

# THE LEGIONARY

OCTOBER 2010

A Publication of the Sons of Confederate Veterans

LT. GEN. WADE HAMPTON CAMP NO. 273

Columbia, South Carolina ♦ [www.wadehamptoncamp.org](http://www.wadehamptoncamp.org)

*Paul C. Graham, Editor*

**A FRATERNAL ORGANIZATION OF SOUTHERN MEN**

## SOUTHERN SHAME, SOUTHERN GHOSTS

By Franklin Raff

The University of Mississippi has terminated its mascot, "Colonel Reb." The mascot, an archetypal Southern gentleman with a hat, cane, and a little bow-tie, is of course racist.

Affable, bearded and jaunty, with a bright costume that cleverly foiled his dark history on the plantation, Col. Reb, when he was alive, looked rather like that other infamous slave-driver, Col. Sanders, whose inscrutable and permanent smile these days (in markets where he still shows his face) offers only a faint clue as to the fortunes he's made in his long, post-war masquerade as a peddler of fried chicken.

"We just want it to be over," said one Mississippi student on the subject of Col. Reb's execution.

Watch your back, Sanders.

There is of course nothing sacred about a football mascot or a corporate brand, and nothing particularly sad about the disappearance of either one, except for the fact that now there is nothing left of Southern symbolism to erase. Some time ago, you see, most Southerners started believing that fried chicken, football games, NASCAR and maybe a handmade basket or two were among the only cultural 'treasures' they could, or should, be proud of.

And now we learn that what legions of Americans consider to be a transcendent symbol of extraordinary military leadership and valor, states' rights, **See SOUTHERN GHOSTS, Page 2**



Colonel Reb, R.I.P.

## WE MUST NOT ALLOW OUR SESQUICENTENNIAL TO BECOME POLITICALLY CORRECT

By Rev. Robert Slimp

Our Confederate flag, sometimes called the Southern Cross or the Stainless Banner, is held in disfavor by many who are unfamiliar with its true Christian symbolism. Some Americans have been taught to treat it as an object of moral horror and political infamy. A deliberately orchestrated group of self-righteous and arrogant organizations such as the Southern Poverty Law Center, many famous entertainers, and most of the media have been subjecting it to decades of slanderous propaganda.

For this reason it is incumbent upon all Southerners and others who value truth, fairness, and good will to educate themselves on their true history.

William Miles, the flag's designer indicated its underlying symbolism in an 1861 letter: "The flag should be a token of humble acknowledgment of God and be a public testimony to the world that our trust is in the Lord our God." This meaning was widely understood by Confederate soldiers and the Southern populace.

The famous Southern historian Shelby Foote noted that the Southern Cross also came to stand for Law, in the sense of a government of Law rather than a government subject to the whim of majorities and tyrants. Our flag stood for limited government and States' Rights against the dangers of a strong central government. It stood for the principles of the constitutional federal government of 1789. Above all it stood for our Confederate ancestor soldiers who were fighting to defend their homes and families from a ruthless invasion.

As we will very soon be observing the Sesquicentennial of the formation of the Confederate States, we must protect the good name of our soldiers and their symbols such as our flags and monuments from those who are determined to commit genocide against these values we are sworn to defend every time we repeat General Stephen Dill Lee's charge.

I know that we must cooperate with organizations which are not in real sympathy with our cause in observing our 150th anniversary of our War for Southern Independence, but we must make certain that we tell the truth about our soldiers and why they fought without compromise. One way we can do this is to emphasis re-enactments and ceremonies, which commemorate our own heroes in public activities such as the Battle of Aiken, the Battle for Columbia,

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indefatigable heroism, enduring pride and strength in the face of terrible odds and calamitous defeat – the Confederate battle flag – is now officially deemed a symbol of hate by the U.S. armed forces. Prospective members of all branches of the armed forces who happen to have a "Confederate flag" tattoo are automatically rejected.

Red crescents, Ankhs and the like are a "go" as are satanic pentagrams with bleeding goat-heads, inverted crosses, Vishnus and Virgin Mothers doing just about anything anywhere you can imagine, but not a star-studded blue cross (or saltire) over a red field. That image is un-American, hateful and now officially equivalent to the swastika.

Americans who sport the Confederate battle flag – many whose ancestors fell under the flag, who are buried with honor on American soil beneath the flag, whose fathers and great-grandfathers flew this flag with patriotic pride over homes, and seats of government, and even U.S. Navy ships at war – and who want to serve our country under arms, are no longer deemed compatible with our armed forces.

The Confederate battle flag has been appropriated by hate groups of one kind or another for racist reasons, but it is also, indisputably, the reigning symbol of Southern history and pride. Why would Southerners ever surrender this treasure? Why would they have it erased from a state flag, as Georgia did in 2001? Why would they allow America's "best and brightest" to ban it as a universal "symbol of hate" without even putting up a fight?

Historians disagree about whether the war would have happened "with or without slavery." Slavery was a national evil, the great mainstay of the agrarian South and a catalyst for polarized politics and violent action on both sides. But even Southerners have now forgotten about the enormous and complex roster of constitutionally based complaints regarding tariffs, direct and indirect taxation, the extraordinarily significant issue of nullification, innumerable federal impositions and more, and more, which led the Confederate states to draft their declarations of secession. These short, concise documents are not only fascinating, they are of obviously incalculable value to any free citizen whose aim is to know the history of his state, his country and his constitution.

Do you know of even one young Southerner who has studied any of these documents in school?

It is commonly held even among schoolchildren in the South that the war was fought in the wake of a glorious national Emancipation Proclamation, when of course Lincoln's proclamation very belatedly only freed Southern slaves. Northern slaves were freed even later (the last in New Jersey at the very end of the war), as the cause of emancipation became a public-relations boon for Lincoln, for conscription and for the North internationally. To be sure, there were more slaves in the South than in the North, and the Emancipation Proclamation was a very important and effective document, but "The Great Emancipator" plainly admitted he would free all, or none, of the slaves if it would save the Union. Why must these truths be ignored?

All Americans understand that scores of Union soldiers fought proudly and honorably "to free the slaves," but now Southerners seem to have started to believe, en masse, that their Confederate ancestors raised their battle flag "to defend the institution of slavery." In fact only a miniscule percentage – I have seen estimates lower than 2 percent – of Confederate soldiers were members of slave-owning families, lived or worked on plantations, or were otherwise part of the "antebellum" life painted by Hollywood. Anyone who knows their history knows exactly what most Confederate officers would have told you in the field: "We have no desire for conquest and, as clearly stated by our political leaders, every wish for national reconciliation. The Confederate battle flag represents the fighting spirit of the citizens of these states who are proudly and patriotically rebelling against a central government which has become tyrannical."

Have you ever asked a Southern high-schooler or college student what the Confederate battle flag represented to the men who fought for the confederacy? I've done it many times. The answer is usually: Hatred. Slavery.

And who spoke out against slavery? Many on both sides, of course, and probably many more in the North than in the South, but also Jefferson Davis, the president of the Confederacy; his secretary of state, Judah Benjamin; Gov. William Smith of Virginia; Reps. Barksdale and Kenner (once one of the largest slaveholders in the South) as well as the highest-ranking CSA generals Joseph Johnston and none other than General Robert E. Lee. The Confederate battle flag

was Lee's flag, the flag of the Army of Northern Virginia. On slavery, he said: "There are few, I believe, in this enlightened age, who will not acknowledge that slavery as an institution is a moral and political evil."

The dirty, not so-little secret of the war, you see, is that slavery had become morally, politically, and (because of the industrialization of agriculture, labor disputes, etc.) financially untenable in both the North and the South, and it was on its way out. Still, Congress did not consider an abolition amendment until 1864. At that time, the Southern states were long absent from Congress. Even then, shamefully, it did not pass and was not adopted until after the war. The North was obviously as tragically intertwined with the institution of slavery as the South. But what Southern youngster knows it?

And who defended the freedom of the press and information in this terrible time? More than 300 Northern newspapers were suppressed during the war and the Northern press was known to have been heavily censored, while, for instance, even Jefferson Davis endured astonishingly dark personal attacks from even the Southern press, but unlike Lincoln, refused to limit their freedoms. In short, scholars agree that "dissenters" had freedom of speech only in the South.

It would seem important to keep these facts in mind as we review a tiny part of the historical record and ponder the present near-universality of the South's acquiescence to a comically simplistic and largely inaccurate "victor's history" of the war. But perhaps facts no longer matter.

The long, arduous road toward national reconciliation and equal rights need never have included cultural annihilation: historical, symbolic or otherwise. Yet that is what Southerners face today, and it is their own fault.

By failing to educate their children, or by allowing others to mis-educate their children, and as evidenced by their willingness to repeatedly allow the definition of their cultural symbols – from the Confederate battle flag down to a bow-tied, fancified Southern colonel in a funny suit – as symbols of "hate," they are ultimately, finally, characterizing their forebears – soldiers, yes, along with doctors, lawyers, philosophers, scientists,

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*The contest is not over, the strife is not ended. It has only entered upon a new and enlarged arena, and the principle for which we contend is bound to reassert itself, though it may be at another time and in another form.*

– Jefferson Davis to the Mississippi State Legislature, 1871

Each month in my Commander's column I try to urge compatriots to complete a small task. Most are directly related to camp activities such as attend meetings, get involved through volunteer activities, contribute to organizations friendly to our camp, and a host of others. This month is no exception. However instead of a small contribution, this month I am asking each member to do something that is monumentally important – VOTE.

November 2nd is an election day in our country, and there is nothing more important that we, as Americans, do than exercise our opinion at the polls. The diversity in political polarity is one of the cornerstones in the structure of our government. Our country will always have left and right, conservative and liberals, and republicans and democrats. What I find interesting is the change in opinion by our population that vote, not by affiliation, but by candidate. A voter can like a candidate and elect in one year, and subsequently rule out in the next. Most reading this column will remember "Read my lips. No new taxes."

When government stops representing the population, the

greatest power our forefathers bestowed to us as citizens, is the power to vote. Our constitution gives every citizen over the age of 18 the right to vote, yet, less than half participate. Even though many feel that the choices on Nov 2 are bad and worse, a message of voter satisfaction (or not) certainly encourages our elected officials seeking re-election. The saying "the pen is mightier than the sword" has been popular since before electronic voting machines.

Our speaker this month is Jack Marlar. Dinner will be at 6pm and our meeting starts at 7. I hope to see everyone on Oct 21st. ☞

~ J.D.

## CHAPLAIN'S WITNESS

**LARRY BATES**

The word revival generally refers to a great spiritual interest among a people. The size of the revival can range from a single church to a whole denomination to a region. Much has been written about the revival in the Confederate armies during the War Between the States. Rev. William Bennett in his book "The Great Revival Which Prevailed in the Southern Armies", estimates that "nearly one hundred and fifty thousand soldiers had been converted during the progress of the war..." The Rev. J. William Jones of the Army of Northern Virginia estimated that at least fifty thousand converts were in that army. Rev. Jones defined the converts as soldiers who "in the Army of Northern Virginia professed faith in Christ during the four years of its existence."

Rev. Jones also addressed the question on whether that many professions were genuine. He wrote, "There is no doubt that many of the professions of religion in the army were

spurious. This has been true in every revival... And yet I do not hesitate to affirm, and think that I can abundantly prove, that the revivals in our camps were as genuine works of grace as any that occur in our churches at home, that as large a proportion of the converts proved the reality of their professions as in any revivals which the world ever saw. In the camps all was open, and could be seen and heard. We had not women and children, but men to deal with, men who were accustomed to go into the "leaden and iron hail of battle," and to face death every day, and who could not have been "scared into religion," even if the preachers had tried to do so."

Much of the work of revival in the Southern Army was done through passing out of thought provoking Bible tracts for the men to read when they found time. This allowed the soldier time to think and reflect on what the Scriptures say about eternal life and was great preparation for when he

heard the Bible preached during church services.

So what did these soldiers hear that would have persuaded them, as Rev. Jones said, to make a profession of faith in Christ. The Bible says that "... faith cometh by hearing, and hearing by the Word of God." The soldiers read Bibles that were given out and heard preaching from the many Chaplains in the army. The first step would be for the soldier to believe that he himself has sinned and cannot work his way to heaven and eternal life. As Gen. Robert E. Lee once said, "I am a poor sinner, trusting in Christ alone for salvation." The Bible says that "God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" and "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." These eternal truths from the Scriptures pierced the hearts of many of our Confederate ancestors. ☞

## ADJUTANT'S DESK

**RICKY LEE BADGER**

Gentlemen:

As of October 11<sup>th</sup>, we have 198 regular paid members and 17 paid associate members. We are currently at 85% on

membership renewals. If you have not renewed, October 31 is your last day. After October 31<sup>st</sup> there will be a \$5.00 reinstate fee for National and Division

added to your dues. See you at the next meeting and remember, RECUITE A NEW MEMBER. ☞

and farmers, free blacks (including slave-owners), businessmen and politicians (many of whom were abolitionists) – universally, as the simple, hateful hicks federal propagandists once made them out to be.

By abandoning these most sacred and most benign symbols of Southern heritage, they admit a deeper commitment to ignore and let others define, their past. Worse perhaps, they turn their backs on the legacies and souls of real American patriots and heroes.

When they once again encounter their ancestors, which I believe they will, how will so many Americans account for their feeble treachery?

Maybe, like the Mississippi student, they will say: "We just wanted it to be over."

I wonder what some of those old heroes might say in reply. What about:

*And here you are, my spiritually impoverished progeny, 300 years after the first war in which we fought and died that you might be free from a tyrannical central government, and almost 200 years after another great and terrible war, the worst imaginable, in which we fought our brothers and died for the very same cause. You have now willingly disgraced not just this cause – which might have been understandable given the terrible complexity of the time – but you have also disgraced almost every vestige of our memory, corrupting even the flags on our graves.*

*The degree to which you are now indebted to, and dependent on, your federal government is a most bitter reminder of our failure. But you have failed in a deeper sense. You, like many Americans, have in your ignorance abetted in the practical destruction*

*our founders' Constitution. Having surrendered liberty, you are no longer entitled to its blessings. So please do not speak of slavery. You have stripped yourself of your knowledge, pride and heritage. You have shamed and prostrated yourself, and, to no small degree, it is you who are now enslaved.*

I shudder to imagine what the ghosts of the past, black and white, will say to us when we join them.

And then again, maybe it won't be so bad. After all, you know what happens to those who do not remember their history.

One way or another, by reverence or ignorance, history is destiny. ☞

Source: *World Net Dailey* (wnd.com), 30 September A.D. 2010

## SESQUICENTENNIAL

the Wade Hampton Memorial, and the Sam Davis Youth Camp.

We dare not compromise with men such as Attorney Robert Rosenbaum who, among other things, is an attorney for our national park services and is a member of the national Civil War Observance Committee. He said recently, "I believe this Sesquicentennial of the Civil War will be a great opportunity for Americans to

learn about the war, not just about the battles, but also about the fact that the war was as important to establishing who we are as a nation as was the Revolutionary War. I am not only referring to the end of slavery, but to the knitting together (painfully and slowly) of the different sections of the country and the citizen-soldiers from very different backgrounds into a single nation under a strong federal government.

We must do all we can to repudiate this false idea but replace it with the truth for which our ancestors fought and died, to form a nation based on a Constitution and the rights of the people, and the states respectfully, to live in freedom and differences under Almighty God who alone is the author of our Liberty! ☞

## LEADERS EXPLORE HOW S.C., CITY CAN MAKE MOST OF ANNIVERSARY

By Schuyler Kropf

South Carolina can claim a huge chunk of the Civil War anniversary tourism dollars if it is first out of the blocks in December and does it right, state leaders were told Monday.

With all the former Confederate states dueling for attention in the war's 150th anniversary, Charleston and South Carolina are uniquely situated to mark the South's bid for independence, the North's efforts to restore the Union and as a place where black men fought to end their slavery, speakers told seven Charleston County lawmakers in a special meeting on the Sesquicentennial held at Fort Sumter.

But unless the state is aggressive in marketing itself over the next five years, it could lose out to celebrations elsewhere as "the" go-to site for Civil War remembrances.

"We better, because Virginia will," said Eric Emerson, director of the S.C. Department of Archives and History.

Millions of dollars and potentially tens of thousands of visitors are at stake

over the nearly five years of the observance that will begin here in

December, timed to the Secessionist convention that saw South Carolina become the first to leave the Union in 1860.

State officials think the celebration could be a draw for the world's media to South Carolina, focusing on the war, the rise of the South afterward and the state of race relations in America.

"Whether we like it or not, folks are coming, and I think it's going to be a great opportunity for Charleston's economy," state Sen. Chip Campsen, R-Isle of Palms, said at the meeting.

In that vein, state Sen. Robert Ford, D-Charleston, asked organizers to approach the National Association for the Advancement of Colored People about its boycott of the state over the Confederate battle flag at the Statehouse, saying the clamp could prevent stories of African-Americans, such as the 54th Massachusetts regiment's fight on Morris Island from being told.

Blake Hallman, a Charleston city councilman and member of the Fort

Sumter/Fort Moultrie Trust, said he was willing to reach out to the NAACP because the story of blacks during the war is an integral part to remembering that time and is something that needs to be shared.

Some of the other efforts being promoted locally include concerts around the Fort Sumter 1861 bombardment anniversary in April, and a "star shell" flare being shot over the fort timed to the attack.

The bombardment celebration is one of several efforts timed to mark the significant dates around the state between 2010-15, though funding remains a huge problem in South Carolina where the celebration is not a priority of the Legislature. By comparison, Virginia is dedicating \$8 million to its effort.

Emerson said it is important for all corners of the state to begin pressing its story of how the war affected men and women, white and black, young and old.

"Start focusing on 'that' thing that can draw people to 'that' town," he said. ☞ Source: *The Post & Courier*, Charleston, SC. 10/12/2010

## REMEMBERING GENERAL “STONEWALL” JACKSON

“The appearance of the famous General Stonewall was not imposing. He wore that old sun-embrowned uniform once gray, which his men are so familiar with, and which has now become historic. To call it sun-embrowned is scarcely to describe, however, the extent of its discoloration. He rode in his peculiar forward-leaning fashion, his rawboned sorrel, gaunt and grim – but like his master, careless of balls and tranquil in the loudest hurly burly of battle.

Moving about slowly and sucking a lemon (Yankee spoil no doubt) the celebrated General Stonewall looked as little like a general as possible. He had the air rather of a spectator than an actor – and certainly no one would have taken him for the idolized leader of a veteran army, then engaged in the battle to decide the fate of the Confederate Capital. His dispositions [at Cold Harbor] had been made – his corps had closed in like an iron arm around the enemy -- and having led them into action, marching at their head, on foot, like a simple captain, he now appeared to await the result with entire calmness, almost with an air of indifference, trusting to a higher Power – to that Lord of hosts who had given him victory so often.



Such would have been the impression of a casual observer. The trust in God, and utter reliance on His will was surely there – but no apathetic calmness. The blaze of the eye beneath the yellow cap was unmistakable – there plainly was a soul on fire with deep feeling, and the ardor of battle. A slumbering volcano clearly burned beneath that face so calm and collected – the fire of Ney or Murat held in leash and waiting.

I spoke with him but once – his reply was prompt, brief, in the well-known curt, peculiar tone of the speaker – short and to the point – which is best described by saying that the words seemed curtailed of their full sound – clipped off – and ejected as it were from the lips. It was in like tone that he said – when the afternoon of June declined, and the battle was still roaring with great fury – to a messenger from one of his generals:

“Tell him – if the enemy stand at sunset – to press them – with the bayonet!”

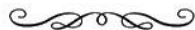
Source: *Outlines from the Outpost*, John Esten Cooke, Richard Harwell, ed., Donnelly & Sons, 1961, pp. 51-52.

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### The CHARGE



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.



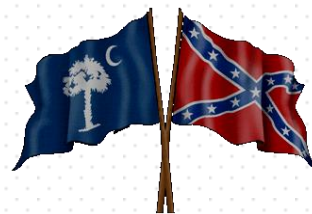
Lt. Gen. Stephen Dill Lee, Commander General,  
United Confederate Veterans, New Orleans, Louisiana, 1906



## Important Dates in *The Causer for Southern Independence*:

- Oct. 23, 1828— Birthday of Brig. Gen. Turner Ashby of VA (1828-1862)
- Oct. 03, 1862— Battle of Corinth, MS. Gens. Van Dorn & Price inflict severe losses on Federal troops.
- Oct. 09, 1862— Gen. Stuart leads 1,800 Confederate cavalymen on a rain into Pennsylvania which lasted several days.
- Oct. 10, 1862— Federal troops and gunboats engage Gen. Forrest on the Tennessee River. The Confederates inflict serious damage to three vessels.
- Oct. 11, 1862— Stuart's cavalymen begin to circle around the stationary Union army, cutting telegraph wires and destroying military equipment.
- Oct. 15, 1863— In Charleston, SC, the C.S.S. *H.L. Hunley* sinks for a second time during a practice dive. Seven men were killed.
- Oct. 29, 1863— Federal batteries fire 2,691 shells into Confederate held Ft. Sumter, killing 33 defenders.
- Oct. 01, 1864— General Forrest's cavalry skirmish with Federal garrisons at Athens & Huntsville, AL.
- Oct. 18, 1864— Pro-Southern ladies of Great Britain hold a benefit for Confederate soldiers at St. George's Hall in Liverpool, England.
- Oct. 21, 1864— In Missouri, as Price's Confederates leave Lexington, they defeat the Federals on the Little Blue, and the Federals withdraw from Independence.
- Oct. 26, 1864— Confederate guerrilla "Bloody Bill" Anderson killed near Richmond, MO.
- Oct. 12, 1870— Gen. Robert E. Lee dies in Lexington, VA, at the age of 63

**Next Camp Meeting**  
**THURSDAY, OCTOBER 21ST**  
**6:00 p.m.**



**SEAWELL'S**  
**RESTAURANT**  
**1125 Rosewood Drive**  
**Columbia, SC**

**SPEAKER**  
**Compatriot Jack Marlar**

**TOPIC**  
**TBA**

**Y'ALL COME!!!**



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**THE LEGIONARY**  
 Official Publication of  
**Lt. Gen. Wade Hampton Camp No. 273**  
**SONS OF CONFEDERATE VETERANS**  
 A Non-Profit Organization  
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