



# Newsletter of Capt. W. H. McCauley Camp 260 • Dickson County Tennessee



Vol. 2 No. 2

Sons of Confederate Veterans Camp 260

May 2005

## Camp 260 Officers

Commander Bryan A. Sharp • Lt. Commander Stephen F. Tucker • Adjutant / Treasurer Joseph R. Bailey  
Historian Jack Bowker • Chaplain Paul Reynolds

## SHILOH GETS NEW MONUMENT



### Tennessee Monument Dedication Confederate Memorial Day June 3, 2005

Titling his work "Passing of Honor," Sanders explains his concept "was inspired by the vision of a soldier in the heat of battle retrieving the Confederate flag from the hands of a mortally wounded color bearer. Behind them, a determined comrade stands vigilant guard over his two companions," he said in the release.

A large flag will represent the First National Flag of the Confederate States of America, the most common banner carried by Tennessee's forces at the Battle of Shiloh. The bronze flag will feature 11 stainless-steel stars.

The state-sponsored project to erect a Tennessee monument at Shiloh has been a cooperative venture involving the United Daughters of the Confederacy, the Sons of Confederate Veterans, the artist and numerous craftsmen now assisting Sanders in remaking his original 2-foot tall preliminary wax model into a cast bronze sculpture of heroic proportion.

3/14/2005  
Jackson Sun (MS)

Production of a new Tennessee state monument for Shiloh Battlefield is on schedule for a June 3 unveiling, Shiloh National Military Park Superintendent Woody Harrell said.

The planned site for the monument is just west of Water Oaks Pond, a scene of intense fighting throughout both days of battle at Shiloh, according to a press release from the park. In the last month, work on the project at an art studio in Lander, Wyo., has centered on the monument's bronze sculpture element.

Conceived by internationally acclaimed artist G. L. Sanders of Pampa, Texas, the work depicts three Civil War soldiers, sculptured to one-and-a-half times life size.

State and NPS officials returned impressed from a recent trip to give final approval to the 9-foot-high clay model of the design.

In making the transformation to the huge clay enlargement a reality, Sanders called on the special talents of Terrell O'Brien. Inside O'Brien's enormous studio located on the eastern slopes of the Wind River Range, the two artists worked side by side to mold the soft clay into the proper shape and form for the three Tennessee volunteers who will dominate the monument's silhouette.

A series of molds taken from the clay sculpture will be used to cast the work in bronze using the age-old "lost wax" technique. This casting is now underway in Lander, at the prominent Eagle Bronze Foundry.

"Producing a work of this size is a laborious process, which requires skilled craftsmanship from beginning to end," said Shiloh Chief Ranger Stacy D. Allen, who journeyed to Wyoming in January to assist the artists in fabricating the authentic period look and attention to detail needed for the uniforms, weapons, and accoutrements that will adorn the three soldiers.

Fellow military historian Fred Prouty, state military sites advisor for the Tennessee Wars Commission and project manager for the monument project, joined Allen on the trip to Wyoming.

"We spent three remarkable days with G.L. and Terrell at the studio, advising how various items and equipment would have appeared and been worn by the common soldier during the Civil War," Allen said. "Both Fred and I were deeply impressed with the artistic talent and skill both G.L. and Terrell possess and how amazingly fast they incorporated the simplest comment and suggestion, creating the desired appearance before our eyes. Fred and I were also both excited to see how recent advances in metallurgy have made it possible to add different colors to the statue's patina."

The Tennessee monument will be the largest and most impressive monument added to Shiloh Park in more than 88 years, Harrell noted.

"This monument will be a welcomed addition to the commemorative landscape we preserve at Shiloh. One hundred and forty-three years after American armies grappled for possession of the field, turning it into some of the nation's most hallowed ground, completion of the new Tennessee monument will illustrate the continuing desire of American citizens to commemorate the historic sacrifice made by the Civil War generation."

After the casting and patina process is completed in Wyoming in early May, Eagle Bronze Foundry employees will transport the finished bronze sculpture to the park by truck in two to three large pieces. Then the massive figures will be fitted together and mounted atop a beautiful 4 1/2 foot black granite base.

"Barring any unforeseen developments, everything will be ready for dedication and unveiling of the new monument at 1 p.m. on Friday, June 3rd, the date reserved each year in Tennessee for statewide observance of Confederate Memorial (or Decoration) Day," Harrell said. "We are pleased this often-delayed project is now heading into the home stretch, and we are excited Rep. Steve McDaniel is chairing the committee

to plan an appropriate dedication ceremony to transfer care of the monument from the state to the National Park Service.

The committee already has commitments to participate from the Tennessee National Guard, several re-enactment groups, and a number of UDC chapters and SCV camps from across the state."

As the dedication ceremony draws closer, additional press releases will be issued to advise the public about a full schedule of activities planned for that weekend.

The State of Tennessee will dedicate its monument at Shiloh National Military Park on Confederate Memorial Day, June 3, 2005. Located near Water Oaks Pond (Auto Tour Stop #6), the monument will feature three Tennessee soldiers in combat at Shiloh. Various activities will take place throughout the day and weekend, including wreath layings, memorial services at burial sites, and living history demonstrations. There will be a SCV memorial service at the Confederate burial trench at 10 am. The monument dedication service itself will begin at 1:00 p.m., with the featured speaker being Rev. Larry J. Daniel. Rev. Daniel is a native Tennessean and is the author of *Shiloh: The Battle that Changed the Civil War* (1997).

Please contact the Shiloh National Military Park Visitor Center at (731) 689-5696 for more details.

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## NEXT MEETING APRIL 30th DUE TO OLD TIMER'S DAY. DON'T MISS THIS GREAT PRESENTATION!

To close out April's Confederate History Month, Greg Biggs of the Frank P. Gracey Camp No. 225 in Clarksville will be our guest speaker on: "**BANNERS IN THE BREEZE - THE FLAGS OF THE CONFEDERATE ARMY**"

The story of the political and battle flags of the Confederacy. Includes the history and explanation of the many patterns actually used, debunking the myth that there was only "THE" battle flag.

\*\*\*Complete with slides.\*\*\*

**THIS WILL INCLUDE INFO ON THE TENNESSEE STATE MUSEUM'S CONFEDERATE FLAG COLLECTION.**

Due to Dickson's Old Timer's Day falling on our regulary scheduled meeting day of the first weekend of the month, it will be held instead on Saturday April 30th 12 noon at our new home St. Paul Church in Charlotte. St. Paul is just one mile past Eubank Paving on Hwy 48 N turn right on St. Paul Rd. & the church is on the left. Please make plans now to attend!

Don't forget to come visit our campsite & recruiting booth at this year's Old Timer's Day SAT. MAY 7th. We will be on the grounds of the War Memorial Building downtown again in the history village just like last year. All reenactors are encouraged to participate.

# FORREST HOMECOMING 2005

A Southern Heritage Festival & Fundraiser for the  
NATHAN BEDFORD FORREST BOYHOOD HOME

Confederate Cavalry  
Infantry &  
Artillery Re-enactors  
Live Music, Crafts,  
Storytelling,  
Auction, Tours &  
Historical Lectures

Sponsored by the  
Army of Tennessee  
Sons of Confederate  
Veterans

1-800-MY DIXIE

Admission:  
\$5 per person  
under 12 free



## SATURDAY JUNE 25TH / 9AM~5PM

PYLES RD. off Hwy 99 / between Hwy 31-A & I-65  
NEAR CHAPEL HILL, TN

Info: Gene Andrews 615-833-8977  
[forresthome.5u.com](http://forresthome.5u.com)

# **OLD SPENCER MILL FALL FESTIVAL 2005**

**SAT. SEPT. 3RD 2005**

**\$5 ADULTS**

**KIDS 12 & UNDER FREE**

**9 AM - 5 PM**

**BLACKSMITHING \* SPINNING & WEAVING \* POTTERY  
CANDLE & BASKET MAKING \* WOOD CARVERS  
STORYTELLING \* OLD TIME ARTS & CRAFTS VENDORS  
HORSE DRAWN WAGON & HAY RIDES  
NATIVE AMERICANS & TN LONGHUNTERS  
CONFEDERATE ENCAMPMENT / SKIRMISH  
GRISTMILL TOURS & CORNMEAL GRINDING  
GREAT FOOD, HISTORY, FAMILY FUN & MORE.  
ADULT GROUP RATES ON REQUEST**

## **SAT. NIGHT DINNER & OLD SOUTH BALL ~FEATURING~ MEMPHIS' 52ND REGIMENTAL STRING BAND**

**\*\*\*BY RESERVATIONS ONLY\*\*\***

**(MASTERCARD/VISA/CHECKS) \$20 EACH / \$35**

**COUPLE 6PM SOCIAL HR (LITE PERIOD HOR'SDEUVRES)**

**7PM DINNER / 8PM WELCOME INTRODUCTIONS & ANNOUNCEMENTS**

**8:15 - 10:30 PM - DANCE**

**(PERIOD DRESS WELCOMED / FREE DANCE LESSONS)**

**~SKIRMISH REENACTORS WANTED~  
INFANTRY, CAVALRY, ARTILLERY**

**PREREGISTRATION REQUIRED**

**\$5.00 CONFEDERATE / FEDERAL**

**PRIMITIVE TENT CAMPING SPOTS AVAILABLE**

**(THURSDAY NIGHT THRU SAT NIGHT**

**SHOWERS, WOOD, HAY, AMENITIES ON REQUEST)**

**CHILDREN 6-12: \$2.50 UNDER 6: FREE**

**FAMILY CAP OF MORE THAN 6: \$20**

**SUTLER/VENDOR FEE: \$20 ~ AFTER JUNE 1ST: \$30**

**(DEMONSTRATORS FREE)**



**INFO: OLDSPENCERMILL.COM  
BURNS, TN 615-412-5169  
OLDSPENCERMILL@AOL.COM  
SCVCAMP260.50MEGS.COM**



**ALL PROFITS BENEFIT  
SPENCER'S MILL PRESERVATION &  
CAPT. MCCAULEY SCV CAMP 260:  
ST. PAUL CHURCH FUND**

## A WORK DAY ON THE CHURCH WILL FOLLOW THE MEETING

We need all the help we can get to paint, replace boards on the back porch & fix the back steps. Bishop Moore of #559 has donated some used ventless propane heaters to us to go with the one that Dale Qualls donated already. THANKS BISHOP & BRO. DALE! Member Tommy England is working on getting our heat installed asap. Dale Davidson is continuing to rewire fixtures & has gotten fire extinguishers & exit signs up. Everyone's help is appreciated. THANKS!!! B. Sharp, Cap. McCauley 260, Southern DC

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### ~APRIL IS CONFEDERATE HISTORY MONTH~ ~Southern Quotes~

*"The Confederate soldiers were our kinfolk and our heroes. We testify to the country our enduring fidelity to their memory. We commemorate their valor and devotion. There were some things that were not surrendered at Appomattox. We did not surrender our rights in history, nor was it one of the conditions of surrender that unfriendly lips should be suffered to tell the story of that war or that unfriendly hands should write the epitaphs of the Confederate dead. We have a right to teach our children the true history of that war, the causes that led up to it, and the principles involved."* Senator Edward W. Carmack, 1903

*"If I ever disown, repudiate, or apologize for the cause for which Lee fought and Jackson died let the lightnings of Heaven rend me, and the scorn of all good men and women be my portion. Sun, moon, stars, all fall on me when I cease to love the Confederacy. 'Tis the cause, not the fate of the cause, which is glorious."*

~Major R.E. Wilson of the 1st NC Battalion of Sharpshooters

*"We must see to it that our children and our children's children are taught that their fathers were not 'rebels' and 'traitors,' but as true patriots as the world ever saw; and that cause could not be 'treason' for which Albert Sydney Johnson, and Stonewall Jackson, and Robert E. Lee, and Jefferson Davis, and the barefooted and ragged heroes who followed them to an immortality of fame, gave their stainless, noble lives."*

—Reverend J. William Jones, D.D.,  
Memorial Service for President Jefferson Davis

*"All that the South has ever desired was the Union as established by our forefathers should be preserved and that the government as originally organized should be administered in purity and truth."*

—General Robert E. Lee

*"Nothing fills me with deeper sadness than to see a Southern man apologizing for the defense we made of our inheritance. Our cause was so just, so sacred, that had I known all that has come to pass, had I known what was to be inflicted upon me, all that my country was to suffer, all that our posterity was to endure, I would do it all over again."*

—President Jefferson Davis

*"Every man should endeavor to understand the meaning of subjugation before it is too late...It means the history of this heroic struggle will be written by the enemy; that our youth will be trained by Northern school teachers; will learn from Northern*

*school books their version of the war; will be impressed by the influences of history and education to regard our gallant dead as traitors, and our maimed veterans as fit objects for derision..."*

—Maj. Gen Patrick R. Cleburne, CSA  
January, 1864

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April 11, 2005  
The Commercial Appeal  
P. O. Box 334  
Memphis, Tennessee 38101

Dear Sir:

Once again the black political power structure is using a "duck and dodge" tactic to avoid accountability for the problems of Memphis and Shelby County.

Walter Bailey's proposal to purge the names from three city parks (April 8 article, "Rename parks, Bailey urges/City's Confederate history under review"), Forrest Park, Confederate Park and Jefferson Davis Park, reeks of pure bigotry and racism. Renaming three parks in Memphis will not change the problems of black citizens — and particularly children — and Bailey's pleas to purge all things Confederate smells like the same logic used by a certain political movement in Germany in the 1930's. There was a war (Civil War or War Between The States), the South lost, but that doesn't warrant the Southern soldiers or their descendants from being wiped out of the pages of history books. 95% of Confederate soldiers never held another human being in bondage and certainly were not fighting to keep their slaves on the plantation. Nor where they "monsters," the accounts of the Civil War reveal story after story of good and decent men on both sides, Confederate and Union, caught up in a national tragedy that should have never happened.

Is Mr. Bailey attempting to get the heat off the failures of the city's black leadership to stem the problems that plague Memphis? If so, no one is buying it. Does the Center City Commission believe we will so greatly prosper if all things Confederate are removed? That reasoning will not fly either. Memphis has staggering problems in the black community — single parent families, gang crime, an under performing educational system, AIDS, drug addiction, poverty-level incomes, and many more social ills — and renaming three city parks is not going to change the situation. Maybe Mr. Bailey should move along and tackle the everyday hard-to-solve issues in the black community, where positive progress don't make the headlines in the Commercial Appeal too often.

It appears Mr. Bailey's purpose is simply to insult white people and their history. Mr. Bailey and his fellow black citizens should be as tolerant of the history of others as they demand respect from the area's white citizens of the present. Renaming three city parks with Confederate names is a joke and reverse bigotry.

Alton Lanier  
Arlington, Tennessee  
Shelby Grays Camp No.1852 SCV



**Preserving the Legacy**  
 The 110th Reunion of the  
 Sons of Confederate Veterans  
 The 67th Reunion of the  
 Military Order of the Stars and Bars



### Old Timer's Day~History Village

Dickson May 7th War Memorial Building Grounds  
 Confederate Camp & Recruiting Tent  
 Joint UDC Participation~Reenactors Needed



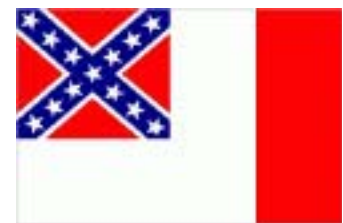
### Welcome New Members!

John Spicer joins under the service of Sergt. A. N. Thompson  
 Co. D, 49<sup>th</sup> Tennessee Infantry  
 Phil Chadwick joins under the service of Sergt. Thomas H.  
 Lyle Co. B, 14th Tennessee Infantry

#### **Charge to the Sons of Confederate Veterans:**

"To you, Sons of Confederate Veterans, we submit the vindication of the Cause for which we fought; to your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles he loved and which made him glorious and which you also cherish. Remember, it is your duty to see that the true history of the South is presented to future generations."

- Lt. General Stephen Dill Lee, Commander General,  
 United Confederate Veterans, New Orleans, Louisiana, 1906



### Salute to the Confederate Flag

**"I Salute the Confederate Flag  
 with Affection, Reverence, and  
 Undying Devotion to the Cause  
 for which it Stands"**

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## POINTS ON BEING SOUTHERN

1. Only a Southerner knows the difference between a “hissie” fit and a “conniption” fit, and that you don’t “have” them, you “pitch” them.
2. Only a Southerner know how many fish, collard green, turnip green, peas, beans, etc., make up “a mess.”
3. Only a southerner can show or point out to you the general direction of “yonder.”
4. Only a southerner knows exactly how long “directly” is— as in: “Going to town, be back directly.”
5. Even Southern babies know that “Gimme some sugar” is not a request for the white, granular sweet stuff that sits in a little bowl on the table.
6. All Southerners know exactly when “by and by” is. They might not use the term, but they know the concept well.
7. In the south we use “buggies” to buy our groceries.
8. Only a Southerner know instinctively that the best gesture of solace for a neighbor or friend who’s go trouble is a plate of hot fried chicken and a big bowl of cold potato salad. If their trouble is a real crisis, they also know to add a large banana puddin’.
9. Only Southerners grow up knowing the difference between “right near” and “a right far piece.” They also know that “just down the road” can be 1 mile or 20.
10. A Southerner knows that “fixin” can be used as a noun, a verb, or an adverb.
11. Only Southerners make friends while standing in lines. We don’t do “queues,” we do “lines”; and when “in line,” we talk to everybody!
12. Southerners know grits come from corn and how to eat them.
13. When you hear someone say, “Well, I caught myself lookin’,” you know you are in the presence of a genuine Southerner.
14. Only true Southerners say “sweet tea” and “sweet milk.” Sweet tea indicates the need for sugar and lots of it. “Sweet milk” means you don’t want buttermilk.
15. And a true Southerner knows you don’t scream obscenities at little old ladies who drive 30 mph on the freeway. You just say, “Bless her heart” and go your way.

To those of you who’re still a little embarrassed by your Southernness; Take two tent revivals and a dose of sausage gravy and call me in the morning. Bless your heart!

And for those that are not from the South but have lived here for a long time, ya’ll need a sign to hang on ya’lls front porch that reads “I ain’t from the South but I got here as fast as I could.”

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## ‘Geographic’ calls battle ‘unjustly forgotten’

TENNESSEAN By NELLANN METTEE *Staff Writer*

**FRANKLIN** — It was a struggle “at once magnificent and hideous,” and one of the “most unjustly forgotten” engagements of the tragic war.

Decades later, like in so many other former battlefields across the country, it was remembered among modern conveniences. In Franklin’s case, those are restaurants and muffler shops.

Franklin’s Civil War battlefield is also remembered this month in the pages of *National Geographic*, which features Franklin and other former battlefield sites, such as the site of the Battle of Spotsylvania, Va., in their modern landscapes. “I left Franklin thinking I could have written this entire article just on Franklin,” said Adam Goodheart, who wrote the Civil War story for the magazine. “I think Franklin is a perfect microcosm. It encapsulates a lot of issues with growth and politics and people’s expectations of how they want to live in the future.”

Goodheart spent three or four days here, talking to preservationists like Carter House Director Thomas Cartwright and local preservationist Robert Hicks as well as citizen-leader Tommy Murdic and Franklin Mayor Tom Miller.

“Franklin, for better or for worse, is well known as the place they built a Pizza Hut on the place where (Confederate Maj. Gen.) Patrick Cleburne was killed. I knew of the notoriety beforehand,” said Goodheart, a travel writer, historian and self-professed historic preservationist. “I was very pleasantly surprised to find out there is much more to the story than the Pizza Hut.”

Still, the article includes a large photo of the oft-reported restaurant that some consider a battlefield desecration. Goodheart’s story describes Franklin as “the most unjustly forgotten” of the major engagements, asserting that “both armies went in as though they knew it would be their last leap at glory.”

The article sheds light on local issues the community has faced surrounding battlefield preservation — including how it has been a “sore spot” for many local African-Americans, and what local preservationists and the city are doing now to set aside the Country Club of Franklin — which historians say was the eastern flank of the battlefield.

The city has committed to match up to \$2.5 million that local preservationists raise to buy the property, which is adjacent to Historic Carnton Plantation — a field hospital during the Civil War and the site of a cemetery that catalogs in stone most of the Confederate units that fought in Franklin and the tender age at which many of the soldiers died.

In the article, Goodheart writes of how the cemetery at Carnton fits in with the mansion and the Country Club.

“The Confederate cemetery seems stranded between two worlds, two centuries,” he writes.

Goodheart says he was surprised to learn of the city’s wealth, and wondered why folks hadn’t had the political will and economic resources to nab the battlefield spaces earlier.

He could have written 10 times more about the community, he says.

"I was incredibly impressed by the people I met there," Goodheart said. "People from various parts of the community ... different political, personal and racial backgrounds."

### Mayor at unveiling

Franklin Mayor Tom Miller attended the official unveiling of the magazine at a reception in Washington, D.C., sponsored by the National Geographic Society.

"This article is very timely and gives credence to the decision our aldermen made," Miller said in a press release. "Our commitment to preserving the battlefield in Franklin is evident and I think this article will validate that decision."

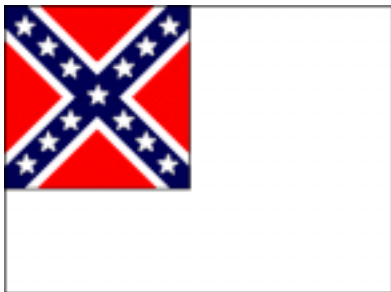
In his piece, author Adam Goodheart mentions the mission that local preservationist group Franklin's Charge has taken on to ensure that a significant piece of the battlefield — the Country Club of Franklin property — is saved from further development.

Franklin's Charge is comprised of a group of nonprofit organizations dedicated to raising money to purchase a portion of the battlefield. The city of Franklin has committed to match those funds up to \$2.5 million.

**National Geographic Magazine at newstands now.**

**For more info: [Save The Franklin Battlefield ~](http://www.franklin-stfb.org)**

**<http://www.franklin-stfb.org>**



## Rebel Flag: History -vs- Hysteria

For the average non-Southerner the continued affection residents of Dixie display toward the controversial Battle Flag can be baffling. If African-Americans are so incensed by the banner, why not just fold it up and put it away? Greta Van Susteren of Fox News called for just that and defined the issue a "no-brainer". Why indeed? The war has been over for 137 years. Certain unsavory groups of a racist stripe seem unduly attached to the symbol as well. No one in the print or electronic media seems willing to come forward and offer a counterpoint. Is there another point of view after all?

Newspapers however, have developed the habit of concluding all flag related stories the same way. The throw-away line for the other point of view is usually something like "flag defenders say the banner stands for heritage". But what does that mean? If such an understanding can be developed is it still not overshadowed by prevailing negative opinions? Can a symbol so emotionally charged ever be mutually understood?

Therein lies the problem. The very same symbol means completely different things to different people. Perhaps the best place to start is there. Many hate groups have gravitated toward the historical flag. But it is also true these very same groups also use other symbols that are loved and cherished by millions of people. The pinnacle of the Ku Klux Klan was in the 1920s. They boasted over a million members with national leadership in Ohio and Illinois. Yet the most careful photographic scrutiny of the era will fail to reveal a single Confederate flag. One will however find the American flag and the Christian cross in profusion. These symbols are mainstays even today for hate groups. The

difference is that patriotic Americans and Christians already have a context for these symbols. The icons cannot be co-opted because they already mean something else. This is also precisely why Southerners continue to love the Battle flag in the face of so much bad publicity. The flag already has meaning and context.

In fact, what the shamrock is to the Irish or the Star of David is to Jews, the Battle Flag is to most Southerners. There is enough historical baggage to encumber any of these symbols, but there is more to admire. The Confederate flag embodies religion, ethnic heritage, early-American revolutionary ideology and ultimately familial sacrifice on the battlefield. The circumstances that gave it birth are the touchstone of the regions identity, no different than the potato famine for the Irish or the holocaust for the Jew. To examine the flag, in historical and ethnic context should permit all but the most rabid flag-haters an opportunity to understand what is behind the vague explanation of "heritage".

While the Battle flag did not make its appearance in its recognizable form until 1862, some of the design elements date to antiquity. The "X" is the cross of St. Andrew. It was the fisherman Andrew who introduced his brother Simon Peter to Jesus in Galilee 2000 years ago. When the disciple Andrew was himself martyred years later he asked not to be crucified on the same type of cross Christ died upon. His last request was honored and he was put to death on a cross on the shape of the "X". Andrew later became the patron saint of Scotland and the Scottish flag today is the white St. Andrews cross on a blue field. When Scottish immigrants settled in Northern Ireland in the 1600s the cross was retained on their new flag, albeit a red St. Andrews cross on a white field. When the New World

opened up landless Scots and Ulster-Scots left their homes and most of them settled in the South, preserving their old culture in the isolated rural and frontier environment

Grady McWhiney explains in his book *Cracker Culture*, that fully 75% of the early South was populated by these Celts. Most sold themselves into indentured servitude (the earliest form of American slavery) because they could not afford the cost of passage. This explains why only 6% of the African slaves brought to the New World ended up in the American colonies. The lowland English of Saxon descent by contrast settled the Northeastern colonies. This imbued those colonies with such an English character they are still known as New England. Urban, commercial and materialistic by nature these Yankee descendants could not have been more different than their Southern countrymen. Many historians believe the longstanding historical animosities between Saxon and Celt did not bode well for the new country. With this historical perspective the St. Andrews cross seems almost destined to be raised again as ancient rivals clashed on new battlefields.

From this Celtic stock, the ingredients that made the unique Southern stew were gradually introduced. The American Revolution unleashed Celtic hatred of the redcoat. Southerners penned the Declaration of Independence, chased the British through the Carolina's and defeated them at Yorktown. But they were dismayed when New England immediately sought renewed trade with England and failed to support the French in their own revolution. James Madison, a Virginian later crafted the Constitution, a document as sacred to Southerners as their Bibles. Patrick Henry insisted any final document include a Bill of Rights. Southerners believed tyranny had finally been checkmated by law. The red, white and blue 13-starred banner was their new cherished flag. These same features would later become a permanent part of the Battle flag.

But all was not well with the new republic. Mistrust between the regions manifested even before the revolution was over. The unwieldy Articles of Confederation preceded the constitution. Two of the former colonies (N.C and R.I.) had to be coerced into approving the latter document after wrangling that included northern insistence they be allowed to continue the slave trade another 20 years. Virginia and Kentucky passed resolutions in 1796 asserting their belief that political divorce was an explicit right. Massachusetts threatened on three separate occasions to secede, a right affirmed by all the New England states at the 1818 Hartford convention. The abolitionists were champions of secession and would burn copies of the constitution at their rallies. Their vicious attacks upon all things Southern occurring as it did in the midst of Northern political and economic ascendancy animated early Southern secessionists.

Meanwhile Low Church Protestantism had taken root in the South in the early 1800's and like kudzu has flourished until the present day. Sociological studies conducted by John Shelton Reed of the University of North Carolina scientifically prove that the South is still the nations' most religious region. Southerners are more likely to belong, attend and contribute to their churches than Americans

from any other section. Calvinism is the main strain of religious thought and this connection to Scotland and the St. Andrews cross is no coincidence. The religious revivals that swept the Confederate armies during the war further ingrained faith as a fixture of Southern character. During the same era north of the Mason-Dixon line transcendentalism, as expounded by Thoreau and Emerson, the taproot of modern secular humanism, was displacing puritanical religion as the dominant philosophical belief. The nation was also fracturing along spiritual lines.

By 1860 the United States was in reality two countries living miserably under one flag. When war broke out, Dixie's original banner so resembled the old American forebear that a new flag was needed to prevent confusion on the field of battle. The blue St. Andrews cross, trimmed in white on a red field appeared above the defending Confederate army. Thirteen stars appeared on those bars representing the eleven seceding states and revolutionary precedent. These fighting units were all recruited from the same communities, with lifelong friends and close relatives among the casualties of every battle. As they buried their dead friends and relatives the names of those battles were painted or stitched on their flags. At Appomattox a Union observer wrote, they were stoic as they stacked their arms but wept bitterly when they had to furl their flags.

Then, as now the flag symbolizes for Southerners not hate but love; love of heritage, love of faith, love of constitutional protections, love of family and community. If the 1860 census is to be believed 95% of the slaves were owned by just 5% of the population. The modern insistence that the conflict was to resolve the issue of slavery is at best overstated and at worst revisionist. But the current argument does deserve one more look.

The vitriolic, almost irrational antipathy toward the flag is a recent phenomenon. Credible research reveals its origins to be in the 1980's revived by a financially strained and scandal plagued NAACP. Current President, Kwame Ninsin has turned the issue into a fundraising juggernaut. Egged on by a liberal media irritated at the lingering conservatism in the South, the flag fight has generated much heat but little light. South Carolina relocated the flag from its capital dome to a place of historical significance after they decided it flew in a position of false sovereignty. Governor Barnes of Georgia finessed a backroom flag deal that changed the flag but derailed his own reelection bid. Sonny Perdue became the first Republican since Reconstruction elected to the governor's mansion by voter outrage over the flag change and the promise of a referendum. But in Mississippi the thing was put to an old fashioned democratic vote. By a 2 to 1 margin and outspent 10 to 1 they voted to keep the state flag, which features the Battle flag. In fact, three times more African-Americans voted to keep the flag than voted for President Bush. Mississippians speak for all Southerners when they say "It's our symbol, it's our heritage and therefore our choice".

In the end what people choose to believe about the flag is just that, a choice. One can accept the interpretation of entire states, Southern rock and country bands, NASCAR fans, Kappa Alpha fraternities, thousands of reenactors and a century of thoughtful historians. People can also embrace the interpretation of a few pathetic racists and the opportunistic civil rights lobby, well amplified by a sympathetic media. Like all choices it says less about the object than it does about the person Perhaps only the Irishman can define the shamrock, or a Jew explain the Star of David. Are not Southerners entitled to the same latitude?

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## **FACTS ON FORREST**

The Congressional investigation of 1871 addressed Forrest's alleged involvement with the Ku Klux Klan and the supposed "Ft. Pillow Massacre." It was chaired by Forrest's greatest enemy, William Tecumseh Sherman, who told the media prior to convening the hearing that, "We are here to investigate Forrest, charge Forrest, try Forrest, convict Forrest, and hang Forrest."

The investigation concluded there was no proof Forrest had any involvement with the Klan other than use of his name to attract members and there was no proof his name was used with his permission. He used the exploitation of his name to disband the Klan and "resign" from a position he never held when he felt the Klan had become abusive and populated with criminals.

The Congressional investigation also found that at Ft. Pillow there were isolated incidents of Confederates killing surrendered soldiers which Forrest stopped as soon as he arrived on-scene. His horse had rolled on him the day before and the injuries delayed him. The Federal Official Records showed that barracks with wounded Union soldiers allegedly burned on Forrest's orders were actually burned by a Union artillery officer under orders of his own commander.

Forty-five of Forrest's male slaves rode to war with him on the promise of freedom for loyal service. They served as cooks, teamsters, foragers, scouts, and as his personal armed bodyguards. In 1863 when Forrest became convinced that the war was lost he freed them. They all stayed with him to the end of the war and beyond. During the 1871 investigation Forrest commented, "Those fellows never left me . . . and better Confederates did not live."

On July 4, 1875, Forrest was invited and gave a speech to the Jubilee of Pole Bearers, a Black political and social organization. The Memphis Daily Avalanche reported his speech on July 6. Modern readers would be astonished to find that Forrest was an outspoken and roundly criticized advocate of Black civil rights.

Memphis Daily Avalanche, July 6, 1875.

July 4, 1875 - Memphis, Tennessee -

Nathan Bedford Forrest was invited to speak by the Jubilee of Pole Bearers, a political and social organization in the post-war era comprised of Black Southerners. Miss Lou Lewis was introduced to General Forrest then presented him with a bouquet of flowers and said: 'Mr. Forrest - allow me to present you this bouquet as a token, of reconciliation, an offering of peace and good will.'

General Forrest received the flowers with a bow, and replied: 'Miss Lewis, ladies and gentlemen - I accept these flowers as a token of reconciliation between the white and colored races of the South. I accept them more particularly, since they come from a colored lady, for if there is any one on God's great earth who loves the ladies, it is myself.

This is a proud day for me. Having occupied the position I have for thirteen years, and being misunderstood by the colored race, I take this occasion to say that I am your friend. I am here as the representative of the Southern people - one that has been more maligned than any other.

I assure you that every man who was in the Confederate army is your friend. We were born on the same soil, breathe the same air, live in the same land, and why should we not be brothers and sisters.

When the war broke out I believed it to be my duty to fight for my country, and I did so. I came here with the jeers and sneers of a few white people, who did not think it right. I think it is right, and will do all I can to bring about harmony, peace and unity. I want to elevate every man, and to see you take your places in your shops, stores and offices.

I don't propose to say anything about politics, but I want you to do as I do - go to the polls and select the best men to vote for. I feel that you are free men, I am a free man, and we can do as we please. I came here as a friend and whenever I can serve any of you I will do so.

We have one Union, one flag, one country; therefore, let us stand together. Although we differ in color, we should not differ in sentiment.

Many things have been said in regard to myself, and many reports circulated, which may perhaps be believed by some of you, but there are many around me who can contradict them. I have been many times in the heat of battle - oftener, perhaps, than any within the sound of my voice. Men have come to me to ask for quarter, both black and white, and I have shielded them.

Do your duty as citizens, and if any are oppressed, I will be your friend. I thank you for the flowers, and assure you that I am with you in heart and hand ""

When Forrest died of diabetes half of the 1500 mourners at his funeral were Black.