

Next Meeting
February
22nd
6:00
At The
Rose Center

Southern Heritage

Bradford / Rose Camp # 1638

January/February

Volume 11, Issue 3

In reflecting on Stan Clardy's program, one thing stands out to me; it focuses on the Private, the man with the rifle. Last month we took time to honor great Generals and it is well. The great men and their grand strategies have earned their place in history. We should study them. But, the most brilliant General is nothing without the Private. Only through the simple soldier does any plan achieve anything. Our knowledge will fall woefully short if we neglect the Private. If you have never read Co. Aytch (Sam Watkins), read it. This is part of a small treasure, the war as seen by the Private. The memoirs of Generals are comparatively common. The foot soldier was too busy trying to eat during "reconstruction" to do much writing. The General knows things of which the Private is unaware, the reverse is also true. Even today, it is said, sooner or later, it always comes down to the man with the rifle.

DEO VINDICE

Larry W. Watkins

2003 Lee - Jackson Dinner another Impressive Evening

As has been our tradition for several years, Bradford - Rose joined the Longstreet - Zollicoffer Camp for their observance of the birthdays of Generals Robert E. Lee and Thomas J. "Stonewall" Jackson. This dinner and presentation is always a major event, with even the odd politician in attendance. This year marked the tenth anniversary of this celebration which has outgrown several locations. It has spent the last few years in "The Foundry", one of the larger restaurant facilities in Knoxville. As usual, there was a capacity crowd to honor these exemplary men.

The Knoxville camp set out to do something really special in entertainment for this tenth event. This was quite a challenge as past presentations include such personalities as author James Ronald Kennedy (The South was Right), historian Charles Lunsford and South defender Nelson Winbush. The decision was made to do something a bit different and Mr. Stan Clardy was invited. His "Musical Journey" is entitled *Soldiers in Grey* and is based on letters from Confederate Soldiers to their loved ones

back home. This may have been a night to honor the Generals but, it was refreshing to hear the viewpoint of a private. Mr. Clardy proved to be an excellent story teller as well as



possessing an unusually fine singing voice. Perhaps more impressive is the fact that not only the program, but all the songs were his own compositions. It seems to me that many of these songs were considerably superior to much of what

passes for popular music. In fact, I can only ascribe it to the politics of the day that no country artist has approached him about recording some of his pieces, especially one entitled [Long Road Home](#). I can also assure you that others, besides myself, were quite impressed. Suffice it to say that you should plan to attend in 2004.

The fun is a fine thing in itself but, don't forget that high profile events like this gain attention. Good attendance tells the world something about our will to support the Southern Cause. Likewise, poor attendance sends the message that we have lost interest and can be easily defeated. Also, be sure that the restaurant staff notice the courteous and mannerly way we behave when we are representing our Southland. Little things like this may mean more to some than all the speeches we could ever make. Keep it up.

Camp News

At our February meeting, we will be having a special guest, Mr. Ron Jones an officer of the Longstreet - Zollicoffer Camp. His topic will be a surprise, so, come on to the meeting and find out what it is.

The Flag Pole Fund is still in need of contributions. Let's be sure to

take advantage of the matching funds while they are available.

Also, remember to order your SCV license plate. This could be a real victory over the forces of political correctness but, we have to have the numbers.

The film Gods and Generals will

be opening this Friday 2-21. Supposedly, this film gives decent treatment to the South. Guess we'll see about that. The Bradford - Rose Camp will have representatives at the theater in Morristown to pass out information.

You Have it Bad?

see Page 2

Dispelling the Myths

see page 3

Lee and Jackson

see Page 2

Upcoming Dates

see Page 4

May I Quote You General Forrest?

"Preserve untarnished the reputation you have so nobly won."

Part of Forrest's last address to his men, 1865.

"I've got no respect for a young man who won't join the colors."

"I have no fault to find with my men. In both charges they did their duty as they have always done."

To General Joseph Wheeler on the attack on Dover; 1863

*"I've got enough to whip you out of your boots."
Forrest to Union Colonel Streight, May 3, 1963.*

*"I do not think the Federals will stand strong pressure from the front; the show of force they are making is a feint in order to hold me back from a more vigorous pursuit.
General John Bell Hood, Franklin, 1864*



You Think You Have It Bad!

Rats

While stationed at this place, Chattanooga, rations were very scarce and hard to get, and it was, perhaps, economy on the part of our generals and commissaries to issue rather scant rations.

About this time we learned that Pemberton's army, stationed at Vicksburg, were subsisting entirely on rats. Instead of the idea being horrid, we were glad to know that "necessity is the mother of invention," and that the idea had originated in the mind of genius. We at once acted upon the information, and started out rat hunting; but we couldn't find any rats. Presently we came to an old outhouse that seemed to be a natural harbor for this kind of vermin. The house was quickly torn down and out jumped an old residenter, who was old and gray. I suppose that he had been chased before. But we had jumped him and were determined to catch him, or "burst a boiler." After chasing him backwards and forwards, the rat finally got tired of this foolishness and started for his hole. But a rat's tail is the last that goes in the hole, and as he went in we made a grab for his tail. Well, tail hold broke, and we held the skin of his tail in our hands. But we were determined to have that rat. After hard work we

caught him. We skinned him, washed and salted him, buttered and peppered him, and fried him. He actually looked nice. The delicate aroma of the frying rat came to our hungry nostrils. We were keen to eat a piece of rat; our teeth were on edge; yea, even our mouth watered to eat a piece of rat.

Well, after a while, he was said to be done. I got a piece of cold corn dodger, laid my piece of the rat on it, eat a little piece of bread, and raised the piece of rat to my mouth, when I happened to think of how that rat's tail did slip. I had lost my appetite for dead rat. I did not eat any rat. It was my first and last effort to eat dead rats.

Tupelo Lice

We went into summer quarters at Tupelo. Our principal 'occupation at this place was playing poker, chuck-a-luck cracking graybacks (lice). Every soldier had a brigade of lice on him, and I have seen fellows so busily engaged in cracking them that it reminded me of an old woman knitting. At first the boys would go off in the woods and to louse themselves, but that was unnecessary, the ground fairly crawled with lice. Pharaoh's people, when they were resisting old Moses, never enjoyed the curse of lice more than

we did. The boys would frequently have a race. There was one fellow who was winning all the money; his lice would run quicker and crawl faster than anybody's lice. We could not understand it. If some fellow happened to catch a fierce-looking louse, he would call on Dornin for a race. Dornin would come and always win the stake. The lice were placed in plates-this was the race course-and the first that crawled off was the winner. At we found out D.'s trick; he always heated his plate.

Billy P. said he had no lice on him.

"Didd you ever look?"

"No."

"How do you know then?"

"If ignorance is bliss 'tis folly to be wise," said Billy.

"Why, there is one crawling on your bosom now."

Billy took him and put him back in his bosom and said louse, "You stay there now; this makes the fourth time I have put you back, and if I catch you out again today I'll martyr you". Billy was philosophical - the death of one louse did not stop the breed.

This was taken from "Co Aytch" by: Sam R. Watkins

Lee and Jackson

Lee and Jackson--
Stalwarts of the Faith
By Al Benson, Jr.
Published 01. 22. 03
at 22:04 Sierra Time



This week we should have remembered, and should have celebrated, the birthdays of two of America's greatest Christian soldiers,

Robert E. Lee and Thomas Jonathan (Stonewall) Jackson. It is poor tribute to us as a country that we neglect to remember Christian men of their caliber and prefer instead to celebrate the birthdays of socialists and apostates.

Douglas Southall Freeman has written of Lee that: "In early boyhood he had been drilled in his catechism by Rev. William Mead. From his youth he had lived in the spiritual atmosphere Meade had created in Northern Virginia, but had not joined any church. As he grew older, all his religious impulses were deepened, and he felt an increasing dependence on the mercy of a personal God." Lee felt that no man could truly be a gentleman unless he were first a Christian. Freeman noted " [Lee] could not have conceived of a Christian who was not a

gentleman." Rev. Steve Wilkins, in his book "Call of Duty" which deals with the life of Robert E. Lee, noted that: "To Lee, there was no contradiction between the two at all. There was no possibility of being a gentleman without first being a Christian. And there should be no



such thing as a Christian who was not a gentleman."

continued on page 4

Dispelling The Myths

Below is another article about the myths of American Slavery. This is appropriate for this issue since February is Black History Month and the month of Abraham Lincoln's Birthday.

Dispelling the Myths
By Al Benson, Jr.
Published 02. 9. 03
at 23:42 Sierra Time

As February is black history month and also the month that Abraham Lincoln was born in a few observations regarding the issue of slavery might be appropriate. My friend Walter (Donnie) Kennedy has just had a book published called "Myths of American Slavery" (Pelican Publishing, Gretna, Louisiana) in which he deals with this touchy subject in such a way as to dispel many of the popular myths that have sprung up to become part of our "national legend" if you will.

In our politically correct universe nowadays, we have been spoon-fed much blatant poison which tells us that slavery was a particularly "Southern" institution, and that all Southern planters and farmers were slave magnates, owning several hundred slaves and they all made a daily ritual of beating them all with a bullwhip every morning before breakfast to get their jollies for the day. We have all been "educated" in this "Uncle Tom's Cabin" syndrome for so long that most cannot separate fact from fiction anymore. This is exactly what Donnie Kennedy is seeking to do with this new book, separate fact from fiction and wheat from chaff. In fact, Bob Harrison, the black man who wrote the forward for Donnie's book observed that, "As an historian with a strong wealth of knowledge about Confederates of color, I already knew that much of what is being taught as 'gospel' regarding slavery is highly suspect at best." I have to concur with Mr. Harrison's assessment.

I remember talking to a lady several years ago about the slavery question and she went on to explain to me that I could tell her nothing about it, as she already knew all about it. She had seen "Roots" on television and her wealth of knowledge on the slavery issue had been gleaned from that program. For her, if she saw it on television, it was real and that was that.

Case closed!

Donnie Kennedy goes a long way toward dispelling these myths in his book. He shows that slavery was not just a "Southern" institution, but had been widely practiced in the North as well and he goes back and shows where it existed in ancient times and right up to the present day in parts of Africa. He deals with slavery in the New World, other parts of the Americas besides the American South, and notes that, even after the Thirteenth Amendment was enacted, slavery continued in the Americas, in Cuba for another ten years and in Brazil for another twenty two years, and the people running those countries were people the United States government had cordial relations with. Interestingly enough, this does not seem to have bothered the abolitionist crowd overly much.

Donnie packs his book with interesting facts you hardly seem to find anywhere else, most especially in our current crop of "history" books. He notes on page 24: "One overlooked fact is that in the two decades after the adoption of the United States Constitution (1788) manumission, (the voluntary freeing of slaves by a slaveholder) doubled each decade in the South." He also noted white slavery, both in Europe and the Americas. He referred to David B. Davis, an investigator of the slave trade, who noted that, in the 17th century, white slavery was not uncommon "from Virginia to Barbados." He observed that during the 17th & 18th centuries, in England, as people were removed from their land, "a class of poor whites grew at an alarming rate. So great did their numbers become that laws were passed to 'control' these poor whites. From these laws, many poor white folks were sold into actual slavery or proto-slavery both in England and the Americas."

And along with all the other bilge we've been fed regarding slavery, we have been fed even more about "Honest Abe" the "great emancipator." We have had it dutifully drummed into us how bad it was for blacks in the South and what a paradise they had in the North as free men. Have you ever wondered why the infamous "Underground Railroad" ferried the slaves all the way to Canada instead of stopping in some friendly Northern state? The

simple reason was that the Northerners didn't want the slaves stopping permanently in their states to make homes. They were, in the main, less tolerant of blacks than were the Southern people. Donnie gives us a few interesting facts on this as well. He notes, on page 165: "African-Americans were successfully barred from voting in New Jersey in 1807, in Connecticut in 1814, in Rhode Island in 1822, and in Pennsylvania in 1838. Add to these the state of Illinois, which in 1862 (while its sons were pillaging the South), by an overwhelming vote of the people, passed an amendment to the state constitution declaring that 'no negro or mulatto shall immigrate or settle in this state.' Such tolerance just warms your heart, doesn't it?"

Donnie Kennedy noted, as have others, that Lincoln actually felt blacks to be inferior and this, unfortunately, was a widespread notion at the time in all sections of the country. But Donnie has also noted that members of Lincoln's own cabinet entertained the same feelings. He mentioned Gideon Wells, Secretary of the Navy, and William Seward in particular. And he tells us that Wells "referring to the taking of Indian lands during the War, was racially motivated in defending the Federal government's action against Native Americans. He stated that the Indians in Minnesota 'have good lands which white men want and mean to have.'" And he noted that Seward's sentiments did not lag far behind. Seward said that "The white man needs this continent to labor in and must have it." Even an English abolitionist, James Buckingham, in 1842, noted "This is only one among many proofs I had witnessed of the fact, that the prejudice of color is not nearly so strong in the South as in the North."

If one wishes to take the trouble to learn, there are many books out there now that deal with the War of Northern Aggression and the reason for it. Donnie Kennedy's latest book dealing with the slavery issue is another of those that should be read so one might gain a little more perspective on this complex issue.

Continued on page 4

May I Quote You General Forrest?

*"I will be in my coffin before
I will fight again under your
command.*

*Forrest to Major
General Joseph Wheeler,
Dover; 1863*

*"If you ever again try to interfere
with me or cross my
path, it will be at the
peril of your life."*

*Forrest to
Braxton Bragg, 1863*

*"Every moment lost is worth
the life of a thousand men."*

*Forrest to Braxton Bragg,
Chickamauga,
September 1863.*

*"We can't hold them but we
can run over them."*

*Forrest to Gideon Pillow,
Fort Donelson*

*"I did not come here for the
purpose of surrendering
my command."*

Forrest, Fort Donelson, 1862

*"Parson! For God's sake,
pray. Nothing but God Almighty
can save that fort!"*

*Forrest to a chaplain at
Fort Donelson,
February 14, 1863.*

*"Whenever you meet the
enemy, no matter how few
there are of you or how
many of them, show fight."*



Upcoming Dates to Remember!

The February
Monthly meeting
will be at The
Rose Center on
February 22nd at
6:00

The March
Monthly meeting
will be at The
Rose Center on
March 22nd at
6:00

The April
Monthly meeting
will be at The
Rose Center on
February 26th at
6:00



Dispelling The Myths Continued

This article was taken from the Internet:
<http://www.sierratimes.com/03/02/10/albenson.htm>

For more of Al Benson's letters, you can subscribe to his newsletter at the following address.

Al Benson's Newsletter

The name of the newsletter is The Copperhead Chronicle.



I publish it four times a year for a subscription price of \$8.00 per year. Each issue is eight pages in length. I deal a lot with historical issues con-

cerning the War Between the States, but also with some contemporary issues.

Writer's Note: For those that may be interested, the new mailing address for my newsletter, The Copperhead Chronicle is now P O Box 55, Sterlington, Louisiana 71280.

You can also view his past newsletters on the Sierra Times web page
<http://www.sierratimes.com>

Lee and Jackson Continued

Lee joined the Episcopal Church in 1853 and remained therein throughout the rest of his life. All his years thereafter he lived as a humble and devoted Christian and stated: "My chief concern is to try to be an humble, earnest Christian." This motive was at the bottom of all that Lee did in his life. In response to a pastor he once talked to, General Lee said ".I can only say that I am a poor sinner, trusting in Christ alone for salvation and that I need all the prayers you can offer for me." With Lee, this was genuine, heartfelt concern, and not just so much political verbiage.

Many lesser men and "historians" in our day have sought to tarnish Lee's image, trying to tell us he really fought only to perpetuate the institution of slavery. Actually Lee had little use for slavery. He had freed his slaves and wrote: "In this enlightened age, there are few I believe, but what will acknowledge, that slavery as an institution, is a moral and political evil in any Country." Lee fought, in the War of Northern Aggression, out of devotion to his home state of Virginia and to the principles of state sovereignty that this country was originally founded upon. That in our day many would seek to besmirch the character of this great man rather than recalling his virtues is a sad sign of how far America has degenerated in the past 150 years. We fail to produce men of the character of Robert E. Lee in this generation, and we are infinitely worse off as a country for that lack.

Stonewall Jackson came from what is now West Virginia. He was not born into affluence by any stretch of the imagination and his early years were extremely difficult.

He served in the Mexican War and after that he was sent home and stationed at Fort Hamilton, about seven miles from New York City. Author Mary Williamson wrote of him: "While there, he was baptized and began to live his life for the glory of Christ. God had changed the heart of this brave soldier and gave him wisdom to see that life should be lived for the glory of God--not for the glory of self."

From that point on Jackson did, indeed, seek to live for the glory of God, both as a professor at Virginia Military Institute and as a soldier. Jackson was a member of the Presbyterian Church in Lexington, Virginia, where he founded and taught a black Sunday School class each Sunday afternoon. Even after he left to go to war, Jackson continued to be concerned for the black youngsters that had been in his Sunday school class and he wrote back whenever possible to check on their progress. It is said that several black preachers eventually came out of Jackson's Sunday school class.

Like General Lee, General Jackson was a sincere and humble Christian that gave thanks to God for everything, even down to a glass of water. He always sought to observe the Sabbath as strictly as possible, not wanting to fight or march on the Lord's Day unless emergency dictated that he do so. Jackson was a strict disciplinarian, not only with his soldiers, but with himself as well. Yet he manifested care and concern for his men, and, like General Lee, was much concerned for their spiritual welfare, promoting church services for them whenever possible, that they might be further exposed to the Gospel of Jesus Christ. Jackson had something most of our military

men, with their spirit of compromise today do not have--a desire to win the battles he fought in. His detractors, "historian" Ken Burns among them, have labeled Jackson a "cold-eyed killer." Interesting they choose to say such things about Jackson the Christian but they overlook the aberrations of Sherman, the agnostic and would-be military dictator, Sheridan the arsonist of the Shenandoah Valley, and Grant, the often barely sober General who has been referred to as a "butcher" for his willingness to send men into battle in certain situations where he might have done otherwise. Jackson, to his credit, never sought to wage war on women, children, and private property as Sherman did. Jackson's Christian worldview prevented such heinous activity, which, by the way, the Lincoln administration gave tacit approval to.

Again, it is to our national hurt that we refuse to recognize and remember such good Christian men. In their efforts to preserve the Constitutional Republic the founders bequeathed to us and which they saw being destroyed by a galloping centralism from Washington, they did all that they did within the framework of their Christian faith. They have nothing of which to be ashamed in their actions. Their detractors can not say as much. Robert E. Lee was born on January 19th and Stonewall Jackson on January 21st. Let us remember these faithful men this week.

Taken from the Internet:
<http://www.sierratimes.com/03/01/23/albenson.htm>