

The Delta General

Camp Website: www.humphreys1625.com

April is Confederate Heritage Month



Brig. Gen. Benjamin G. Humphreys Camp Celebrates 25 Years

Dues Renewal Time!!

April - 2018, Volume 21, Issue 4

Dedicated to the memory of Brig. General Benjamin G. Humphreys

The Delta General

April Issue - 2018, Volume 22, Issue 4

Camp News:

Commander's Report: Larry McCluney

My fellow Compatriots,

Our first Camp meeting held on its new time and date was a great success. Old faces that have not been seen for some time showed up and friendships were renewed. Now we need you, our regular members to show up and make the night even better. As I said before, this is just the beginning of things to come as our Camp rededicate it self to Stephen Dill Lee's Charge. We need to look to the future if our Camp, Division, and Organization is to continue. That's why I am asking you to help me as I try to revigorate our Camp and make it, as it once was, one of the leading Camps in our Division. For this to happen, we need YOU to participate in Camp meetings and to increase attendance. Remember our meeting times have changed to the first Saturday of each month, meeting time at 6:00 PM.

As you know, April is Confederate Heritage Month in Mississippi. There will be a lot of memorial services going on around the state. Our Camp memorial service is Sunday, April 15 at 2:00 PM at the Greenville Cemetery in Greenville, MS. Please make all efforts to attend. I know we are in difficult times, but think of the difficulties our ancestors faced on the front lines. They gave their all and sometimes their lives for a Cause that was just. All I ask is to attend your Camp meetings once a month, become involved in its activities, and help recruit.

Our next Camp meeting is April 7. We will be celebrating our Camp's 25th Anniversary. Our guest speaker will be MS Division Lt. Commander George Conor Bond. There will be several dignitaries as well so come out and help us celebrate. I look forward to seeing you there.

Deo Vindice

Camp Meeting Minutes, March 2018

Adjutant's Report: Dan McCaskill

March 3, 2018 was the first meeting on our new night. Our attendance doubled for the evening at 18.

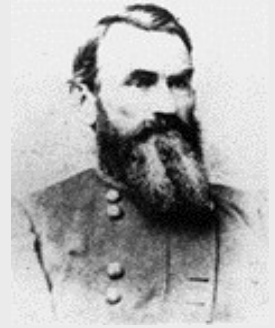
The Meeting was called to order by Commander Larry McCluney who welcomed everyone to the Meeting. Larry asked Camp Chaplain Earl McCown for the invocation and blessing. Following the prayers, Color Sergeant Earl Allen led us in the Pledge and salutes to the Flags followed by a reading of The Charge from Gen. Stephen D. Lee. While the Ladies of the Ella Palmer Chapter prepared the evening meal, Larry asked for Officer Reports. The 1st Lt. and 2nd Lt. Commanders did not have a report. Adjutant Dan McCaskill went over the minutes from the February Meeting. A motion was made by Richard Dillon, seconded by Jimmy Alford to accept the minutes and the motion passed. Dan reported that no Camp funds had been spent since the last Meeting. At the February Meeting, the Camp was asked to raise \$ 500 for the Initiative 62 Campaign and as of this night \$ 275 had been raised. An additional \$ 30 was collected this night. Camp Funds stood at \$ 1,391. 33.

As Camp Editor, Larry asked if everyone had received their issue of The Delta General without problems. As AOT Commander, Larry gave an update on the Forrest Statue. Missy Stillman for the MS Society OCR reported that a new chapter had been chartered in Columbia, MS and that the Society would have a State wide Meeting in Tupelo, MS the weekend of March 17th.

Camp Business: Finishing touches were put on the Camp's 25th Anniversary celebration for Saturday, April 7, 2018 at the 1st Presbyterian Church at 6:00 pm. Our speaker for the evening will be Conor Bond, 1st Lt. Commander, MS Division and former Camp member. If you know of a past Camp member, please let them know of the celebration.

Final arrangements were made for our Confederate Memorial Service on Sunday, April 15, 2018 at the UDC Plot in the Greenville Cemetery on South Main Street starting at 2:00 pm.

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Camp Commander

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Brig. General Benjamin G. Humphreys Camp #1625, SCV
website:
www.humphreys1625.com

Adjutant's Report Continued from page 2 . . .

Camp Chaplain Earl McCown will perform the service. Also, three Confederate Headstones will be dedicated. As always, we are in need of men for the Color Guard and the Honor Guard.

With no other business coming before the Camp, Kenneth Ray made a motion to close the business session, seconded by Zack Kiker and the motion passed.

The program for the evening was Zack performing period songs for our enjoyment. Following the program, the Ladies of the OCR held their raffle with the Dillon Family winning both prizes. Earl McCown attempted to capture the Yankee without success.

The Meeting was closed with a prayer from Earl and the singing of Dixie.

Camp Announcements

In an effort to generate more participation in our Camp Meetings and get some past members back, the members at our February Meeting voted to move our meeting night to the 1st Saturday each month starting at 6:00 pm. Our meeting in March will be on the 3rd at the same place, program tba.

We have several events scheduled over the next few months. Here they are:

1. **Camp 25th Anniversary:** The Camp was chartered on March 25, 1993 and we will celebrate this anniversary on Saturday, April 7th at the 1st Presbyterian Church Fellowship Hall starting at 6:00 pm which is our normal meeting night. We want as many current and past members to help us celebrate so I am asking everyone who knows a past member to let them know. Other notices will be posted on different media.
2. **Confederate Memorial Service:** Our Memorial Service is scheduled for April 15, 2018 at the UDC Section in the Greenville Cemetery. The time and speaker will be announced after our March Camp Meeting. We have initial plans to dedicate at least two Confederate Headstones, hopefully more.
3. **MS Division Memorial Service:** To be held at Friendship Cemetery in Columbus, MS at 2:00 PM, April 28th.
4. **MS Division Reunion:** The MS Reunion will be held at Beauvoir, Biloxi, MS the weekend of June 8 – 10, 2018. Registration Form and other information can be found in the latest and future issues of The Delta General.

Please mark your calendar for these events. We need as many as possible to attend, especially the Memorial Service. In this day and time, we need to make our presence known to the public.

Respectfully,

Dan A. McCaskill, Camp Adjutant

B/G Benjamin G. Humphreys Camp # 1625

Camp's 25th Anniversary Celebration

Gentlemen,

On behalf of the members of the B/G Benjamin G. Humphreys Camp # 1625, I would like to extend an invitation to each of you to come and help us celebrate our 25th Anniversary as a Camp in the Mississippi Division, Sons of Confederate Veterans. The celebration will be held on Saturday, April 7, 2018 at the 1st Presbyterian Church Fellowship Hall located at 311 Catchings Avenue, Indianola, MS starting at 6:00 pm. We hope all of you will be able to attend.

Your Servant,

Dan A. McCaskill, Camp Adjutant

Dues Renewal Notice

The time to pay your Annual Dues is just around the corner. To facilitate the process we are going to start a series of reminders starting with this notice. Your Annual Dues are a total of \$ 50 which includes Confederation, Division and Camp dues. Those of you who are Confederation and/or Division Life Members pay only those dues that apply to your status. Checks can be made out to "B. G. Humphreys # 1625, SCV and mailed to Dan A. McCaskill at 205 Cypress Street; Leland, MS 38756.



Initiative 62 - Keep the Flag

Gentlemen,

I am making this appeal to current and past members of the B/G Benjamin G. Humphreys Camp # 1625. At the last Division Executive Council Meeting a challenge was put out for all the Division Camps to raise \$ 500 each for financial support for Initiative 62 to put the 1894 State Flag in the State Constitution. Two Camps have already answered the call, lets be the third. Last year half the Camp members answered the call and we raised \$ 1,150. This time we are asking for half that amount. We are going to the well one last time. If we do not get the necessary signatures to get this on the ballot this year, we never will and we will eventually lose our Flag. So, I ask for your financial support and help getting the signatures.

For those who wish to help with signatures, we will have a table at the Greenville Gun Show the weekend of February 17-18 for Initiative 62. **We need volunteers!** Two or three or four cannot do it all. We need a Camp effort like we had in 2001. Please contact Larry McCluney at confederate@suddenlink.net or call at 662-299-9540 for times.

For donations, please make your checks payable to "B/G Benjamin G. Humphreys # 1625" and mail to me at the address below.

Your Servant,

Dan A. McCaskill, Camp Adjutant

205 Cypress Street

Leland, MS 38756

The Last 100 Campaign

Compatriots,

The Bricks for Beauvoir, Walkway (Phase I), has officially entered its final Stage: The Last 100 Campaign. It is a defining moment at our beloved Beauvoir that could never have happened without your dedication and support.

On Sunday, June 10, 2018, immediately following the Mississippi Division Reunion's Sunday morning Service in the Beauvoir Cemetery, the final bricks will be placed. Those bricks engraved in this last stage can be placed by the person ordering them (or their designee) at the Final Brick Placement Ceremony. This will give donors an opportunity to personally participate in this solemn occasion to honor their ancestor(s). On behalf of the Board of Directors of Beauvoir I want to extend my personal appreciation to all Division members and friends who have participated in this worthy project. I also want to encourage all of you, who have not yet purchased a brick, to seriously consider doing so.

As many of you already know, the Walkway was always just the initial phase, of the Cemetery Enhancement Project, to recognize our ancestors and pay tribute to the Unknown Confederate Soldier. Phase II is currently in the planning stage and we will share that information with you once a plan is finalized. Your ideas and input are important, so please communicate them to the Directors and Trustees during the next several months as we begin the conversation about what should be next.

I would like to express my appreciation to Compatriot Greg Stewart, whom the Board of Directors unanimously selected as Ambassador for the Bricks for Beauvoir, Phase I Project. He has worked tirelessly and without remuneration, to coordinate the engraving, provide transportation, brick placement and indexing for the Walkway. His commitment to completing Phase I is exceptional.

Respectfully,

J.Owen McDowell



www.alamy.com - EX6A2A





**123rd Mississippi Division, Sons of Confederate Veterans
and the
24th Mississippi Society,
Order of the Confederate Rose Reunions**



June 8, 9, and 10, 2018 at Beauvoir - The Jefferson Davis Home and

Presidential Library Biloxi, MS

2018 Reunion Registration Form

SCV MEMBER NAME: _____ CAMP: _____

OCR

MEMBER NAME: _____ CHAPTER: _____

ADDRESS: _____

PHONE: (____) _____ EMAIL: _____ TITLE: _____

SCV EARLY REGISTRATION (Before January 31, 2018) \$30.00 _____

SCV REGULAR REGISTRATION (Between 2/1/18 & 5/15/18.....) \$35.00 _____

SCV LATE REGISTRATION (Post-marked after 5/15/18)..... \$45.00 _____

OCR REGISTRATION \$15.00 _____

SATURDAY NIGHT AWARDS BANQUET..... \$15.00 PER PERSON _____

ANCESTOR MEMORIAL (Complete Attached Form).....QTY _____ (X'S) \$10.00 EACH ANCESTOR _____

Total amount enclosed \$ _____

Make checks payable to Samuel A. Hughey Camp 1452.

Mail registration to: Chris Heuer 8884 West Commerce Hernando, MS 38632

For more information, contact: Randy Hailey thatsoutherntouch@comcast.net 662-349-2749 or 901-488-2749

Registration packet pickup on Friday, June 8th between 4 and 8 pm in the library at Beauvoir. The Saturday night banquet will start at 5:30 pm. The Sunday closing will be held at the Confederate Cemetery on the grounds of Beauvoir at 8:30 am. Vendor tables are available: Please complete separate registration form. Reunion Program advertisement available: Please complete separate form. All attendees are responsible for securing their own lodging if necessary. The following hotels may offer discounts to you and are recommended by this year's Reunion Committee.

All Registered SCV members will receive a name Badge, Reunion medal, Reunion Program, and a "Reunion goodie bag."

Late Door Registration will receive the same as long as supplies hold out. OCR Registrants will have a Ladies tea in lieu of a Reunion medal. All registrations submitted must be post-marked appropriately within specified date ranges. no refunds or cancellations on or after May 25, 2018

Hotels in the area. Be sure to mention Beauvoir for discounts!

Quality Inn 2414 Beach Blvd. Biloxi, MS 39531 228-388-1000	South Beach Biloxi 1735 Beach Blvd. Biloxi, MS 39531 228-388-2627
Motel 6 2476 Beach Blvd. Biloxi, MS 39531 228-388-2601	Regency Inn & Suites 11969 Bobby Eleuterius Blvd. D'Iberville, MS 39540 228-396-0100

SONS OF CONFEDERATE VETERANS

Help Save General Forrest



The Memphis City Council has passed a resolution to remove the Forrest Equestrian Statue from Forrest Park and to dig up the graves of General Forrest and his wife MaryAnn from beneath the statue.

The SCV and the Forrest family descendants must raise money to fight the city in this second attack on General Forrest. We need your help.

Help us to save the graves and monument of General Forrest

Can you, or your camp or Division donate \$100, \$500 or \$1000 to the defense ?

Please sign me up as a supporter. No membership fee.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Email: _____

Signature: _____ Date: _____

Contribute through PayPal at our ally at : www.citizenstosaveourparks.org

Please donate to our cause: Amount \$ _____ check number _____

Forrest Park Defense Fund

PO Box 241875, Memphis, TN 38124

National News:

Paul Gramling Announces Candidacy

Gentlemen of the SCV,

In 1896, our Confederate Ancestors, knowing the thin gray line, the Confederate Veterans themselves, would vanish in a few short years, agreed to help establish the next group of Southern Defenders - the Sons Of Confederate Veterans. Our forefathers knew there would come a time when the South would have to endure a continuous onslaught against everything for which they sacrificed and died. They knew they could count on their Sons to defend their good name and to vindicate the cause for which they fought. Well....that time is NOW!!!

It is said, "A man will be judged by his works." That is what I ask of you. Judge me for my works and the job I have done with the SCV, for I will be standing for the position of Commander-In-Chief of the Sons of Confederate Veterans at our National Reunion in Franklin, TN.

It is my desire to do my duty to the best of my ability.....that is to promote and grow the SCV, to defend our Confederate Veterans at all costs, and to teach our youth so the truth will be handed down to our descendants.

It has been an honor and a privilege to have served you as your Lt. Commander-In-Chief for almost two years. I look forward, with anticipation and optimism, to serving as your next Commander-In-Chief.

It is well known, the battles we are fighting today are from the east coast to the west coast and north and south. These attacks are never ending. Just as the resolution was passed in 1991 to eradicate everything Confederate, we see that becoming more real everyday. Having been given the blessing from the Confederate Veterans themselves, the Sons Of Confederate Veterans WILL advance the Colors, the Truth, and the Cause for which They Fought.

However, one man cannot do it alone. It will take the COMMITMENT of EVERY member to resist the forces of destruction. WILL YOU STAND WITH ME??

Thank you for your support.

Paul Gramling, Jr. , Lt. Commander-In-Chief

Sons Of Confederate Veterans



Johnnie Holley Announces Candidacy

Fellow Compatriots of the Sons of Confederate Veterans:

These last few years have been a stressful and eye opening experience for the SCV. As our gallant ancestors faced an enemy with superior resources and manpower, we in the SCV are now facing the same powerful enemies. Our enemies of the past are still with us but now we also face enemies with unlimited financial resources and superior intelligence gathering capabilities who have total access to the media.

We have seen our monuments and history attacked at all levels. We have seen laws we felt protected us, flaunted and ignored. We have seen our resources drained due to the attacks all across the nation. We must learn from our past responses and develop new approaches to these attacks. We must learn from the past and develop a comprehensive plan for our future.

I have held Camp, Brigade, Division and Army level offices in the SCV. I have been closely involved with legal defenses from counties all the way up to the Supreme Court of the United States. I feel I now am qualified to ask you to honor me by electing me as your Commander in Chief of the Sons of Confederate Veterans.

The Confederate Veterans were chosen by our enemies as the "easy target". In my opinion, we in this country now face an enemy who is intent not only on erasing our Confederate Heritage but also destroying the very foundations on which our nation was built. If they can remove our monuments and destroy our Heritage, they will, as they have shown, destroy our Constitution, our churches and all the values that our gallant ancestors fought so hard to defend.

To meet these challenges, the SCV must continue to modernize and strengthen our organization. We must build and supply our Museum and make it a source of information from which to spread the truth of our Cause. We must develop ways to increase our financial base through grants, fundraisers and donations from outside sources. We must reach out to Heritage groups, veterans groups, and any organizations that share our vision.

Over the next months, I will provide you specific goals that I will pursue, if elected. I am not running as a candidate from the ATM, AOT, or ANV. I am running as a candidate for Commander in Chief of the Sons of Confederate Veterans, and I ask for your support in electing me to that office.

God Bless the SCV,

Johnnie Holley

Commander ATM

Candidate for CIC



Larry McCluney Announces Candidacy

Fellow Compatriots,

As you can tell, we are experiencing a period of "Reconstruction" of our own reconstruction just as our ancestors predicted as our enemies embolden themselves with continued attacks upon our heritage. We see our own communities tearing down statues and monuments that they graciously accepted and honored over a hundred years ago. These attacks will continue until everything that is Confederate is erased and those people get to rewrite history until even the framers of this nation are purged from our schools. As a result, these attacks have placed the Sons of Confederate Veterans in the limelight of the world press and revealed that our organization is the protector and authority of everything Confederate. If we are to persevere we must seize this opportunity to promote Growth, Unity, and Progress by recruiting new members in our organization, educate the public about the true Cause our ancestors fought for, and promote our organization in our communities.

To accomplish this, we need the proper leadership to see this carried out in a gentlemanly and orderly fashion. To meet this challenge, we need men with new innovative ideas who are willing to work hard at bringing our membership together under a common Cause, and to meet the demands that the "Charge of Gen. Stephen D. Lee" has laid before us. Our "enemies" think they have us on the ropes and we cannot withstand the tied of change they are forcing upon us in the name of "political correctness.". They continue to paint a picture about our ancestors and the Cause they fought for was immoral, illegal, and unjust. The SCV is the largest and most recognizable organization for the promotion of Confederate Heritage and it is time we capitalize on that fact. We must hold true to Stephen D. Lee's Charge to us and make our organization something that will be perpetuated for future generations so that they too may take pride and celebrate a rich Confederate heritage that we have inherited.

But, there is serious work before us that needs to be done in an aggressive and imaginative manner, emulating the principles that our ancestors fought so hard for. It is time to look at our problems with new eyes, keeping in place the wisdom gleaned from the lessons of the past. We need to use 21st Century ideas to fight this growing threat of "political correctness."

As a high school and college teacher for twenty-five years, it has been my job to teach students our nation's history. I have seen political correctness infiltrating our history books. It has been a struggle to teach the "truth" in our classrooms. Yet, the youth of today are eager to know the truth when it is presented. As a Southerner and a member of the Sons of Confederate Veterans for over 20 years, it is my duty to teach the truth about the Cause our ancestors fought for and to uphold the "Charge" they have left for us. This, I am faithfully carrying out. As a member of the GEC for the past eight years as AoT Councilman and now AoT Commander, I have proven that I have the energy, the experience, and the right attitude to lead and represent this organization. And so, I humbly ask you for your prayers and your support as I make my formal announcement to run for the office of Lt. Commander-in-Chief of the Sons of Confederate Veterans. I will have a website and a face book page set up in the future to learn more about my platform in the future.

Larry A. McCluney, Jr.
Army of Tennessee Commander,
Sons of Confederate Veterans



Jimmy Hill Announces Candidacy

Since joining the SCV a little over 13 years ago I have had the honor of being a part of the greatest organization that supports the remembrance of the Confederate soldier. I believe in the Charge given to us by General Stephen D. Lee in 1906. It meant even more to me to discover that the man accepting the Charge was Commander in Chief Thomas McAdory Owen, from Alabama. The soldiers left us in charge of their legacy; What we do to protect their good name and promote the truth of their actions falls on all of us. My term as Alabama Division Commander ends on May 19th. I am announcing my candidacy for Army of Tennessee Councilman.

I am a life member of the Alabama Division and at National. I am a member of the Sesquicentennial Society and a Founding Sponsor of the Confederate Museum at Elm Springs. I started the Guardian program in Alabama and was one of the original Guardians at National. I was the editor of the Alabama Confederate for almost 9 years. I have held multiple positions in my home camp, the Captain Thomas H. Hobbs Camp #768 in Athens, including Lt. Commander and Commander. I was a Brigade Commander for two terms, 1st Lt. Commander of the Division for two terms and am finishing my term as Division Commander. I have worked on goals and projects at each level and am proud of the accomplishments especially at the Division level where our members have proven time and time again that in Alabama, we will answer the charge.

If elected, I will support the Commander in Chief and the Army of Tennessee Commander. I will represent all of the members of the AoT to further our growth and to insure that we are ready for the future. There is a lot of work to be done, I feel I am up to the challenge.

I hope to see many of you in the upcoming months at the Division reunions and the upcoming AoT workshop in Athens. There will be more coming on a new Facebook page. Feel free to contact me with any questions or concerns.

"We Dare Defend Our Rights"
Jimmy Hill
Commander
Alabama Division



9TH Annual Corinth Civil War Relic Show and Sale

Sponsored By: COL. W. P. ROGERS • SONS OF CONFEDERATE VETERANS • Camp # 321,
P.O. Box 1591, Corinth, Mississippi 38835

Expanded Show!

An Even LARGER and BETTER show than before!
We have moved inside the arena.

April 7th and 8th
2018

At the CROSSROADS ARENA

2800 S. Harper Road • Corinth, MS 38834

(Located at the Harper Road Exit on Hwy. 45 – just a mile south of Hwy. 72 in Corinth, MS)

*Daily Door
Prizes!*

SHOW HOURS:

Saturday, April 7TH
9:00 a.m. to 5:00 p.m.

Sunday, April 8TH
9:00 a.m. to 3:00 p.m.

Show & Sale TABLES: \$60.00

After Jan. 15, 2018 \$70 - Day of Show \$80

ADMISSION: \$5.00 | Children Under 12: Free

For more information call
Larry McDaniel at 662-415-5676
(mgm21@avsia.com)
or Buddy Ellis at 662-665-1419
(bellis1960@comcast.net)
or visit www.battleofcorinth.com

NO TRIP TO HISTORIC CORINTH IS COMPLETE
WITHOUT VISITING

- CORINTH CIVIL WAR INTERPRETIVE CENTER
- CROSSROADS MUSEUM AT THE DEPOT
- SHILOH NATIONAL BATTLEFIELD (Nearby)

For the Young People, and Those that are Young at Heart Page

A made up situation to make the point

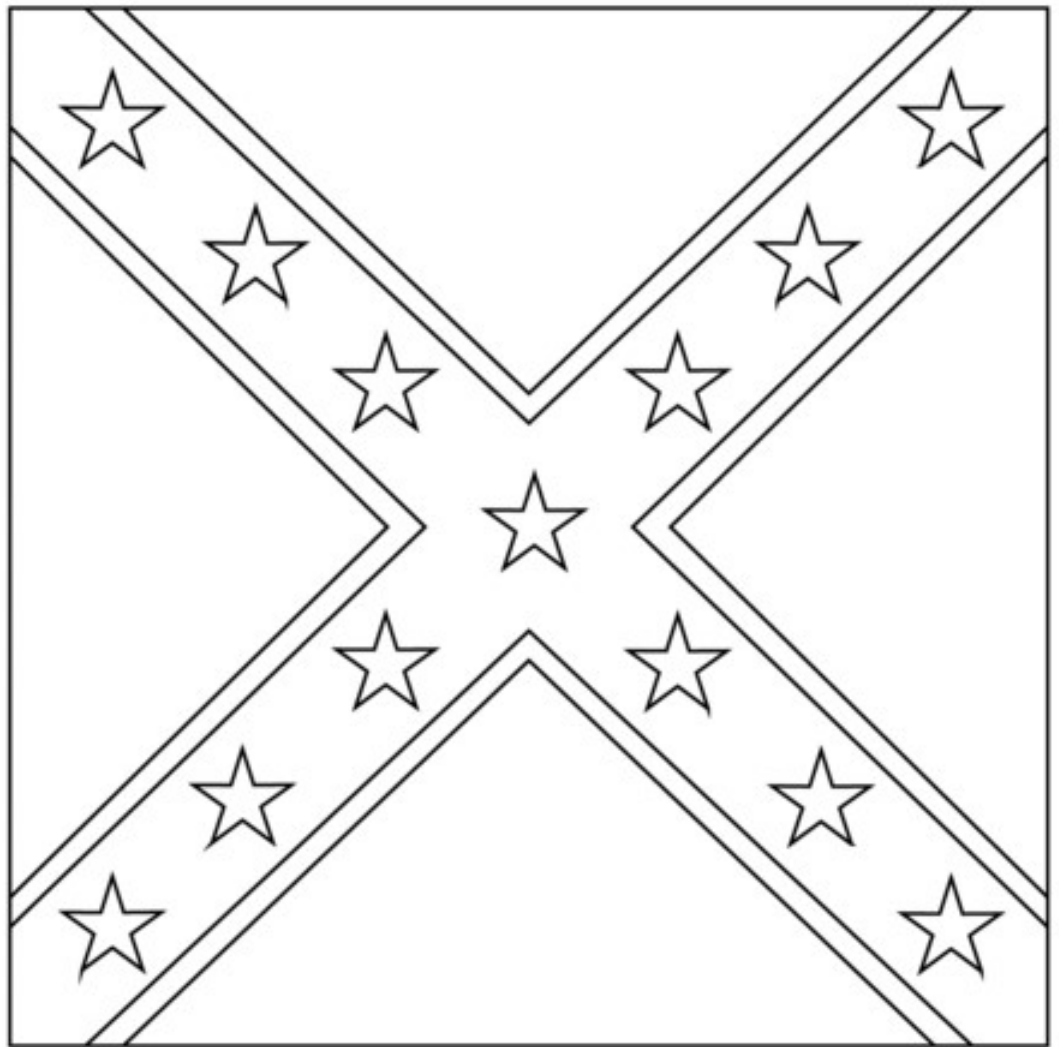
Patty Nokes, a member of the Ella Palmer Chapter, MSOCR, suggested we have some things for our young people at our meetings. In this issue, I took it a step further and included some things in our Newsletter.

Daddy, At school today the teacher told us that the South in the civil war was fought by evil men to keep negroes in slavery. She told us that today the men who want to fly the Confederate flag hate black people and want to return them into slavery. How can all that be true if you always talk about how brave your grandfather was and you fly a Confederate flag at our house.

Son, The origins of that war are very complicated and the history books were written by the North who won the war. It is the job of the families of those who fought for the South to see that the true history of those brave Confederates are remembered properly and truthfully.

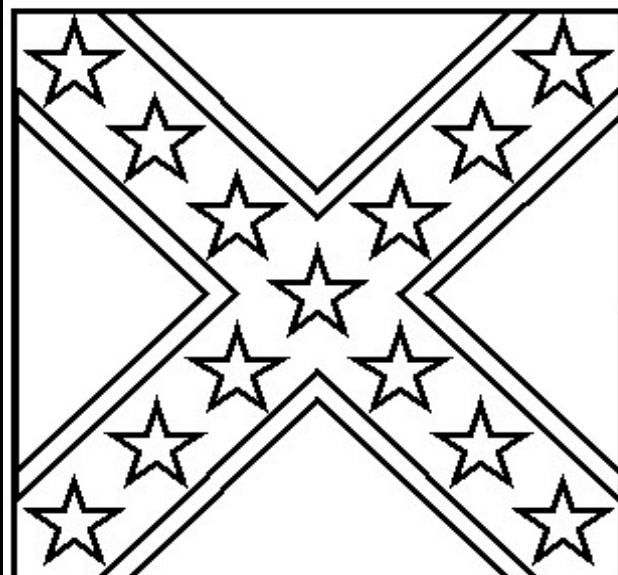
First of all to ask the question what was the cause of the Great War to Prevent Southern Independence is the wrong question to ask. I think of the question as three questions. Question number 1.. Why did the Southern States leave the union. The idea of secession was as old as the country itself and had been espoused by different states when the national government did not do things in the States best interest. In fact, when several of the states joined the union they reserved the right to leave the union whenever they wanted. The question of secession was answered by citizens of the state as they voted. I am sure some people voted to leave the union to protect their property (slaves). But if you look at that reason with clarity you will find that slavery was imbedded in the United States Constitution and there were not enough states that would have voted to end slavery. Also as some of the states left the union, a constitutional amendment was proposed and passed by the congress to never abolish slavery. This was proposed as an attempt to bring the southern states back into the union. No states returned. After reading the true history most people understand that the north wanted to use Southern taxes to build a Northern economy. The South felt they should be able to control their own taxes. Does this theme sound familiar.

Now Question number 2, why did the North invade the south? If you read the Yankee documents at the start of the war it is obvious they invaded the South to force them back into the union so they would retain control of the tax money raised in the South. Now Question number 3. Why did the South fight. It is a very simple answer, The South fought to protect their homes, families and churches from a ruthless foreign Yankee invader.



Battle flag of the Confederate States of America

It was used in battle beginning in December 1861 until the fall of the Confederacy



Mississippi

- Background stripes from top to bottom in blue, white and red.
- The union square in the top left of the flag has a red background with a blue cross with outer white edge and thirteen white stars. The stars represent the thirteen original "States of the Union".
- Adopted in 1894.

SLAVERY in the NORTH

Northern slavery grew out of the paradox the new continent presented to its European masters. So much land was available, so cheaply, that no one was willing to come to America and sign on to work as a laborer. The dream that drew Europeans across the Atlantic was owning acres of land or making a fortune in a trade or a craft. It was an attainable dream. In the 1680s a landless Welsh peasant from the mountains of Montgomeryshire could bring his whole family to Pennsylvania for £10 and acquire 250 acres for another £5; placing just one son in a trade in Britain would have cost the family £7.

Yet workers were needed in the new continent to clear the land, work the soil, build the towns. Because of this acute labor shortage, all the American colonies turned to compulsory labor. In New Netherland, in the 1640s, a free European worker could be hired for 280 guilders a year, plus food and lodging. In the same time and place, experienced African slaves from the West Indies could be bought outright, for life, for 300 guilders.

"To claim that the colonies would not have survived without slaves would be a distortion," historian Edgar McManus writes, "but there can be no doubt that the development was significantly speeded by their labor. They provided the basic working force that transformed shaky outposts of empire into areas of permanent settlement." [1] Or, to consider the situation from a broad view of the entire New World, "... export agriculture and effective colonization would not have occurred on the scale it did if enslaved Africans had not been brought to the New World. Except for precious metals, almost all major American exports to Europe were produced by Africans." [2]

Early in the 17th century, black slave status in the British Americas was not quite absolute bondage. It was a nebulous condition similar to that of indentured servants. Some Africans brought to America were regarded as "servants" eligible for freedom a certain number of years. Slavery had been on the decline in England, and in most of Europe generally, since the Middle Ages. That may be why the legal definition of slavery as perpetual servitude for blacks and their children was not immediately established in the New World colonies. The first official legal recognition of chattel slavery as a legal institution in British North America was in Massachusetts, in 1641, with the "Body of Liberties." Slavery was legalized in New Plymouth and Connecticut when it was incorporated into the Articles of the New England Confederation (1643). Rhode Island enacted a similar law in 1652. That means New England had formal, legal slavery a full generation before it was established in the South. Not until 1664 did Maryland declare that all blacks held in the colony, and all those imported in the future, would serve for life, as would their offspring. Virginia followed suit by the end of the decade. New York and New Jersey acquired legal slavery when they passed to English control in the 1660s. Pennsylvania, founded only in 1682, followed in 1700, with a law for regulation of servants and slaves.

Roughly speaking, slavery in the North can be divided into two regions. New England slaves numbered only about 1,000 in 1708, but that rose to more than 5,000 in 1730 and about 13,000 by 1750. New England also was the center of the slave trade in the colonies, supplying captive Africans to the South and the Caribbean island. Black slaves were a valuable shipping commodity that soon proved useful at home, both in large-scale agriculture and in ship-building. The Mid-Atlantic colonies (New York, New Jersey, Pennsylvania) had been under Dutch rule before the British conquered them in 1664. African slavery in the middle colonies had been actively encouraged by the Dutch authorities, and this was continued by the British.

Both the Dutch and English colonists in the North preferred to get their slaves from other New World colonies rather than directly from Africa. Direct imports from Africa were considered too dangerous and difficult. Instead, the middle colonies sought their African slaves from Dutch Curaçao and later from British Jamaica and Barbados. "These slaves were familiar with Western customs and habits of work, qualities highly prized in a region where masters and slaves worked and lived in close proximity." [3] Having survived one climate change already, they also adjusted better to Northern winters, which incapacitated or killed those direct from Africa. Both causes contributed to the adjective often used to advertise West Indies slaves being sold in the North: "seasoned."

By the late colonial period, the average slave-owning household in New England and the Mid-Atlantic seems to have had about 2 slaves. Estates of 50 or 60 slaves were rare, though they did exist in the Hudson Valley, eastern Connecticut, and the Narragansett region of Rhode Island. But the Northern climate set some barriers to large-scale agricultural slavery. The long winters, which brought no income on Northern farms, made slaves a burden for many months of the year unless they could be hired out to chop wood or tend livestock. In contrast to Southern plantation slavery, Northern slavery tended to be urban.

Slaveholding reflected social as well as economic standing, for in colonial times servants and retainers were visible symbols of rank and distinction. The leading families of Massachusetts and Connecticut used slaves as domestic servants, and in Rhode Island, no prominent household was complete without a large staff of black retainers. New York's rural gentry regarded the possession of black coachmen and footmen as an unmistakable sign of social standing. In Boston, Philadelphia, and New York the mercantile elite kept retinues of household slaves. Their example was followed by tradesmen and small retailers until most houses of substance had at least one or two domestics. [4]

There is argument among historians about the economic role of Northern slaves. Some maintain that New England slaves generally were held in situations where they did not do real work, such as might be done by a white laborer, and that many, if not most, of the New England slaves were held without economic justification, working as house servants or valets. Even in Pennsylvania, the mounting Pennsylvania

Slavery in the North

- ✱ Slavery was a labor system in some northern commercial farming areas but only made up ten percent of the rural population in these regions.
- ✱ In port cities, slavery was common.
 - ◆ By 1750, the slave and free African populations made up 15 to 20 % of the residents of Boston, New York, and Philadelphia.
- ✱ Elsewhere in the countryside, slavery was relatively uncommon.
- ✱ Antislavery sentiment first arose among the Quakers of New Jersey and Pennsylvania.

Quaker testimony against slavery in the 1750s and '60s was in large part aimed against the luxuriousness and extravagance of the Friends who had domestic slaves. But other historians who have studied the matter in some depth (Greene, McManus, Melish) make a forceful case for slave labor being an integral part of the New England economy. And even those slaves who did the arduous work required in a colonial household freed their white owners to pursue careers in law, religion, medicine or civil service.

SEX and RELIGION

The interweaving of Christianity and white supremacy is considered a defining quality of Southern slavery. Yet this also happened in the North. Not only was slavery sanctioned by the God of the Old Testament, it was a positive duty of his chosen people in the New World, because it brought the Gospel to the pagans of Africa. Thus could a Rhode Island elder rejoice, without any apparent consciousness of irony, when a slave ship coasted in to the wharf, that "an overruling Providence has been pleased to bring to this land of freedom another cargo of benighted heathens to enjoy the blessings of a Gospel dispensation." [5]

Not only was religion a justification to the Puritan slaveowner, it was an instrument of control. Cotton Mather, in "Rules for the Society of Negroes" (1693) taught the Massachusetts slaves that they were the "miserable children of Adam and Noah," and told them that part of their duty as Christians was to inform on one another.

In the catechism prepared for the slaves to memorize, Mather taught the Negroes that they were enslaved because they had sinned against God and that God, not their masters had enslaved them. Service to the master was identified with service to God and in the Ten Commandments, prepared by Mather for the slaves, submissiveness to and respect for the master were substituted for the similar deference which the owners gave to God. The Fifth Commandment ("Honor thy Father and Mother ...") was twisted to mean for the slave 'I must show all due respect unto everyone and if I have a master or mistress, I must be very dutiful unto them.' For the slave, the Tenth Commandment ("Thou Shalt not Covet, ...") was interpreted as 'I must be patient and content with such a condition as God has ordered for me.' Mather then promised the slaves that if they were 'faithful and honest servants,' they would receive 'rest from their labours' and, as a reward, God would 'prepare a mansion in Heaven for them.' [6]

Similar precepts were adopted throughout the 18th century in religious teaching to slaves by Ezra Stiles, Daniel Wadsworth, and others.

Despite the Puritan strictures against sexuality (Massachusetts was one of a handful of colonies to punish what later was called "miscegenation"), free whites and black slaves had sex under a range of circumstances, and a population of mulattos began to grow. By the early 18th century, Connecticut and Massachusetts had to recognize mulattoes as a separate race classification. Exact numbers from colonial times are difficult to pinpoint, but Rhode Island did make a specific census in 1782, which found that, of 3,806 non-whites in the colony, 464 or one-eight were mulattoes. The districts with the highest number of black slaves had the fewest mulattoes, which is consistent with the pattern in the South a century later.

Strict moral and social pressure rejected any romantic attachments across race lines. Anne Grant wrote that New Yorkers believed nature had drawn a line between the races "which it was in a high degree criminal and disgraceful to pass; they considered a mixture of such distinct races with abhorrence, as a violation of her laws." [7] Yet it happened. In the case of New England, white women outnumbered white men, while demand for slave laborers meant black adult males in Massachusetts outnumbered black adult females in 1755 by nearly 2 to 1. Instances of co-habitation and even marriage (when and where it could be legally accomplished) between black men and white women are recorded throughout New England and to a lesser extent in the middle colonies. Such activity was not without risk, however: in 1718 a Connecticut man discovered a black man and a white woman together, and in his enraged reaction he castrated the other man. The "*Boston News Letter*" reported this, approvingly. [8]

The situation was reversed for rural Vermonters during the 1800s, when the population of white women fell because so many had moved down to the towns to take factory work. Black women, who did not have that option, were still around and were the only other choice for wives. Vermont changed its rules about birth certificates to speed the legal assimilation of mulattoes into the white population. Certificates for first-generation children of interracial marriages were marked "negro;" second generation, "colored;" and third generation "white." To the average Vermonter, however, even after the third generation they were just "bleached niggers."

Neither were the Northern colonial mulattoes exclusively free people. Many were slaves. A sampling of New England runaways showed that one in six were advertised as mulattoes, and the proportion was similar in the middle colonies. The 1780 slave register of Chester County, Pennsylvania, shows mulattoes made up 20% of the total. The "*Pennsylvania Chronicle*" from 1767-73 advertised 61 fugitives, of whom about 20% had white blood in some degree. In some cases the proportion was so high that the advertisers warned the fugitive slave could pass for white and probably would attempt to do so.

The two colonies with the strongest religious foundations -- Massachusetts and Pennsylvania -- were the ones that outlawed miscegenation outright. In all places where race-based slavery thrived, mixed race persons upset the natural definitions of white and black. But in the Christian spiritual settlements of the Puritans and the Quakers, the mixing seems to have been felt as a dreadful contamination of God's elect by the blood of the very people he had especially marked for slavery. The Massachusetts law against mixed marriage or sexual relations between the races, dating to 1705, was passed "for the better preventing of a spurious and mixt issue." [9] It subjected a black man who slept with a white woman to being sold out of the province (likely to the cruel plantations of the West Indies). Both were to be flogged, and the woman bound out to service to support any children resulting from the illicit union. In cases involving a white man and a black woman, both were to be flogged, the man fined £5 and held liable for support of any children, and the woman to be sold out of the province. In liberal Pennsylvania, meanwhile, the Quaker founders had freed marriage from the tyranny of the state and the established church, but the leadership nonetheless raised a bar against interracial marriages.

These statutes were not simply about control of slave populations, because they also covered free blacks. The Massachusetts law made no distinction between freemen and slaves, and the Pennsylvania law specified that a free black who was guilty of

sexual relations with a white person was to be sold as servants for seven years, and any who married a white person was to be sold as a "slave during life." Any minister or magistrate who performed such a marriage was subject to a crushing fine of £100.

Northern slavery shared many other qualities with the better-known Southern variety. There are even cases of free blacks buying enslaved ones. The first federal census, in 1790, showed six black families in Connecticut that owned slaves. As in the South later, such cases sometimes turn out, on closer examination, to be free blacks buying loved ones in bondage, such as this contract from Boston in 1724:

Whereas Scipio, of Boston aforesaid, Free Negro Man and Laborer, purposes Marriage to Margaret, the Negro Woman Servant of the said Dorcas Marshall ... that the said Intended Marriage may take Effect, and that the said Scipio may Enjoy the said Margaret without any Interruption ... She is duly sold with her apparel for Fifty Pounds.

Similar precepts were adopted throughout the 18th century in religious teaching to slaves by Ezra Stiles, Daniel Wadsworth, and others.

1. Edgar J. McManus, **Black Bondage in the North**, Syracuse University Press, 1973, p.17.
2. Herbert S. Klein, **The Atlantic Slave Trade**, Cambridge University Press, 1999, p.46.
3. McManus, op. cit., p.20.
4. McManus, pp.41-42.
5. quoted in Lorenzo Johnston Greene, **The Negro in Colonial New England, 1620-1776**, N.Y.: Columbia University Press, 1942, p.62.
6. *ibid.*, p.286.
7. quoted in McManus, loc. cit., p.64.
8. *ibid.*, p.65.
9. **Massachusetts Acts and Resolves**, I, 578.

Confederate Memorial Day

Confederate Memorial Day (also called Confederate Heroes Day in Texas) is a holiday observed in several Southern states since the end of the American Civil War to remember the estimated 258,000 Confederate soldiers and sailors who died fighting against the Union. The holiday is observed widely, but unofficially, in most Southern states. It is observed in late April in many states to recall the surrender of the last major Confederate field army at Bennett Place on April 26, 1865.

In the spring of 1866 the Ladies Memorial Association of Columbus, Georgia, passed a resolution to set aside one day annually to memorialize the Confederate war dead. Mary Ann Williams, the association secretary, was directed to pen a letter inviting ladies associations in every former Confederate state to join them in the observance. Their invitation was written in March 1866 and sent to all of the principal cities in the former Confederacy, including Atlanta, Macon; Montgomery; Memphis; Richmond; St. Louis; Alexandria; Columbia; and New Orleans, as well as smaller towns like Staunton, Virginia; Anderson, South Carolina; and Wilmington, North Carolina. The actual date for the holiday was selected by Elizabeth Rutherford Ellis. She chose April 26, the first anniversary of Confederate General Johnston's surrender to Union Major General Sherman at Bennett Place. For many in the Confederacy, that date in 1865 marked the end of the Civil War.

In their book, *The Genesis of the Memorial Day Holiday in America*, Bellware and Gardiner determine that the national Memorial Day holiday is a direct offshoot of the observance begun by the Ladies Memorial Association of Columbus, Georgia in 1866. In a few places, most notably Columbus, Mississippi and Macon, Georgia, Union graves were decorated during the first observance. The day was even referred to as Memorial Day by *The Baltimore Sun* on May 8, 1866 after the ladies organization that started it. The name Confederate Memorial Day was not used until the Northern observance was initiated in 1868.

While initially cool to the idea of a Northern version of the holiday, General John A. Logan was eventually won over as evidenced by his General Order No. 11 of May 5, 1868 wherein he commanded the posts of Grand Army of the Republic to likewise strew flowers on the graves of Union soldiers. The Grand Army of the Republic eventually adopted the name Memorial Day at their national encampment in 1882.

Many theories have been offered as to how Logan became aware of the former Confederate tradition he imitated in 1868. In her autobiography, his wife claims she told him about it after a trip to Virginia in the spring of that year. His secretary and his adjutant also claim they told him about it. John Murray of Waterloo, New York, claims it was he who inspired Logan in 1868. Bellware and Gardiner, however, offer proof that Logan was aware of the Southern tributes long before any of them had a chance to mention it to him. In a speech to veterans in Salem, Illinois, on July 4, 1866, Logan referred to the various dates of observance adopted in the South for the practice saying "...traitors in the South have their gatherings day after day, to strew garlands of flowers upon the graves of Rebel soldiers..."



Confederate Memorial Day observance in front of the Monument to Confederate Dead, Arlington National Cemetery, on June 8, 2014.

Confederate Memorial Day—From LiveScience Magazine

During the U.S. Civil War (1861-1865), Union forces of the northern states battled the Confederate Army of the seceded southern states. The conflict divided the country in many ways beyond north vs. south—many states, towns, and even families had men fighting on both sides. More than three million men fought in the war, and by the time it was over more than 620,000 lives had been lost. Confederate Memorial Day is observed in southern states to honor those who died fighting for the defeated Confederacy. Observance is thought to have originated with the organized grave-tending activities of women throughout the south immediately after the Civil War. In 1866, women's memorial societies formed in Atlanta and Columbus, Georgia, in part to push for the designation of a special day of honor for fallen Confederate soldiers. Their efforts were successful, and in 1874 the state of Georgia declared an official Confederate Memorial Day holiday on April 26.

In 1868 the U.S. designated a national **MEMORIAL DAY** holiday called Decoration Day, signifying the custom of decorating the graves of soldiers with flowers and flags. Many in the south believed Decoration Day was held specifically for Union soldiers, excluding those who had died serving the Confederacy. Consequently several southern states joined Georgia in observing Confederate Memorial Day, although on different dates and sometimes with different names for the holiday. States typically chose a date with historical significance that related to the Civil War, such as the date of that state's surrender to the Union army or the birth date of an important figure such as Confederate President Jefferson Davis (June 3), General Robert E. Lee (January 19), or General Stonewall Jackson (January 21). Confederate Memorial Day is observed in Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia. The day is known as Confederate Decoration Day in Tennessee and Confederate Heroes Day in Texas.

As a historic holiday, Confederate Memorial Day commemorates a significant historical event. People throughout the world remember significant events in their histories. Often, these are events that are important for an entire nation and become widely observed. The marking of such anniversaries serves not only to honor the values represented by the person or event commemorated, but also to strengthen and reinforce communal bonds of national, cultural, or ethnic identity. Victorious, joyful, and traumatic events are remembered through historic holidays. The commemorative expression reflects the original event through festive celebration or solemn ritual. Reenactments are common activities at historical holiday and festival gatherings, seeking to bring the past alive in the present.

Observances of Confederate Memorial Day vary widely, depending on local tradition and the time of year in which the day falls. Cemetery memorial services are customarily held to honor the dead, often including DECORATION OF GRAVES. In some areas parades, picnics, and living history REENACTMENTS are also held. The CONFEDERATE FLAG is often included in these observances. Where Confederate Memorial Day is an official state holiday, public government offices may be closed in observance of the day. Confederate Memorial Day

Columbus, Georgia, where the concept of honoring the soldiers who died in the American Civil War originated, celebrated it a day later, on April 26, 1866, along with dozens of other cities, Gardiner said. Columbus, Mississippi, may have celebrated Memorial Day first, but "what's not true is that they came up with the idea," Gardiner told Live Science. In fact, there are many contenders for where Memorial Day started. Some say it started in Waterloo, New York, in 1866, and President Lyndon B. Johnson even signed a proclamation saying so in 1966. But historians have since discredited that claim, Gardiner said. Still, some people still trumpet the claim, including the village of Waterloo itself. Here's why: In the 1880s, a reporter interviewed a source who thought that Waterloo celebrated the day in 1866, but the newspaper later ran a correction saying it was actually 1868. Still, not every newspaper that ran the story included the correction, leading some people to think that Waterloo was the first to celebrate the holiday that Americans call Memorial Day, Gardiner said. Others, including David Blight, a professor of history at Yale University, say the first Memorial Day happened in Charleston, South Carolina, according to The New York Times. On May 1, 1865, workmen honored and buried dead soldiers from the Union Army at a racetrack that had been turned into a war prison, Blight told The New York Times.

However, there's no evidence that this event sparked the national holiday, Gardiner said. People have honored dead soldiers and decorated their graves since the beginning of time, he added. "It's not a question of who was the first person to decorate a grave," Gardiner said. "That does not create a holiday." Memorial Day's date has changed over the years, but the very first holiday was planned for April 26, 1866, in the wake of the American Civil War. In January 1866, the Ladies' Memorial Association in Columbus, Georgia, passed a motion agreeing that they would designate a day to throw flowers on the graves of fallen soldiers buried at the cemetery, Gardiner said. However, the ladies didn't want this to be an isolated event, so Mary Ann Williams, the group's secretary, wrote a letter and sent it to newspapers all over the United States. "You'll find that letter in dozens of newspapers," Gardiner said. "It got out, and it was republished everywhere in the country."

In the letter, the ladies asked people to celebrate the war's fallen soldiers on April 26 — the day the bulk of Confederate soldiers surrendered in North Carolina in 1865. "That's what many people in the South considered to be the end of the war," Gardiner said. Even though Gen. Robert E. Lee surrendered on April 9, "there were still 90,000 people ready to fight. And until those 90,000 surrendered on April 26, the war was effectively still going on," Gardiner said.

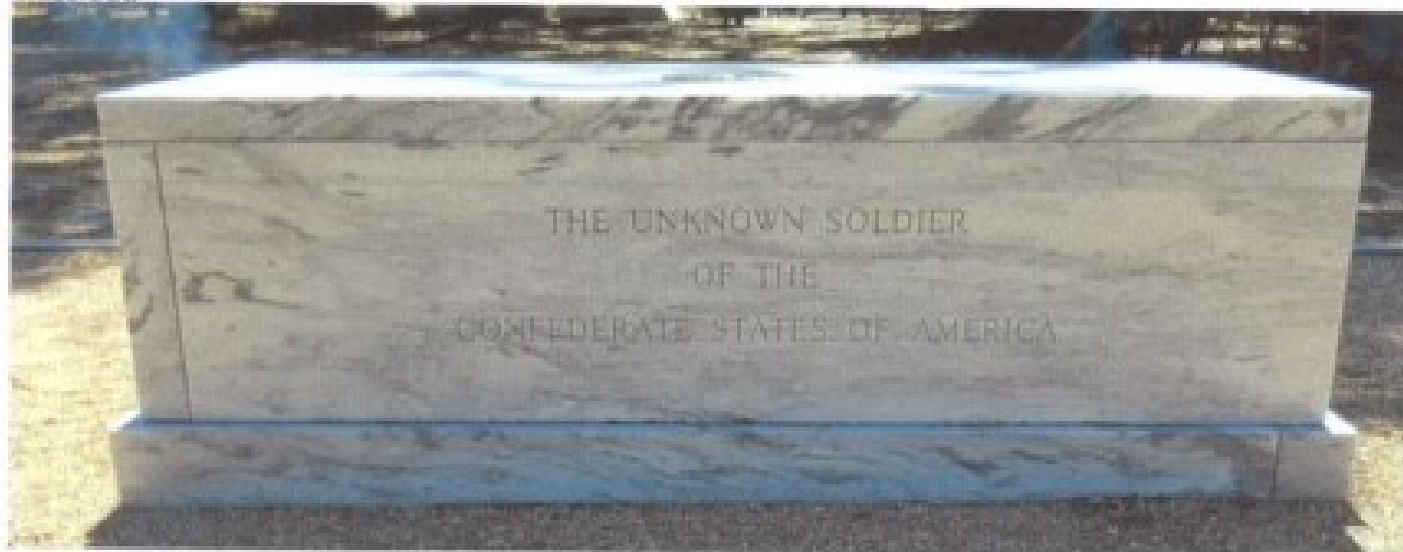
But the date wasn't printed correctly in every newspaper, which led Columbus, Mississippi, to celebrate the holiday a day earlier, on April 25. Despite the mix-up, Columbus, Mississippi, is often credited as the birthplace of Memorial Day, Gardiner said. In one of his 2010 weekly addresses, President Barack Obama said just that: "On April 25, 1866, about a year after the Civil War ended, a group of women visited a cemetery in Columbus, Mississippi, to place flowers by the graves of Confederate soldiers who had fallen at Shiloh," he said.

Gardiner said, "I don't contest that. But the evidence is abundantly clear that they were simply following what the newspaper had suggested that they do." Rather, it was the women of Columbus, Georgia, who thought of the idea, he said. On April 26, 1866, people across the South heeded Williams' letter and threw flowers on the graves of Civil War soldiers. Some Southern women noticed that Yankee graves, interspersed with the graves of their loved ones, sat untended, Gardiner said. "They start to see these Union graves that are just laying there, kind of barren," he said. "Their hearts are warmed. Their hearts start to feel bad for the mothers who have lost these children. So, they start to throw flowers on the Yankee graves. And then that story gets published everywhere."



Bricks for Beauvoir and the Tomb of the Unknown Solider

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Each brick that you purchase will be engraved with your ancestors rank, name, unit and company. Memorial bricks will be laid, memorializing your ancestor, in a sidewalk from the UDC Arch to the Tomb of the Unknown Confederate Solider at Beauvoir.

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Ancestral Brick Order Form

Instructions: Use the lines as laid out no more than 15 spaces per line..You may use abbreviations when necessary. Please include your name and address, for confirmation letter. (See Sample Below)

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This is a rendering and the floorplan for The National Confederate Museum to be built at the our Headquarters in Columbia, TN. Groundbreaking will commence soon, but we have only a small portion of the funds required to build our museum. We need your help! Education is the long term solution to upholding Stephen D. Lee's Charge and our museum will be the penultimate museum dedicated to the Confederate Veteran! Who else will tell the truth about our ancestors? The media? Academia? Schools? No one!

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