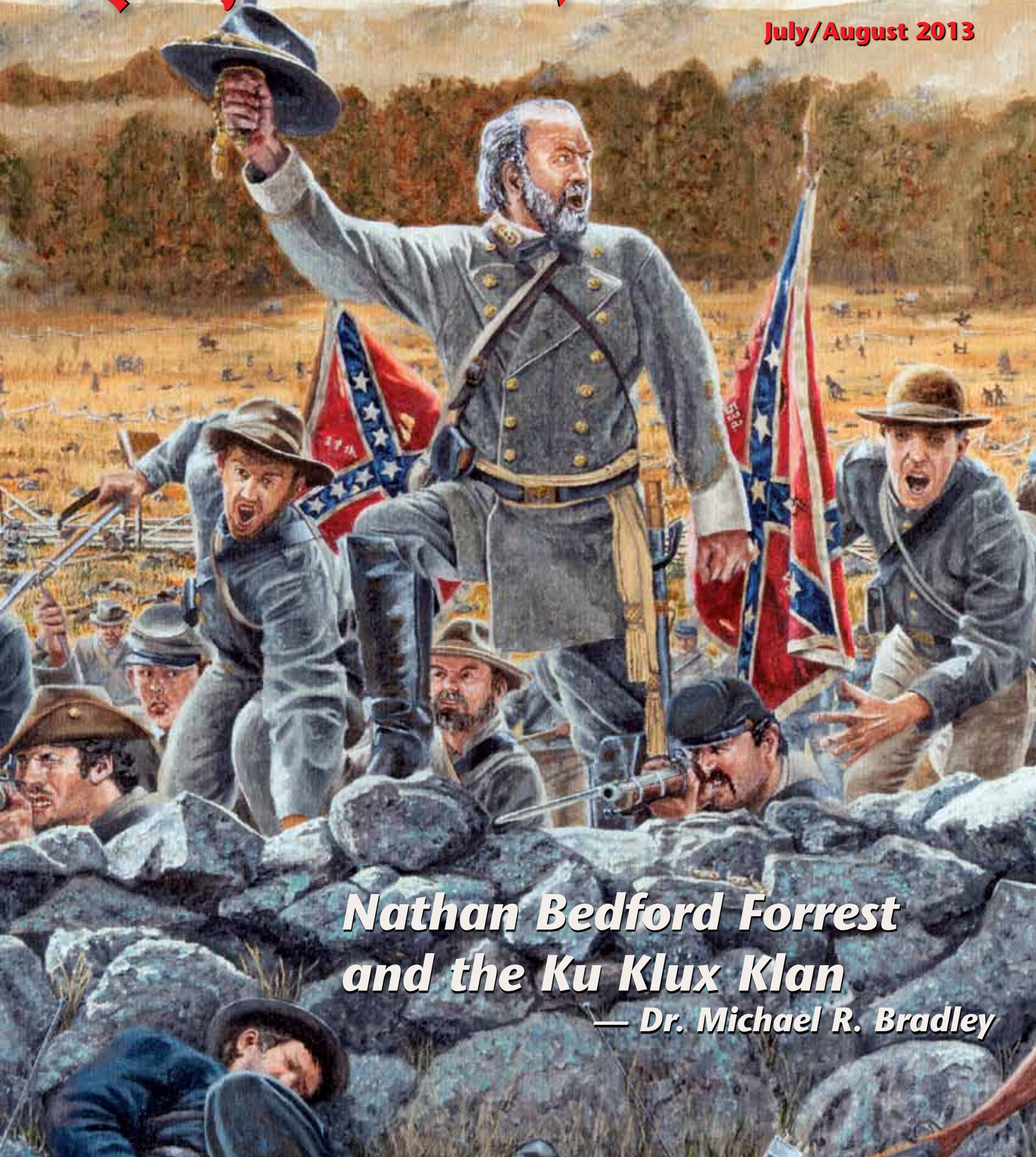


Confederate Veteran.

July/August 2013



Nathan Bedford Forrest and the Ku Klux Klan

— Dr. Michael R. Bradley

Henry E. Kidd
*Official artist for the
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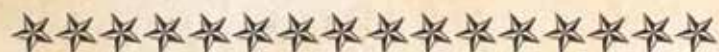
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**WAS YOUR GREAT-
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It's been very politically correct the past few years to classify as traitors, or even worse, terrorists the citizen-soldiers of the South who resisted an illegal invasion of their homes during the War Between the States. We see it differently. Outmanned, out-gunned, and out-supplied – but never out-fought – Confederate soldiers wrote a proud chapter in this country's history for independence, toughness, bravery, patriotism, and honor. If you want Confederate symbols to remain a part of our cultural history, and you're the male descendant of a Confederate soldier, we invite you to join us.

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THE INTEREST OF CONFEDERATE
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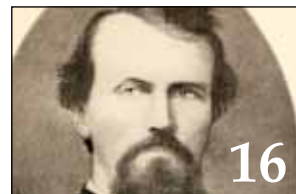
Official Journal of the
Sons of Confederate Veterans

*Though men deserve, they may not win, success;
The brave will honor the brave, vanquished none the less.*

9th Mississippi Infantry Regiment15



Nathan Bedford Forrest and the Ku Klux Klan.....16



The Day They Took Old Dixie Down 23



Sam Davis — Boy Martyr of the Confederacy..... 44



DEPARTMENTS

From the Editor	3	Confederate Images	15
Commander-in-Chief.....	4	Books in Print.....	25
Dispatches from the Front.....	6	The Surgeon Corps	27
Lt. Commander-in-Chief.....	8	Camp News	28-39
Forward the Colors	10	New Members	40-42
Chaplain's Comments	12	Notices	50-51
The Last Roll	14	Confederate Classifieds.....	55

ON THE COVER — General Armistead and his men in the Pettigrew-Pickett Charge at Gettysburg, PA, on July 3, 1863. *Artwork by Henry E. Kidd.*

Confederate Veteran.

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FROM THE EDITOR



Photo by John Gregory

There are only be a few short weeks until our annual National Reunion in Vicksburg, Mississippi, when you receive this issue. If you have ever wanted to visit Vicksburg, this is a great opportunity. This will be my first trip and I'm looking forward to seeing y'all there!

Thanks to Dr. Michael Bradley for contributing both of our main articles for this issue. Our Sesquicentennial series continues with an essay focused on *Nathan Bedford Forrest and the Ku Klux Klan*. I have always heard General Forrest started the Klan and was the grand wizard. After reading Dr. Bradley's article it's not clear if Forrest was even a member, much less the founder and leader. I think you will enjoy it.

The sesquicentennial of the martyrdom of Sam Davis, boy hero of the Confederacy is November 27, 2013. Dr. Bradley's second article tells the story of the capture, trial and execution of Sam Davis in Pulaski, Tennessee. Murfreesboro Camp 33 is hosting a three-day commemoration on November 22-24 and everyone is invited. The event will include seminars, lectures and a memorial service at the Sam Davis home near Smyrna, Tennessee.

Do you read the articles from our National officers which are included in every issue? I hope so. There is always important and useful information in these columns which will help all of our camps grow and become better. If we become better and grow we accomplish one of our greatest goals — honoring our ancestors. After all, this is why we joined the Sons of Confederate Veterans — to honor and remember our ancestors. So, if you haven't made it a habit to read these columns, please do so.

Thanks for sending in your camp news and letters to the editor. We still have a backlog of camp photos so please be patient. All letters are welcome, both pro and con. We've had some very good letters lately. As always, if you have any questions please let me know. Until then, I remain,

Yours in the Cause,

A handwritten signature in black ink that reads "Frank B. Powell, III". The signature is written in a cursive, flowing style with a large initial 'F' and 'P'.

Editor-in-Chief



REPORT OF THE COMMANDER-IN-CHIEF

COMMANDER-IN-CHIEF

R. MICHAEL GIVENS

CIC@SCV.ORG

ΜΟΛΩΝ ΛΑΒΕ

(mo-lone lah-veh)

“Come and Take Them”

Herodotus, a contemporary of Pericles and Phidias, who flourished about four hundred and fifty years before Christ, has been called, by the ancients, the ‘Father of History.’ He was the first who presented his work, not merely as a series of events, strung together like beads, but as a connected whole, composed with taste, and the pervading judgment of one who remains master over the whole subject. The defining times in which he lived and the glorious deeds which had been performed by the generation preceding his own awakened in him a desire to describe the deeds of history. Herodotus took pains, to acquire information to relay facts, untarnished by emotion, unsoiled by political deception.

Herodotus tells us that in 490 BC, a first attempt to subdue Greece had been made by the Persian King Darius, who was repelled and defeated at the Battle of Marathon. In 481 BC, a confederate alliance of Greek citystates was formed to protect themselves from further Persian assault. One year later, the forces of the Persian Empire, emboldened by the bloodthirsty tyrant, King Xerxes, bridged the strait of Hellespont and marched and sailed in their myriads to invade and enslave Greece and claim for themselves a new Persian satrapy (province).

King Leonidas of Sparta, a leading member of the newly formed Greek Confederacy, determined to halt the invading Persians. He marched with 300 hand-picked troops to Thermopylae (The Hot Gate) on the north coast of Greece. Thermopylae, a sixty-foot-wide gap among treacherous mountains and the sea, was the best possible area in which Xerxes’ invading army had to advance. The confines between mountains and

sea were so narrow that the Persian multitudes and their cavalry would be at least partially neutralized. The 300 Spartans were completely aware of their situation. They were destined to die fighting against overwhelming forces, invading their beloved homeland. One of the requirements to be among these elite was that each man had to have a son to leave behind. That son was to carry on the traditions of his father and to be the symbol and object of his father’s determined strife.

When Leonidas and his band of brothers were making their final preparations for war, outnumbered as much as 1,000 to 1, a Persian envoy arrived. The envoy explained to Leonidas the obvious futility of trying to resist the advance of the overpowering Persian army and invited Leonidas to join King Xerxes with an offering of the kingship of all Greece. Leonidas replied, “If you had any knowledge of the noble things of life, you would refrain from coveting others’ possessions; but for me to die for Greece is better than to be the sole ruler over the people of my race.” Then, Xerxes’ envoy demanded that the Spartans surrender their arms. Leonidas boldly responded, “ΜΟΛΩΝ ΛΑΒΕ” (“Come and get them!”).

After days of fighting and having killed countless numbers of Xerxes’ troops, King Leonidas and his Spartans were martyred to the last man. Xerxes marched on and destroyed Athens. The standard of valor set by this sacrifice inspired the Greeks to rally, and in that fall and spring defeat the Persians at Salamis and Plataea, and preserve the origins of Western civilization and liberty from perishing in the cradle.

Where is our Leonidas today? Robert E. Lee was

offered the command of all the Union forces at the outset of Mr. Lincoln's War. He responded without hesitation, as did Leonidas to Xerxes' corrupting offer. We may compare many of our selfless Confederate leaders to Leonidas and many Confederate soldiers and sailors to his dutiful Spartans. Might we find such men among our very own today? I pray that we do.

Where is our Herodotus today? Men to report the truth, using primary sources without emotional and political bias — where are they today? They are with us; as outnumbered as the noble Spartans of Thermopylae, but they are here also. I may be bold in stating that the authors of the essays which you find between the pages of the humble journal you now hold qualify for this distinction. Look to the defenders of the Old South and her noble cause for purveyors of truth — as truth is the sharpest sword in our armory.

In the first essay of this series, Dr. Donald Livingston eloquently disproved the popular myth our ancestors fought to preserve slavery and in so doing, his essay, exposed the sins of the North in their part of this *American Enormity*. In this issue you will find another of our detractors' favorite cruel lies debunked and spread before the world to examine. Dr. Michael Bradley takes on the oft-repeated lie that General Nathan Bedford Forrest was the originator and/or the Grand Wizard or even a member of the Ku Klux Klan.

While the SCV is no apologist for the KKK and we do not carry water for hate groups, we can no longer sit by and allow slanderous and hateful conjecture to tarnish the reputation of one of our greatest heroes. General Forrest's grave has recently been desecrated, his bust stolen from a public park, street and park names changed, all in the name of and supported by lies. These lies were only created to discredit the Cause of the South by discrediting and distracting her defenders. The story must be set straight! Read the essay and see if you agree; if you do, then let's set it straight together.

The heroic sacrifice of Leonidas, at Thermopylae, and the victories at Salamis and Plataeae repelled the marauding hordes of the East. Our whole civilization is, in a great measure, but a fruit of Greek civilization, refined in Rome, and continued through the development of America's own brand of liberty. All this advancement may have never evolved had Greece become a Persian satrapy, and been assimilated into the darkness and indolence which was Asia, 2,492 years ago. The battle at Thermopylae was no unessential link in the chain of great events which lead to the blessings we enjoy today. The example of Leonidas, and his devoted band, became a glorious example of the invincible power, which the love of country and liberty may impart to the human soul; it became a blessing and bequest to all mankind, an example for all ages.

But what of the Confederate defeat? Do the struggles of the Southern people not compare favorably to those of the ancient Greeks? The Southern people did not invite invasion or war. They wished merely to be left alone and as their revolutionary fathers before them, to simply govern themselves. Was the loss of Southern liberty a check on the noble advancement of civilization? We are living the answers to those questions now.

Even if we are to do this alone, as a small band of elite Southern Spartans, we must stand against the army of lies and defend the truth. It is our

Continued on page 26



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Dispatches From the Front

A collection of letters to the editor from our members

Looking for Gettysburg Reenactment video

To the Editor:

Before I joined SCV, I helped defend our Battle Flag in the mid-nineties as a reenactor: first in the 9th Virginia, who changed to the 42nd Virginia, and finally the 1st Louisiana (Coppens') Zouaves.

After a mere three years soaking up history and learning what it was like to be a private of the line, one of our members set up a trip for our unit to the 135th Anniversary of the Battle of Gettysburg.

Eighteen of us flew from Sacramento, California, to Baltimore, where we rented minivans to haul us and our gear up to Gettysburg. When we signed in, the folks at the desk estimated there were 45,000 reenactors and sutlers at the event!

We combined with 42nd VA, Company I, located in the Maryland/Virginia area. They let us camp in their area, those who wished to anyway. With our 18 guys from Northern California, we made a decent-sized company of about 40. It was an amazing event. We did the Wheatfield, Culp's Hill/Little Round Top, and what later was known as Pickett's Charge.

At Pickett's, we were on the Confederate right, next to Hood's Texans. One of them came up with a way to get rid of a helicopter buzzing us as we waited for the artillery barrage to end. We spelled out a two-word message with our bodies on the ground; each letter was three-men tall and one-man wide.

When the chopper came around again, the pilot stopped for a second, leaned the craft so he could see what we did, then flew off and stayed away. It worked! Every one of those 47 guys will remember that message and how great it was to get rid of that machine. There weren't any helicopters in 1863!

I'd left my rammer at home by mis-

take and had to get one from a sutler. This left me short of cash so I wasn't able to buy the VHS tape of the event. I was wondering if someone who was there could copy their Official VHS of the 135th Gettysburg Reenactment so I could show my ailing dad where I'd been July 4th of 1998. I'm listed in the SCV Directory. Thank you for your time and effort on my behalf

Donald S. Davis

General George Blake Cosby Camp 1627
Sacramento, California

More camps can expand reach of Youth Camps

To the Editor:

As I was reading the *Confederate Veteran* for March/April 2013, I noticed that the Sam Davis Youth Camp is again upon us.

In looking over the information regarding the Youth Camp, I took note that again there were two camps, one in Texas and the other in Virginia. This got me to thinking about something that I had considered writing about last year. Would it be possible to bring the Sam Davis Youth Camps under the purview of the various Armies in the Sons of Confederate Veterans?

With three Armies, there could be three to six camps during the summer. Moreover, these camps would be located closer to home, which may take some of the potential hesitation away from parents who have not yet sent their children to the Sam Davis Youth Camp. For instance, though I am not a parent myself, it seems much more logical to me for parents from California to want to send their children to a camp in, say, Colorado, instead of Virginia or Texas because Colorado is geographically closer. A child's parents would not have to travel nearly as far if that child needed

them for some reason.

This idea may or may not come to fruition. But, I felt that I had to bring it to my fellow SCV members' attention. While there may be difficulties in letting these camps devolve to the Armies, I feel that the positives must ultimately outweigh the negatives.

Donald Allen Jones

Ogeechee Rifles Camp 941
Statesboro, Georgia

What if 75 percent of members participate?

To the Editor:

I would like to comment in addition to the good Commander George W. Gayle of Montgomery, AL. In his article he was speaking of the lack of participation of SCV members for a Robert E. Lee Birthday Celebration. I'm sad to say, sir, that you are not in this situation by yourself. You may understand when the public does not come to functions such as this, but when members don't attempt to come when they can, it is a sad statement.

SCV members forget soon the Pledge they take when they join, and the Charge they hear at each meeting that they will honor, participate in, and teach the TRUE HISTORY OF THE SOUTH. I also understand, as the good commander said, some have obligations of work and other legitimate functions that they must attend, and you can understand that, but a majority of the members simply have no excuse but just will not take the time to participate, and I will add, monthly camp meetings.

Just imagine if 75 percent of the members of the SCV attended their camp meetings, Lee/Jackson Celebrations, Division and National Conventions? What would happen if 75 percent of SCV members participated and

showed up at Division Confederate Memorial Day Services? If 75 percent of the SCV members recruited one person a year? Just the sheer numbers of this sends a message to everyone without saying a word.

I know 75 percent is wishful thinking, but what about 50? 25? You get the idea. If you are an SCV member and you are reading this, then I encourage you to evaluate your role as a member of the SCV. Do you attend meetings regularly? Do you participate in cemetery cleanups? Do you ask your commander "What can I do to help?" In other words, are you fulfilling *THE CHARGE*. If not, then get off your butt and get to work.

*Steve Morris
Pee Dee Rifles Camp 1419
Florence, South Carolina*

Campaign medal available for Confederates

To the Editor:

I guess I'm confused. Over the past year or so I've asked several why the Civil War Campaign Medal is not advertised as a medal belonging to Confederate Soldiers. I have seen it incorrectly stated on some websites as a medal which only belongs to Union Soldiers of the era. Why are our ancestors being denied the privilege of this medal?

Apparently, most do not know there were highly placed Confederate Veterans in the US Army at the time this medal was conceived. Lt. General Joe Wheeler would have certainly had input on the medal. When it was finally authorized by general order, the US Army could only afford to issue it to those soldiers on active duty, as the Institute of Heraldry goes through great pains to point out (though not much more). It wasn't until 1945 (Act. of 9 Mar 1945 [C. 104, PL 80-437; 62 Stat. 71], that Congress struck down the words "requires active Federal Service" in this general order. This removed any road block for Confederate soldiers and organizations

the award of the medal/battle streamer. Because of this, the US Army also recognizes this honor to Confederates in Army Regulation 672-5-1, page 38.

Actually, the medal was not authorized by Congress to be cast for individual issue until about 1956. Given the year, few, if any, Civil War Veterans ever wore or even knew of the medal.

As we stand here today, Confederate Battle Flags are authorized to fly the Civil War Battle Streamers, and Confederate Veterans are authorized presentation of the Civil War Campaign Medal, yet I've seen it little advertised.

Not long ago, I read with great interest an entry in the Internet Wikipedia about the Civil War Campaign Medal. It stated the medal was reserved for only Union Veterans. Outraged, I personally changed this entry. It is now more truthful and friendly to our Confederate ancestors. What you read in the entry today are the changes I made.

I, for one, say it is about time we recognize our Confederate ancestors. Who will stand with me?

*Donald Patrick
Sul Ross, Camp 1457
Bryan, Texas*

Explains museum's flag-conservation program

To the Editor:

This is in response to the letter of Compatriot Christopher Ezelle in the May/June issue, in which he commented on the Museum of the Confederacy's Flag Conservation Program.

One of the most important parts of the Museum's vast collection is the 550 war-time flags of the Confederacy, and it deserves our utmost attention to protect and preserve it. Proper conservation is quite expensive, so we started a special Flag Conservation Program in 1994 and have raised more than \$500,000 to conserve 52 of those flags. A few individuals have made large contributions, but most of that money has come from

groups who get hundreds of people to participate in an effort to conserve a particular flag. The 60th Virginia Infantry's flag, for which Mr. Ezelle's Matthew Fontaine Maury Camp 1722 contributed \$100, is an ANV pattern with battle honors and crossed bayonets on it; and we are currently raising money to have it conserved.

Many contributors give to the flag conservation program generally, and their funds are combined with others like them to conserve flags which are in special need or to "top up" campaigns for specific flags. If a donor, however, specifies a flag with a note or simply a notation on the memo line of a check, his contribution is designated for that specific flag and is so stated on the acknowledgement letter. If a donor wants to specify a flag, and the acknowledgement does not indicate it, please notify us at flags@moc.org.

We are opening a special exhibit in May called "Gettysburg: They Walked Through Blood," a quote from General Isaac Trimble about the 3rd day. The exhibit will include eight of the 15 flags carried by Pickett's Division that day. We hope that all members of the SCV will be able to see them in that exhibit.

To view the entire collection, go to www.moc.org/collections-archives/flags?mode=general. We appreciate your assistance in this important effort.

*S. Waite Rawls III
President, Museum of the Confederacy
Gen. James Longstreet Camp 1247
Richmond, Virginia*

Fly the largest Confederate flag you can find

To the Editor:

Having grown a bit tired of hearing what I can or cannot do or for that matter being *political correct*, I chose to "show my colors" by flying an Infantry-size Army of Northern Virginia Battle Flag 24/7.

Continued on page 46

Letters to the editor are welcome. Please e-mail to eic@scv.org or you can mail to 9701 Fonville Road, Wake Forest, NC 27587. Please include your camp name, number and city. Space is limited; try to keep to 500 words or less, but longer letters may be edited and/or printed, space permitting. Differences of opinion are invited; attacks on fellow compatriots are not and will not be published.



REPORT OF THE LT. COMMANDER-IN-CHIEF

**LT. COMMANDER-IN-CHIEF
CHARLES KELLY BARROW**

LTCIC@SCV.ORG

Are we “social” enough?

“Remember not the former things, nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.”— Isaiah 43:18-19 ESV

In today's world you hear words like Google, Twitter, Facebook, YouTube, Pinterest, Instagram and iTunes or streaming, social media, podcasts and blogs. The list of the new terminology which is associated with the fast-paced and rapidly changing world of technology is endless.

To be honest, when having to replace my old phone, I was overwhelmed by all the *new* that was available. I felt like my beloved Model T phone belonged in a museum somewhere; yet, it was only a few years old. But how does this story relate to the Sons of Confederate Veterans? To be honest, it took my lovely wife going to a seminar presented by the Georgia Department of Economic Development on marketing your heritage tourism site to open my eyes to the reality that it does relate in so many ways.

To begin with, let me define *social media* if I can. With this term being relatively new, there are several takes on what it encompasses. From what I have read, this best sums up the intent of the term: it is the interactions among people in which they create, share, and exchange information and ideas (social aspect) in virtual communities and networks (media). Some of those networks were mentioned above, but those are just a handful of the numbers which are available.

The most interesting of this is the statistics taken from my wife's notes and found repeated on numer-

ous sites. Did you realize three out of four people use some form of social networking? Or almost 80 percent of those people who use social networking prefer to look at a Facebook site as compared to an e-mail or website? A majority of Americans have access to Broadband Internet in some fashion, whether at a library or on the smartphones which are presently the rage. The most staggering of the statistics is only 14 percent of the average population trust advertisement; however, 90 percent of them trust peer-recommended content. One site summed it up by saying “social media marketing is better than ‘word of mouth;’ it's ‘world of mouth.’” Now the beauty in all of this is most of these networks are free to the person or organization who wants to take the time to utilize that resource.

After reviewing many sites and talking to individuals in this field, I have learned that using social media is as important to a company as electricity and phone services. It was made very clear that if it is not taken advantage of, your competitor will. So again I ask “How does this affect the Sons of Confederate Veterans?”

During the Sesquicentennial, many times it has been said, even by me, the SCV is to be the definitive authority and source of the War Between the States — the people, the events and the places. We are to tell the world the story of our Confederate ancestors.

One word which was stressed in my wife's seminar was *authenticity*. We have the authentic story we can tell through our countless primary sources, like diaries, newspaper articles, books written by people who experienced this history, etc. Show the public these sources and let the people who lived during the time tell the story to the generations of today.

But how do we tell that story? For most of us the media is not receptive to articles about history, even if it is local. Their agenda normally is not to promote the truth but to push a politically correct history which omits the facts. So it is simple to see mainstream media is not a productive outlet for the SCV. This is where the social media comes into play. If a majority of the camps took it upon themselves to create a free page (or pages) in any of the numerous venues available, the general population who visit these sites would be able to be enlightened about those stories we relate to each other. I want to stress that web pages are not considered an effective social media source, but are necessary.

Some ideas would be to create a page where you disseminate little-known trivia about a person, place or event which is local for your camp. You could do this in a blog format or on Facebook. It could be done weekly, bimonthly or monthly. You could even post pictures at other times of the month. The possibilities are truly endless!

Or, you could have a Pinterest site where you post pictures of the different historical venues in your area. Or, if you have ideas on crafts, or ways to make history come alive for a student, you can post on this location. While women are the main users of this site, my wife included, education is not just limited to men because we are a men's organization.

Record your monthly speaker's presentations and post them on YouTube. Not only will this reach individuals who may not have heard about the topic; but, the beauty of this one is it also allows other camps to possibly use the speaker at their camp without actually having him there.

Here is how you can promote these sites outside of the average SCV audience — partner with your local community tourism department through the basis of heritage tourism, which is considered an industry. If you have a historic house, battlefield, marker, etc., tell about it on your social media site. Post pictures of events you have attended. Chances

are the economic development entity in your community is already doing this too and would love to have extra information to promote travel in the area. This encourages the camp to be more active in the community and allows them to be seen as helping the local area to prosper through tourism.

The main negative I see is if a camp posts articles which have not been proofed and are not authentic. No one likes to read something which has incorrect grammar, misspellings, various typos, or any number of issues. Also, if you are promoting that this is the true history, have the documentation to back it up. If it is folklore without any supporting documents, then state it as such. It is okay to tell the story which has been handed down through the generations, as long as it is notated as such. If you post pictures with people, especially children, you have to have a release giving you permission to do so. A speaker must also give permission to be recorded, and is aware it will be posted on a social media outlet. These are the few pitfalls I foresee with the use of social media. However, the positives outweigh the negatives.

Print advertisement is not as effective as it once was. Many businesses are seeking advice on how to use these free, and I cannot stress free enough, web-based sites. I will be honest; I am far from proficient in the use of these and rely on help from peers and my wife to guide me through them. However, I also recognize the SCV must be part of the changing trends so we can continue to tell the stories of the men and women who suffered during the War Between the States.

I am sure when the typewriter was invented, our ancestors looked at it in wonderment and in disdain. Yet, the typewriter was an instrument which became a fixture of society.

We cannot let our ancestors' voices be silenced all because we refused to change our way of relating those accounts to the public.

Deo Vindice!

Charles Kelly Barrow
Lieutenant Commander-in-Chief
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Forward The Colors

**AN EDITORIAL FROM
THE CHIEF OF
HERITAGE DEFENSE**

A more efficient and effective fighting force

I have long believed, and have tried to articulate during my time of service on the General Executive Council (GEC), that we will rise or fall based on what happens at the local level. Leadership at the GEC and in your Division can, and must, lead, but the camps determine whether or not we have success. With that in mind, I am using my column in this issue to present the text of my report to the Convention. This will be available to the Reunion attendees and to whomever they share it with back home, but I believe my responsibility is to all of you who wear the same lapel pin as I and labor with me to honor the memory of our ancestors. The full text of my report follows:

The charge to this office from the commander-in-chief was to take an aggressive stance on Heritage issues. To accomplish this, an efficiency of operation was necessary. Although our Standing Orders call for a Heritage Promotion Committee (HPC), in addition to the Constitutionally-based Heritage Defense Committee (HDC), the need is for these two bodies to function cooperatively. Therefore, since last year, when a new GEC was installed, the two committees have operated legally, in line with our foundational documents and also

in concert with each other. Three coordinators (one from each army) serve double duty as members of both the HDC and HPC. In this methodology, each member of a committee has a specific duty. This platform will be presented to the membership in the form of amendments to the Constitution and Standing Orders. If the changes described are approved under the new office of Chief of Heritage Operations, it will allow us to operate more efficiently in the years to come.

Another important aspect of this approach is the coordination with Division Heritage officers. This is best seen with the automated Heritage Violation (HV) Submittal on the SCV website. Real-time data from the person submitting the information comes to the CHD and also the army coordinators — this is accomplished by utilizing Google Drive and Gmail addresses. Upon receipt of an HV submittal, the coordinator from the affected army consults the Heritage officer from the affected Division, and they can begin working on a solution. Our aim is to be the most accessible and communicative operation possible.

Greg Stewart of Mississippi serves as HPC Chairman. He is developing a pilot program in

Mississippi to get responsible SCV spokesmen in front of Rotary Clubs and other civic organizations to “tell our story.” Once successful there, it will be expanded to the full Confederation.

Progress on Heritage fundraising is also coming together. Two new initiatives are planned in this area. First of all, the Heritage Support Team is a three-tiered annual gift program, a “booster club” approach. Additionally, the Patrick Cleburne Guild is an opportunity for a significantly larger gift, perhaps a one-time participation in Heritage finances.

It should be pointed out, however, the generosity of the Confederation has already been evident in two instances, the Tripp Lewis Defense Fund, related to the issues with the Virginia Museum of Fine Arts (VMFA), and Citizens To Save Our Parks, a legal defense fund established by the local Forrest Camp 215 for the purpose of maintaining the original names of three parks in Memphis (Forrest, Jefferson Davis and Confederate). In regard to the latter, it should be noted a new law in Tennessee would protect these names. However, the law is not retroactive, so the courts are possibly the next venue in this battle. At this writing, we are in limbo — old signs are still down; new ones have not been raised.

In further reference to Forrest, he continues to be a *lightning rod* due to the cumulative effect of the misrepresentation of his actions, as well as the attitudes of often well-meaning, but nonetheless, poorly informed Southerners. Soon after this administration began, there was a rather high-profile disturbance from national talk-radio personality Glenn Beck. It concerned his claim regarding Ft. Pillow, that Forrest “skinned” Federal soldiers with a cavalry sword. He was answered, and the contents of that communication were fully reported to the membership by the Telegraph. To that end, the Forrest Truth Commission has been established. This body includes informed, responsible spokesmen (including academicians) who will effectively research and articulate events related to Ft. Pillow, postwar years, etc. The work of this body will target the Sesquicentennial of Ft. Pillow (April 12, 2014). This will also serve as a “last lap” marker as we look to maximize the benefit of the Sesquicentennial as a whole.

In addition to Memphis and VMFA, we continue to monitor certain high-profile matters such as the Reidsville (NC) monument, Selma (AL) Forrest Monument, Oakwood Cemetery and the Museum of the Confederacy (MOC). While the work goes on in these notable Southern venues, a couple

of victories have been realized in “Western Dixie.” In Dolores, Colorado, a school was called to task by Division Lt. Commander Scott Myers for forcing a student with a Battle Flag on his vehicle to park off-campus — upon hearing from SCV legal counsel, the board reversed their policy. Also, the perseverance of a new camp, Dakota Territory 2195 in South Dakota, resulted in Confederate Flags returned to the Hot Springs VA facility in that state. Sadly, this was short-lived and they were again removed.

Also, in regard to our work in schools, a small quantity of rubber wristbands were distributed to the 20 largest camps — in turn, they were to get them to young people who would give them to like-minded fellow students in their schools. It received a good initial response and our subsequent action is simply making the contact available to all that want to make this inexpensive purchase.

Finally, a perennial foe of the SCV is the Southern Poverty Law Center (SPLC). They became even more infamous following the shooting of a Family Research Council (FRC) guard last summer. It was revealed the gunman was profoundly influenced by the vicious rhetoric of the SPLC, though they accuse others of “hate.” The impact of this organization needs to be mitigated. However, rather than a direct fight against the SPLC on their turf (the court system), we encouraged camps and Divisions to develop good relationships with law enforcement by participating in Law Enforcement Appreciation Week (May 12-18). This afforded us the opportunity to honor policemen and deputies at the community level and state troopers at the Division level in an effort to demonstrate that we are the “good guys.” It goes without saying that this must be an annual initiative.

I hope you have found this informative and I hope you will encourage the leaders of your camp to support the necessary changes to our Constitution and Standing Orders, which will create the Chief of Heritage Operations and the Heritage Operations Committee. It will make us a more efficient and effective fighting force in the battle for the good name of your Confederate ancestor.

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Chaplain's Comments

Mark W. Evans
Chaplain-in-Chief



Fighting Christians

In both the Old and New Testaments, God approved righteous warfare and also sanctioned the military profession. King Solomon, by the Holy Spirit, said, "To every thing there is a season, and a time to every purpose under heaven ... a time of war, and a time of peace" (Ecclesiastes 3:1, 8).

The Bible recorded many battles in the history of God's people and often revealed Jehovah's power to deliver the oppressed and punish the wicked. He revealed Himself as a Warrior: "The Lord is a man of war: the Lord is His name" (Exodus 15:3). If the Bible described the holy God as a "Man of War," how can war be inherently sinful?

The Lord's people have engaged in war throughout history. Abraham, with a force of 318 trained servants, delivered his nephew Lot from a union of heathen kings (Gen. 14:14-16). One of the greatest battles in the Bible was waged against Pharaoh and his army. The Lord did the fighting. He hardened and destroyed the Egyptian ruler. The proud tyrant

pursued the Israelites to the Red Sea where the Lord miraculously divided the sea for Israel's escape, and then closed the sea upon the Egyptians to their utter destruction. Later, after forty years of wandering in the wilderness, the Lord commissioned Joshua to lead Israel into war against the heathen tribes of Canaan.

As God promised Abraham many centuries before, Israel conquered and inherited the Promised Land (Gen. 17:8; Joshua 1:1, 2). When illegal aliens, the Midianites and the Amalekites, crowded Israel out of their land and stole their crops for seven years, the Lord raised up Gideon who gathered an army of 32,000 to rid the land of their adversaries. God reduced the number to 300, to reveal that the conquest was through His might. The small army positioned itself around the borders of the enemy, broke their pitchers, revealed the light of their lanterns, sounded their trumpets, and shouted "the Sword of the Lord, and of Gideon." The aliens turned their swords upon themselves and then fled the

land. The Bible's military history includes many other conflicts, but these few instances are enough to illustrate warfare is necessary and the Lord has a purpose in its execution.

The Lord Jesus Christ commended military soldiers. The centurion, seeking a miracle for his dying servant, said, "Lord, I am not worthy that thou shouldst come under my roof: but speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, 'Go,' and he goeth; and to another, 'Come' and he cometh; and to my servant, 'Do this,' and he doeth it" (Matt. 8:8, 9). Jesus said, "Verily, I say unto you, I have not found so great faith, no not in Israel" (Matt. 8:10). He sent the warrior home to his healed servant with these words, "Go thy way; and as thou hast believed, so be it done unto thee" (Matt. 8:13). When the Redeemer finished His atoning work on the cross and yielded up the ghost, God used a centurion to declare the truth, "Truly this man was the Son of

God" (Mark 15:39). After Pentecost, the Lord sent Peter to preach the Gospel to a Gentile soldier, Cornelius, "a centurion of the band called the Italian band." He and his household believed in Jesus Christ as Lord and Savior, and just as the Old Testament prophesied, the Gospel of salvation spread to all nations. We may reason from the Bible, as our Confederate relatives did, that there are justifiable wars and that a Christian soldier, performing his righteous military duties, honors God. The War against Northern Aggression seals this truth by multiplied witnesses.

Confederate Chaplain W. W. Bennett said in his book, *The Great Revival in the Southern Army*: "Some of our ablest generals are men who have dropped the gown for the apparel of the soldier. Polk was a bishop, Pendleton a clergyman, D. H. Hill a religious author, Jackson a dignitary of the Church, while scores of others, occupying subordinate positions, are equally well-known for their devotion at the shrine of Christianity. All of these gentlemen have been eminently successful in whatever they have undertaken, have passed unharmed through the dangers by which they have been frequently environed, and are living illustrations of the truth that a fighting Christian is as terrible to his enemies as he is gentle to his friends" [p. 174].

Charles F. Pitts, in his book, *Chaplains in Gray*, wrote, "[F]rom all evidences there were more clergymen fighting as soldiers of the line than there were chaplains, evangelists, missionaries, and colporteurs combined" [p. 31].

Thomas Jefferson Koger of Ala-

bama was a minister of the Methodist Episcopal Church, South. He entered the war as a private and later served as a chaplain. His taking up of arms was defended with these words: "I go with deliberate conviction that it is my duty to go. It is under these feelings alone I leave my family. I go, trusting to God to bless and prosper me in the just cause" [p. 223].

An elder of the Presbyterian Church said, "I have been in the active service of my country just four months. I cheerfully sundered the ties that bound me to my little paradise of a home in Mississippi, and came out to war because I believe the Lord hath called me. I viewed the contest as one of unparalleled wrong and oppression against truth and the right. I was persuaded that not only civil liberty but evangelical religion had a large stake at issue in the struggle. My conscience, therefore, was clear, and in following the convictions of duty, I was made happy. The Lord has been most gracious in according to me daily the rich consolations of faith in the Lord Jesus in buckling on my armor to fight the battles of my country. He has constantly reminded me that I am a soldier of the cross, and that I owe allegiance to Him" [Bennett, pp. 174, 175].

Going beyond individual testimonies, Chaplain Bennett offered a solemn witness should quiet even our implacable adversaries: "The solemn hour of death fully tests the religious life, strips the soul, and leaves it bare to its own inspection, reveals the true character of our motives, and the real bearings of our actions upon our future destiny. To such a test

thousands in the armies of the South were brought, and clear and happy were the souls in the consciousness of duty well performed. Truly, our Christian soldiers died well" [171].

The Confederacy's hard-fought war ended in military defeat. In the minds of some, the Northern victory is sufficient reason to declare the Southern Cause wrong. However, the Lord does not look upon the triumph of enemies as we do. Moses instructed Israel: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

The sovereign God of nations granted glorious victories to Israel, but He also allowed His people to suffer defeat. Sometimes it takes many generations to vindicate the truth. It has been almost 150 years since the end of the War for Southern Independence. The injustice of an unlawful invasion by a Northern aggressor, contrary to the Word of God and the Constitution, still rivets the attention of lovers of liberty throughout the world. We are confident truth will prevail. Although many distort truth, they cannot destroy it.

As descendants of Confederate soldiers we contend against the enemies of truth and freedom. Our hands are made strong by the example of our relatives' courage and valor, based upon the eternal principles of God's Word. Like the prophet of old, we say, "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (Micah 7:8). ■

The Last Roll



Raphael Semmes 11
Mobile, AL
Victor Paul Stanton

Maj. John C. Hutto 443
Jasper, AL
Leonard R. Wilson

George "Tige" Anderson
453
Anniston, AL
Elurd Preston Sexton

Capt. Thomas H. Hobbs
768
Athens, AL
Thomas V. Strain

Winston County Grays
1788
Haleyville, AL
Richard T. Lowe

James M. Keller 648
Hot Springs, AR
Larry Dale Rhodes

Pvt. Nathan Terry Wanslee
2096
Safford, AZ
August Richard Prina

Pvt. William Riley Milton
741
Tavares, FL
**Theodore William
Sowder**

Marion Light Artillery
1396
Ocala, FL
James R. Kerlin

Francis S. Bartow 93
Savannah, GA
**Lt. Col. Clinton W.
Effinger
John M. Mallory**

W. F. Jenkins 690
Eatonton, GA
Jeff Dwyer Marshall

Dixie Guards 1942
Metter, GA
Homer L. Lanier

John C. Breckinridge 100
Lexington, KY
Thomas W. Blair

Gen. Lloyd Tilghman 1495
Paducah, KY
Eugene Thomas Beals

Brigadier Gen. J. J. Alfred
A. Mouton 778
Opelousas, LA
David E. Clarke

Captain Thomas O. Benton
1444
Monroe, LA
Morris Monroe Stewart

Charles W. "Savez" Read
69
Yazoo City, MS
**William Edward
Atkinson**

Gen. William Barksdale
1220
Columbus, MS
**Edward Browning
Boswell**

7th Miss. Infantry Batt.
1490
Purvis, MS
Thomas Hardy Mims

Lowry Rifles 1740
Rankin County, MS
David A. Reed

Maj. Charles Q. Petty 872
Gastonia, NC
William A. Holt

Maj. Gen. Bryan
Grimes 1488
Greenville, NC
**Michael Dean
Stocks**

Sgt. John A. Lisk 1502
Troy, NC
Robert L. Allen

Lt. Dixon-CSS *Hunley* 2016
Sparks, NV
Dennis Ray Blaylock

16th South Carolina
Regiment 36
Greenville, SC
Earle R. Boyce

Joseph B. Kershaw 82
Camden, SC
Bobby L. Lowe

Horry Rough And Readys
1026
Myrtle Beach, SC
Wallace Glenn Johnson

Battery White 1568
Georgetown, SC
James Grover Shuler

Sgt. Berry Benson 1672
North Augusta, SC
Cecil Wilson Sexton

M/G William D. McCain
HQ 584
Columbia, TN
**Lewis Bryan Hutcheson
Edwin B. Parrish**

Battle of Shiloh 1454
Shiloh, TN
Joe Ralph Wardlow

Rawdon-Spears 2113
Summertown, TN
Paul L. Spears

Gen. Felix H. Robertson
129
Waco, TX
Edward Wesley Phillips

Hood's Texas Brigade 153
San Antonio, TX
Hugo J. Gold

O. M. Roberts 178
Waxahachie, TX
Jack P. Freeman

Dunn-Holt-Midkiff 1441
Midland, TX
**Zacharias Beauregard
Tims**

Joseph Andrew Jackson
Sheffield 2153
Kirbyville, TX
Billy Bob Pinner

The Old Brunswick 512
Lawrenceville, VA
James Anderson Phillips

The Bedford Rifle Grays
1475
Bedford, VA
Clinton Carl Craghead

Lane-Armistead 1772
Mathews, VA
John Lee Miles

Col. George S. Patton 1593
Coal Mountain, WV
Carey Cline

Confederate Images

by C.E. Avery



9th Mississippi Infantry Regiment

Organized in early 1861, with an aggregate enrollment of 933 men, including officers, and sent to Mobile, Alabama, in March to answer that states need to protect themselves. The following month they were marched to Pensacola, Florida, and camped near Fort Pickens, held by Union troops. The 9th and 10th were the first Mississippi Regiments in the service of the Confederate States of America.

Detachments from the 9th and 10th participated in a night expedition to Santa Rosa Island on October 8-9, 1861, skirmishing with Wilson's Zouaves and burning their camp.

In December their enlistments ran out and only about 450 men re-enlisted. A number of men from the 9th and 10th joined Morgan's Cavalry, as Morgan was raising a regiment of cavalry and his fame attracted many from Mississippi wanting to serve under him. The men who were left in the 9th and 10th were mixed together to form new companies, and the regiment was renamed the New Ninth.

By February 1862 they were at Morristown, Tennessee. On April 5th they took part in the first charge through the Federal camps at Shiloh. After this battle they were sent to Corinth, where they were under



Possibly a 9th Mississippi soldier. Mississippi regiments were known to wear this type of battle shirt.

siege by Union troops. They fought at Monterey Road on May 29.

During the Kentucky Campaign the 9th fought at Munfordville, September 13; skirmished at Lawrenceburg, October 8; but by the end of the month had retreated to Knoxville. On December 29 they fought at Murfreesboro, Tennessee,

a battle which lasted until January 3, 1863. Eventually they fell back to Shelbyville and Tullahoma and remained there until July 1863, when they were ordered to Chattanooga. Next they fought at Chickamauga, Georgia, on September 20 and Missionary Ridge on November 25.

Due to heavy casualties from these battles, the 9th and the 7th were consolidated into one regiment on December 11.

During the Atlanta Campaign of 1864 they fought at Rocky Face Ridge, May 8; Resaca, May 14-15; New Hope Church and Kennesaw Mountain in May and June; Peachtree Creek, July 20; Licksillet Road, July 28; and Jonesboro, August 31. By the end of the campaign there were no commissioned officers left in the regiment and only 51 privates for the entire unit.

Participating in Hood's Nashville Campaign, they fought at Spring Hill, TN, on November 30, then retreated to Tupelo, MS, in December, where the brigade was furloughed until February 12, 1865.

Ordered to North Carolina, they were again consolidated on April 9, when the 7th, 9th, 10th, 41st and 44th regiments, plus the 9th Battalion, became a single regiment. Just seventeen days later they were surrendered and paroled at Greensboro, North Carolina. ❏

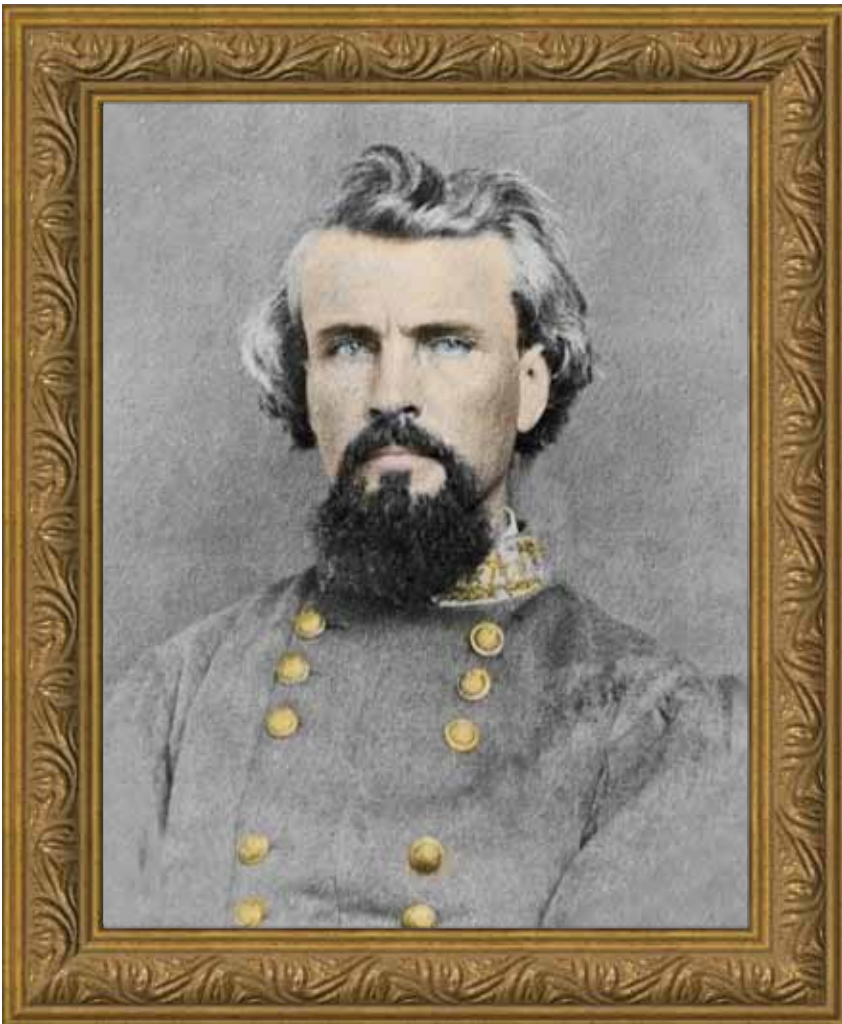
Nathan Bedford Forrest

And the Ku Klux Klan

By Dr. Michael R. Bradley

“Bedford Forrest founded the Ku Klux Klan!” And, “Forrest was the Grand Wizard of the KKK.” Whenever a controversy concerning Confederate Cavalry General Nathan Bedford Forrest arises these statements are sure to appear in print, in electronic media, and on broadcast news.¹ These statements have been repeated so often they have been accorded the status of facts although no one ever bothers to cite the historical source which addresses the truth of the statements. If it is true Forrest was a founder of the Klan or that he was head of the entire organization, there should be some source, some body of material, some historic record which could be cited to prove the assertion. Historians, one would think, would be at the forefront of those calling for proof of such statements; after all, historians are required to provide footnotes in which their sources are cited. Historians are supposed to be guardians of the truthfulness of the representations of the past, but, in the case of Forrest, historians are often among those making claims Forrest had a close connection with the Klan, including being a founder and leader of the organization. None of the various news sources ever cite proof for their statements and historians often make use of assumptions and weak secondary, even tertiary sources for their assertions.

No serious historian argues Forrest organized the Ku Klux Klan. The Klan was begun



by six men, whose names are known, in Pulaski, Tennessee. Intended to be a social club, the Klan quickly adopted political goals and began to oppose the Radical Republican plan for Reconstruction. Popular news media today ignore these well-established facts, charging Forrest founded the Klan, and academic historians do not speak out to correct the misinformation.

One prominent historian, Robert Selph Henry, states the issue clearly. Speaking of Forrest he says, "His second public career, in the days after the war, however, rests entirely on tradition and legend, for most of what he did in those desperate days of struggle was never written down and some of it, no doubt, never told. The Klan was a secret organization and no man who could have known the fact of his own knowledge ever wrote it down and published it, but it is universally believed in the South, nevertheless, that Forrest was the Grand Wizard."² An even earlier historian, John Allan Wyeth, considered the matter of the Klan carefully before writing his biography of Forrest in 1899. Wyeth concluded Forrest was not intimately involved in the Klan for a very simple reason: he was too obvious a candidate for the position of leader. Forrest felt it was inevitable; suspicion would focus on the Klan as it began to make an effective resistance to the policies of

Reconstruction. Of all the men in the South who might be thought to be involved in the organization, he knew he would be the first to be suspected of being its leader. Forrest was too good a strategist to occupy such an obvious position. Forrest readily admitted knowledge of the Klan but denied any personal involvement.³

Henry is quite honest and very accurate in saying the Reconstruction Era Klan was, and is, surrounded by legend and mystery. He is true to historical sources in saying the link of Forrest with the Klan is a matter of tradition and of folk belief, not of demonstrable historic fact. The firmly stated association of Forrest with the Klan is the position taken by more recent writers who have no more facts than Henry did but who choose to draw very different conclusions.

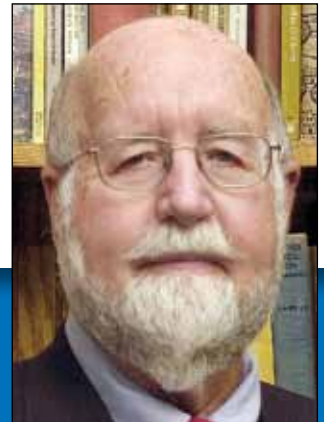
Rather than deal with all the books which assert Forrest was the head of the KKK, I will focus on two. There are two recent biographies of Forrest which link the general to the Klan. They are Brian Steele Wills' *A Battle From the Start* and Jack Hurst's *Nathan Bedford Forrest*. Both are good books and I have read and appreciated them both. Both are written by competent historians who are good writers; however, I disagree with some of their conclusions. I will use their books to allow me to make an examination of commonly cited

evidence that Forrest was the Grand Wizard of the Ku Klux Klan.

For example, Brian Steele Wills, in his biography of Forrest, states Forrest traveled from Memphis to Nashville in an attempt to join the Klan. In Nashville Forrest met John Morton, his former artillery commander, and Morton inducted Forrest into the KKK. Wills says of Forrest, "if he did not command the Ku Klux Klan, Bedford Forrest certainly acted like a commander."⁴ This is a reasonably fair statement since Wills makes no assertion Forrest was definitely the head of the Klan, although Wills fails to comment on the obvious fact Forrest was a lifelong "commander" by nature and by habit. Forrest always acted like a commander. Wills draws the assumption Forrest was indeed the commander of the Klan, and proceeds to write accordingly. What is the evidence to back up this assumption?

Wills cites Robert Selph Henry's biography of Forrest, but references two pages on which Henry says that the connection of Forrest with the Klan is a matter of tradition and folk belief. No proof of KKK activity there.

Wills also cites John Morton's



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book, *The Artillery of Nathan Bedford Forrest*, and this book does indeed state he inducted Forrest into the Klan. Morton wrote his book in 1909, more than forty years after the incident was supposed to have occurred, and at a time when the Klan had a positive reputation in white folk memory. Actually, the account of Forrest joining the Klan is in an appendix to Morton's book; the story was not part of the original manuscript. The material first appeared in a magazine article written by Rev. Thomas Dixon, Jr., a Baptist preacher who also wrote novels. The best known of Dixon's books is *The Clansman*. So, a question must be raised here. Dixon was a great admirer of the Klan, as were many other people, North and South. Dixon spent much of his career as a minister serving large Baptist churches in Boston and New York City. The movie *Birth of a Nation* was based on his novel *The Clansman*, and the movie was a smash hit across the nation. Did Dixon's enthusiasm for the Klan influence Morton so that Morton overplayed the involvement of Forrest with the Klan? In short, did Morton "remember" inducting Forrest into the organization because such an association would make Forrest look good in the eyes of the public in the early Twentieth Century? It has been suggested by some writers Forrest was the inspiration for Dixon's novel, but a careful reading of *The Clansman* shows no resemblance between Dixon's protagonist and Forrest. So we must ask, "Was Morton's memory accurate?"

Wills also cites Wyn C. Wade, *The Fiery Cross: The Ku Klux Klan in America*, a book published in 1987. Wyn also depends on Morton as his evidence Forrest was a member of the Klan, but he goes on to assert without reservation Forrest was head of the group. As we have seen, Morton provides slim evidence for Forrest's membership in the Klan

and no evidence at all for his having been head of the group. Wade produces no new evidence but makes a bold, unsupported claim linking Forrest to the Klan. Wade rests his case on Morton's material, which is historically suspect. Wills depends on Wade's work and so is on shaky ground also.⁵

Another piece of *evidence* cited by Wills is an account in Stanley F. Horn's *Invisible Empire*, in which a former Klansman, George W. Libby, said Forrest was the Grand Wizard and claimed to have heard Forrest speak to a gathering of the Klan in Memphis. The account given by Libby was printed in an article in the *Confederate Veteran* for November 1930.⁶ This means the account depends on the memory of an aged man who could produce no documentary evidence to support his account. The article was also written at a time when a second version of the Klan had emerged and had gained national acceptance and prominence. During the decade of the 1920s the Klan held parades in Washington, DC, and members numbering in the thousands marched down Pennsylvania Avenue. The popularity of the second version of the Klan stretched coast-to-coast and border-to-border. This, then, may be viewed as another attempt to allow Forrest to bask in the glow of an organization with which he may, or may not, have been affiliated. In the article Libby says the Klan never put anything in writing, so no documentation can exist. This article was written twenty-one years after the account given by John Morton, and like Morton's, depends on memory to recreate events of many years before. This is not the most solid evidence on which to found so weighty an accusation as being Grand Wizard of the Klan. Horn also cites the Morton account, but, as we have seen, this citation does nothing to strengthen the case being made by Horn.

It will be argued many people can remember events which happened to them much earlier in their lives; most people have memories of events dating back to their childhood. This is true, but the question remains: Are the memories reliable? When psychiatrists examine memories it is not unusual to find the "memory" consists of things held in memory from the time of the event but which have been mixed with information acquired later. People "remember" what happened to them, but mix with that information things they learned or heard later. The greater the amount of time which has passed between the event and the recalling of the "memory," the greater the amount of "learned" material will be mixed with the original material. In the case of the 1930 article in the *Confederate Veteran*, it should be asked, "How much of this account happened as the author remembered it; how much of the account reflects what the author had heard over the last sixty years?" It must also be asked, why had this "memory" not been related earlier? Why did the author wait so long to tell what he knew? The author may have been a very truthful man, but was his memory dependable?

The evidence provided by Morton and Libby that Forrest was the Grand Wizard of the Klan is properly identified by historians as "anecdotal evidence." *The Oxford English Dictionary* defines "anecdote" as the narrative of a detached incident that is interesting or striking. When one is engaged in research it is common to happen on non-scientific observations or studies which do not provide proof of the thesis being investigated, but which may assist in the research. Because there is only one, or a few, such observations (a small sample), there is a large chance that the information may be unreliable. So, the anecdotal evidence is considered dubious sup-



The General Forrest statue in Memphis, Tennessee at an event in 1906.

port for a claim even if the person who is the source of the anecdote is otherwise thought to be truthful. This is not a matter of questioning the truthfulness of the source of the anecdote; it is a questioning of the accuracy of the evidence. Anecdotal evidence must be open to testing from other sources; in history, anecdotal evidence would ideally be open to verification by reference to documents. Since the anecdotal evidence of Morton and Libby cannot be verified, it must be considered weak and their testimony does not prove an association between Forrest and the Klan.

All the sources cited ignore the fact there is another person who it is claimed held the post of Grand Wizard of the Klan. In an unpublished manuscript Mrs. George W. Gordon claims her husband was supreme

head of the Reconstruction-era Klan. General George W. Gordon was from Pulaski; he was often identified with the Klan and later personally claimed to have been involved with the group. His business affairs caused him to travel extensively in Tennessee, Alabama and Mississippi following the war and some of his Klan regalia is in the possession of the Tennessee State Museum.⁷

This means the identification of Forrest as Grand Wizard of the Klan rests on sources written from memory long after the events of the 1860s at a time when the reputation of the Klan was very positive in the minds of many white Americans. No documentation exists which provides solid, historically accurate evidence of the association of Forrest with the Klan.

Stanley Horn sums up the di-

lemma into which too many historians have gotten themselves. Horn says, In the nature of things, such an organization as the Ku Klux Klan could have no written records. It left no archives to which the curious researcher may refer. There is, therefore, no documentary evidence to support it, but the statement may be safely and authoritatively made that the first, last and only Grand Wizard of the original and only Ku Klux Klan was General Nathan Bedford Forrest, the celebrated Confederate cavalry leader who was the idol of the South.⁸

No documentation, but an authoritative statement may still be made, says Horn! This is not the rules of historical evidence learned in any graduate course on historiography; this is not the way history is supposed to be written. When the

**“The system (of Jim Crow)
was born in the North and
reached an advanced age
before moving South
in force.”**

—C. Vann Woodward

only “evidence” is folk belief and two statements made by old men at a time when it was to their own interest to say what they did, no “authoritative” statement can be made and still be called *history*.

Brian Wills and Stanley Horn’s books, like that of Wade, are properly called “secondary sources” by historians; that is, they are books written by people who were not present at the events they are describing; they are basing their description and analysis of the historical events on what other people have said. Clearly, most history books are “secondary sources.” Good history, well-written secondary sources, use “primary sources” as the basis of their description and conclusion. A “primary source” is something written at the time an event happened. A “primary source” may be written by an eyewitness or by a person who was alive at the time of the event. Wills, like all other Forrest biographers, does not cite a single primary source to document Forrest was a member of or the head of the Klan. The closest any biographer can come to a primary source connecting Forrest to the Klan is the appendix of the 1909 book by John Morton and the 1930 article in the *Confederate Veteran*. The rest of the “evidence” connecting Forrest to the Klan is circumstantial.

Circumstantial evidence can be important but it cannot stand alone and be considered conclusive. Historians, if honest, should admit there is no clear, truly conclusive

evidence linking Forrest to the Klan; the strongest evidence of such is only circumstantial.

Jack Hurst, in his biography of Forrest, is more tentative in identifying Forrest as leader of the Klan. He points out there are several versions of stories of how Forrest is said to have an involvement with the organization, and all these stories lack documentation. Hurst also points out the Klan did not gain significant numbers of adherents until Congress passed a Reconstruction Act on March 2, 1867. This act divided ten of the former Confederate states into five military districts and stated they would be kept under martial law until they ratified the 14th Amendment to the US Constitution which granted citizenship to African-Americans.⁹ The votes of the Southern states were needed to ratify this amendment because so many Northern states had rejected the amendment. Without Southern votes the citizenship amendment would not become law. Among the Northern states which rejected the 14th Amendment were Delaware, California, Oregon, New Jersey and Ohio. California ratified the Amendment in 1959, Oregon in 1973; New Jersey and Ohio finally did so in 2003.¹⁰ In 1867 Arkansas, Florida, North Carolina and South Carolina ratified the 14th Amendment, but their action presents a very bizarre situation; they could not qualify as members of the Union until they performed a function which only members of the Union can perform, namely, ratify a Constitutional amendment! How these *states* could act as states when they were not legally states was, and is, a conundrum.

This imposition of military occupation and forced agreement to an amendment, which was widely rejected in the North, infuriated the ex-Confederates and fueled the recruiting efforts of the Klan. Also fueling the fire of Klan activity were

the often-expressed goals of the radical members of Congress. This faction called for the long-term disenfranchisement of former Confederates so the Freedmen and Southern Unionists could take charge of Southern state governments; private property would be confiscated and given to the Freedmen so they could become self-sufficient (“Forty acres and a mule” was the popular slogan which described this plan); and federally supported schools would be established for the education of the Freedmen.¹¹

In the face of such Congressional action, coupled with the attitude of many in Congress who wished to be even more harsh, a strong Southern reaction is hardly a surprise. Two notes: Tennessee was not affected by this Congressional act since the Volunteer State had been readmitted to the Union in 1866. This means Forrest had no direct personal motive for involvement with the Klan unless he felt a sense of solidarity with those Southern states which were reduced to the status of territories by the Reconstruction Act. Second, the vindictive nature of the Radical goals, and the abolition of all civil government in ten states, provides an understandable motive for resistance to the Reconstruction policy of the United States government in 1867. Even had African-Americans not been involved in the Reconstruction government of the Southern states — had these governments consisted solely of white Unionists — there would still have been an active opposition to these governments. Race, “keeping the black man in his place,” was not the sole motive, or necessarily the first motive, of the Klan. Protection of property and family, along with preservation of civil rights for former Confederates, provided motivation to support the Klan in the areas affected by the Reconstruction Act of March 2, 1867. African-American participation in

government was opposed because they supported the Radical plans, not merely because of skin color. The Klan was just as harsh toward white Radical supporters as they were toward blacks.

Racial views certainly intensified the political struggle. The Southern Unionists depended on the political support of the Freedmen, but neither did they believe in the concept of racial equality. Even a staunch Confederate-hater such as "Parson" Brownlow had contempt for African-Americans. An equal share of racial antipathy was found in the North. C. Vann Woodward, in his seminal work *The Strange Career of Jim Crow*, points out that; "the system (of Jim Crow) was born in the North and reached an advanced age before moving South in force."¹² No attempt should be made to excuse the Klan for its attacks on black men and women or to deny their racial prejudice. But it is necessary, in order to understand the situation in which they existed, to recognize the fact the Klan had a political motivation and a political goal, which went beyond the question of race. It is also necessary to recognize and admit the racial views of the Klan members were not unique to the South. Racial prejudice is, and always has been, a national and not a sectional problem.

Political conditions produced the Klan; radical extremism fueled the Klan; racial animosity enhanced the appeal of the Klan. But, did Nathan Bedford Forrest participate in, much less lead, the Klan?

Allen W. Trelease, in *White Terror*, says "There never has been any serious doubt that the first and only Grand Wizard was General Nathan Bedford Forrest. He never admitted the fact in so many words, but his later statements to the press and to a Congressional committee in 1871 help to confirm the notion, which was almost universally shared by members and nonmembers alike

"It is impossible to say when Forrest heard of the Klan and became attracted to it ... he seems to have joined the order ... and to have assumed command of it, probably in May 1867." Trelease then cites the account of John Morton and states the meeting at which Forrest joined the Klan took place in Room #10 at the Maxwell House Hotel in Nashville. Trelease goes on to say "A good deal has been written about the Klan's further organization at the top levels, but most of it lacks substantiation and much of it is clear fiction." He then goes on to undermine his own argument concerning Forrest. "There was a tendency after a generation or so to sanctify the Klan along with the Lost Cause and to make it more widespread, more fully organized, more highly connected, and more noble than it actually was."¹³

Popular conceptions about the Klan picture it as a vast, well-organized, paramilitary force which followed a plan of action conceived and administered by leaders acting from the top down. Such a concept is totally wrong. The Klan existed in pockets across the South and each local organization, or "Den," was relatively small. In Obion County it is estimated that there were sixty Klan members; about fifty Klansmen participated in a riot in Bedford County; in Shelby County the presence of Federal troops and State Militia provided a damper on Klan activity. The area around the Middle Tennessee towns of Columbia and Pulaski seems to have been the center of Ku Klux strength.¹⁴ In addition, there were a number of regional groups which functioned as nightriders who used terror tactics to intimidate Republican voters. These groups included the Palefaces, the Knights of the White Camellia and the Redshirts. Popular imagination has lumped all these into a single group, which it has labeled "KKK." This process began during

Reconstruction so a large, unilaterally controlled organization exists more in fiction than in fact. Given the nature of the Klan's organization, there was no need for a supreme head from which all members took orders. Such an office would have served as a figurehead more than as a commander.

John Morton's account of Forrest joining the Klan, an account actually penned by Klan admirer Thomas Dixon, Jr., was written a generation after Reconstruction, just at the time Trelease says there was a tendency to embellish the membership of the Klan with the names of popular Confederate heroes. Is this what Morton did? Was Morton telling the truth in saying he inducted Forrest into the Klan? Did the vanity of an aging man cause him to add luster to his book by adding an appendix which linked Forrest to the then honored and respected Klan? These questions cannot be answered with finality but they are questions which an honest historian has to consider. Morton's account should not be taken at full face value unless it can be substantiated with other evidence.

Trelease continues to destroy his own case linking Forrest to the office of Grand Wizard by pointing out an

Was Morton telling the truth in saying he inducted Forrest into the Klan? Did the vanity of an aging man cause him to add luster to his book by adding an appendix which linked Forrest to the then honored and respected Klan?

error in Morton's account. In a footnote Trelease observes it is possible that Forrest's initiation (to the Klan) took place as late as November 1867. *The Nashville Republican Banner* on November 19 announced his arrival in the city the previous day for the first time since the war.¹⁵ Trelease has based his case for Forrest being the Grand Wizard on Morton's book, but he then admits Morton may have his dates wrong by eighteen months. By November 1868 the Radical movement in Tennessee was on the verge of collapse. A few months after that date, the new governor, DeWitt Clinton Sentor, would remove all prohibitions against former Confederates voting and holding office and a conservative white majority would put an end to Reconstruction in the state. Morton also says that the Klan was disbanded in 1870.¹⁶

What did Forrest himself have to say about the Klan? In 1868 a reporter for the *Cincinnati Commercial* interviewed Forrest about the organization. Forrest replied: "Well, sir, there is such an organization, not only in Tennessee but all over the South and its numbers have not been exaggerated." Forrest then said the Klan had forty-thousand members in Tennessee and more than half a million in the South. Forrest said he understood the original purpose of the Klan had been to protect former Confederates from the Union League and the Grand Army of the Republic, but it had taken on political motives, including the support of the Democratic party. The Klan was well-organized throughout the South, Forrest told the reporter, down to the local level with a person in each voting precinct who kept lists of who belonged to which party. Forrest also said the target of the Klan was Radicals and not Negroes.¹⁷ For some writers this has provided proof that Forrest was a high-ranking officer in the Klan; more likely, this is a good example of Forrest "pulling

the leg" of a man who was ready to believe anything the fabled former cavalryman told him. The numbers cited as members of the Klan are obviously pure fiction; no reputable historian has ever suggested the organization was so large or so well organized. Indeed, it was to the advantage of the Klan not to be too well-organized. Any insurgency, and the Klan was that, understands the wisdom of "compartmentalization" so the members of one cell or group within the larger organization do not know who is the next person up the chain of command. Those who know nothing can reveal nothing.

During the summer of 1871 Forrest was summoned to Washington, DC, to testify before a congressional committee, which was investigating the activities of the Klan. The testimony took place on June 27. By 1871 Tennessee had been under the control of conservative Democrats for two years and several other Southern states had also ended the rule of Radical Republicans. A bill passed by Congress had made membership in the Klan a crime, and this law had been firmly enforced in those states where Radical rule remained in place. This Federal intervention brought the Klan to its knees so it was no longer an effective force by 1872.¹⁸ Thus, when Forrest appeared before the Congressional committee he had to be very careful in answering their questions. Popular opinion identified him with the Klan, even made him its leader, and although no legal evidence could be brought as proof against him, Forrest knew that the committee would be quite willing to place the worst possible interpretation on anything he said.

During his testimony Forrest gave answers which revealed he knew things about the Klan which would be knowledge, available only to insiders. He also refused to answer some questions, and dodged some others. On the basis of this

performance some historians assume Forrest was an insider, that he was the Grand Wizard of the Klan. Although stated as facts, these are merely assumptions and assertions. It is also possible Forrest knew men who were active in the Klan and he got his information from them without himself being personally involved. It is also asserted Forrest could not have helped bring an end to the Klan unless he was a member, and probably the head, of the Klan. Such assertions ignore the influence Forrest had on many former Confederates; many men admired Forrest and would have been willing to follow his advice even if he was not the titular head of the organization.

The most-often cited source linking Forrest to the Klan is John Morton. As has been shown, Morton's book has flaws in it, was written long after the events which it discusses, and the evidence linking Forrest to the Klan did not come from the pen of Morton but from a man who admired the Klan. Morton's material was written at a time when there was a trend of making the Klan appear bigger than it really had been and when it was thought to be an advantage to claim links existed between the Klan and famous men. The assertion Forrest was widely believed by members of the Klan to be the leader means nothing in itself since there is no documentation for the statement such a belief was held by any members at all. The members of the Klan certainly were not surveyed and asked who they believed to be their leader. Trelease asserts that members and non-members of the Klan thought Forrest was the leader of the group, but Trelease offers no proof of this belief; no sources are cited, no footnotes are provided. Trelease commits an error far too common among historians; he cites an assumption as if it were fact.

Continued on page 24

The Day They Took Old Dixie Down

By Ronald A. Miller

Today they took Old Dixie down,
Pulled her from the pole,
Placed her on the ground.
Folded up the cloth of Crimson and Blue,
And left an empty space where she flew.
They say Old Dixie belongs in the past,
A Southern tradition that shouldn't last.
But they forgot the men who fought and died
With pride, and how she led the Rebel Cry.
Look away, Look away, the Men in Gray just rolled in their graves.
But they can't make a sound, only 'cause they're not around.
For this is the day, They took Old Dixie Down.
Take a walk along the old white stone rows,
And listen to the silence of a thousand soldiers' souls.
And as you walk that sacred Southern ground,
Look away when they take Old Dixie down.
From the streets of Montgomery, to the hills of Tennessee,
From down south in Georgia, to the home of Robert E. Lee.
She has flown with all her glory, a part of you and me.
She's the pride of our Southland she's our *Old Dixie*.

Ronald A. Miller is a member of the Stephen R. Mallory Camp 1315 in Pensacola, Florida. He wrote this song/poem for his great-great-grandfathers Private James M. Godwin, Co. D, 15th Confederate Cavalry and 1st Sergeant Louis H. Miller, Co. H, 1st FL Infantry.

Forrest and the Klan

Brian Steele Wills, Jack Hurst, Allen Trelease, Wyn Wade — all these historians depend on John Morton's book to link Forrest to the Klan. Forrest is also identified by other writers as the supreme leader, the Grand Wizard of the Klan. But, where is the evidence? Morton does not make Forrest the head of the Klan; indeed, there are problems with Morton's account which make it questionable to depend on him as the only evidence for Forrest's membership in the organization. Historians need evidence. Where is the evidence? Why is Morton's account so widely believed? Why, in the absence of documentation, is Forrest identified as the Grand Wizard of the Klan?

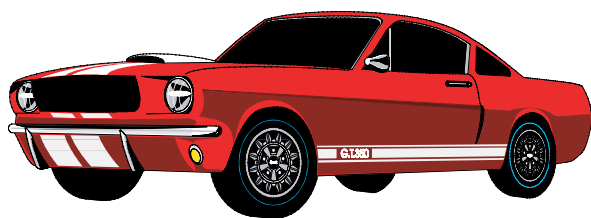
This positive, though unsupported, identification of Forrest as head of the Klan can be traced to rather recent historiography. Historians have not always interpreted the evidence in such a way as to assert without reservation that Forrest was the head of the Klan. Historians are subject to fads and cycles in the way they view the past. Beginning in the decade of the 1970s, following the height of the Civil Rights Movement and during the

rise of the woman's movement, the history of the United States began to be viewed from the perspective of race and gender. During this time the way historians interpreted the causes of the War for Southern Independence changed. Instead of seeing many causes for the conflict, many academic historians came to advocate the view there was only one cause for the war, namely — slavery. This led to the idea the entire Confederate effort was based on an attempt to perpetuate the institution of slavery. The actions of Confederate leaders came to be evaluated primarily in terms of how those actions affected people of color. Of all Confederate leaders whose actions were thought to affect people of color, Bedford Forrest rose to the head of the list. His supposed association with the Klan was seen as the continuation of his views and attitudes which had led him to be a slave trader before the war and to order a massacre of black soldiers at Fort Pillow in April 1864. Because race was the perspective, which determined historical interpre-

Continued on page 52

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Books in Print

A Beautiful Glittering Lie: A Novel of the Civil War

J. D. R. (Julie) Hawkins lives in Mississippi and is an active member of the United Daughters of the Confederacy. She has published a second novel, several articles, and blogs.

Author Hawkins begins Chapter One with a quote from Abraham Lincoln on January 12, 1848: "Any people, anywhere, bring inclined and having the power, have the right to rise up, and shake off the existing government, and form a new one that suits them better." History records that this statement was only one of the multitude of lies told by Lincoln.

A Beautiful Glittering Lie is the poignant story of the Summers family in Northern Alabama during the War Between the States. The novel begins in Montgomery, Alabama, at the inauguration of President Jefferson Davis, Confederate States of America.

After family discussion of the War and probability of Northern invasion, father Hiram decides that he should volunteer for service in the Confederate Army and that son David should remain at home to protect the family.

Five days after the firing on Fort Sumter, Hiram enlisted in the newly formed Northern Alabamians, Company I.

A Beautiful Glittering Lie chronicles life at home during the War Between the States, interspersed with accounts of Hiram and his Alabama compatriots as

they fight for the Confederacy.

David's life reflects a teenager's coming of age. He vacillates between a committed guardian of his mother and sisters and escapades into Yankee-held territory with his best friend.

Wife and mother Caroline is a spunky woman, full of resourcefulness and unwavering good cheer.

Southern history buffs and lovers of all things Confederate will find *A Beautiful Glittering Lie* to be an enjoyable read.

Author: J. D. R. Hawkins
Publisher: iUniverse
1-800-288-4677
www.iuniverse.com
Paperback \$14.95

Reviewed by Ann Rives Zappa

The Jackson County War Reconstruction and Resistance in Post-Civil War Florida

Daniel R. Weinfeld is a practicing attorney in New York City. His articles on the Reconstruction Era have appeared in *Florida Historical Quarterly* and *Southern Jewish History*.

Jackson County is located in the Florida Panhandle, bordering Georgia and Alabama. In 1860, this was Florida's most populous county, divided almost equally between whites and blacks. Thirty-eight percent of the prosperous cotton-growing residents owned slaves. The populace was politically conservative, belonging mostly to the old Whig Party. The site of most of the violence was Marianna, a vibrant community with a population of only about eight hundred. The town, however, contained schools, hotels, elegant homes, stores and several churches. Marianna was also the entertainment capital in the region.

Author Weinfeld has discounted the historical Southern accounts of the

Jackson County War and based his research for this book on more recent findings. As he states: "The advent in the 1960s of revisionist academics who challenged the prevailing assumptions of the Dunning School brought a dramatic transformation in scholarship of the Jackson County War."

After the War Between the States ended, Marianna settled into an uneasy truce.

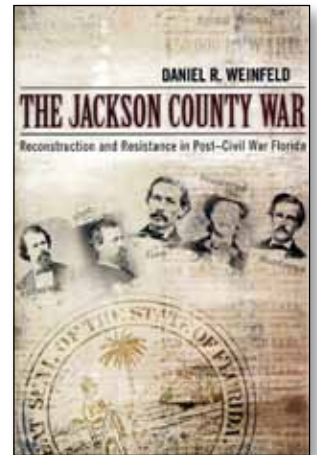
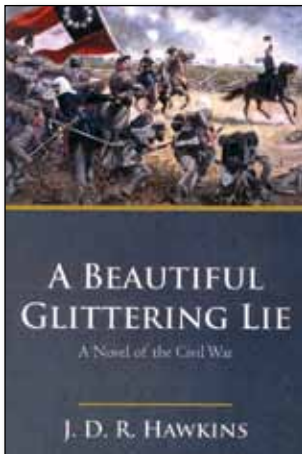
Tensions between the landowners and the freedmen festered beneath the surface. Blacks were caught between working land they did not own on contract or crop sharing and waiting for the Yankee government Freedman's Bureau promise of "forty acres and a mule."

For the next four years, an occasional murder or act of violence occurred. Federal troops maintained order, adding to the anger of the white residents. Finally, in the fall of 1869, the "war" began in earnest.

Author Weinfeld summarizes the reasons for the war: animosity toward two particularly offensive Freedman's Bureau agents, national and state politics, poverty among whites and blacks, Ku Klux Klan and Regulator atrocities against blacks, and long-unforgiven bad blood between the elite class of planters and others in the county. Several factors contributed to the end of this bloodshed in early 1871.

The Jackson County War will give Southern history buffs a glimpse of

Continued on page 48



'Come and Take Them'

duty and it is right to vindicate the cause of freedom, the cause of the South and the cause of her defenders.

Let's build our band of brothers! Make it your mission to seek out just one more man, willing to stand at the "Hot Gate" of the historical truth and shout ...

ΜΟΛΩΝ ΛΑΒΕ !

I will see you at the front.

Please permit me to add a personal note to this article. While I do my best with what talents I may have, about eighteen years ago, the

Lord blessed me with a son. I have raised my son to carry on the traditions of his Confederate fathers and to be the symbol and object of their determined strife. He has the distinction of being the very first Cadet member in the SCV. He has recently graduated from high school, which included eleven years of home schooling. He is a fine man. I am very proud to announce that our first SCV Cadet will, this fall, be a Citadel Cadet, joining the historic ranks of those brave lads who fired on the *Star of the West* and showed such valor in the War for Southern Independence. If you have a moment and are so inclined,

please drop him a note of encouragement and wish him well on his educational journey. You may reach him at:

Cadet Chandler Givens
11 Park Square South
Beaufort, South Carolina 29907

Thank you.

Respectfully yours,

Michael Givens
Commander-in-Chief
@CICSCV



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The Surgeon Corps

Hello, dear Compatriots! I hope that this finds you and your health either stable or improving. Now that spring has passed and we are on into summer, it is a good time, halfway through the year, to either continue on towards better health or see what we need to do to start making things right.

Even though spring has passed and the pollen has settled, I continue to see patients in my Family Medicine Clinic, Magnolia State Family Medicine, located in Ripley, Tippah (pronounced "Tipper"), Mississippi, having difficulty with asthma. Asthma is defined in Stedman's Medical Dictionary as "an inflammatory disease of the lungs characterized by reversible (in most cases) airway obstruction. Originally, a term used to mean 'difficult breathing'; now used to denote bronchial asthma, also known as reactive airway disease."

Since the clinic incorporates pulmonary rehabilitation complete with Respiratory Therapists and Assistants, we are no stranger to this disease and the issues it causes for patients and their loved ones throughout the year, and suspect many readers of this column are familiar with this relatively common, but burdensome, disease.

Every day, 5,000 people find themselves in the Emergency Department with asthma attacks. But according to the American College of Emergency Physicians (ACEP), if a person with asthma was already receiving the correct treatment, it could prevent most of these occurrences. Since the symptoms of asthma come and go, many asthmatics don't realize that this chronic condition affects lung health day in and day out.

So, to prevent occasional, but serious, flare-ups, daily control medication is needed, especially for people experiencing many often-missed signs of asthma that is poorly controlled. A few of these

important "not to miss" symptoms are waking-up at night coughing or wheezing, needing a quick-relief inhaler more than twice a week, missing school or work due to breathing issues, being unable to participate in everyday, usual activities, and ever needing emergent or urgent care. The ACEP and most all physicians strongly recommend folks with asthma keep an eye out for these warning signs. If you or your loved one(s) are or have experienced any of the above or if you are not sure, talk to your Family Doctor about getting proper asthma management initiated ASAP!

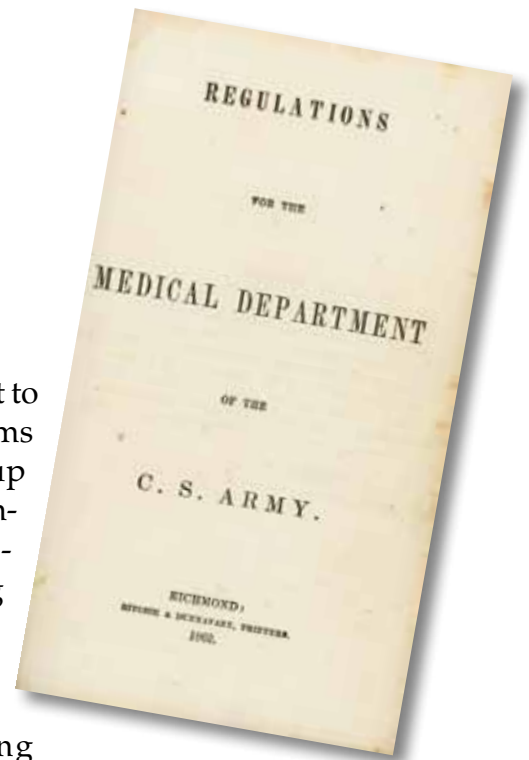
By paying attention to the above concerns, you might save or at least improve someone's quality of life. I recently attended my first Confederate Memorial Day Service at Beauvoir, the last home of President Jefferson Davis. It was a wonderful day! Tip o' the Kepi to Army of Tennessee Commander Tom Strain on a job well-done as keynote speaker.

Keep those questions coming. Stay or get healthy and God bless!

Deo Vindice

Your Humble Servant,

Major Christopher J M Cummins, MD
Surgeon-in-Chief, Life Member
Tippah Tigers Camp 868 SCV-MC 1G
Ripley, Mississippi



Army of Northern Virginia



Captain Winfield Scott Lineberry Camp 92, Asheboro, NC, recently sponsored the Annual 1860's Living History and Reenactment at the McAden Farm.



Rodger Ware, left, McNeill's Rangers Camp 582, Moorefield, WV, and Richard Ball, Colonel Joseph McConnell Camp 1859, Ringgold, GA, visited the Culloden Battlefield in Scotland to honor their Confederate ancestors' Scottish heritage. The compatriots discovered they shared SCV membership when they met while traveling through Scotland with a tour group.



Camp Moses Wood 125, Gaffney, SC, compatriots held a cemetery cleanup at the Fernandez Family Cemetery at the Pacolet River Bridge at the Cherokee/Union County line. Pictured from left are Tom Dooley (Guardian of the four Confederate soldiers in this cemetery), Robert Little, Alan Kilby, Bill Blanton, Lillie Spencer, Jerry Cooper and Claude Spencer.



Members of the Black Horse Camp 780, Warrenton, VA, gathered to place a headstone for Private Henry Freeman, Co. D, 4th VA Cavalry "Little Fork Rangers" at the Freeman Family Cemetery near Freeman's Ford on the Rappahannock. Descendant Warren Freeman assisted in the location and groundbreaking. From left, front row, Commander Dave Goetz, Ed Wenger, Larry Payne; second row, Jackie Freeman, Warren Freeman and Michael Markley, the current farm owner.



Dale Whitfield, Paul Livingston, Gary Hall, Paul Berry, John Huss, Ed Morris and Dave Henderson of the 47th Regiment, NC Troops Camp 166, Wake Forest, NC, recently completed an Adopt-a-Highway cleanup.



George Ramsey, foreground, and David Langley, members of the Cherokee Guards, Company A, 29th NC Troops Camp 893, Murphy, NC, clean stones at Harshaw Chapel.

South Carolina, North Carolina, Virginia, Maryland, West Virginia and Pennsylvania Divisions



Victor L. Mann, **Archibald Gracie Camp 985**, New York, NY, and Angelique R. Landry, vice president of the NY Division of the United Daughters of the Confederacy, attended the 110th anniversary of the dedication of Grant's tomb.



Members of the **Battle of Sharpsburg Camp 1582**, Sharpsburg, MD, gather to participate in their Adopt A Highway Cleanup. The section of road is Maryland Route 64, Shepherdstown Pike, between Boonsboro and Keedysville, MD. The Army of Northern Virginia marched down this road on the way to Sharpsburg. Pictured from left, Jerry Bayer, Phil Reed, Camp Commander Michael Wasiljov, Steve DeFreytas and Stuart McClung.



A ceremony was held dedicating a Southern Cross of Honor to Azariah Denny, Co. C, 21st Regiment NC Infantry, who was killed at the Battle of Cold Harbor on June 6, 1864. Michael Moore, kneeling, is a member of the **Colonel John Sloan Camp 1290**, Greensboro, NC.



Matthew Fontaine Maury Camp 1722, Fredericksburg, VA, Commander John Martin, Jr., 1st Lieutenant Commander Roy Perry and Chaplain John Embrey swear in new member Walter Shelfield.



The **General Joe Wheeler Camp 1245**, Aiken, SC, Compatriot Eugene Barron awarded the *H. L. Hunley* Award to NJROTC Cadet Lieutenant Cody Merrick, a student at Silver Bluff High School, Jackson, SC.



Some members of the **Maryland Line Camp 1741**, Upper Marlboro, MD, participated in a parade with the Maryland Color Guard.

South Carolina, North Carolina, Virginia, Maryland, West Virginia and Pennsylvania Divisions



The **Prospect 10th Regiment Camp 1749**, Prospect, SC, has their own meeting building in the form of one of their member's ancestor's old wooden general store. The walls are covered with Confederate-related pictures and articles of interest.



Commander Wayne Byrd, left, welcomes Ron Light into the **Rockingham Rangers Camp 1835**, Mayodan, NC.



During the charter meeting of the **Gaston Guards Camp 1822**, Stanley, NC, Camp Commander Joe Harris, swore in two new members, Mike Cooper and Ray Suman.



Delaware Grays Camp 2068, Seaford, DE, honored Delaware Confederate Soldiers at the Sesquicentennial Confederate Veterans Monument Event in Georgetown, DE. Pictured are the Grays' color guard, along with a contingent from the Richmond Howitzers.



The Secession banner of 1929, which was duplicated by the **First In Secession Camp 1963**, Chesterfield, SC to replace the original banner hung on November 19, 1860, now hangs in the old Chesterfield Court House, downtown Chesterfield, SC.



Members of the **Clinton Hatcher Camp 21**, Leesburg, VA, and the **Reverend Beverly Tucker Lacy Camp 2141**, Locust Grove, VA, manned an information/recruitment table at the 40th Annual Northern Virginia Relic Hunters Association Show in Fredericksburg, VA.



Army of Northern Virginia



Members and friends of the **Colonel William A. Stowe Camp 2142**, Dallas, NC, installed 15 Southern Iron Crosses on Confederate Veterans' graves at New Hope Presbyterian Church in Gastonia, NC.



Members of the **General J. R. Chambliss Camp 1779**, Emporia, VA, held a memorial service for Major Walter B. Chambliss, the brother of the general. Pictured from left are Fred Bare, Lex Lowery, Jason Lowery and Bill Bradley.



Members of the **Mason Dixon Guards Camp 2183**, Ellendale, DE, participated in Old Dover Days in Delaware's state capital. Following the parade through town, members sponsored a living history display, talking to onlookers and recruiting new members. Commander Rob Eldreth talks to visitors about the Confederate soldier and our righteous cause.



Compatriot Jeff Johnson, **Brigadier General Nathan G. Evans Marion Camp 24**, Marion, SC, became guardian of Private Elias Goodyear, 1st Company C, Manigault's Battalion, SC Artillery, who is buried in Goodyear Cemetery, Nichols, SC.



The **Cumberland Plough Boys Camp 2187**, Stedman, NC, welcomed two new members to the camp: Tommy Bell, left and Don West.



Davidson Guards Camp 1851, Davidson County, NC; **Thomasville Rifles Camp 172**, Thomasville, NC; **Rowan Rifles Camp 145**, Salisbury, NC and the 63rd NC Troops represented the Confederate soldier in the July 4th Parade in Faith, NC. Everyone enjoyed seeing the Confederates as they fired off the volleys celebrating the nation's independence.

Army of Tennessee



The **Robert E. Lee Camp 16**, Auburn, AL, led the effort to erect a historic marker commemorating the site where Jefferson Davis stopped at the Auburn Train Depot on February 16, 1861, to review the Auburn Guards. A ceremony to unveil the historic marker and celebrate the event was held. Camp Commander Jerry Purcell and Chaplain Dave Crosslin participated.



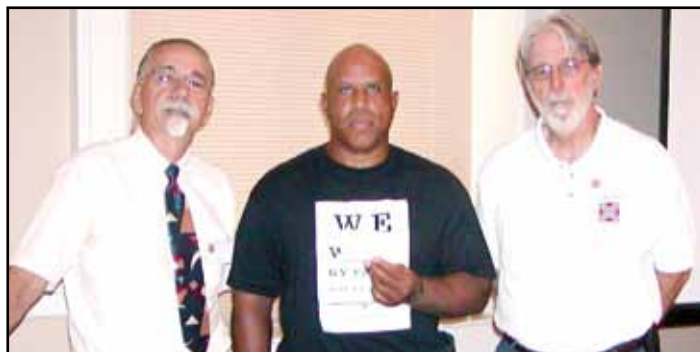
The **Brigadier General John C. Carter Camp 207**, Waynesboro, GA, sponsored its annual Lee/Jackson Banquet at the American Legion Building in Waynesboro. Camp Commander Jim Reeves welcomed the members and guests for the occasion. Pictured is the keynote speaker, GA Division Genealogy/Recruiting Officer Hu Daughtry of the **Dixie Guards Camp 1942**, Metter, GA.



Brigadier General Edward Dorr Tracy Camp 18, Macon, GA, held its 22nd annual Lee-Jackson Dinner at Idle Hour Country Club in Macon. Pictured, kneeling, from left, Sam Darden, Lee Hall and Charles Kellum; seated, Jack Caldwell, Commander Thomas Stevens and M. L. Clark; standing, Phillip Griner, Jett Smith, Clifford Dunaway, Hal Newberry, Bill Elliott, J. Taylor Phillips, Martin Bell, Scott Dooly, Ashley Clark, Earl Colvin, Jack Thomas, James Stallings and Robert McMichael.



At the Petal, MS, Christmas Parade, participants of the 27th MS Honor Guard included front row, kneeling left, Don Green, **Jones County Rosin Heels Camp 227**, Laurel MS; Larry Higginbotham, **Augusta Grays Camp 1956**, New Augusta, MS; Billy Langley and Dennis Avera, Camp 227; standing, from left, Sam Calvin, **Lt. General Nathan B. Forrest Camp 1353**, Hattiesburg, MS; Eric Hartfield, Camp 1956; Joseph Dawson; Joe Cosper and Ronnie Mitchell, Camp 227.



Longstreet-Zollicoffer Camp 87, Knoxville, TN, made a contribution to the Rosenwald School at Free Hill, Inc. for the restoration of the Rosenwald School in the community of Free Hill, TN, in Clay County. Pictured from left are John Hitt, Ralph Richardson (accepting the check) and Camp Commander Ron Jones.



New member Kevin Wood received his certificate from **Captain Max Van Den Corput's Battery Camp 669**, Cave Springs, GA, Commander John Harrison, left and Brian Byrd.

Tennessee, Georgia, Alabama, Mississippi, Florida, Kentucky, Indiana, Illinois, Ohio, Michigan and Wisconsin Divisions



General Jubal A. Early Camp 556, Tampa, FL, gathered at its flag site and memorial park near the interchange of I-75 and I-4 for Southern music, food and fellowship as well as an induction ceremony for new members of the Mechanized Cavalry, 3rd Battalion, Co. D. Pictured from left, Dan Coyle, Vern Gelser, Johnny Strickland, Tom McDaniels, new member Scott Rose, David King, new member Greg Caulley, Mark Davis, new member Bobby Smith, Jerry Money, Dave Tinnell and Jerry Little.



Recently, General William Barksdale Camp 1220, Columbus, MS, held tree-trimming workday at the Stephen D. Lee Home. Pictured are Compatriot Wally Swedenburg, Lee Strickland (Commander Strickland's mother) and Commander Jim Strickland in foreground; Compatriots Joe Thompson, Larry Rainey, Gary Lancaster and Kenny Tallant in background.



The Habersham Guard Camp 716, Demorest, GA, recently held their end-of-the year family meal at Country Cross Roads Cafe.



Mississippi Division's 4th Brigade "Coonskin Cap Color Guard" helps William D. Cameron Camp 1221, Meridian, MS and the Nathan Bedford Forrest Camp 1649, Meridian, MS, celebrate Christmas. Pictured are Vincent Deas, Branson Gully, Will Gully, Scott McQuaig and Britt Gully.



Members of the Kirby Smith Camp 1209, Jacksonville, FL, manned a recruiting booth at the North Florida Arms Collectors show. Pictured from left, Jake Newman, Calvin Hart, Joe Hill, Chris Bunton and Hal Schemer.



Madison Starke Perry Camp 1424, Gainesville, FL, fed the volunteers who cleaned up the Haile Homestead for the Christmas holidays. This year 26 people turned out to make the event a success.

Tennessee, Georgia, Alabama, Mississippi, Florida, Kentucky, Indiana, Illinois, Ohio, Michigan and Wisconsin Divisions



At the Hattiesburg Memorial Service, downtown Hattiesburg, MS, at the Courthouse Statue, hosted by the **Hattiesburg Camp 1353**, are Don Green, **Jones County Rosin Heels Camp 227**, Dennis Avera Camp 227, Ronnie Mitchel Camp 227, Eric Hartfield **Augusta Grays Camp 1956**, New Augusta, MS, Coco Roberts, Billy Langley, Carl Ford, George Jaynes, all members of Camp 227.



The **Jacob Summerlin Camp 1516**, Kissimmee, FL, had an entry in the St. Cloud, FL, Christmas parade. The entry consisted of a color guard, banner, marching unit, and a float with the camp's new mountain howitzer. The float promoted the Battle at Narcoossee Mill reenactment. The entry was received very positively by the crowd, the length of the three-mile parade and by judge's stand announcer.



H.L. Hunley Junior ROTC Award presented to First Lieutenant Scott A. Burkhardt of Baker County High School, AFJROTC in Glen Saint Mary, FL, by 1st Lt. Commander Edgar White, **Battle of Olustee Camp 1463**, Lake City, FL.



The **Finley's Brigade Camp 1614**, Havana, FL, held the annual observance of their Lee-Jackson Banquet. Commander-in-Chief Michael Givens gave the keynote address.



General Ben Hardin Helm Camp 1703, Elizabethtown, KY, held their annual wreath presentation at Helm's monument on the Chickamauga Battlefield in Georgia. Pictured is Joey Oller.



As part of the Fence Restoration Project, two-level steel rail fence which borders the 700-plus buried Confederate soldiers in the Gettysburg section of Laurel Grove Cemetery, Savannah, GA and adjacent areas has been thoroughly smoothed, primed and then painted by members of the **Savannah Militia Camp 1657**, Savannah, GA.



Army of Tennessee



Members of the **Brigadier General Roswell S. Ripley Camp 1535**, Worthington, OH, pose at an Ohio Historical Society marker sponsored by the camp. Recognized is General Daniel Harris Reynolds, who was born near Centerburg, OH, the location of the newly erected marker. Marking the birth sites of all Ohio-born Confederate generals is an ongoing project of Ripley Camp.



Recently, members of the **General John Vaughn Camp 2089**, Etowah, TN, worked to repair and restore an old abandoned cemetery located on the property of an old plantation outside Madisonville, TN. Buried here are one soldier from the War of 1812, and two Confederate soldiers. After the repairs, and new headstones were installed, the camp held a memorial and dedication ceremony. Pictured from left, Steve McAllister, Lieutenant Commander Ricky Lankford, and Compatriot Preston Parker.



Members of the 5th Brigade, MS Division, following cleanup at Salem Cemetery. Those working included Don Green, Terry Bailey, Jim Huffman, Mark Mizell, Karl Smith, Jerry Cooley, Daryl Ladner, representing **Jones County Rosin Heels Camp 227**, Laurel, MS; **Raphael Semmes Camp 11**, Mobile, AL; **Gainesville Volunteers Camp 373**, Picayune, MS and **9th MS Cavalry Camp 1748**, Lucedale, MS.



Members of local SCV camps and UDC chapters gathered at the base of the N. B. Forrest Equestrian Statue in Forrest Park, Memphis, TN, for the annual Forrest Candlelight Service on the anniversary of the general's death in 1877. The service was hosted by the **N. B. Forrest Camp 215**, Memphis, TN, the Forrest Historical Society and the General Forrest Chapter UDC.



Confederate Gray Camp 523, Ashland/Lineville, AL, present a check to Clay County DHR. Pictured from left are Elizabeth Bean of UDC, Commander Wayne Creed and Kay Robertson of DHR.



New Compatriots Young Smith, Jr., left and William Hurlbert are sworn in to the **General Joseph Finnegan Camp 745**, Yulee, FL, recently.

Army of Trans-Mississippi



The **O. M. Roberts Camp 178**, Waxahachie, TX, joined with Parsons' Rose Chapter 9 to participate in the Waxahachie, TX, Christmas parade. Participating from left, Tom Coppock, Dr. Len Patterson, Ken Young, Pam Wilhoite, Diane Collard, Larry Wilhoite and Gordon Matteson.



Compatriots and friends of **Elijah Gates Camp 570**, Fulton, MO, furnished manpower (and womanpower) for living history talks and presentations for youngsters and families at the 5th Annual CW Living History Day at Callaway County Library, co-sponsored with Kingdom of Callaway CW Heritage. Pictured front row center is newly elected Commander Noel Crowson; behind him, in gray, is Lt. Commander Banning Fitzpatrick.



New member Everett Plummer was sworn into 1st B. Co. F SCV Mechanized Cavalry by **Brigadier General Richard M. Gano Camp 892**, Poteau, OK, Commander David Tamplin, at the gravesite of Compatriot Plummer's great-great-great-uncle, Private Harvey Wise of the 14th MS Infantry.



Bubba Cheek, a member of the **Alamo City Guards Camp 1325**, San Antonio, TX, with a young student at Startzville Elementary.



AZ Division Adjutant Curt Tipton presented the *H.L. Hunley* JROTC Award and the AZ Division's David N. Showalter Leadership Award to Cadet CSM Cody Norris of the Tombstone High School Yellow Jackets JROTC Battalion. The awards ceremony was held at the school in Tombstone.



Members of the **Inland Empire Camp 1742**, Inland Empire, CA, show off their new camp flag. CA Division Commander Farrell Cooley is at left.

Louisiana, Arkansas, Texas, Missouri, Oklahoma, Arizona, New Mexico, Colorado, California, Iowa, Kansas, Washington, Oregon and Utah Divisions



Compatriot Bill Seymour, **Captain Hunter's Arizona Rangers Camp 1202**, Tucson, AZ, mans the SCV recruiting and information booth at the recent "CW in the Southwest" event at Picacho Peak State Park. Camps 1202, 1708, 1710 and 2074 took part in the event. This was the 150th anniversary of the Battle of Picacho Pass, the westernmost land battle of the War for Southern Independence.



Stone Fort Camp 1944, Nacogdoches, TX, Commander John Mosele, left, presents a new member certificate to Compatriot James Wynne.



At the Bivens Cemetery near Merryville, LA, members of the **Colonel Phillip A. Work Camp 1790**, Woodville, TX, gathered for a gravestone dedication for Al Cochran's ancestor, Corporal William Alfred "Stiff Leg" Cochran.



Officers of **Waul's Texas Legion Camp 2103**, Katy, TX, induct two new members into their ranks, Compatriots Brent Thornton and Darrell Campbell.



Confederate Secret Service Camp 1710, Sierra Vista, AZ, Adjutant Curt Tipton explains the 1859 McClellan saddle and cavalry gear to students taking part in the Sierra Vista United Methodist Church's "Helping Hands" tutoring program.



Several members of the **E. W. Taylor Camp 1777**, Bedford, TX, met in Fort Worth's Oakwood Cemetery to erect a VA marker at the graves of Captain James C. Brock and his wife, Mary. Captain Brock served the Confederacy in Co. A, 10th MS Cavalry. Pictured, from left, are members James Alderman, Tom Trawick and Mike Patterson.

Louisiana, Arkansas, Texas, Missouri, Oklahoma, Arizona, New Mexico, Colorado, California, Iowa, Kansas, Washington, Oregon and Utah Divisions



Texas John Slaughter Camp 2074, Tombstone, AZ, Past Commander Glenn Meek and Adjutant Don Rodgers presented the *H. L. Hunley* JROTC Award and the AZ Division's David N. Showalter Leadership Award to Cadet Captain Jorge Zamudio of the Nogales High School Air Force JROTC Battalion.



Compatriots from all over North Texas gathered at the grave of General Hiram B. Granbury in honor of his birthday celebration in Granbury, Texas. A Black Rose ceremony was held as well as a 21-gun salute with a contingent of Confederate Cavalry present. General Granbury was killed at the Battle of Franklin on November 30, 1864.



The John H. Reagan Camp 2156, Palestine, TX, welcomes Compatriot Jon Rhone into their camp. From left, Rod Skelton, Compatriot Jon Rhone, Commander Marc Robinson, and Dan Dyer. Compatriot Rhone joined the SCV under his great-great-grandfather, Private Caleb Jeffus, Co. C, 1st AR Infantry.



New members Lee Jackson Beal and Bryan D. Rasco, Jr., received membership certificates of the Captain James Gillaspie Camp 226, Huntsville, TX.



Pictured from left are Color Sergeant John Cone, Historian Jim Gabel, Chaplain Curtis White, 1st Lt. Commander Dr. Roger Shewmake, Adjutant Don Balyeat, Commander James Huckabay Sr., at an organizational meeting of the Dakota Territory Camp 2195, Sturgis, SD.



The AZ Division, represented by members of Captain Hunter's Arizona Rangers Camp 1202, Tucson, AZ; Captain Granville H. Oury 1708, Scottsdale, AZ; Confederate Secret Service Camp 1710, Sierra Vista, AZ and Texas John Slaughter Camp 2074, Tombstone, AZ, reenacted the arrival of Confederate troops in Tucson and the raising of the Stars and Bars over the Presidio San Augustin del Tucson on the 150th anniversary of the event. Raising the 1st National flag are (left) Dwaine Bright and Glenn Meek.



Army of Trans-Mississippi



Sabine Rifles Camp 2057, Many, LA, Color Sergeant and Camp Historian Rickey Robertson, left, and **Major Josephus Irvine Camp 2031**, Newton, TX, Commander John Hillman are shown at the Newton County Historical Commission in Newton, TX. Compatriot Robertson presented a program entitled "Remembering our Confederate Ancestors" to the commission.



President Yolanda McDonald of Dixie Chapter 1679, UDC of Tempe, AZ and Commander Phil Easley of the **Colonel Sherod Hunter Camp 1525**, Phoenix, AZ, placed a wreath at the AZ Confederate Veterans memorial in Greenwood Cemetery in Phoenix, in observance of Confederate Memorial Day.



The Rifle Squad comprised of members from the **Colonel Gustav Hoffmann Camp 1838**, New Braunfels, TX; **Hill Country Camp 1938**, Fredericksburg, TX and the **Texas Bonnie Blue Camp 869**, San Antonio, TX, honored the 120 Confederate soldiers buried at the Comal Cemetery Memorial.



Members of the **Yuma Territorial Outpost Camp 2186**, Yuma, AZ, found the location of Stanwyx Station, a Butterfield Line stage station on the road from El Paso to San Diego. The station was the site of a skirmish between Captain Hunter's Arizona Rangers and Union troopers from the California Column. The station no longer exists, and Camp 2186 is spearheading an effort to have a historical marker placed at the location.



Texas Bonnie Blue Camp 869, San Antonio, TX, swore in Norberto Martinez and Steve Forrester with Terry Dunn, John Miller, Clyde Haddox and Dan Smith, all of the **Colonel Gustav Hoffmann Camp 1838**, New Braunfels, TX, looking on.



The **Iowa Division** was honored to have Lt. Commander-in-Chief Kelly Barrow address their Memorial Day Service for the nearly 2,000 Confederate POWs who died while in prison at Rock Island POW Camp from 1863-1865.

Welcome to the Sons of Confederate Veterans

ALABAMA

RAPHAEL SEMMES 11 MOBILE

McCORMICK, ERNEST JOSEPH
REISER, JAMES MASON

COLONEL SNODGRASS 232 STEVENSON

McGHEE, ALLEN GLENN

ST. CLAIR 308 ASHVILLE

SISSON, DENVER LEWIS
SISSON, VANCE RAY
STEWART, GARY A.
STEWART, HAROLD C.
WATKINS, GUY WADE
WATKINS, JAMES WILLIAM
ROSS
WATKINS, WILLIAM ERBY

PVT. AUGUSTUS BRADY 385 TROY

BROWN, GREGORY WAYNE
BROWN, MORGAN GREGORY
FRYER, FRANK RICHARD

MAJ. JOHN C. HUTTO 443 JASPER

WELCH, RICHARD LATHAN

SAVAGE-STEWART 522 PIEDMONT

BENNETT, S. LEON
GRIFFIN, ELBERT BRENT

CAPT. THOMAS H. HOBBS 768 ATHENS

GAWLAK, DANIEL
LOVVORAN, WINSTON GARTH
RUF, MASON RICHARD

COL. WILLIAM A. JOHNSON 898

TUSCUMBIA
KENT, TIMOTHY HARLEY
WILLIS, TIMOTHY O'NEAL

FIGHTING JOE WHEELER 1372 BIRMINGHAM

HUDDER, PAUL COOPER

COVINGTON RIFLES 1586 ANDALUSIA

TOWNS, WALTER STUART

FORT BLAKELEY 1864 BALDWIN COUNTY

FREEMAN, PHILLIP EDWARD
PONDER, DYLAN JOSEPH
PONDER, ETHAN PAUL
PONDER, TRAVIS
WILLIAMS, DON WAYNE
"SOOTEKWA"

THE TALLASSEE ARMORY GUARDS 1921

TALLASSEE
DENNING, WILLIAM FRANKLIN
PATTERSON, RICKY DOYLE
TAUNTON, WILLIAM DARRELL

CAPT. WILLIAM R. McADORY 2114

PLEASANT GROVE
DAY, WILLIAM GARFIELD

ARKANSAS

SEVEN GENERALS 135 HELENA

SEATON, TROY BENTON
STRICKLAND, MICHAEL

GEN. RICHARD M. GANO 561 FORT SMITH

CUMMINS, LARRY DAN
SMITH, KENNETH EDMON
STOUT, KEVIN SHANE
WILKINSON, JAMES EDWARD
WIMBERLY, ROCK

COL. ALLEN R. WITT 615 CONWAY

HILL, DANNY HOUSTON

CAPT. JOHN W. RANDLE 649 DARDANELLE

WILLIAMS, TOMMY LYNN
WOODSON, CARL

9th ARKANSAS INFANTRY 652 STAR CITY

KENNEDY, MURELL DEAN
KENNEDY, RODNEY DEAN
PRINCE, ROBERT W.
RATTERREE, JOEY WAYLON

THOMAS C. HINDMAN 656 PRAIRIE GROVE

FARWELL, DR. GARY EUGENE

27th ARKANSAS INFANTRY 1519

MOUNTAIN HOME
MORROW, MICHAEL JOHN

1st Lt. ELBERT L. STEEL 1623 LEWISVILLE

OLLER, PAUL DAVID

ARIZONA

COL. SHEROD HUNTER 1525 PHOENIX

SCOTT, CHARLES M.

CPT. GRANVILLE H. OURY 1708 SCOTTSDALE

CRAIG, JOHN DAVID

CALIFORNIA

FATHER A. J. RYAN-SAN DIEGO 302

SAN DIEGO
JOHNSTON, THOMAS DOW

GENERAL GEORGE BLAKE COSBY 1627

SACRAMENTO
NIXON, GUY PHILLIPS

CAPTAIN JAMES IREDELL WADDELL 1770

ORANGE COUNTY
STANFORD, JOHN EDWARD

CSS VIRGINIA 2062 VENTURA COUNTY

DOLAN, SAMUEL KILBORN

COLORADO

JEFFERSON DAVIS 175 COLORADO SPRINGS

LOSEY, RONALD WAYNE

STERLING PRICE 676 DENVER

SLATER, MARK STEPHEN

PVT. GEORGE DUDLEY LEE'S ESCORT 39th VA CAV BATT'N

2224
GRAND JUNCTION
DUDLEY, GARRY ANDREW
METCALFE, ALAN KENNETH
WILLITS, LLOYD EDWIN
ZUMWALT, FLOY HUNT

DELAWARE

DELAWARE GRAYS 2068 SEAFORD

BROWN, MARK FRANKLIN
BROWN, MARSHALL LEE

FLORIDA

GENERAL JUBAL A. EARLY 556 TAMPA

GICKER, SCOTT

COL. JOHN MARSHALL MARTIN 730

Ocala
MORTON, ERIC J.

WAKULLA GUARDS 742 CRAWFORDVILLE

BROCK, LARRY JOE
VAN WINKLE, JEFFREY
WILLIAMS, MARK GREGORY

KIRBY - SMITH 1209 JACKSONVILLE

CURRAN, BARLOW FRANK
FARABEE, JOSEPH
FROST, JACK EDWARD
RUFF, JOHN EDWARD
WEDEKIND, LEE D.
WILKINSON, CODY H.

BRIG. GEN. EVANDER M. LAW 1323

LAKELAND
O'NEAL, DANNY F.
O'NEAL, JAMES PATRICK
O'NEAL, SAMUEL P.
O'NEAL, WILLIAM HOWARD
STOVALL, CORY LEN
WOUTERS, JERRID CHRISTIAN

THEOPHILUS WEST M.D. 1346 MARIANNA

CHILDS, DONALD HOWARD

STONEWALL JACKSON 1381 ST. PETERSBURG

FIELDS, WILLIAM KARLYSLE
HALSTEAD, JERRY
ROESCH, JAMES RUTLEDGE

CAPT. J. J. DICKISON 1387 MELBOURNE

MURRELL, JUSTIN DAVID

FINLEY'S BRIGADE 1614 HAVANA

SAPP, JOEL EDWARD

MAJOR GENERAL JOHN C. BRECKINRIDGE 1786

OXFORD
POLLRARD, WILLIAM MICHAEL

2nd Lt. JOSEPH MORGAN 2012 PERRY

PYE, BRUCE LEE

CONFEDERATE COW CAVALRY 2181

ARCADIA
GOULDING, CAMP ROSS

JUDAH P. BENJAMIN 2210 TAMPA

SPEARS, STEVEN

CPT. LUKE LOTT'S CALHOUN GUARDS 2212

ALTHA
CLOUD, BILL MARVIN
McINTOSH, JAMES MARION

GEORGIA

MAJOR WILLIAM E. SIMMONS 96

LAWRENCEVILLE
BOYKIN, JOHN TIMOTHY
BOYKIN, SCOTT ASHLEY
McCARD, JACOB LESTER
McCARD, NORMAN LESTER
PARR, WILLIAM DAVID

CPT. HARDY B. SMITH 104 DUBLIN

FAIRCLOTH, MICHAEL W.

BRIG. GEN. JOHN CARPENTER CARTER 207

WAYNESBORO
MEAD, ROY JACOB

CHATTOOGA 507 SUMMERVILLE

EDGERTON, JOSHUA BRYAN
EDGERTON, ROY TATE

BLACK CREEK VOLUNTEERS 549

SYLVANIA
HARTER, JAMES MARION

JOHN K. McNEILL 674

MOULTRIE
BRIDGERS, RUSSELL H.
CULPEPPER, JOSHUA STEVEN
CULPEPPER, STEVEN GLEN

WILLIAM THOMAS OVERBY/ COWETA GUARDS 715

NEWNAN
COWAN, HAROLD
LAMB, JACKSON URIAH

APPLING GRAYS 918 BAXLEY

PAIR, JOSHUA MITCHELL

LT. DICKSON L. BAKER 926 HARTWELL

RAY, JAMES EMERSON

OGEECHEE RIFLES CAMP 941 STATESBORO

TURNAGE, MICHAEL
ALEXANDER

STEWART-WEBSTER 1607 RICHLAND

ROSS, HARRY E.

COL. HIRAM PARKS BELL 1642 CUMMING

CORBIN, DALE STANLEY
RICHARDS, DAVID LEE

THE SAVANNAH MILITIA 1657 SAVANNAH

LEE, WILLIAM TERRENCE

LOGAN E. BLECKLEY 1998 COCHRAN

JACKSON, JEFFERY BENJAMIN

CAPT. JAMES KNOX SEABOARD GUARDS 2022

WAYNESVILLE
HERRING, DANIEL
CHRISTOPHER

PINE BARRENS VOLUNTEERS 2039

EASTMAN
TALBERT, KENNETH RICHARD
YAWN, JOHN RYALS

CONCORD RANGERS 2135 DAWSONVILLE

AKINS, DENNIS MARLON
DOLES, CHARLES GRIGSBY
HOLBROOKS, DANNY
HOLBROOKS, JACK ROBERT

THE BARNESVILLE BLUES 2137 BARNESVILLE

TARLETON, CHARLES
CLEVELAND

B/G HENRY KENT McCAY 2172 JESUP

BRANNON, KENNETH S.
DICE, ARTY WILLIAM
PHILLIPS, BOB D.

GEORGIA DIVISION HQ CAMP 2200

MOULTRIE
GODWIN, JACKSON ARNOLD
MURPHY, JEFFERY CHARLES
OWNBEY, AMOS BENNIE

CAPTAIN JOHN REDDICK 2204 FOLKSTON

WAINRIGHT, HERMAN DEWITT

THE CAMP OF THE UNKNOWN SOLDIER 2218

JONES COUNTY
THOMPSON, COLEMAN JAMES

ILLINOIS

JOHN KEMPSHALL 1534 MAROA

ASH, KEVIN

LT. GEORGE E. DIXON 1962 BELLEVILLE

BARNES, JEFFRY THOMAS
CARTER, GREGORY MATTHEW
HOBBS, ROY JERRY
KRUSE, JOHN THOMAS
LEONARD, CARSON H.
MONROE, KEVIN LEE
REESON, CURLES CHRISTOPHER
REESON, GREG CHRISTOPHER
REESON, MATTHEW
CHRISTOPHER
WEBER, LARRY EUGENE

KANSAS

GEN. LEWIS ARMISTEAD 1847 SALINA

MATTIA, NATHAN FORREST
MATTIA, PATRICK CLEBURNE
SUMMERS, KEVIN MARK

COLS. LEWIS & HARRISON 1854

TOPEKA
MILLER, COLTON GRANT

MAJOR THOMAS J. KEY 1920 KANSAS CITY

HILL, THOMAS C.

SOUTH KANSAS CAMP 2064 WICHITA

BROWN, MICHAEL ANTHONY

BRIG. GENERALS BUCKNER & CHILTON 2227

DODGE CITY
BENNETT, GARY LEE
BENNETT, JAMES ROBERT LEE
McBEE, DON RUSSELL
SPURGIN, MIKE

KENTUCKY

JOHN HUNT MORGAN 1342 LOUISVILLE

HUMPHREYS, JEROME SCOTT
SHELTON, DRAKE ALDEN
STAFFORD, SEAN MICHAEL

COLONEL BENJAMIN CAUDILL 1629

WHITESBURG
WITTENBACK, ROBERT

GEN. BEN HARDIN HELM 1703 ELIZABETHTOWN

LASLEY, DAMON RICHARD

LOUISIANA

COL. CHARLES D. DREUX 110 NEW ORLEANS

BLACKWELL, ROBERT LEE
BLACKWELL, WILLIAM HAROLD

GENERAL LEROY AUGUSTUS STAFFORD 358

ALEXANDRIA
WOODS, GLEN EDWARD

JEFFERSON DAVIS 474 LAFAYETTE

SCHAFFER, JOHN M.

GEN. RICHARD TAYLOR 1308 SHREVEPORT

BURGESS, ROBERT E.

CAPT. JAMES W. BRYAN 1390 LAKE CHARLES

BUCKLEY, JONATHAN ANDREW

MAJOR GENERAL FRANKLIN GARDNER 1421

LAFAYETTE
DEAN, CHANGE J.
DEAN, JERRY D.

WASHINGTON RIFLES 2211

FRANKLINTON
KENNEDY, BRENT KNIGHT
KENNEDY, MARK JERRY
SPEARS, DONALD J.
SPEARS, MICHAEL

MARYLAND

COL. HARRY W. GILMOR 1388 BALTIMORE

WILSON, JEFFREY TIVIS
WILSON, JEFFREY TIVIS

MAJ. GEN. ISAAC RIDGEWAY TRIMBLE CAMP 1836

ELLCOTT CITY
GOTSCHALL, CRAIG DALE

LT. COL. ROBERT H. ARCHER 2013

HAVRE DE GRACE
WINES, JAMES WILLIAM

ORPHAN BRIGADE 2166 WALDORF

CAIN, DAVID JOSEPH

BORDER STATE RANGERS MECH CAV 2202

WESTMINSTER
FITZHUGH, JAY GORDON

MISSOURI

STERLING PRICE 145 ST. LOUIS

HANNON, DENNIS MICHAEL
HANNON, MICEAL TAMAS

MAJ. GEN. J. O. SHELBY 191 WARRENSBURG

BILLINGS, ALBERT EUGENE
BILLINGS, GREGORY QUENTIN

B/G JOHN T. HUGHES 614 INDEPENDENCE

EDMONDSON, KENNETH
MICHAEL

B/G MOSBY MONROE PARSONS 718

JEFFERSON CITY
HENSLEY, BRUCE

MAJOR JAMES MORGAN UTZ 1815

FLORISSANT
BROWN, OWEN L.
JOLLEY, JAMES R.
MOORMAN, KENNETH CLARK
ROPER, MICHAEL DAVID

MISSISSIPPI

COL. WILLIAM P. ROGERS 321 CORINTH

SEMMESE, MICHAEL
HARRINGTON
SHADBURN, TRACY

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FAYETTEVILLE ARSENAL 168
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WADE, KEVIN SCOTT
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CLOVER/YORK
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JOHN M. KINARD 35
NEWBERRY
ASHMORE, CHARLES ROBERT

16th SOUTH CAROLINA
REGIMENT 36
GREENVILLE
DANIEL, PHILLIP DARWIN
DUNCAN, JOHN L.
GRIGGS, JAMES DERRELL

BRIG. GEN. SAMUEL McGOWAN
40
LAURENS
SIMPSON, KEITH HUNTER

ADAM WASHINGTON
BALLENGER 68
SPARTANBURG
HART, JAMES MILLARD

2nd SC REGIMENT PICKENS 71
PICKENS
CORN, PAUL HIX
GILSTRAP, JOEY DALE

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ORANGEBURG
BOLTIN, CHANDLER LAWRENCE

COL. DONALD R. BARTON 121
BRANCHVILLE
MYERS, WILLIAM JAMES
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CAPTAIN MOSES WOOD 125
GAFFNEY
CALDWELL, MARK HOWARD
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3rd SC CAVALRY CO. I OF
EDISTO 131
EDISTO ISLAND
WEEKS, THOMAS WARREN

LITCHFIELD 132
CONWAY
LUSE, STEVEN M.

H. L. HUNLEY 143
SUMMERSVILLE
JACKSON, HARRY LINWOOD

MECHANIZED CAVALRY
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BOYKIN, DREWY ARTHUR
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MURFREESBORO 33
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COOKSEY, NICHOLAS ADAM
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LONGSTREET-ZOLLICOFFER 87
KNOXVILLE
GERRITY, CHARLES HARRISON

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FAYETTEVILLE / LINCOLN CO.
OWENS, DANNY CECIL

NATHAN BEDFORD FORREST
215
MEMPHIS
DABNEY, WILLIAM
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AMARILLO
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Sons of Confederate Veterans Sesquicentennial Society

The Sesquicentennial (150th Anniversary) of the Cause for Southern Independence is upon us! The Sons of Confederate Veterans has established a unique way you can show support for our efforts and build a legacy for the future. It is the SCV Sesquicentennial Society! By joining this prestigious group you will help in supporting two projects very important to the future.

First – The General Executive Council made the commitment in October of 2008 to start the process to erect a new building on our property at Historic Elm Springs. One of the uses of this new building is to give us office space and return Elm Springs to its original grandeur. However, the main function is to house The Confederate Museum. We are planning a museum that will tell the truth about what motivated the Southern people to struggle for many years to form a new nation. It will give an accurate portrayal of the Confederate soldier, something that is lacking in most museums and in the media. 75% of the money received through this effort goes to that building fund.

Second – We need to leave a legacy for our Compatriots who will be the members and leaders of the SCV when the Bicentennial of the Cause for Southern Independence arrives 50 years from now. One can only guess at the obstacles they will have to face in putting forth an accurate commemoration. 25% of the money will go into a fund to be used by the SCV at that point in time.

Here is how you can take part. Join with a minimum payment of \$200. (You can give more if you wish!) You will receive a handsome SCV Sesquicentennial Society Medal and Certificate. This program will end at the close of the Sesquicentennial. You may pay all at once or you can make non-refundable installments of \$50 (you will receive the medal and certificate when paid in full). You can call 1-800-MY-DIXIE to pay by credit card or send a check to:

Sons of Confederate Veterans, c/o Sesquicentennial Society, PO Box 59, Columbia, TN 38402

Welcome to our newest Life Members



Name	Division	Camp
Jeffrey Windson	MI	1321
Garry Thomas	VA	1756
David M. Virts	VA	1805
Michael Glenn, Jr.	MD	2013
James Hash, Jr.	WV	199
John Hankins, II	LA	797
Brian K. O'Malie	VA	584
Joseph G. Ginn	TX	1938
Randall W. Morris	TX	124
Raborn Reader	TX	1479
Mack M. Mullican	TX	2109
Phil Walters	FL	2210
William W. Dixon, Jr.	FL	1346
Franklin Doyle Todd	SC	1657
William Pepper	AL	768

Sam Davis, a Hero Remembered!

The 150th Anniversary commemoration of the capture, trial and execution of Sam Davis, Boy Hero of the Confederacy.

November 22, 23 & 24, 2013



This event will be held at the Sam Davis home in Smyrna, Tenn. and is sponsored by Murfreesboro SCV Camp No. 33.

- Friday November 22: Bus tour of Coleman Scouts sites and memorial at the Sam Davis monument in Nashville, Tenn. Sam Davis seminar and banquet at the Sam Davis home.
- Saturday November 23: Music, living histories & play about the story of Sam Davis. Sam Davis memorial ball.
- Sunday November 24: Morning prayer service. Memorial service at the grave of Sam Davis.

Visit the website: samdavis150.com for schedule, early registration form and other details. For more information, email: mborosc33@aol.com or call James at 615-890-6194.

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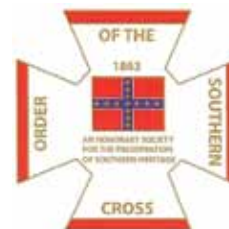
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The Order of the Southern Cross was founded in 1863 by Lt. General Leonidas Polk, Maj. General Patrick R. Cleburne, and Chaplain (Rev.) Charles T. Quintard, on the eve of the Battle of Chickamauga. The Order promoted an *esprit de corps* within the ranks.

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

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

Deo Vindice!

Boy Martyr of the Confederacy

Sam Davis

By Dr. Michael R. Bradley

The sun was shining. No clouds marred the sky. The gallows was tall. Eternity was nigh. Sam Davis was 21 years old.

Sam did not want to die; but he was willing to do so. He had just uttered his last words, "If I had a thousand lives, I would lose them all before I would betray a friend or a confidence." He had been offered his life and a clear path back to Confederate lines if he would give his captors the name of the commander of his unit of scouts, but Sam knew life would not be worth living if he proved himself unworthy of existence. Sam Davis died within a few minutes of uttering those words, but one-hundred-fifty years later his name is still remembered as a synonym for bravery, fidelity, and honor.

Nothing in the early life of Davis marked him as being of heroic stuff. He was born near Smyrna, Tennessee, on October 6, 1842, the son of Charles Lewis Davis and Jane Simmons Davis.

Jane was the second wife of Charles Davis, his first wife having died, and Sam had three brothers and a sister from the first marriage as well as siblings younger than he. The Davis family owned a large farm and some twenty slaves which marked them as a comfortably well-off family, though not by any means were they among the plantation aristocracy.

Sam attended the local schools as a boy and, at age 19, went to Nashville to enroll at the Western



This is an early war picture of Sam Davis and his brother John who was also a member of the Coleman scouts.

Military Academy. This school had a good reputation and included on its faculty Edmund Kirby Smith and Bushrod Johnson, both future Confederate generals. In 1861, when Tennessee declared itself independent and then joined the Confederacy, Sam left school and joined the First Tennessee Infantry commanded by Colonel George Maney. The 1st did its training at Camp Harris at Allisonia before being sent to Virginia on July 10, 1861. In the Old Dominion the Tennessee boys served under Robert E. Lee in the Cheat Mountain Campaign and then under Stonewall Jackson in the Bath Campaign. In February 1862 the regiment returned to Tennessee where it was split into

two wings. The wing in which Sam served was sent to Corinth and saw action at Shiloh and around Corinth. The 1st was heavily engaged at Perryville and at Murfreesboro. The winter of 1862-63 was spent near Shelbyville, but the army fell back to Chattanooga following the Tullahoma Campaign.

Sometime in late 1862 General Braxton Bragg authorized the organization of a company of 100 men whose duty was to penetrate US lines and collect information. These men would operate in uniform and would carry credentials from army headquarters identifying them as "scouts," but they would still run the danger of execution if caught. Captain B.H. Shaw was chosen to lead this unit, but he would always use the name of E. Coleman, and the unit would be known as Coleman's Scouts. The Scouts are mentioned in reports of the Battle of Stones River as having brought Bragg information of the US advance. It is not known just when Sam Davis joined the Scouts, but it is reasonable to assume that it was early in the history of that unit when the army was located in Middle Tennessee, an area Sam knew well and in which he had many friends and relations from whom he could collect information. We do know John Davis, Sam's older brother, was an original member of the company, and he helped select the other members.

Following the Battle of Chickamauga, the Scouts were tasked with



The Sam Davis homeplace near Smyrna, Tennessee.

moving into Middle Tennessee to determine if reinforcements were moving from Corinth, Mississippi, to assist the Union forces trapped in Chattanooga. The men followed what was called "the Scout's line" which ran through the mountains of North Alabama south of the Tennessee River, a no-man's land controlled by neither army, and then crossed into Middle Tennessee. Once the vicinity of the Tennessee River was reached, the men traveled alone or in groups of two or three.

Sam Davis moved into the area around Nashville, not far from his home at Smyrna, and visited his family and friends there for a few hours one night and then, after sleeping in the woods all day, made his way on towards Nashville. On the way he met two other Confederates, dressed in civilian clothes: Philip Matlock and James Castleman. The three caught a ride on a wagon going into town and were not questioned by the pickets. The three took a room at the

Saint Cloud Hotel on Church Street. They spent two days visiting friends, gathering news, and purchasing pistols from US soldiers who were willing to sell their side arms for as little as \$3. On the night following their second day they stole horses hitched outside the courthouse, and rode into the country, using side streets and cutting across vacant lots. The next morning, Sam Davis moved back toward LaVergne, Tennessee.

The attraction in that vicinity was the house of Mary Kate Patterson and her cousin, Robbie Woodruff. The Patterson house was used as a contact point by the Coleman Scouts since E.V. Patterson was a member of the unit. During the night Sam threw a gravel against the window of Mary Kate, who would later marry Sam's brother, and told her he was going to hole up in Rain's Woods for a few days. Rain's Woods was a 300-acre patch of dense undergrowth and cedars not far from the Patterson house. The next morning

the two young female cousins took Sam his breakfast, putting coffee in an earthen crock and wrapping it in a blanket to keep it warm. After a pleasant visit, during which all the military news the two had collected was passed on, Sam took his path further south.

About November 16 Sam was in the vicinity of Fayetteville, where he contacted Joel and Peter Cunningham, two local businessmen who had become guerrilla leaders. From them Sam gained more information and helped them chase a US patrol back into town after the Yankee soldiers had crossed the Elk River.

Moving carefully cross-country during the hours of darkness, Sam reached the vicinity of Pulaski where he knew the XVI Army Corps, commanded by General Grenville Dodge, had taken position. Robert English lived on Big Creek near Campbellsville in Giles County, not

Continued on page 60

Continued from page 7

Dispatches From the Front

It is amazing how many positive comments I have received since I initiated the practice about a dozen years ago. It also helped sell a house across the street to a Confederate reenactor.

So much for the conversation in the letters or the useless discussion of what is proper; just buy the biggest Confederate Flag of your choice and fly it. I am proud to be a Life Member of the SCV but hold the same title with the Sons of Union Civil War Veterans.

James W. Peterson
Gen. William D. McCain Camp 584
Charlotte, North Carolina



Confederate flag not a flag of slavery

To the Editor:

I am compelled to write you and all of our brothers and sisters who believe in the cause of the SCV. It is our job to go forward and tell the truth about the War of Northern Aggression. I say this after being asked by several people about our organization and why I would want to stand under a flag of slavery. This is my response.

First, ask them, Do they know that four slave states did not leave the Union (Kentucky, Delaware, Maryland and Missouri)?

Second, ask them, did the *Emancipation Proclamation* free the slaves in America? The answer is *No*. On January 1, 1863, the president enacted the proclamation on "all slaves in any state then in rebellion — shall be then, thenceforward, and forever free." It did not free any slaves, not even in the four

slave states still in the Union.

Third, ask them, Did the civil war end slavery in America? The answer is *No*; the four slave states were still allowed to keep their slaves. So slavery in America ended with the 13th amendment to the Constitution in late 1865 under the United States flag — not the Confederate Flag.

You should also remind them there were about 100,000 free blacks in the Southern states. Many of these men were businessmen; some even had plantations with slaves.

Ask them one last question: "Who was the last president of the United States to have owned a slave?" The answer is Ulysses S. Grant.

David Hudgins
M. Roberts Camp 178
Waxahachie, Texas

'Confederate Army full of great fighters'

To the Editor:

Compatriot Dr. Michael Bradley wrote a great story in the May/June *Confederate Veteran* on Dr. Rufus B. Weaver. General Forrest had some great cavalry leaders under his command. Can Dr. Bradley be coaxed to write on Colonels Biffle, Duckworth, Barteau, Roddey, etc? The Confederate Army was full of great fighters!

God Bless 'em All!

Ken Garrison
Private George Dudley Lee's Escort 39th
VA Cavalry Battalion Camp 2224
Grand Junction, Colorado

Why did the US not rebuild the South?

To the Editor:

Why do our government leaders constantly continue to give millions of dollars to foreign countries to try and buy their friendship?

Why do they also encourage these countries to change their government to the same type as ours?

In our recent major wars (World War I and II), none of our allies had the same type of government as ours.

Why do we wage war against a country and destroy their cities and countryside, and after we have defeated them, spend billions of dollars to repair the damage?

After the surrender of 1865, the Yankees built memorials and monuments to show off their conquest and left the poor Southern people to rebuild their cities, farms, countryside that were in rubbles. Why? Why? Why?

George W. Gayle
Cradle of the Confederacy Camp 692
Montgomery, Alabama

Making the South carry the full burden of slavery

To the Editor:

Former Confederate General, John B. Gordon, wrote a book called *Reminiscences of the Civil War*. He made mention of, years after the war, the North had stereotyped a phrase that the North was "Wholly and Eternally right." And that the South was "Wholly and Eternally wrong." I believe this sentiment is why the National Park Service has a slavery agenda, as suggested by Compatriot Huggins in the November/December issue. I believe there is a spiritual side of the War Between the States. Mrs. Julia Howe, who wrote the *Battle Hymn of the Republic* was a Unitarian, who believed that "burnished rows of steel" raining down death on Southern civilians was "God's Will." After the Union victory, the winners wanted to be seen by the world as "wholly and eternally right," thus washing their hands of any guilty feelings about slavery. This is why I believe there is such an obsession of making the South carry the full burden of guilt of slavery; i.e. NPS.

James Johnson
Princess Anne Cavalry Camp 484
Virginia Beach, Virginia

Don't talk religion or politics with a friend

To the Editor:

The other day I lost one of my neighbors — no, not over death, rather, the Confederate Flag. Although the governor of Georgia had proclaimed

April Confederate History Month, my neighbor, not congruent with the Cause, protested because I hung rebel flags at an old church house, and my home, her concern being what our Black neighbors may think. My neighbor started with the words of a Baptist preacher, "I say this with love." Anytime I've ever heard that statement one knows you are going to hell without a trial.

Let me back up a little and inform the reader about my care and concern of my neighbor. When a tornado struck our community a few weeks ago, I raced over to see if my neighbor was alright. When she needed paint for her house, I gave her paint and supplies. When her alarm would go off during the night, I called to inform about the alarm. Never once did I look to see what flag my neighbor was displaying.

I knew what she wanted me to do when she called "out of love," take the flags down on my home and the church house I own across the street. I refused to take the flags down. I told her my great-great-granddaddy died for the Cause and left a wife and five kids to provide for themselves after the Yankees had burned everything they owned. I

said I may be the last generation in my family that cares anything about the Cause, but I will not take the flags down until the end of April!

When I hung up the phone, I thought what my daddy taught me as a young boy, "Don't talk religion and politics with a friend unless you know the friend sides with you!"

David Moreland
General Henry Benning Camp 517
Greenville, Georgia

Has enjoyed all the Sesquicentennial essays

To the Editor:

I would like to commend Commander Givens and all those who have contributed essays to help commemorate the Sesquicentennial of the Cause for Southern Independence.

I must admit that I am remiss in taking so long to write this letter. The September-October 2010 issue included Donald Livingston's excellent essay, "Why The War Was Not About Slavery." I thought this was so outstanding, that I copied it and sent them to people, as I

have done with other essays, including this issue's essay on "Lincoln's War on Southern Civilians."

I have a few friends who are from the North and have grown up being convinced of the victor's version of history, that the South started the war and it was all about slavery. I recall from psychology, that in order to sway someone's opinion, you do not begin a discussion by bringing up your disagreements or they will tune out the rest of what you have to say. You begin the discussion with things where you agree, then bring up the issues where you want to sway their opinion. That way they will be more open-minded and receptive of what you have to say. I can't help but keep thinking that if this essay had a more benign title than "Why The War Was Not About Slavery," it might open the minds of more people who are convinced otherwise.

I am looking forward to purchasing copies of all the essays, when they are bound together.

William Pearce
CSS Florida Camp 102
Orlando, Florida



Mississippi Monument At Shiloh



Helen Stahl painted the watercolor *Men of Shiloh* from a photograph she took during the Centennial reenactment at Shiloh in 1962. The painting is dedicated to all the Sons of Confederate Veterans and the reenactors themselves. The SCV wants to thank those who participated in the reenactment and Ms. Stahl for preserving our Southern heritage and history.

Helen granted permission to Pvt. Samuel A. Hughey Camp 1452 to reprint her *Men of Shiloh* painting with **ALL NET PROCEEDS** donated to the Mississippi Monument at Shiloh.

For more information or to order *Men of Shiloh* write or call: Commander Randy Hailey, Pvt. Samuel A. Hughey Camp 1452, 5350 Lime Tree Dr., Southaven, MS 38671 Phone 662-349-2749



Continued from page 25

Books in Print

the trials and suffering of the post-War South during Reconstruction. All of the South had incidents of murder and retaliation against freed blacks, but Jackson County, Florida, held the dubious distinction of being the bloodiest place. To help readers keep a scorecard, Author Weinfeld has included in appendix I a biographical index of major figures in the Jackson County War. Appendix 2 lists government officials. Also provided are notes supporting the author's research.

Not all Confederate readers will enjoy this view of Reconstruction or the author's interpretation of post-War Florida and downplaying the tribulations of returning veterans and survivors of the War Between the States.

Author: Daniel R. Weinfeld
Publisher: University of Alabama Press
Tuscaloosa, Alabama
www.uapress.ua.edu
Hardback \$29.95

Reviewed by Ann Rives Zappa

John Ford's *The Sun Shines Bright* Now On DVD

On March 26, 2013, Olive Films released the classic John Ford-directed film *The Sun Shines Bright* on DVD and Blu-Ray disc. This superb, but little-known, Ford work has been fully restored to its original 101-minute theatrical-release length, and the transfers are spectacular. For some time now this lyrical portrayal of life in post-Reconstruction Kentucky has been one of my favorite films.

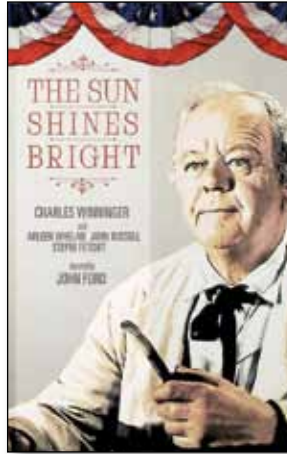
Normally, I wouldn't write a review of a DVD release, certainly not about a film which has languished in relative obscurity for sixty years. But with this particular film things are different.

There is a great deal of fascinating ancillary history connected with *The Sun Shines Bright*, some of which continues to this day.

Based on three short stories of old Kentucky by Irvin Cobb, *The Sun Shines Bright* was released by Republic Pictures in 1953. The film was, for Ford, a remake of his better-known *Judge Priest* (1934), starring Will Rogers. And for Ford, the justly famous director of such classics as *My Darling Clementine*, *Stagecoach*, *The Searchers*, *Rio Bravo* and *The Man Who Shot Liberty Valance*, it was by all accounts his favorite film.

Unlike his other non-Western classics, it was received by some critics at the time of its release with decidedly mixed reviews. Part of the reason, evidently, was its avowedly pro-Confederate viewpoint, and what a few critics perceived at the time as a "patriarchal" view of race in the South. After all, it was 1953 and the Brown vs. Board of Education decision was right around the corner. Even more so, in recent years the film has come in for criticism as defending "racial stereotypes" and "celebrating the myth of the Lost Cause." Yet, even in 1990, Leonard Maltin, in his *TV Movies & Video Guide*, praised it and gave it very high marks, remarking on the "fine array" of Ford regulars as principal actors.

In the starring role of Judge William Pittman "Billy" Priest is the inimitable Charles Winninger, who had been a fixture in numerous Hollywood films, beginning in 1915. Unlike Will Rogers' portrayal, Winninger projects Judge Priest as a kindly, rotund, avuncular patrician who relishes a chance to engage in old-fashioned oratory (and a nip of the squeezins' occasionally, but only "to get his heart started"!). And as usual with Ford's characters, he really looks



the part — always dressed in a white suit, with a cane or umbrella, flowing white hair, and possessed of a genteel Southern manner. His man-servant — his "boy Jeff" is Stepin' Fetchit, who reprises the role he had in the 1934 film. By 1953, portraying black characters comically, or in caricature, as has been claimed by some writers about *The Sun Shines Bright*, was on the way out. Yet, Ford is able to convey the real affection and genuine camaraderie which existed among the races in that age which we are now told was so benighted and severe.

Other actors in the film include some of the finest in Ford's "stock company," including Jane Darwell (remember her from *The Grapes of Wrath* and *Wagonmaster*) as the grand dame of the United Daughters of the Confederacy, Milburn Stone (he of later *Gunsmoke* fame) as the Carpetbagging attorney Horace K. Maydew, a young Slim Pickens, Russell Simpson (whose long acting career spanned from 1903 until 1959!), John Russell and Arleen Whelan. There is definitely a feel of ensemble acting, as these players had worked together often in the past.

It is 1905, and it's election time in Fairfield County, Kentucky. Judge Billy Priest, the commander of the much-reduced UCV encampment, is up for re-election. He represents the traditionally conservative Democratic Party, defending the honor and legacy of the Old South and the Confederacy. He is opposed by attorney Horace K. Maydew, the Republican, who boasts that, if elected, he will bring "progress," "science," and the "fresh wind of the twentieth century" to Fairfield. Under this rubric there are two interweaving plot-lines in *The Sun Shines Bright*: one involving Judge Priest's defense of an innocent young black man, accused of attempting to ravage a white girl, and the other, establishing the relationship between the old county patriarch, General Fairfield (James Kirkwood), and his granddaughter, Lucy Lee (Whelan), the adopted daughter of Dr. Luke Lake (Simpson). By defending the innocent black man, Priest, may jeopardize his re-election chances, it seems. But his innate sense of right and wrong, and

his Christian belief in justice, prevent him from taking a politically-expedient course. Just as Joel McCrea did in the heartwarming *Stars in My Crown* (1950), Billy Priest refuses to hand his prisoner over to the mob. In the end he will be proven right, and rewarded for his stand.

Likewise, the return of General Fairfield's wayward daughter (Lucy Lee's mother) and her death in the residence of some "ladies of the night," causes initial scandal in the town, and threatens to be the nail in the coffin in the judge's election effort. Fairfield's daughter's last wish had been for a church funeral, and, despite the eyebrows raised, Judge Priest agrees to honor that request.

The conclusion of the film is one of Ford's finest cinematic successes. The triumph of Christian charity and justice, bathed in Ford's famous lyricism and ability to evoke deeper meaning, and his passionate love for American traditions and the very fabric of traditional society are all in play.

And, as always, there is his comedic genius, established early on in each of his finely delineated, often-eccentric, characters. Ford knows well how to use humor to make his points. Yet, beneath their outward simplicity and naiveté, and their comic foibles, his characters speak sympathetic volumes about our history and our journey as a nation, or, in this case, as a distinctive region.

So, despite the obvious lack of political correctness, *The Sun Shines Bright*, like Ford's *The Man Who Shot Liberty Valance* ten years later, evokes something profound about American character and history. Indeed, Ford captures, as no other cineaste of the period, genuine characteristics of those old Confederates who attempted to rebuild their society during the years after the conclusion of the War Between the States. He probes beyond the currently fashionable stereotypes which prevent us from seeing, rather than assist us to see, a people — and individuals — and how they coped, in many cases honorably, even admirably, within the context of an historical epoch. In so doing, Ford adds not just to his superb corpus of cinematic work, he opens a door to our collective history that few historians or novelists have ever been able to do.

In our age of oppressive multiculturalism, enforced political correctness, and hatred of anything reminding us of our Southern heritage, the release of *The Sun Shines Bright* is a small reason to celebrate, a chance to go back and enjoy top-notch film-making thanks to the great directing of John Ford, and an opportunity to look deeply at an older America — the post-bellum South of "old Kentucky" — through the lyrical lens of a master.

Don't hesitate to snatch this one up; it may not be around for long.

Publisher: Olive Films
DVD \$19.99 from Amazon.com

Reviewed by Boyd D. Cathey

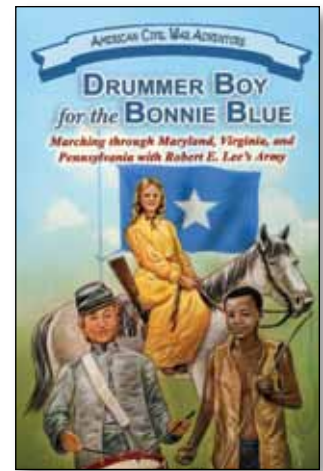
Drummer Boy for the Bonnie Blue

On the cusp of the War Between the States young Thad Willbright lives with his family on the edge of a small village in Frederick County, Maryland. While the storm clouds of war are gathering, and on into the early years of the war, Thad is happy in the peaceful life of his village. He enjoys the usual pursuits of schooling, fishing, playing with friends and exploring the nearby mountains. But the War eventually invades the border state of Maryland and Thad visits a Confederate encampment near Frederick. There he meets two young drummer boys from a Georgia unit whose life seems so carefree and exciting that Thad decides this is the life for him.

This is the story of how Thad ran away from home and became a drummer in Robert E. Lee's army. It is a story of long marches and battles, camp boredom and the furor of battle. Of wounds, disease and, luckily, recovery. Of wins and losses, privation, suffering the rigors of bad weather and the severe lack of food and supplies. But along the way drummer boy Thad learns of the goodness of friends and occasional strangers and how to deal with responsibility — even if the task was something he would prefer not to do.

In the words of Ted Alexander, chief historian at Antietam National Battlefield, "*Drummer Boy for the Bonnie Blue*

is an excellent story for young people. I am sure it will bring many new readers to the study of the war. Indeed, it is reminiscent of the stories this 'baby boomer'



read more than fifty years ago which brought him to a lifelong interest in the subject. *Drummer Boy for the Bonnie Blue* is more than a Civil War story. It's an American story. Part of your heritage and mine."

It was a very interesting read and this reviewer believes many young folks will enjoy it and want to pursue more on the War Between the States.

Author: Tobe Law
Publisher: White Mane Publishing Co.
PO Box 708
Shippensburg, PA 17257
www.whitemane.com
Paperback \$12.95

Reviewed by Amy R. Huss

Confederate Veteran Deadlines

Issue Deadline for submissions

September/October 2013 July 1

November/December 2013
..... September 1

January/February 2014
..... November 1

March/April 2014 January 1

July/August 2014 May 1

NOTICES *From Around the Confederation*

Awards For National Convention July 17 - 20, 2013, Vicksburg, MS

The Awards Manual may be downloaded from the SCV website. Previous editions of the Awards Manual are obsolete.

Awards Display

The SCV Awards Display will be set up for the National Convention in Vicksburg near the SCV General Headquarters' table by noon on Wednesday, July 17, 2013. This is the drop-off and pick-up point for all SCV awards at the convention.

Scrapbook and Historical Project Award

Entries for the scrapbook or historical project awards must be delivered to the awards display table no later than 5:00 p.m., Thursday, July 18, 2013. No entries will be accepted after that time. Camps must arrange to pick up their entries on Saturday, prior to the dismantling of the Awards Display Table. Entries not picked up will be discarded at the end of the convention. See the Awards Manual for requirements and details for these awards.

Presentation of Awards

All awards will be presented at the Awards Luncheon on Friday, July 19, 2013 or at the Saturday night banquet on July 20, 2013. Please pick up your awards after the luncheon as well as those of men in your camp to take them home with you. This simple process will save the SCV hundreds of dollars of postage expense.

SCV Approved for Combined Federal Campaign

The United States Government's 2013 Combined Federal Campaign (CFC) has begun with kickoff events at military installations and federal facilities all around the country as well as at overseas US military bases. The Sons of Confederate Veterans is pleased to

announce the SCV has been found eligible for the tenth consecutive year to be included on the National/International Part of the 2013 CFC Charity List.

SCV members, their family members and other nonmember supporters should be made aware of this opportunity to support our efforts through their tax-deductible gifts by cash, check or payroll deduction. The Sons of Confederate Veterans, Inc. is CFC charity number 10116.

Join an SCV E-mail List

If you are an SCV member in good standing and would like to become a subscriber to the SCV Telegraph or SCV History List, please apply at www.scv.org/maillistSubscription.php. You will receive an e-mail with a link you must click to complete the process.

Only SCV members in good standing will be subscribed to the SCV Telegraph and History lists. Your membership status will be verified by SCV General Headquarters. This may take several days, and is scheduled at GHQ's discretion.

As an SCV Telegraph list member you will only receive official posts, which are authorized by the commander-in-chief. Subscribers will probably not receive more than two posts a week. Subscribers cannot post replies to the list. Posts presently reach about 2,000 SCV members.

As an SCV History list member you can expect between 20 and 30 posts per day. As a subscriber, you will receive an e-mail every time one of the other subscribers makes a post. These can add up very quickly if you do not check and process your e-mail on a daily basis.

SCV member discount offer to Fold3

Compatriots,

Here is a money-saving offer from Fold3 (formerly Footnote.com) which will help generate money for the National SCV or Oakwood Cemetery Proj-

ect. This is an asset for every camp to have access to in order to help potential members with their genealogy.

We are pleased to announce a special opportunity to SCV members. The SCV would like to introduce you to Fold3, a great online resource for researching your Confederate ancestors. Fold3 currently offers access to millions of Confederate records. SCV members can now get an all-access annual membership to Fold3 for only \$49.95 (that is \$30 off the regular price).

In addition, for every purchase of a Fold3 membership, the SCV will also earn up to \$19 in commissions.

Fold3 provides convenient access to US military records, including the stories, photos, and personal documents of the men and women who served. Fold3 has

- More than 78 million images and adding more every month
- Confederate Records: Service Records, Casualty Reports, Citizens' Files Amnesty Papers & Navy Subject Files
- Revolutionary War Pensions' Files & Service records, enlistment, draft cards, war rolls, maps, photos, and more
- Established unique content partnerships with the National Archives and other institutions and
- Nearly 2 million registered Fold3 members.

Use this link: <http://go.fold3.com/scv.php?xid=1160> to sign up.

Lt. Commander-in-Chief
Charles Kelly Barrow
www.barrowscv.net

2013 IRS Annual Electronic Notice Filing Requirement

SCV camps with gross receipts less than \$50,000 a year are not required to file an IRS Form 990 or 990 EZ nonprofit tax return; however, beginning August 1, 2013, the day after the previous fiscal year ended, all camps are required to submit an annual electronic notice by December 15, 2013. Your cooperation is

requested as it is imperative that every camp complete this simple task. Shown below are some simple instructions to assist you in completing the IRS E Notice requirement:

1. Obtain your camp's tax ID number and copy it into your computer memory or have it written down and readily available. GHQ can provide this number to the camp if needed.

2. Go to this site and follow the instructions: <http://epostcard.form990.org/>

Important Notice: You must register first, and then be *patient* and wait for the IRS to immediately send you a return e-mail with a link for you to log back on line to actually complete the E postcard. If you use zip plus four, put a dash in between the first five and last four digits.

Past Debutante Information Needed for Archives

Compatriot Kirk D. Lyons is collecting any information: names, photos, programs and souvenirs of past SCV Debutantes at National SCV Reunions. This information is being created as an SCV archival file that will eventually be kept at Elm Springs. There is almost no information available on Debutantes from 1932-2002 — and several years beyond that, the information available is very sketchy.

If you are a past Debutante or the friend or family member of a past Debutante, please consider helping the SCV

fill the gaps on their Debutante history. Check out our Facebook page: Sons of Confederate Veterans' Debutantes, Past & Present; e-mail us at kdl@slrc-csa.org; or write us at Kirk D. Lyons, PO Box 1237, Black Mountain, NC 28711.

Copies or scans are welcomed. Original material submitted will be copied and returned.

Notify General Headquarters of any leadership changes

With any change in camp leadership, please furnish the current e-mail addresses for your camp commander and adjutant to your Army secretary as well as current mailing addresses. If neither the camp commander nor adjutant has an e-mail address, please furnish an alternate e-mail address to the General Headquarters.

Tennessee Confederate Flags to be on display

The Tennessee State Museum in Nashville has several upcoming programs SCV members may be interested in attending.


July 27, 2:00 PM, Tennessee State Museum, Nashville, Free Admission: Program commemorating the Battle of Gettysburg and celebrating the museum's flag preservation work. Conserved Gettysburg-related Confederate Flags will be on display. Noted military historian Timothy P. Mulligan will present unpublished archival research

about "The 1st (Turney's) Tennessee Infantry at the Battle of Gettysburg." For further information, please visit www.tnmuseum.org.

August 10, 3:00 PM, through the evening, Peytonsville (Williamson County), TN, annual outdoor Confederate Flag Benefit (21 and over), admission \$20: Musical performances, auction items, vendors, food and refreshments, sponsored by the Roderick, Forrest's Warhorse Camp 2072. Shoot a cannon with Baxter's Tennessee Light Artillery reenactors. Having successfully completed fundraising for treatment of the Tennessee State Museum's 50th TN Infantry flag in 2012, this year's benefit is dedicated to preserving a First National banner of the 18th Tennessee Infantry carried at the Battle of Stones River. For more information, visit "Confederate Flag Benefit AKA Ronnaroo" on Facebook.

Addendum

Commander Michael E. Patterson, a member of the Colonel E. W. Taylor Camp 1777, Bedford, Texas, noticed the article about F. M. Burrows on page 16 of the May/June 2013 issue. The last paragraph says no one is certain exactly when Burrows died or where he is buried. He e-mailed a scan of a short article about him in the *Fort Worth Star-Telegram* on October 18, 1922. It says he died in Washington, DC and was buried in Arlington Cemetery.

Thanks, Compatriot Patterson for the information! 

Subscribe to the *Confederate Veteran*.

One year, six issues, delivered to your home for \$26.00. Overseas, \$50.00. Mail this form and your check, made payable to Sons of Confederate Veterans, to *Confederate Veteran* Subscription Department, PO Box 59, Columbia, TN 38402-0059

Name _____
Address _____
City _____
State _____ Zip _____

Forrest and the Klan

tation, Forrest was damned without a hearing. The *evidence* against him was so overwhelming it did not require examination. Forrest was to be condemned because the Confederacy was to be condemned. In short, Forrest was the Confederate most easily associated with race, and he was easiest to dislike and to damn.

Thus, Forrest is portrayed as the founder and head of the Klan because so many people seem to want to believe this is the case; to paraphrase Admiral David Farragut of the US Navy, "Damn the facts; full speed ahead!" In the minds of many people Forrest has a bad reputation and, therefore, anything bad which is said about him, must be true. For example, Forrest is damned as a slave trader, as a plantation owner, and for his action in "massacring" the USCT at Fort Pillow. None of these things are examined in terms of accuracy or discussed in a historical perspective; these things are thought to be bad by people of the 21st Century; therefore, they must be bad and anyone who says otherwise is wrong and, perhaps, a racist.

What are the facts? What are the historical circumstances? Forrest was a slave trader. This did not involve the occasional sale of one or two slaves, but was a full-time occupation in which Forrest traveled to find numbers of slaves for sale, brought them to Memphis, and resold them to the surrounding areas, perhaps as far away as Texas. Forrest, and a succession of partners, maintained an establishment in Memphis in which slaves were collected and resold. Forrest was in this business for about eight years, from 1852 to 1860.

Slave traders did not have a good

reputation among the plantation aristocrats, although the plantations depended on slave labor. Often the fact a plantation owner had to secure the services of a slave trader usually meant the plantation was in financial difficulty and slaves were being sold to acquire capital. When a plantation's work force produced a surplus of labor through childbearing, the plantation owner preferred to sell the extra hands to friends or neighbors instead of to a slave trader. To use a modern analogy, slave traders were viewed with the same suspicion many 21st Century people have for used car salesmen or telemarketers or hedge-fund managers.

Forrest did not care what the plantation aristocrats thought of him, especially since he made a good deal of money in the slave trade and diversified his economic activities by going into agriculture and the mercantile business. In the 19th, as in the 21st Century, money eventually buys social acceptance. By the end of the decade of the 1850s Forrest was a powerful figure in the political and economic life of Memphis.

The slave trade was profitable, but what about its morality? In the 19th Century slave trading was legal and, if of questionable social acceptance, was not generally condemned as immoral. Most Americans, North and South, accepted the existence of slavery and the presence of the institution meant the presence of those who bought and sold slaves. This acceptance of slavery made it possible for the nation to make political compromises on the issue in the *Northwest Ordinance of 1787*, during the Constitutional Convention, the *Compromise of 1820*, and the *Compromise of 1850*. For most of the

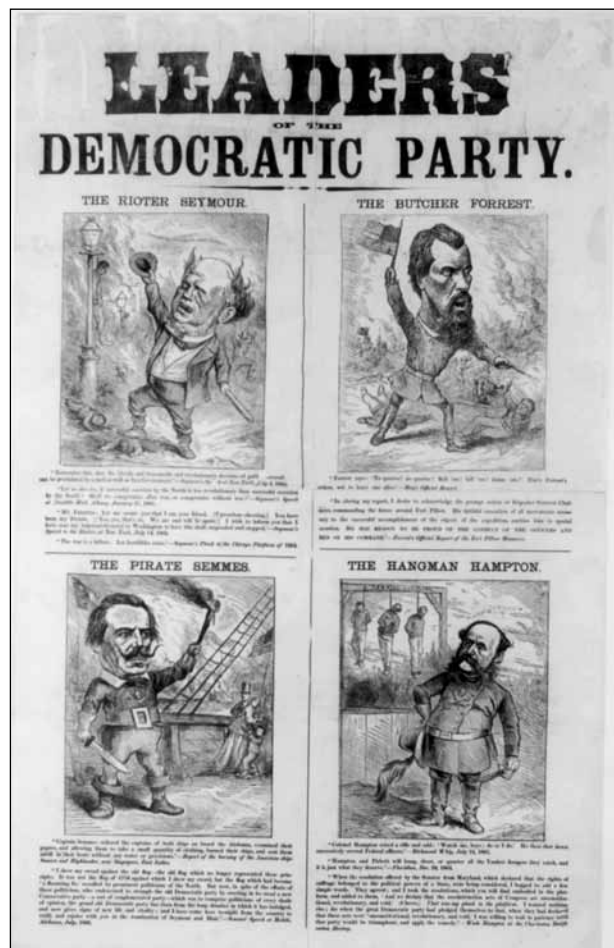
first eighty-five years of our national existence, slavery was considered by most people to be an economic, not a moral issue. For most Americans, North and South, slavery was not considered immoral.

This statement, that slavery was acceptable flies in the face of the sentiments, beliefs, and standards of 21st-Century citizens of the United States, and many other countries, but the fact our moral standards are different does not make us morally superior to the people of earlier times, nor does the difference in standards give us the right to judge them. The practice of using the moral standards of today to judge the actions, beliefs, and attitudes of the past is called *presentism*. Presentism is practiced by the historically uninformed and by some historians who should know better. Presentism argues that if something is thought to be wrong today, it has always been wrong. This assumes people of today know completely and totally what is right and wrong, and people of an earlier age who differ from us are to be both pitied and condemned. Disinterested historians make the point the actions of a person must always be judged relative to the standards of their own time and place in order to determine their morality. This practice is sometimes called *relativism*.

The practice of presentism ignores the nature of morality. The *American Heritage Dictionary* defines "moral" as "Of or concerned with the judgment principles of right and wrong in relation to human actions and character; conforming to standards of what is right or just in behavior." Morality in a society is not defined by some set of abstract universal principles, which exist

A searing, election-year indictment of four prominent figures in the Democratic party, three of them former Confederate officers from 1868.

Former New York governor and Democratic presidential nominee Horatio Seymour is portrayed as a "rioter." Standing in a burning city, he waves his hat in the air while he steps on the back of a crawling figure. In the background a corpse hangs from a lamppost. Between 1862 and 1864 Seymour had opposed Lincoln's war policies, and he was branded as instigator of the 1863 New York draft riots. Below the portrait are inflammatory passages from his speeches. Tennessee General Nathan Bedford Forrest is called "The Butcher Forrest." He waves a flag labeled "No Quarter" and fires a pistol. Extracts from reports of the Pillow massacre are given below his picture. Confederate admiral Raphael Semmes is portrayed as a pirate, wielding a knife in one hand and holding aloft a flaming torch in the other. Behind him flies a flag with a skull and crossbones. To the right a family cowers in fright. Under his command the *Alabama*, a British-built ship, captured sixty-two merchant vessels, most of which were burned. An excerpt from Semmes's July 1868 speech at Mobile, Alabama, appears below this image. Confederate Cavalry General Wade Hampton appears as a hangman. He holds his plumed hat at his side and wears a uniform embossed with a skull and crossbones and a belt inscribed "C.S.A." In the distance three Yankee soldiers hang from a gallows. This ad was drawn by Thomas Nast, famous for creating the image of Santa Claus we know today.



outside the realm of that society. The morality of a society consists of principles, practices and values on which the society has agreed. This is why the concept of morality varies from society to society and from century to century, and why the agreed-upon content of moral standards is subject to change. Many examples of this can be cited. At the time of the War for Southern Independence, capital punishment had universal moral acceptance in the society of the United States with only a very tiny group raising religious objections; indeed, all the mainstream religious groups supported capital punishment. Today, there is widespread moral opposition to capital punishment and many states do not permit it, and most of those who do permit it seldom carry out an execution. Our moral standards have changed. Our Victorian ancestors would have been scandalized by the attire worn

at public swimming pools and at beaches, but most people of today find two-piece swimsuits for women not a matter of concern. At the time of the War, abortion was practiced only surreptitiously and was condemned across the board. Today the society of the United States is divided over the morality what has become a legal and widespread practice. The morality, as well as the legality, of same-sex marriage currently divides the United States. No doubt, 150 years from now, this issue will be settled and we will have labeled one side or the other *immoral*. The ongoing national debate over these issues represents a changing moral landscape. As of today we have not reached a consensus as to which side of many issues are *right*; that is, which point of view is accepted by the majority. Obviously, what we call *moral* is a changeable concept. Obviously there is no single

social standard which can be applied to past, present and future.

So how does an historian deal with the question of morality? An historian can only be honest and say "this practice was (or was not) considered moral by the people of the time." If the standard of morality was changing during the period the historian has under consideration, the historian must say that not everyone agreed on a single standard; but the view of the majority must be presented as what that age considered moral. But if the historian adopts the practice of presentism, the people of the past will always be wrong simply because they are not us — we have changed to a different standard. When a person writing history adopts the practice of presentism and begins to use the moral standards of today to judge the past, that person ceases to be a disinterested historian and becomes

a propagandist.

So, was slave-trading moral? To the people of the Nineteenth Century it was a logical concomitant of the practice of slavery. Slave trading was odious but it was within the realm. Only to that small group who were moving to a different standard of morality, the group we call Abolitionists, was slave trading immoral. The majority moral opinion of the Nineteenth Century gave slave trading a grudging acceptance. Students of history should recognize Nathan Bedford Forrest was a slave trader in the Nineteenth Century in a society which did not consider the practice immoral. We have changed our moral standards, but we cannot impose our standards on the past. We can recognize and be glad that we have changed, but the past must be judged on its own terms.

Nathan Bedford Forrest was a slave trader. That sounds bad to Twenty-first Century ears, but Forrest lived in the Nineteenth Century. His actions must be judged by the morals of that day, not ours.

Forrest was a plantation owner and that means in the minds of some, he must have been an exploiter of his labor force. Forrest certainly owned plantations. *Plantation* means a place where something is planted; *plantation* is a synonym for *farm*, although the denotation is a *plantation* is larger than a *farm*. The Pilgrims who landed in what became Massachusetts in 1620 called their settlement Plymouth Plantation. Roger Williams called his colony Rhode Island and Providence Plantations (which is still the official name of the state). Perhaps recognizing the use of the word *plantation* in a New England setting will take some of the sting out of the word for those of a sensitive conscience (even if they are lacking in knowledge of the proper meaning of English terms). A farm requires a labor force, no mat-

ter what the acreage of the operation, and Forrest had a labor force. In his case the labor force was composed of enslaved people. But there is no evidence Forrest exploited his labor force.

A persistent story claims Forrest and one of his brothers, John, beat to death a slave, using chains for the purpose. This story is another case of rushing to judgment without careful inquiry as to the facts. The brother who is said to have participated in this event was a cripple and could not walk without the aid of crutches. How a disabled person could have helped beat another human to death using a chain is not discussed since raising the fact of being a cripple discredits the story. Never mind the story first appeared in a New York newspaper in 1864 and no eyewitnesses were cited; never mind the story was part of the propaganda campaign surrounding Fort Pillow. Ignore the circumstances and the facts; the story makes Forrest look bad so the story continues to be told.

No doubt some will object that being a slave meant one was exploited. In that broad sense the statement is true. But in the realistic sense of conditions of day-to-day living, the work force on Forrest's farms were not exploited. Slaves worked from daybreak to sundown during planting and harvest seasons; so did free white farmers; so do farmers today. Slaves had a diet, which depended heavily on pork and cornmeal; so did free white farmers. Slaves received rudimentary medical care; so did free white farmers. In short, the day-to-day conditions of work and life do not show exploitation. Of course, if the free white farmer made a profit, he got to keep it, while the slave had little to no opportunity to make a profit. Again, this is a condition based on the status of being a slave; it is not a condition unique to the work force used by Bedford

Forrest. The most a slave could hope for in terms of financial reward was food, clothing and shelter. That, by the way, was the most the industrial work force of the United States or Great Britain could hope for in the way of financial reward. If working for subsistence is exploitation, then the Nineteenth Century factory worker was exploited. The most exploitative conditions faced by slaves were psychological, not physical. Forrest was no more exploitative of his work force than was any other person who used enslaved labor. This is not to argue that Forrest was outstanding as a *good master*, but it is to argue he was part of a widespread system of labor and he was not notorious for the way in which he used his labor force. Forrest must face the judgment of history, but the honest judge must use the standards of the time in which an event occurred and does not export the moral code of today to condemn or exonerate the people of the past.

Forrest is condemned by many people today as having planned and carried out a *massacre* at Fort Pillow during the War for Southern Independence. This is another case of rushing to judgment in order to affirm preexisting negative opinions.

On April 12, 1864, two brigades of cavalry under the overall command of Forrest attacked and captured a fortified position on the banks of the Mississippi River. The garrison of Fort Pillow amounted to 580 men and was made up of Tennessee Unionists and men of the United States Colored Troops, soldiers recruited among former slaves. In a daylong fight the Southern troops captured the position, inflicting 182 deaths on members of the garrison.¹⁹ This event would become the most controversial fight in the career of Forrest and is a subject of heated debate even today. Many

Continued on page 56

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Forrest and the Klan

historians refer to the battle as a *massacre* without questioning what the term means and without looking into the facts of the engagement. The term "Fort Pillow massacre" is used to condemn Forrest without qualification or inquiry.

In April 1864 the war was not going well for the United States. The Confederacy had been battered but showed no signs of immediate collapse. It was clear much hard fighting lay ahead if the war was to be won, but an increasing number of people were asking if the price of victory was too high. Enlistments in the US army were declining in number and the resistance to the draft was growing. Bounties to encourage enlistments had risen to the astronomical figure of \$1,000 (several times the average annual cash income), and still enrollment was slow. The North needed something to arouse public enthusiasm in favor of the war. Fort Pillow offered an opportunity to create that response.

Historians who speak of a *massacre* at Fort Pillow universally ignore the record, which was established by the United States armies from the very onset of the war. As early as the spring of 1862, US troops had looted Athens, Alabama, and had committed sexual assaults in the process. The officer in command of these troops, J. B. Turchin (Ivan Vasilovich Turchinof), had faced a court martial but had been acquitted through the intervention of his friend, Abraham Lincoln. Turchin was promoted to brigadier at Lincoln's insistence.

During 1863 and 1864 US officers such as Eleazer Paine, Robert Milroy, Fielding Hurst, and Stephan G. Burbridge made reputations for themselves as butchers by killing civilians

without trial and without evidence. These same men adopted as policy the looting of civilian homes, confiscating household goods on behalf of the United States Government as is documented later in this essay. First Lt. W. H. Nelson, 5th Tennessee Cavalry, US, kept a diary in which he recorded the killing of prisoners as routine: May 18, 1864. Lieut. Creasy killed two prisoners, one unknown. Warm and pleasant. Nothing important happening. June 14, 1864. We were in a fight today. We burned the houses where the fight took place and took the men of the houses to Lynchburg. June 15, 1864. We killed the prisoners we took yesterday.²⁰ Human life had become cheap in Tennessee by 1864, and the debaser of its value were not Confederates.

Forrest attacked Fort Pillow with some 1,500 men and four howitzers. This force was the minimum which should have been sent against the position since the usual rule of thumb was attackers should outnumber defenders by three to one. Forrest did not have that level of advantage in numbers.

The fighting at Fort Pillow began before daybreak and the Confederates stormed the fort at about 4:00 PM. Firing ceased by 4:30 PM. Three hundred-ninety-eight US soldiers survived the attack; 182 were killed. Based on the testimony of three letters written by Confederate soldiers, letters which speak of *slaughter*, two newspaper articles, and stories told by survivors to a US investigating committee, many historians have been quick to label the capture of Fort Pillow a *massacre*. History students should remember that *slaughter* does not mean or imply *massacre* in the sense of unlawful killing. The

story has been buttressed with the account many of the dead were found with powder burns on their clothing and skin. This latter fact is an excellent example of the way the story is interpreted to fit a foregone conclusion: Powder burns must mean the soldier was killed at short range; *short range* must mean the person had surrendered; hence, the person was *massacred*. Now, think logically. Fort Pillow was captured by direct assault when Confederates charged up to and into the ditch in front of the fortification. After a very brief pause the attacking party went onto and over the parapet where they met the garrison face-to-face. The attack force carried single-shot rifles, but each man carried at least one revolving pistol. Confronting the defenders face-to-face and firing rapidly with their revolvers, is it any surprise the attackers left behind powder-burned bodies of defenders? But instead of logical thinking about what happened, there is a tendency to rush to judgment, a judgment which holds Forrest and his men guilty of the worst possible behavior.

The story of the fort has been told over and over, emphasizing the killing of US soldiers following their surrender. But the record presents problems with such an interpretation.

First, the fight for Fort Pillow lasted all day, from before daylight until late afternoon. How many of the 182 casualties had been suffered before the final assault was made? The garrison of the fort had loudly stated they did not intend to take any Confederate prisoners; did the garrison know the Southern boys had accurate information of the robberies, murders and rapes the garrison had

committed and so had determined to fight to the end? The garrison had fought stubbornly in defense of their position for many hours; Forrest had three horses killed under him during the day so the garrison knew how to fight; this was not a case of a weak force being overwhelmed by a more experienced opponent. Many of the bodies of the US soldiers were found lying on the steep slope leading from the fortifications to the river. Also found on this slope were 3,000 rounds of ammunition in open boxes, ready to be handed out to the soldiers retreating down that slope. It appears the commander of Fort Pillow had planned to make a fighting withdrawal to the river. There were US gunboats present to provide covering fire, a rescue force, and a place of refuge for the garrison of Fort Pillow. Were the men on the slope killed while running away or while fighting? Even if they were running away, a soldier who is running is still a valid target even if he has thrown away his weapon. This was, and is, true under any reasonable rules of engagement. If men were killed after surrendering, were these killings done *in cold blood* or were they the result of the madness of combat when an attacker bursts into a position, sees an enemy, and fires immediately to assure his own survival? If men were killed unjustly, after surrendering, how many were so killed? Did Forrest have anything to do with such deaths?

This last question is crucial to the validity of a massacre occurring at the instigation of Forrest.

All Confederate accounts agree that no order was given for a massacre to take place. All Southern accounts agree Forrest was at an observation post on a hill some 800 yards from Fort Pillow when the final attack was made, and no US account places him in the attacking party. Indeed, it would have been a violation of all principles of com-

mand for Forrest to have been in the assault; his place was where he could coordinate the movements of all his men. No historian disputes the garrison, as a whole, did not surrender nor even attempt to surrender. The US flag was flying from the fort's flagpole when the final attack was made; it continued to fly until a Confederate cut the halyards and let the flag fall. The flag came down about twenty minutes after the final attack was made, and just about the time Forrest entered the fort. It is also agreed that Forrest ordered all firing to cease as soon as he entered the fort, and this order was carried out rapidly. If any unlawful killing took place, it happened before Forrest was personally on the scene and without his ordering such. Of course, Forrest was the commanding officer and so bears responsibility for the actions of the men under him, but the only reasonable conclusion is Forrest took immediate steps to control his men and to put a stop to whatever action may have been taking place when he entered the fort. Instead of being guilty of leading a massacre, Forrest should be credited with stopping the fighting once it was clear the Confederates controlled the fort.

The US garrison had been at Fort Pillow since mid-March and had established a reputation for theft, murder and rape throughout the surrounding area. This brutish behavior was not a new feature of the war, and the attempt to paint Forrest specifically, and Confederates generally, as the originators of killing prisoners is a falsification of history. The Union Provost Marshal records (UPM), housed in the National Archives in Washington, DC, show the truth about the US policy of killing prisoners, a policy which took shape early in the war. The UPM contains a standard format, which local Provosts were to follow by filling in the names of people to be arrested and killed, after which

their houses were looted. The form to be followed consisted of an introduction and ten paragraphs:

You will proceed to the residences of the persons herein named and deal with them in accordance with the following instructions. In all cases where the residences of the persons are ordered to be destroyed you will observe the following previous to setting them on fire. You will first search their houses and premises to see if they have any article belonging to the US Govt or that are contraband of war, which you will bring away in case any are found. Also all or any of the following articles that may be found belonging to aforesaid persons.

FIRST

All horses, hogs, sheep, cattle, and any other animals or articles of whatever description that may be valuable to the US Govt especially that are valuable to the Quartermaster, Commissary and Hospital Department.

SECOND

All stoves and stove pipes of whatever description and all kitchen utensils, Queens ware, beds, bedding, knives, forks & etc also all chairs, sofas, sociable lounges and everything of the character of household furniture.

THIRD

All windows, sash, glass, looking glasses, carpets, & etc.

FOURTH

Every article of household furniture which you do not bring with you must be destroyed or burned with the house.

FIFTH

All barns, stables, smoke houses, or any other outbuildings of any description whatsoever or any building or article that could possibly be of any benefit or comfort to Rebels or Bushwhackers, their friends or any person aiding, abetting or sympathizing with Rebels, Bushwhack-

ers & etc which could be used for subsistence for man or beast will be destroyed or burned.

SIXTH

All animals, forage or other articles brought in by you will be turned over to the AAQM on this Staff to be subject to the order of the general commanding to be disposed of as he may think proper, taking a receipt therefore from the AAQM.

SEVENTH

The wagon train accompanying will be subject to your orders, together with all the persons connected with it, whether civilians or soldiers and you will cause any of them who may be guilty of committing depredations upon Loyal citizens or their property to be arrested and you will not yourself or suffer those under your command to commit any trespass, or do any damage to persons or property except those specified in this order.

EIGHTH

You will burn the houses of the following named persons, take any of the articles named above that they may have, together with all forage and grains belonging to them that you can bring away which may be useful to the US Govt for military purposes or otherwise and will give no receipt of any kind whatsoever.

NINTH

The following persons will be shot in addition to suffering in the manner prescribed in paragraph #8.

TENTH

The following persons have committed murder and if caught will be hung to the first tree in front of their door and be allowed to hang there for an indefinite period. You will satisfy yourself that they are dead before leaving them. Also, their residences will be stripped of everything as per the above instructions and then burned.²¹

Paragraphs 8, 9, and 10 had blank space following them in which the

local Provost could insert the names of those who were to be robbed, burned, and killed. An examination of the UPM shows women were frequently ordered to be killed as were children as young as 14.

The carrying out of these orders often resulted in the women and girls who lived in the houses being *outraged*. *Outraged* is the 19th-Century word for raped.

Civilian residents of the area informed Forrest the garrison of Fort Pillow had been engaging in these sorts of actions. This is not intended to be a "they deserved what they got" argument. This is an attempt to give the background for the attack on Fort Pillow, a background omitted by all the writers who assert a massacre took place.

In 1864 a US Congressional Committee held a hearing on Fort Pillow and received testimony from several survivors, all of whom swore a massacre had taken place. These witnesses stated they had seen men who had surrendered fall to their knees and beg for their lives, only to be ordered to stand up and then be shot. None of these witnesses gave the name of any person they saw so killed; the dead were always anonymous. None of these witnesses ever said how many people they saw so killed. Did twenty witnesses see several men each killed? Did all the witnesses describe the same event in which only one or two men were so killed? No writer who argues a massacre took place ever answers these sorts of questions. Instead, the total number of dead from the daylong fight is presented as if they were all killed after having surrendered.

The Congressional Committee, which held its hearings long after sensational stories about Fort Pillow had been widely circulated, published 40,000 copies of its report, about four times the usual print run of such reports. This rather suggests the Committee was trying to create

a sensation over Fort Pillow in order to help boost the sagging Union war effort.

No doubt some defender of Fort Pillow did try to surrender but was killed instead. When a position is carried by direct assault, this is an unfortunate but frequent occurrence. In the fervor of combat the rules are not always followed. It is not the occurrence of such breaches of the rules which constitutes a massacre but the attitude of the officers in command, which, in turn, sets the standard of behavior for the men under their command. The troops who fought under Forrest at Fort Pillow fought Southern Unionists and USCT on many more occasions. On those occasions positions were not carried by direct assault and on none of those occasions was there, or is there, any allegations of massacre. This argues strongly the events at Fort Pillow were not merely the result of racial or sectional hatred, but were the result of the nature of the battle itself. At any rate, it is clear Forrest did not train or order his men to murder prisoners. But despite these facts, the charge of overseeing a massacre remains part of the Forrest legend.

The negative attitude toward Forrest, arising from his being an antebellum slave trader and reinforced by a shallow interpretation of the Fort Pillow event, makes it easier for poorly informed and/or closed-minded people to accept the unsupported and unproven charge Forrest organized and led the KKK. A careful examination of the facts, and a fair-minded attitude toward the past, should erase much of this feeling. Nathan Bedford Forrest should not be viewed as anything more or less than he was — a man of the 19th Century who held the views, attitudes, and values of his time; a man who became a fierce warrior during the conflict of the War for Southern Independence; and a man



Forrest's raid into Memphis and attack on the Irwin Prison. — (Sketched by George H. Ellsbury.)

who stood for what was widely considered to be fair and reasonable treatment following the end of the fighting. Forrest was not a perfect man, nor was any other character of that era (or of this), but he deserves to be judged fairly, not with preconceived and prejudiced ideas.

Endnotes

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Senter, Tennessee Encyclopedia of History and Culture, pp 831-31. C. Van West, Editor.

¹⁷ *Cincinnati Commercial*, August 28, 1868. Cited in Hurst, Forrest, pp. 312 ff.

¹⁸ Randall, *Civil War and Reconstruction*, p. 682 ff.

McPherson, *Ordeal by Fire*, pp 566-67.

¹⁹ All the major biographies of Forrest discuss the Fort Pillow attack. There is not complete agreement as to the number of dead. The figure of 182 is the mid-point of the range of deaths given by a variety of authors.

²⁰ Copy of diary in possession of the author.

²¹ "Union Provost Marshal Records," RG 416, microfilm roll 50. These records are in the National Archives, Washington, DC. They are not a part of *The Official Records of the War of the Rebellion*. The Provost Records have never been transcribed or printed. Microfilm copies of the Provost Records are available in various libraries, including the Tennessee State Library and Archives. ❑

Sam Davis, Boy Martyr of the Confederacy

far from Pulaski, and he provided a “safe house” for couriers passing through the area. Robert’s nephew, Polk English, was a member of the Coleman Scouts. Davis spent several days at the English home and in the vicinity of Pulaski, visiting contacts and collecting the information they had gathered. On November 19, 1863, he began his return trip to Confederate lines.

Not surprisingly, Sam was interested in finding company for the trip since a small party of two or three would be safer than a single person, and since the work of guarding against surprise in all directions could be shared. Riding down the Lamb’s Ferry Road, near the community of Minor Hill, Sam was approached by two men wearing Confederate uniforms. One introduced himself as a recruiting officer, operating behind US lines for the purpose of rounding up men who had just become eligible for the draft as well as men who had recovered from wounds, those overstaying furloughs and deserters. This was a plausible story and the man sounded right; that is, his accent did not identify him as a Yankee. After a few minutes conversation both the men drew their weapons and ordered Sam to unbuckle his pistol belt. A signal brought out of hiding a patrol from the 7th Kansas Cavalry, the infamous *Jayhawker* regiment.

The captor of Sam Davis was Levi H. Naron, a South Carolina native who had moved to Mississippi several years prior to the war. Naron prospered as a plantation owner, but in 1861, he was a staunch Union man in his political views. This made him very unpopular with his neighbors and he was threatened with lynching if he did not keep quiet about his opinions. Naron became a refugee,

hiding in the woods and making his way north when he was apprehended and placed in jail in Corinth, Mississippi. He was released and ordered to return to his home, but instead made for Pittsburg Landing, Tennessee, where the US army under Ulysses Grant had established their camp. Naron met Sherman and was employed as a scout, using the cover name of Captain Chickasaw. Eventually, Naron became Chief of Scouts for Dodge’s XVI Corps.

Davis was taken to Pulaski and imprisoned in the town jail. He had a good deal of company since other scouts, couriers, and suspicious individuals had been apprehended in the vicinity. Davis immediately recognized one of the prisoners, his commanding officer who was thought by the US authorities to be an itinerant herb doctor. Davis felt it imperative to protect the identity of Shaw, or Coleman, as he was known.

A search of Davis’ clothing, saddle bags and saddle discovered papers of military importance, including eleven newspapers with articles about troop movements, a complete description of the units comprising Dodge’s XVI corps, and a map of the fortifications of Nashville. In addition, Davis was carrying some personal items intended for General Bragg, including soap, blank notebooks, and a toothbrush and a number of letters for men in the Confederate army. According to the testimony of US soldiers, given in evidence at the court martial which tried Davis, he was wearing a regular Confederate uniform and a US army issue overcoat from which the military buttons had been removed and which had been dyed black. Davis was taken from jail for an interview with General Dodge and was confronted with the papers which

had been found in his possession. General Dodge told Davis he was convinced Davis was a courier but that it was imperative he give the source of the information he was carrying. Davis replied that he knew he was in a dangerous situation, he understood his life was at risk, but he could not give up the name of his colleagues.

Since Davis had made no effort to conceal his identity but was wearing a Confederate uniform, there was an argument to be made that he could be treated as a prisoner of war, but the rules of war in effect at the time also provided that any person found behind the lines of the US army who was engaged in carrying information could be tried as a spy. Accordingly, on November 20, Dodge appointed a military commission to meet at Pulaski to try Davis. The members of the commission were Colonel Madison Miller, 18th Missouri; Lt. Colonel Thomas W. Gaines, 50th Missouri; Major Lathrop, 30th Ohio; Captain George Elliott, 39th Iowa; and Major N.B. Howard, 2nd Iowa, acted as judge advocate. Since this was a military commission, no officer was appointed to defend Davis.

When the commission met on November 24, two charges were brought against Davis. The first charge was he was a spy since he had come into the lines of the US army for the purpose of gaining information and conveying it into Confederate lines. The second charge was that Davis was a carrier of mail and other information from within US lines into Confederate territory. Davis pled *not guilty* to the first charge and *guilty* to the second.

The commission heard testimony from the men who had captured Davis, listened to a statement he

made, and then adjourned until the following day. On November 25, 1863, the commission ruled by unanimous vote that Davis was guilty on both charges and sentenced him to be hanged. General Dodge received and approved the findings of the commission and set the execution for November 27 between the hours of 10:00 A.M. and 2:00 P.M.

Chaplain James Young spent the intervening day with Davis and accompanied him to the scaffold. On November 26 Davis wrote a letter to his mother and entrusted it to Chaplain Young. The letter read

"Dear Mother; O how painful it is to write to you! I have got to die to-morrow — to be hanged by the Federals. Mother, do not grieve for me. I must bid you good-bye for evermore. Mother I do not fear to die. Give my love to all.

Your dear son.

Mother: Tell the children all to be good. I wish I could see all of you once more, but I never will anymore.

Mother and Father: Do not forget me. Think of me when I am dead, but do not grieve for me; it will not do any good.

Father: you can send after my remains if you want to do so. They will be at Pulaski, Tennessee. I will leave some things with the hotel keeper for you. Pulaski is in Giles County, Tennessee, south of Columbia."

On the morning of his execution Sam Davis ate his breakfast, sang his favorite hymn, *On Jordan's Stormy Banks I Stand*, with Chaplain Young, and calmly mounted a wagon where he sat on his coffin as he was escorted to the gallows. As the grim party waited for the final details to be taken care of, the man who had captured him rode up and offered Davis a final chance to save his life



Sam's hanging, in the collection is a nail from the scaffold, Sam's pocket watch and a button from his uniform taken from him before he was hung.

by revealing the name of his source of information. Davis replied, **"If I had a thousand lives I would lose them all before I would betray the trust of a friend or the confidence of an informer."** Just minutes later Sam Davis was dead.

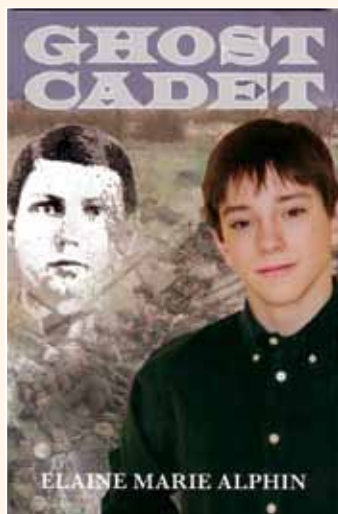
The death of Davis made a lasting impression on those who witnessed it and many of them wrote accounts of the event following the war. The Nineteenth century was a time when death was faced more openly than is the case today. If one was to have "a good death" as the culture of the day defined it, certain things had to be done. The fact of ap-

proaching death had to be accepted calmly, the person must act in a courageous manner, and appropriate final words were to be spoken. The final words were thought to reveal the true character of the dying person. That is the reason the dying words of so many Nineteenth Century characters were carefully recorded and have been preserved for history. There was no possibility Davis could have prepared his final words in advance since he did not know he would be offered a last chance at a reprieve. Therefore, the

Continued on page 64

Confederate Gifts from GHQ

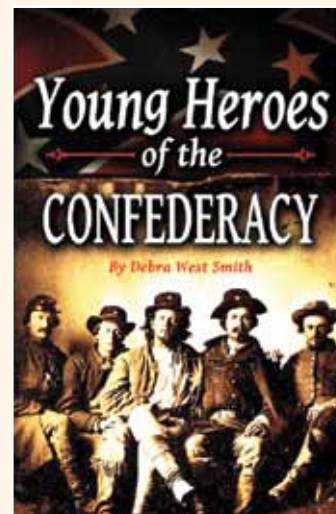
Books for Younger Readers



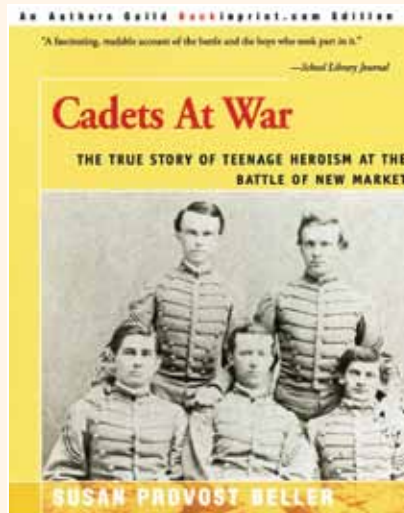
Ghost Cadet. During a school vacation, Benjy and his older sister Fran are sent to visit a Grandmother they've never met in New Market, Virginia. Immediately Benjy becomes drawn into the local history and meets the ghost of a Confederate cadet, who is trying to recover his honor by finding the family watch that he hid just before the battle in which he died. An unusually well-written piece of kid fiction that is not afraid to present the Southern side of the war. Suitable for ages 8-12. 948 \$8.95

Young Heroes of the Confederacy. There is so much written about the War for Southern Independence, from battles to generals and everything in between; however, missing from these records are the accounts of the young people

who were affected. This collection of true accounts presents the voices of those who have so rarely been heard: the teenaged amputee and the not-yet-grown-up prisoner of war. Finally, readers can experience what it was like to be barely twenty years old and a spy or a young woman who was responsible for leading a general. A riveting look at the War for Southern Independence through the eyes of emerging adults, this book is unlike any other in scope and subject. Suitable for ages 8-12. 950 \$12.95

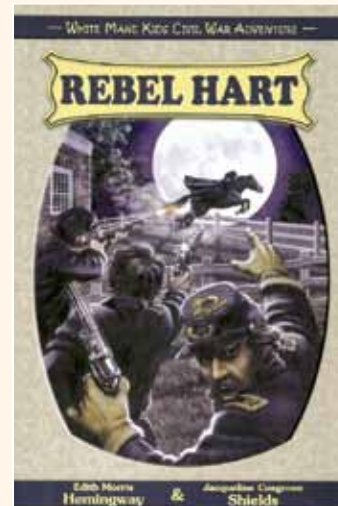


Cadets at War: The True Story of Teenage Heroism at the Battle of New Market. The story of the 250 teenage Virginia Military Institute students who fought alongside the Confederate soldiers to defeat a larger Union force in a critical 1864 battle. Written for the teenage and middle school reader. Many illustrations. Suitable for ages 9-12. 972 \$12.95



Rebel Hart. A farm girl, fourteen-year-old Nancy Hart, from the mountains of what would become West Virginia leaves home to join a group of Rebel raiders who struck Federal Army encampments quickly and then returned to hiding in the caves and hills they knew so well. Shunned by her family, twice captured and with a price on her head, Nancy soon found herself in a day-to-day struggle of survival. Suitable for ages 11-15.

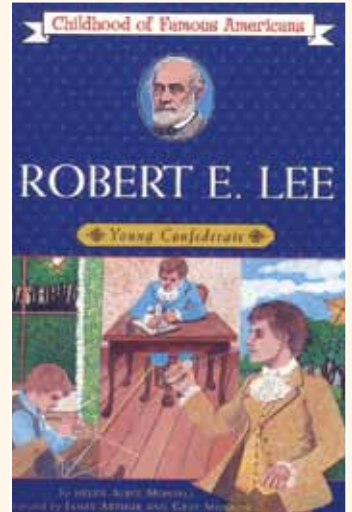
982 \$12.95



Call 1-800-My-Dixie or fax order to 1-931-381-6712



Anybody's Hero: The Battle of Old Men and Young Boys. Luca, twelve years old and new in Confederate Petersburg, Virginia, wants to fit in. No one, except Jim, the class brain, is friendly. Luca and Jim team up to investigate the mysteries surrounding the doll with no face, the Voodoo pouch, and the Trapezium House. They decide to share their suspicions with Luca's grandfather on the day the Union army advances on Petersburg. Luca, his grandfather, and Jim join the old men and young boys defending the city. Written especially for the young reader, this book captures the essence of the drama that has been commemorated in Petersburg every June 9 since 1866. Suitable for ages 9-11. **867 \$8.95**



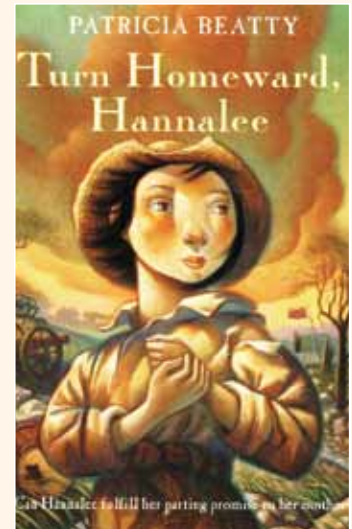
Childhood of Famous Americans: Robert E. Lee.

A reprint of the classic biography which used to be in every grade school. Suitable for ages 7-10. **245 \$5.99**



Off to Fight. 13 year old George, disgusted by the violence of John Brown's raid, joins the Army of Northern Virginia. Fredericksburg proves to be his greatest challenge. He befriends an orphan girl hiding in the woods and he is the girl's only hope of staying alive - problem is, he is a soldier and obligated to go "off to fight." Suitable for ages 9-12. **983 \$5.95**

Turn Homeward, Hannalee. During the closing days of the War, spunky 12 year old Hannalee is forced by the Yankees to relocate to Indiana with other Georgia mill workers to work for the Union war effort. This is the story of her struggle to leave her kidnappers and return home to her family. Based on an actual historical incident and full of great detail, this middle-reader chapter book is a good read for youngsters. Suitable for ages 8-12. **104 \$6.99**



Sons of Confederate Veterans Order Form

PO Box 59, Columbia, TN 38402 • 800-693-4943 • Fax: 931-381-6712 • www.scv.org

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Address _____

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SCV ID # _____ Camp # _____

Quantity	Title	Price
_____	_____	_____
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_____	_____	_____

Personal Check Visa Mastercard AMEX

Card Number: _____ Exp: _____

Signature: _____

Yes! Round up my purchase to the nearest dollar and donate the difference to the SCV Heritage Defense Fund.

Shipping Chart: Minimum Charge	
\$20.01 - \$35.00	\$7.25 Add \$2 extra for every \$25 increment over \$100
\$35.01 - \$50.00	\$8.50
\$50.01 - \$65.00	\$10.00
\$65.01 - \$80.00	\$11.00
\$80.01 - \$95.00	\$12.25
\$95.01 - \$100.00	\$14.00

Tennessee Residents add 9.25% Sales Tax

Sam Davis, Boy Martyr of the Confederacy



Sam Davis' final resting place near the home he grew up in.

brave and dignified statement that he would die a thousand times rather than save himself by betraying another struck a resounding chord in the minds of those who heard them.

A few days following the execution a relative came to Pulaski to retrieve the body of Sam Davis. His remains were taken in a wagon to the family home in Smyrna and buried in the family cemetery. Some twenty years after the war, at his mother's

request, the body was moved to a plot in the backyard of the family home where it lies in honor today.

The story of Sam Davis did not become widely known until the mid-1880s when Sumner Cunningham, editor of the *Confederate Veteran*, was told of the events surrounding Davis' death. An article in the magazine touched off a flood of responses from former comrades who had known Davis, and a plan was set afoot to erect a monument to him. Economic conditions in the South made fulfillment of the plan a slow process. In 1906 a statue of Sam Davis was erected

on the courthouse square in Pulaski. The Tennessee legislature authorized a monument on the grounds of the state capitol and this was completed and dedicated in 1909. In the process of preparing these memorials it was discovered no picture of Sam Davis existed, so his brother posed for the sculptors. The United Daughters of the Confederacy placed a memorial window of Davis in the Confederate Memorial

Chapel in 1912, and the house where he grew up was acquired by the state in 1927 to become a living history memorial to the young man whose grave is in the rear of the house. History-minded citizens of Pulaski erected a shrine to Sam Davis in 1950 on the spot where he gave up his life.

November 2013 marks the sesquicentennial of the death of Sam Davis. The Sons of Confederate Veterans, and all who love courage, patriotism, and devotion to duty, should pause to do him honor.

Today the Sam Davis House is open to the public on a daily basis. The house was built in 1810 and the site includes outbuildings, including cabins of the slaves who worked here. Activities on the property portray the lifestyle of an upper middle-class family at the time of the War. The house contains many items which belonged to the Davis family, and a museum on the property houses the buttons from the uniform Sam was wearing at the time of his capture. The Sam Davis Memorial Association supports the house and its activities. Membership in the Association is open to all, and there are various levels at which one may donate to become a member. For more information on the Sam Davis home and membership in the association, go to www.samdavishome.org

Sons of Confederate Veterans Camp 33, Murfreesboro, is planning a three-day event, November 22, 23, 24, 2013, to commemorate the capture, trial and execution of Sam Davis. This event will include seminars, lectures, and a memorial service. All those who love the South and who wish to honor Sam Davis are invited to attend this event. For more details on this historic event, go to www.samdavis150.com. ■

VETERANS ADMINISTRATION DISCRIMINATES AGAINST OAKWOOD'S CONFEDERATES

The 17,200 Confederate patriots buried in Richmond's Oakwood Cemetery **NEED YOUR HELP.** Their fight against the federal government goes on today with the blatant and illegal discrimination of the Veterans Administration in denying these brave men a simple upright marker.

For 106 years Confederates were considered American military veterans, deserving of government markers. Today, Oakwood is involved in a legal battle with the Veterans Administration, a fight no less sacred and every bit as offensive as when the Lincoln Administration invaded our Southland in 1861.

I ask you, ISNT IT TIME FOR US TO FIGHT BACK IN THE NAME OF OUR FOREBEARS?

Each of the below named SCV members generously donated to Oakwood and joined the battle.

Denne Sweeney, Past CiC, Texas Division; Lt. Col. John Zebelean, Maryland Division;

Joe Ringhoffer, Alabama Division; Brag Bowling, Virginia Division; Loy Mauch, Arkansas Division;

Mark Simpson, South Carolina Division; Burl McCoy, Kentucky Division; Ed Butler, Tennessee Division;

Farrell Cooley, California Division; Mr. Palmer, Mr. Roberts and Mr. Christmas, Alabama Division

**NOW THESE SCV MEMBERS INVITE YOU TO JOIN THEM IN CONTRIBUTING TO THE
OAKWOOD FRIENDS AND DESCENDANTS ASSOCIATION.**

Each of the above named Sons of Confederate Veterans has given a donation of \$100 or an amount they felt comfortably fits their budget. You are being invited to participate in this cause ... **WHY** you may ask?

**BECAUSE — the Federal Government is again discriminating against the
Confederate Soldier — but this time in a very irreverent way!**

And I ask each of you, ISN'T IT TIME FOR US TO FIGHT BACK IN THE NAME OF OUR CONFEDERATE ANCESTRY?

Please give deep, serious consideration to this deplorable action and help the Oakwood Restoration Committee by joining the fine men mentioned above with a contribution to the Friends and Descendants Association. All monies raised will be utilized for legal expenses in the Veterans Administration battle and for capital improvements in the cemetery.

Please send your donation in the amount of: \$100__ \$50__ \$25__ or other \$_____.

**Make checks to: The Oakwood Restoration Committee or pay by credit card,
we accept Visa, MasterCharge and AmEx**

Name _____ Gift Amount _____ Date _____

CC# _____ Exp. Date _____ Security Code _____

Signature _____

**Mail to: Oakwood Restoration Committee FVA1861, Attn: Cathy Bowling, 2720 Rettig Rd.
Richmond, VA 23225 or call 804-339-4242 and Mrs. Bowling will take the
information over the phone. *It is not the intent to name every member of
Friends and Descendants in this letter.***

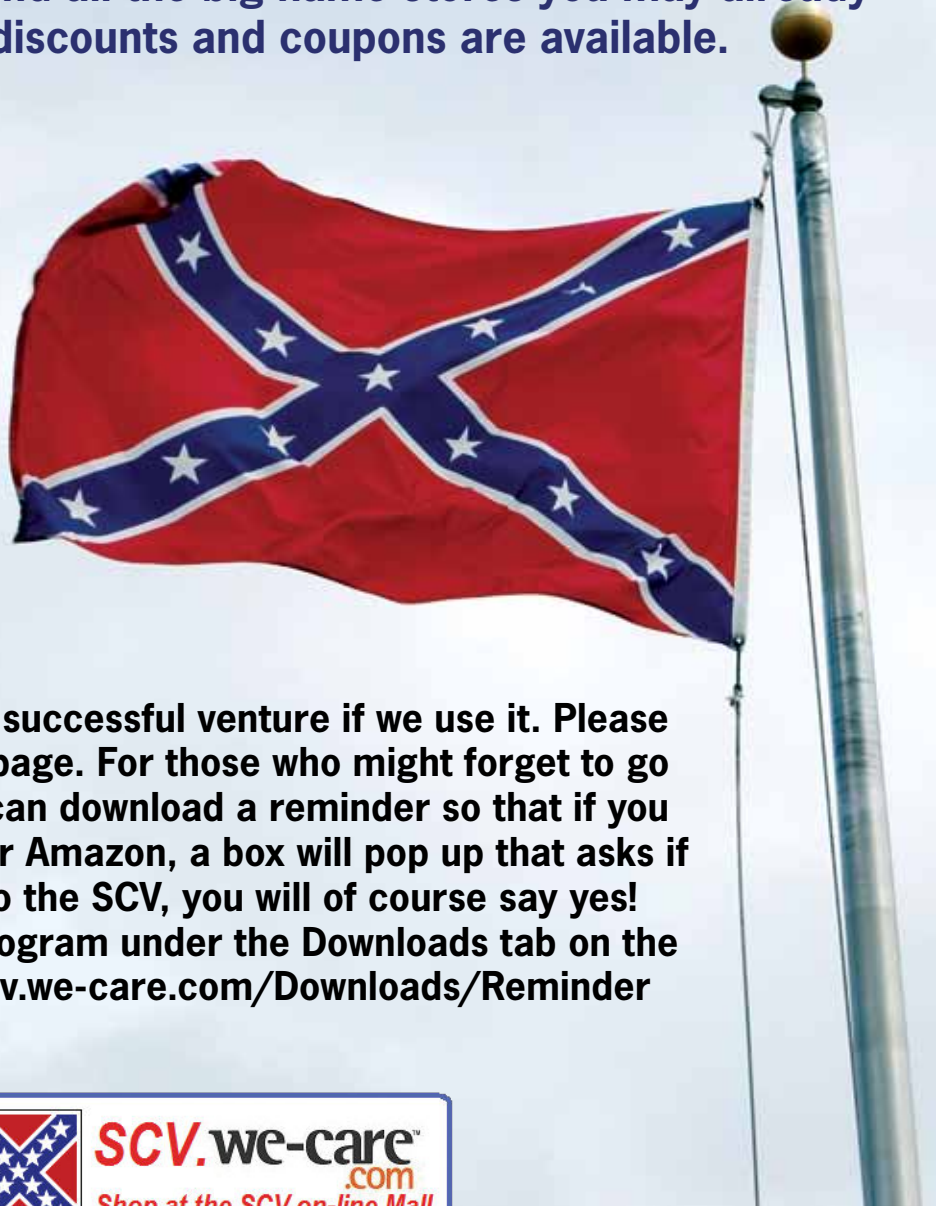
Thank you, the Oakwood Restoration Committee Board.



Shop at the SCV Online Mall

Wouldn't it be nice to have places to shop where a portion of your money goes to support the SCV? Now you have that place — a whole mall in fact. A mall with hundreds of stores where each purchase helps the SCV. There you will find all the big name stores you may already order from. Also discounts and coupons are available.

We now have the SCV on-line Mall. We have partnered with an organization called We-Care. Their motto is ***Shop with Purpose.*** Well we certainly have a purpose! The link is <http://scv.we-care.com>



Of course this can only be a successful venture if we use it. Please immediately bookmark this page. For those who might forget to go there before shopping, you can download a reminder so that if you go to, for example Best Buy or Amazon, a box will pop up that asks if you want a portion to go to the SCV, you will of course say yes! You can find the reminder program under the Downloads tab on the Mall page or go to <http://scv.we-care.com/Downloads/Reminder>



Please spread the word. Anyone can shop there! Send a link to all your friends and family. Use it for business purchases. Put it on your social networking sites like Facebook. Make it a part of your signature on your e-mails. Put the link on your personal webpage.

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