

Camp Website: www.humphreys1625.com



The Delta General

Joe Nokes, Camp Commander



Flagging in Leflore County!



**LEFLORE COUNTY
VOTED TO REMOVE
THE FLAG, TWO WEEKS
LATER SO DID THE
CITY OF GREENWOOD!
NOW CITIZENS ARE
FIGHTING BACK!**

September 2015, Volume 18, Issue 9

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

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UPCOMING EVENTS

- Camp Meeting – Thursday, September 3, 7:00 PM at 1st Presbyterian Church Fellowship Hall in Indianola

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

Camp News:

Commander's Report – Joe Nokes

Friends and Compatriots,

I hope that you are all doing well. If you are like me, you have been enjoying our record low temps for August.

Let me start by saying "thank you" to everyone who participated in the pilgrimage to General Humphreys grave. As always, we had a good time. If you haven't been to the museum at Grand Gulf Military Park lately, there is a signed (pre-war) document by our own General Humphreys on display – including an immaculate example of his signature. I know that many of the ladies who could not attend that weekend were busy with OCR duties and responsibilities in other parts of the state. Let me say "thank you" to the ladies for their work on this and also for their hard work each and every month helping our camp. Camp 1625 would not be the same without the love, help, and support of the Ella Palmer Chapter. Again, ladies let me express for all of Camp 1625 a heartfelt "thank you".

As I stated last month, we have several upcoming events in September and October with an eye to recruiting new members. We are growing, and we need to take advantage of each and every opportunity to recruit new members to our ranks. There are many, many people out there who think like we do; we just have to reach them. The last important point that I would like to touch on is this month's program. We should have a great speaker. Also, we need to begin planning the Lee-Jackson banquet for January. Lt. Commander Dillon needs to arrange a speaker (as the premium speakers get snapped up early), and we have a variety of people already wanting to put us on their calendar.

Allow me to close with this thought – the times are troubling. We have enemies on multiple fronts. But we also have friends on multiple fronts. Let's do all we can to weaken the former and strengthen our ties with the latter.

Deo Vindice,
Joe Nokes

Lt. Commander's Report – Richard Dillon

Brother Taylor will be our speaker for the September Meeting. I don't know his topic, but you can bet your last Confederate dollar it will be a "good un." After hearing a "Brother Taylor Talk" I always leave feeling better about things. I'm positive you will, too. Our October speaker will be Marc Thompson from the Batesville Camp.

Ella Palmer, OCR Report: Sandra Stillman, President

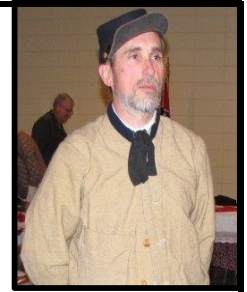
Dear Ladies,

According to Mr. Webster, the definition of support is "to endure bravely, to promote interests and causes, to uphold or defend as valid or right, to hold up or serve as a prop". Unknowingly, he outlined our purpose as an organization, to assist the Mississippi Division of the Sons of Confederate Veterans in their efforts to preserve Southern history and heritage and preserve Confederate and Southern symbols. This season, as the SCV was bombarded with renewed attacks on our Confederate history and flag, OCR members, in every state, offered and provided emotional and physical support. Roses marched with Confederate flags and waved them at political rallies. Roses walked in Confederate funeral processions in hot July sun. Roses sought petition signatures in unwelcoming crowds. And the list could continue. Most often, we ladies stand behind the SCV, to follow or be guided. Even to be protected. And then other times we walk beside the SCV, to show strength and full determination in sharing our love and respect for OUR heritage. I am so very proud to be a member of such a group of women.

Peace and Grace,
Sandra Stillman, President

Camp Save the Flag \$ 1,000 Fundraise

Our fund raising got off to a good start raising \$ 140 at our Camp Meeting. An email was sent to all members who had an email requesting they make a donation to the Save the Flag Fund to help fund the Division in its fight to save the Mississippi Flag. At this writing, \$ 710.00 has been raised for this purpose. This is very good news but the sad news is only 13 of 52 Camp member have made a donation. That is only ¼ of the Camp membership. We were only asking for \$ 20 from each member, more if you can give it, to help in the fight to save our Mississippi Flag. This is one Cause every member should support! What is our State Flag worth to you? Please give, do not let the Liberal Left, the PC folks and outsiders tell us what we should do with our Flag. Please send your donation to me at: Dan McCaskill; 205 Cypress Street; Leland, MS 38756. Please make your check payable to Benjamin G. Humphreys Camp # 1625 with Flag Fund in the memo.



Camp Meeting, July 2, 2015

Adjutant's Report – Dan McCaskill

Work prevented me from making the pilgrimage to Grand Gulf and Port Gibson so I have nothing to report concerning the meeting at Grand Gulf. Everyone should have received their Membership Renewal Statement back in July and most probably noticed the glaring error. The Mississippi Division dues owed showed up as zero although the total dues owed was correct. So far, everyone who has renewed their membership has sent the correct amount. For that, Thank You. Members who are current for Fiscal Year 2015 stand at 22. This number includes 18 renewals, 3 Life members and 1 new member. Because of the sensitivity of our newest member's job, he has requested that his name not be published so you will find out who he is at the next Camp Meeting. All dues have been forwarded to National and Division. We still have 31 members who need to renew their membership. The Camp currently has \$ 3,509.79 in the checking account. The only money spent from the budget has been \$ 19.60 for stamps. The bank balance also includes \$ 850 the Camp is raising for the Division Heritage Defense Fund.

After the shooting in South Carolina in June followed by the attacks on our Confederate Heritage across the country and renewed attacks on our State Flag, the Camp voted at the July Meeting to raise \$ 1,000 for the Division Heritage Defense Fund. We are in a cultural war and the ammunition to fight this type of war is MONEY! The \$ 1,000 equals to about \$ 20 per member which everyone thought would be a very reasonable and easy amount each member could afford to donate. How wrong we were! It has been two months and only 23 of the 52 members at the time of this writing have contributed. Half of the money raised so far was donated by 3 Camp members. Emails and letters were sent to the Camp Members asking for donations. I sent letters to 33 members and of this writing, only 4 have responded. There are many members who are unable to attend meetings or participate in Camp activities but this is one activity everyone can take part. If there was ever a time to fulfill "The Charge" given to us by General Stephen D. Lee, now is the time. Will you answer the call to help vindicate the Cause for which our Confederate Veterans fought? Will you come to the defense of their good name and their history? Now is the time to rally around the Flag! If we do not do it, no one else will. If we do not rise up and meet this challenge head on, we stand a very good chance of losing our beloved State Flag. So, again I ask everyone to contribute what you can to the Cause and send your contribution to me at the address below. God bless the Confederate Flag and the Cause for which it stands!

Respectfully Submitted,
Dan A. McCaskill, Camp Adjutant
B/G Benjamin G. Humphreys Camp # 1625
205 Cypress Street
Leland, MS 38756

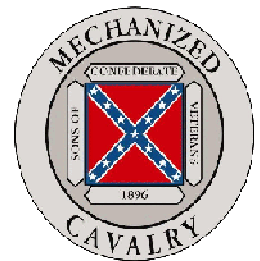
Mechanized Cavalry Report

Men of the 1G:

Over the years our Division and other state Division's dates have been in conflict with our Mechanized Cavalry Annual. This has been brought up at the last two Officers Call including the one at Arkansas last week. The SCVMC is now working with all States that have MC Annuals scheduled so that the dates will be changed to not conflict with our Division Annuals. We have more 1G members in the Division leadership than ever and that is where we need to be as SCV members. If I am not mistaken Mississippi Division Annual is always the first weekend of June and the Mechanized Cavalry Annual for 2016 will be 15-18 June 2016 at Cedar Key Florida, so start making plans for both now. Budget your time and money for these two events next year starting today even if you have to miss other events.

The 2015 Mechanized Cavalry Annual in Arkansas was great! As far as I know everyone made it through the week without any accidents and safe at home now. There were a few breakdowns but all were taken care of. 1G was well representative with 7 members. The following are the scheduled Annuals..... 2016 Florida (15-18 Jun 2016 at Cedar Key Florida); 2017 North Carolina 2018 South Carolina; 2019 Texas

Note: Chelsey Roberts Reports local events: October 17th - Beauvoir Fall Muster.



Mississippi Division News:

Katrina Plus Ten a book by Charles Sullivan

Press Release by Kitsaa Stevens, Beauvoir Events Coordinator, 228-388-4400 ext. 217 kstevens@beauvoir.org

On Saturday, August 1, 2015, Beauvoir, the last home of Confederate President Jefferson Davis, began a six-month retrospect of Hurricane Katrina. Upstairs in the rotating gallery of the Jefferson Davis Presidential Library, a "Beauvoir: Ten Years Later" photographic exhibit contains views of Beauvoir before and after the storm. Both damaged and restored artifacts are on display. Throughout the exhibit the slow but steady process of rebuilding the only antebellum National Historic Landmark between New Orleans and Mobile can be seen. This exhibit will remain in place until January 30, 2016.

Likewise on August 1, a signed and numbered souvenir book titled *Katrina Plus Ten: The Saga of Beauvoir, the Friendship Flag, and the Connecticut Sergeant's Sword* went on sale. In twenty-eight pages of color and black and white photographs, Coast historian Charles L. Sullivan ties Biloxi, Pass Christian, Vicksburg, New Orleans, New Haven, Connecticut, and Beauvoir together in historical connections that began in 1862 and continues in the present.

It started with a threat to burn Biloxi, which, believe it or not, resulted in the bombardment of Pass Christian. Following the bombardment, the 1,000 man Ninth Connecticut Regiment stormed ashore, and, in a skirmish north of the town, took a flag from Company H, Third Mississippi Regiment. That flag, captured April 4, 1862, made several long journeys through the years and wound up at Beauvoir on August 29, 2005. The search for remnants of that flag in the rubble of the Old Brick Hospital Museum failed, but the sword of a sergeant in the Ninth Connecticut came out of Katrina's muck and filth in perfect condition. Hence the title *Katrina Plus Ten: The Saga of Beauvoir, the Friendship Flag, and the Connecticut Sergeant's Sword*.

On October 14, 2008, the sword was taken to Vicksburg for the dedication of the Ninth Connecticut Infantry Monument. One of the men who took the sword to Vicksburg was the great-great grandson of a soldier in the Third Mississippi Regiment who fought the great-great grandfathers of the men dedicating the monument. At this writing the Connecticut Sergeant's sword is on display in New Haven, Connecticut, as part of a Knights of Columbus Civil War Exhibit.

Those who wish to know more about Beauvoir, the flag, and the sword, can buy the book for \$12.95 in the Jefferson Davis Presidential Library and Museum gift shop. The entire purchase price will go into a fund to build displays in the Jefferson Davis Presidential Library.

Members of Confederate heritage organizations receive a 10% discount. Obtaining the book by mail costs such members \$15. Members can send a cashier's check for \$15 to Beauvoir Gift Shop, 2244 Beach Blvd., Biloxi, MS 39531 or may acquire a book by credit/debit card by calling the gift shop at 228-388-4400 ext.

214 or 215. (The \$15 includes the discount, but with shipping and handling added.) Those who are not members of Confederate heritage organizations pay **st**

Magnolia State Heritage Campaign; Sign the petition to preserve our Identity!



Initiative #46 or the 'Heritage Initiative' would amend the State's Constitution to define Mississippi's Heritage in the following areas: religion, official language, state flag, nickname, song, motto and state university mascots. Designate the month of April "Confederate Heritage Month," and reinstate Mississippi's Constitutional boundaries. Sign the petition. Let's bring this to vote in 2016!

Proposal is listed on the Secretary of State's website:
www.sos.ms.gov/elections/initiatives/InitiativeInfo.aspx?Ild=46

"We passionately believe in the heritage, culture, values, traditions, and Southern hospitality of Mississippi, the Magnolia State"

www.magnoliaheritage.com

Buy One Now . . . Show Your Pride in Your Southern Heritage

Gentlemen,

Beginning July 1, 2015 you can now get the original issue Division License plate design for your car again. Simply take the photo attached to this email and show it to the person where you renew your vehicle license plate and request this design. You can use the initials CV along with the picture to let them know which one to get. The additional cost is still \$31 added to your tag's cost.

If you wish to keep the tag with the Beauvoir design you can. The Department of Revenue does not make you turn them in like other tags. However, none of the money from the old Beauvoir tag will go to Beauvoir. They have received permission for their own tag. You would need to contact the people at Beauvoir to find out how to get that tag if you wish to run it on your car.

As in the past money raised from the sale of the Division License plate will go to restore the battle flags in the possession of the Mississippi Department of Archives and History.



1 st Brigade Councilman's Report on the Mississippi Flag Rally on August 15

Councilman Stanley Rhoda recently wrote the following article and we felt it important enough to share with our readers: "Yesterday I was at the Capitol for a rally making a stand for the flag of my ancestors and for your ancestors. I'm sick of people wanting to jump on the bandwagon of political correctness just because of what someone else is trying to tell you what truth is. I would like to see real Mississippians making a stand for their Heritage. If you all will remember the people of Mississippi spoke on this issue back in 2001. I got a news flash for you if you think our flag is the problem then you are a special kind of stupid! I assure you I'm in this to the end. To use a great quote "We will fight them to hell freezes over and then we will fight them on ice!!"

Military Order of the Stars and Bars

The Military Order of the Stars and Bars at its convention held on July 10, 2015 in Alexandria, Virginia passed the following resolution:

Resolved that: History should not be abolished or wielded in the pursuit of vengeance. It is a tool that is to be used to build a better future. The Confederate heritage community acknowledges that the battle flag has been inappropriately used and abused by certain hate groups. We will not surrender to hate, or abandon our heritage. Politicians are using the Confederate heritage community as a target for government discrimination to sow the seeds of racial divisiveness. The vile public rhetoric and the campaign of discrimination have inspired recent vandalism on war memorials. The Confederate soldier was an American soldier and recognized as such by Federal law, multiple Congresses and multiple Presidents. When the war was over all Americans joined hands to reunite and reconcile the nation. The recent actions by certain politicians, without thinking of the consequences, are reprehensible and encourage destruction and disobedience of the law. They exploit racial strife for political gain. Over 70 million American citizens descend from Confederate veterans and are a part of the nation's multi-cultural fabric. They are entitled to the same privileges as any other citizen. They are entitled to equal protection under the law. The preservation of our American heritage is vital. All Confederate memorials and monuments must be protected as a part of history. The Military Order of the Stars and Bars is dedicated to the preservation of all aspects of history. We sincerely ask all Americans to join with us in this worthy goal.

Wm. Howard Jones, Commander General



Upcoming Division Events

Upcoming Mississippi Division Conventions

The 2016 Mississippi Convention will be Hosted by the Hattiesburg camp with the convention at Beauvoir.

Changing the Name Against the Law

Our case against the University of Mississippi is still in the discovery stage. The Division Judge Advocate hopes to have a court date in 6 months or so.

Friends of Beauvoir

Beauvoir the Home of Jefferson Davis is Owned and Operated by the Mississippi Division, Sons of Confederate Veterans.

Here is an Invitation to give the Past a Future!

Go to http://www.beauvoir.org/Support_Beauvoir/index.html for details

Bricks for Beauvoir

The plans are for a brick plaza around the tomb of the Unknown Soldier. Each brick would cost \$50.00 and would have the name of a Confederate ancestor of members of the SCV who give to the effort. "The Bricks for Beauvoir" Project is spearheaded by Larry McCluney, Past Commander of the Mississippi Division. Thirteen columns, in a crescent, will represent the 13 States of the Confederacy and will fly the flag of each respective State.

Fall Muster

Mark your calendars for Oct 16-18. That week end is Fall Muster at Beauvoir. You can experience the sights, sounds and smells of the 1860's, as you witness the epic struggle that shaped the Nation.

Highland Games at Beauvoir

The games will be at Beauvoir Saturday 10/31 and Sunday 11/01/15, and we will have an SCV tent as usual. This is a good SCV recruiting tool and spreads good will to like-minded people, both in the Scottish community and tourists at large.

Unlike other states, Mississippi unlikely to remove Confederate flag soon

As part of a growing chorus to remove the Confederate battle emblem from Mississippi's state flag, a group of more than 60 prominent former and current residents took out a full-page advertisement in Jackson's Clarion-Ledger Sunday calling for the state to strike the symbol. The letter was signed by notables like actor Morgan Freeman, musician Jimmy Buffett, and author John Grisham. Mississippi is the only state where the symbol still flies over the statehouse.

"It is simply not fair, or honorable, to ask black Mississippians to attend schools, compete in athletic events, work in the public sector, serve in the National Guard, and go about their normal lives with a state flag that glorifies a war fought to keep their ancestors enslaved," the letter says. "It's time for Mississippi to fly a flag for all its people."

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Like many former Confederate states, Mississippi has grappled with the issue before. In 2001, a referendum to change the flag's design was put in front of voters, who opted in a landslide to keep the current styling. But even though it's a decade and a half later, and even though the Confederate battle emblem has been removed elsewhere recently, it appears unlikely that Mississippi will remove the symbol from its flag soon.

Greg Stewart, executive director of Beauvoir, the home and library of Confederate President Jefferson Davis, said he was unimpressed by the ad's call to action. "Fifteen years forward, there's no new evidence that it's hurting businesses, and in the interim, hip-hop artists have appropriated the symbol. So obviously it's not offensive," Mr. Stewart said. He also pointed to the fact that a majority of the letter's cosigners no longer live in the state. That may work against the letter's aim, with public opinion swayed toward keeping the flag as a form of rebellion, says John Bruce, a University of Mississippi political science professor. "I was here during the prior referendum, and in the beginning, public opinion polls were mixed," he says. "But when there were these threats from the outside, then opposition to changing the flag exploded."

Renewed calls for the symbol's removal came after the brutal shooting at Emanuel African Methodist Episcopal Church in Charleston, S.C., in which nine black parishioners were killed. The suspect in the attack, a white supremacist, had posed in photos with Confederate flags.

Last month, the flag was removed from the grounds of the South Carolina State House grounds after a special legislative session was convened for the purpose. But Mississippi Gov. Phil Bryant (R) has declined a similar move for his state and has warned lawmakers not to override the 2001 referendum. "A vast majority of Mississippians voted to keep the state's flag, and I don't believe the Mississippi Legislature will act to supersede the will of the people on this issue," the governor said in a statement.

A survey of lawmakers by The Clarion-Ledger found that 64 of Mississippi's legislators said they supported changing the flag, 24 opposed it, and nine said they were undecided – but 96 wouldn't respond or give an answer. The majority of those in support of changing the flag were Democrats.

Among the prominent – and perhaps surprising – supporters of the symbol's removal is Mississippi House Speaker Philip Gunn, a major Republican figure in the state.

"We must always remember our past, but that does not mean we must let it define us," Representative Gunn, a leader in his local Baptist church, said in a statement. "As a Christian, I believe our state's flag has become a point of offense that needs to be removed. We need to begin having conversations about changing Mississippi's flag."

Still, the political pressure to change the flag's design remains low. "Even as the speaker has decided to take a courageous stand against his own party, he still has to go against the governor and lieutenant governor, who totally don't want the issue to come up," Professor Bruce says.

ANTHONY HERVEY FUNERAL PROCESSION DRAWS HUNDREDS IN OXFORD, MISSISSIPPI

Oxford, Miss. (TLV)—It was the largest Confederate funeral and procession seen in Oxford, Mississippi in a century. Hundreds of friends, supporters, Civil War reenactors, flaggers, bikers, journalists, and onlookers took over the Oxford Square on Sunday, August 2, 2015 to celebrate, honor, document, and observe the funeral of Anthony Hervey, one of the most controversial black activists Mississippi has ever produced.

Some knew him as the "Black Confederate" or "Black Rebel," but Hervey called himself a "Black Redneck." He was known for his Southern activism in Oxford and Ole Miss over the last couple of decades, which included marching around town in a Confederate soldier uniform, waving a Confederate Battle Flag, and demonstrating with controversial signs on the steps of the Square's Confederate memorial. He got people's attention simply because he was black.

Hervey died under mysterious circumstances in a car crash on July 19 after speaking at a rally to save a Confederate memorial in Birmingham, Alabama.

The only survivor of the accident, Arlene Barnum, told authorities and the media that the SUV Hervey and Barnum were travelling in was forced off the road by a carload of "angry young black men" after Hervey stopped at a convenience store near the Pontotoc-Lafayette County border wearing a Confederate kepi.



August 2 with local physician Dr. Willis N. Dabbs of the Urgent Care Clinic giving the eulogy. "I had the privilege of being Anthony Hervey's Sunday School teacher," said Dr. Dabbs. "Anthony Hervey was unique. He was my friend."

Barnum's comments drew national media interest and condemnation from the Southern Heritage

movement across the country. The Sons of Confederate Veterans mobilized a full Confederate Honor Funeral and Procession to honor Anthony Hervey in Oxford. Hervey's funeral was held at the First Baptist Church in Oxford on Sunday,



This is the widow after receiving memorial Confederate BATTLE FLAG from Sons of Confederate Veterans Commander-in-Chief Kelly Barrow and the MISSISSIPPI FLAG that draped the casket from SCV Army of Tennessee Commander Larry McCluney

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Hervey was born in Water Valley, Mississippi in 1965, but attended Oxford High School. He served in the United States Army and received a Master's degree from the University of London in London, England. Hervey lived in Oxford and attended the First Baptist Church when he could.

According to Dr. Dabbs, Hervey emailed him after first visiting First Baptist, wanting to make sure he and his wife attending the church wouldn't detract from other people learning the church's message. "He said in an email, 'Some people find me disruptive,'" explained Dr. Dabbs. "Most of the people who fuss so much about the man never bothered to talk to him," Dabbs later remarked, drawing many an "Amen" from those present. Dabbs went on to read directly from Hervey's book, *Why I Wave the Confederate Flag: Written by a Black Man*. He didn't think anyone but Hervey could do a better job of explaining what it was he believed and why. "I think he would want the Confederate flag displayed proudly," Dr. Dabbs said. "I think he'd want somebody to explain why he felt that way."

The First Baptist Church did not allow flags of any sort inside the sanctuary at Hervey's funeral; however the procession immediately following was a much different story. Hervey's casket was loaded into a white hearse with a large Mississippi flag, while bagpipe music played.

Starting in the Mid-Town Shopping Center parking lot, dozens upon dozens of people, cars, and motorcycles lined up with Hervey's hearse leading the way, much like the many Christmas or Independence Day parades Oxford has seen over the years. The procession made its way south on North Lamar Boulevard and around the Square, stopping long enough in front of the Confederate statue to honor Anthony Hervey and his favorite spot for demonstrating. The procession featured countless flags, including Confederate Battle Flags, official flags of Mississippi and the Confederacy, and even lesser known flags like the Bonnie Blue, Polk's flag, Van Dorn's flag, a Louisiana Confederate flag, and the Black Flag. The most eye catching flag of them all, however, was a gigantic Confederate Battle Flag that took up at least two lanes of traffic and took nearly 30 people to display.

Anthony Hervey is survived by his wife Paula Tingle Hervey of Oxford, Mississippi; his daughters Cheyenne Hervey and Jaydee Hervey both of London, England; his sons, Nehemiah Hervey and Austin Hervey both of Oxford; his father, Harry Hervey, Sr. of Oxford; his sisters, Paulie Ann Gilliom (Brian) of Water Valley, Mississippi and Yolinda Cobb (Cedric) of Tupelo, Mississippi; his brothers Samuel Hervey (Trece) of Chicago, Illinois, Barry Hervey of Joliet, Illinois, Jack Hervey and Harry Hervey, Jr., both of Monroe, Louisiana; and a host of Civil War reenactors and representatives of the Sons of Confederate Veterans marched alongside Hervey's hearse, while friends and participants sang dixie.



SCV Army of Tennessee Commander Larry McCluney presents flag to Mrs. Hervey.



Hervey was preceded in death by his mother, Katherine Campbell Hervey, his sister Linda Carol Campbell, and his brother Theron Campbell.

Anthony Hervey was born on October 27, 1965 and died July 19, 2015. He was 49 years old.

MS Division 1st Lt. Commander Chuck Bond, regarding the funeral, stated:

"I was honored to escort ANTHONY HERVEY on his last mission. The funeral procession was about a mile long, marched through Oxford and around the "Square". The Sons of Confederate Veterans led the procession with 6 uniformed Confederate pallbearers and National officers. The Aide-de-Camp, Executive Director, Commander-in-Chief, and myself.

It was a moving tribute. I met people that traveled from KY, AR, LA, AL, TN, FL, GA, & TX." Also, thanks go to Angie Dee and her husband, Gaetano Catelli for the use of some of the pictures we have used. She stated: "The funeral procession for Anthony Hervey was so long that the front met the middle on the square. What an awesome tribute to a man that was obviously passionate about his heritage."

PRESS RELEASE

Mississippi Division Sons of Confederate Veterans 25 August 2015

The Mississippi Division, Sons of Confederate Veterans noted with interest the recent one page advertisement in the 16 August, 2015 edition of the *Clarion-Ledger* that was signed by several celebrities. It should be noted that many of the signatories to the advertisement, while born in Mississippi, do not live here. In effect, they are outsiders who are attempting to interject their opinion about a state matter where they do not live or vote.

At the heart of the matter is the use of the flag that was adopted by the legislature of the state of Mississippi in 1894. This flag, also called the "Reconciliation Flag" was adopted from traditional flag heraldry of the United States and honors the original thirteen colonies of the United States, as depicted by the thirteen stars in the canton of that flag. The signatories of the advertisement would have the people of Mississippi believe this flag is divisive, when the language used in the legislation is quite clear, thus the use of the term "Reconciliation Flag" to describe it.

What was said in the advertisement contradicts the facts of the situation. People and industries are NOT leaving the state and are not afraid to locate themselves in Mississippi. In fact, the business climate in Mississippi continues to thrive. Biloxi has a new baseball team, The Biloxi Shuckers. The Nissan plant in Canton, MS, the largest built from scratch building in the world is still producing vehicles. Ingalls Shipyard and the Northrup Grumman Corporation continue to build and upgrade US Navy ships on the Mississippi Gulf coast. NASA and the Thiokol Corporation are still supporting the US space program in Iuka, MS. Airbus Helicopters in Columbus, MS hasn't closed its' doors either. The business and economic boom in Pearl, MS with the opening of Trustmark Park (Home of the M-Braves), the Bass Pro Shop complex, Sam's Warehouse and The Outlets of Mississippi are further indicators that the Mississippi state flag has not hindered the economic development of the state in any way.

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The removal of any Confederate symbol from graves and memorials and the removal of the graves and memorials themselves are an insult to all American veterans. All Confederate soldiers and sailors were designated as US veterans by the US Congress in 1958 (Public law 85-425, sect 410). As such, they are protected by numerous federal and state laws that prohibit their removal or alteration.

In any event, the information provided in the advertisement is moot. In 2001, the citizens of the state of Mississippi voted by a 2-1 majority to keep the 1894 Reconciliation Flag as the official flag of the state of Mississippi. The matter was put to rest. As stated earlier, many of the signers of the advertisement are not citizens of Mississippi. The Mississippi Division, Sons of Confederate Veterans suggests those people tend to the business of the state in which they reside and vote, that is, if they vote at all.

Marc S. Allen, Public Affairs Officer

Mississippi Division, Sons of Confederate Veterans msdivpao@gmail.com

In Mississippi, defenders of state's Confederate-themed flag dig in

PHILADELPHIA, Miss. — The Confederate flag was on the run earlier this summer. It was coming down everywhere. National retailers stopped selling it. South Carolina's legislature ordered it removed from the state capitol grounds. Momentum swelled across a nation horrified by a neo-Confederate's killing of nine African Americans in a historic South Carolina church.

That sentiment swung into Mississippi, the last place in the nation to incorporate the emblem into its state flag. The state's two U.S. senators, both Republicans, said the flag should go. A Mississippi-born leader of the Southern Baptist Convention, the bedrock faith of many of the state's conservatives, wrote, "Let's take down that flag."

The powerful speaker of the State House of Representatives, Philip Gunn, became a national story when he said his Christian belief dictated that the flag "needs to be removed." A handful of towns started removing it from city quarters. Even the Ole Miss football coach, whose team is named "the Rebels"

for the Confederate troops of yore, said the flag should bite the dust. Then The Moment met the rest of Mississippi. Fans of the flag rallied. [Lt. Gov. Tate Reeves](#) (R) took a shot at Gunn, tweeting about the South Carolina gunman: "No symbol or flag or Web site or book or movie made him evil." The governor, tea party favorite [Phil Bryant](#), agreed, saying the flag should stay. But if a change were to be considered, each said that the state's voters should decide the issue. By the time the historic Neshoba County Fair rolled around, flag supporters had found their footing.

The grounds — where a campaigning Ronald Reagan once came to declare his belief in "states' rights" — were festooned with state flags and Confederate banners. They were draped from many of the hundreds of cottages that ring the red-dirt horse-racing track. They lolled outside the RVs parked beneath the pines. They flapped from the back of pickup trucks. "They just need to leave that flag alone," said Bill McCrory, 35, watching the harness races on a sweltering Sunday afternoon. He was wearing a camo-colored Confederate-flag baseball cap, with "Join the Cause" on the front and "Rebel" on the back. "They think it's racist, but it's not."

So when Gunn [stepped to the podium](#) at the fair, it heralded a notable moment in the state's history. The man taking on the flag was not a carpetbagger or an outside agitator but one of the state's most powerful conservatives. "I see the ladies from the Philip Gunn fan club all around here," Gunn began, playfully acknowledging flag wavers in the audience. "It is true that I voiced my opinion about the flag a few weeks ago and made my opinions known," he continued. Then Gunn, who declined to comment for this article, seemed to wilt, if not retreat. "They are my opinions and my opinions alone," he said in an offhand tone. "They don't stand for anybody else. . . . The fact is we can't do anything about the flag today. The legislature is not in session. There is no bill before us. It's not on the ballot next Tuesday. It's not on the ballot next November." And that was it. Mississippi's most powerful supporter of a new flag no longer seemed to be such a powerful supporter of a new flag. With the governor and lieutenant governor already on the record against it, prospects for removing the flag seemed as stagnant as a pool of Delta rainwater.

Sitting hard by the Mississippi River, the Confederate flag flies from the pole in front of Shawn Quick and Christine Councell's one-story brick rancher. The house sits in the middle of a riverfront industrial district. The landscape is railroad tracks and tanker cars, abandoned metal buildings. The air conditioning is out, so the conversation is on the semi-shaded front porch, with their pit bull, Coco, and her puppies. Their other adult pit, Dixie, was eaten by an alligator recently and carted off down the river. It is 97 degrees. The flag is emblazoned with "The South Will Rise Again." "I like it just for the history of it," Quick says. "I've had it a long time. When we moved in, the pole was already there, so we put it up." Both are aware that some of their fellow Mississippians find the flag offensive. "They just don't know their history," Councell says. "You got that right," Quick adds. This is a common sentiment in white Mississippi — that the Confederate battle flag is a historic banner that embodies the noble service and sacrifice of men who fought for "states' rights."

The other side of states' rights in Mississippi evokes the Black Codes, the Mississippi Plan, the pig law, prison farms, poll taxes, Jim Crow segregation and the killings of Emmett Till and Medgar Evers and the three civil rights workers. Mississippi's Confederate veterans won the battle for white supremacy, built monuments to themselves in nearly every town and set in place a system of oppression that would last until the civil rights movement finally knocked it away. A recent 1,100-mile trip through the state that included dozens of interviews revealed pockets of support for a new flag among whites, mostly in college towns and larger cities. Nearly all African Americans are against the existing flag, but doubt is widespread that change is within reach.

"My district would be in support of a new flag, but they're like, 'This has a snowball's chance in hell,'" said [Kimberly Campbell](#), a state House representative from the heavily African American Jackson area.

Deep in the heart of the Delta, dark clouds are moving across the sky in the distance. The overcast hangs like a curtain, visible for miles before it's reached. Further on is the historic blues town of [Clarksdale](#), one of the municipalities that has taken down the flag. [Bill Luckett](#), the mayor, is an actor, lawyer and co-owner of a blues club with the actor Morgan Freeman, a native son. He's also a white man elected by a populace that is 79 percent black. There was no vote on the flag issue. "I just checked with the city attorney to see if I had the authority, and I did, so I just did it," Luckett says. Aldermen in a few cities, including Columbus, Starkville and Hattiesburg, have voted to remove the flag after the Charleston shooting. Elsewhere, it's complicated.



Continued on page 8 . . .

Washington County lies along the Mississippi on the south end of the Delta. It is 71 percent black. Its county board of supervisors voted 3 to 2 along racial lines to remove the state flag in 2001. But the board put it back up in 2012. And in July, the board voted to keep it up, again voting 3 to 2, this time with a black supervisor siding with two whites. A group of more than 60 state notables, including Freeman, signed a full-page ad in the Jackson Clarion-Ledger this week advocating a new flag, an attempt to spur new momentum. But several of the list's big names — Freeman, John Grisham, Archie Manning, Kathryn Stockett — haven't actually lived in the state for years, as commentators on the paper's Web site wryly noted. More importantly: Other than the NAACP, which has kept up a steady bid to dump the flag for more than two decades, there is no serious organization devoted to retiring the flag.

In the primary round of elections earlier this month — which included every elected office in the state — no campaign turned on the issue. Few candidates even mentioned it.

Whit Waide, a political science professor at Mississippi State whose family has been in Mississippi since statehood, said, "I would give up this job if it would mean a new state flag." He's also well placed to help make that happen. His college roommate and best friend is Reeves, the lieutenant governor. If Reeves supported a bill for a new flag, along with Gunn, the House speaker, it would almost certainly pass. "I love him. He's my best friend," Waide says, shaking his head. "And I just hate that he's on the wrong side of this."

Back at the Neshoba County Fair, Tommy Williams's family has owned a cottage near the first turn of the racetrack for more than three decades. A retired administrator with the Mississippi Department of Health, he describes himself as a "Civil War historian" and thus has always flown a Confederate flag at the fair. He's gracious on the subject and says he can certainly understand other points of view. But when he takes a reporter onto the second-floor deck, the atmosphere changes. He quiets down the all-white crowd, then announces that a reporter is here, writing about the flag.

Silence ensues. One man yells something angrily. Another leans forward and says, "They can get rid of the flag all right — just take the NAACP out of the state with it." Another sidles up, showing a cellphone photograph of a truck's bumper sticker: "Don't Blame Me — I voted for the White Guy." "How about that?" he says. "You ever see anything funny as that?" Another man approached and politely said: "The Irish were bred with the African slaves, you know? Even the Irish, we were slaves. At some point, you just have to get over it."

Dusk falls softly in Mississippi, the gloaming comes on and then night falls hard. Orange fires burn after midnight from a sawmill plant in hill country. Mist holds above the river. The voices of Mississippi echo in these hours. There's Robert Khayat, the former chancellor at Ole Miss who single-handedly got the tens of thousands of fans to stop flying the Confederate flag at football games — by banning sticks inside the stadium. Could the state actually change its flag? "That'd be a tough one," he says.

Then Derrick Johnson, head of the state chapter of the NAACP: "The problem is not so much the flag as the mind-set it represents." Finally, there comes the soft Southern accent of David Sansing, Mississippi's preeminent historian, now professor emeritus of history at the University of Mississippi. "Mississippians do not study their past," he says, "they absorb it." More faintly, "We're a strange group." Fainter still, fading away now, talking about Mississippi's eternal attitude toward the rest of the world: "We don't really need you to like us."

Delta State latest to call for change in state flag

In a statement recently released, Delta State University joins a host of others around the state and has called for a change in Mississippi's state flag.

Cities, towns, counties and schools across Mississippi have taken stands against the flag recently, including Oxford and Greenwood voting to remove the flag from public places this week.

As for the public universities, all but Mississippi University for Women has either released a statement denouncing the flag or has taken it down altogether.

In the statement released by Delta State, it says. ...

As Mississippi's most racially diverse public university, Delta State proudly embraces our region, heritage, and people. Despite being located in an area characterized by some as a place of poverty and racial inequality — the Mississippi Delta — Delta State has successfully recruited students and faculty from diverse backgrounds. We are leading conversations about race relations and building stronger communities — most notably through our award-winning race relations conference.

In many respects, Delta State University is a cultural mecca, and we celebrate this multicultural identity associated with our people, musical heritage, literature, and the arts. Those who visit the university and the Delta from around the country and abroad deserve to know we are a welcoming community. Delta State is home to Mississippi's only collegiate swimming and diving program, and boasts state-of-the-art facilities. Yet Delta State is not allowed to host NCAA Swimming and Diving Championships due to the design of Mississippi's current flag. The NCAA has advised that "...the Confederate flag is a symbol of oppression to many of our players, fans and coaches. It also believes that holding NCAA pre-determined championship events in Mississippi is not in the [sic] keeping with the established criteria."

Delta State University stands as a living testament to the successes of equality, fairness, and social justice. We will continue to recognize and reflect on Mississippi's history, but we will also continue to provide leadership throughout the state and beyond in advancing the understanding and appreciation for our differences and our common challenges in the region.

For these reasons, Delta State University supports making a change to a symbol, such as Mississippi's state flag, that promotes divisiveness and serves as a barrier to understanding.

Four public universities in the state do not fly the flag: Jackson State University, Mississippi Valley State University, Alcorn State University and Mississippi State University, which voted to not fly the flag on campus in 2001. Mississippi voters decided in a 2001 election to keep the flag the state has had since Reconstruction, with the Confederate symbol in the upper left corner. People who support the banner say it represents history and heritage and results of election should be respected. Critics say the flag is a divisive reminder of slavery and segregation that hurts Mississippi's image.

The Tupelo City Council heard comments Tuesday from people for and against removing the state flag from city property. The council is asking Attorney General Jim Hood for an explanation of state laws about displaying the flag.

The capital city of Jackson stopped flying the Mississippi flag at City Hall several years ago. Among the local governments that have removed the flag from public property in recent weeks are Clarksdale, Columbus, Grenada, Hattiesburg, Leflore County, Magnolia and Starkville. The Gulf Coast Business Council and the Mississippi Gulf Coast Chamber of Commerce have both endorsed removing the Confederate emblem from the flag.

Petal aldermen voted in July to keep flying the state flag on city property.



Mayoral candidate charged in connection with Bedford Forrest statue vandalism Aug 22, 2015

The suspect arrested in connection with vandalizing the Nathan Bedford Forrest statue is no stranger to the spotlight - he's currently running for Mayor of Memphis. Leo Awgowhat is behind bars Saturday morning in connection with the crime. Police said Awgowhat told them his imaginary friend is the one who did the crime. Awgowhat was developed as a suspect after police found his name spray-painted on the side of the statue.

After tracking him down on Social Media, officers questioned Awgowhat, who told them that one of his multiple personalities named "Awgo" committed the crime.

The Nathan Bedford statue and grave-marker has been vandalized for the second time this month. Memphis Police told FOX13 that this time, the statue contained a spray-painted "Aw Go What" on both sides in red paint. The responding officer checked the park, but didn't locate anyone who may have caused the vandalism. University of Tennessee officers told police they noticed the vandalism after their shift started, at 11:30 p.m.

Earlier this week, the city council voted to allow a private group to take the statue out of the park. It will be up to the Historic Commission to decide if the statue can be moved. Forrest's relatives said they may take this to court.



Cynthia Harriman: Confederate soldiers deserve honor, too

Both the North and the South are heavily dotted with huge, granite chunks that serve as memorials to those who died in a bloody Civil War.

There is no outcry to destroy the monuments of the Union, only those of Confederates. And yet, all of the monuments represent a supreme sacrifice to a most pivotal time in our nation's young history.

A young man living in Texas in 1861 would not hesitate to go to war. His father would have fought in the Mexican War, his grandfather in the Texas Revolution, his great-grandfather in the War of 1812 and his great-great-grandfather in the American Revolution. He would have dishonored the family name to not join the military and protect his homeland.

Some Confederate soldiers supported slavery, and some did not, just as some Union soldiers were abolitionists and most were not. In Texas, 90,000 men served the CSA, and there were nowhere near 90,000 slave owners in the state.

After the war, the state governments in the North and the Grand Army of the Republic quickly erected monuments. In the South, monuments rose more slowly. These monuments were erected by women who did not want their husbands, sons, fathers and brothers forgotten. They had died on the battlefield and were buried in mass, unmarked graves.

The monuments were erected by brokenhearted people who were grieving, and they wanted their loved ones to be remembered. To remember the dead, and remember them well, was the hallmark of the Victorian society. So families sponsored fundraisers, many bake sales, raising pennies at a time. The women were wildly successful in what might have been one of the first widespread women's movements — reason alone to leave the monuments.

It's easy for those who have not studied the Civil War to say it was only about slavery. However, students of the war know it is far more complicated than that. It was about the *economy* of slavery. True, had there not been slavery, there might not have been a war. Had there been modern farm machinery, there would not have been a need for slaves. But this was a primitive time. The entire country, North and South, participated wholly in the slave economy.

Had it not been for cotton exports after the Revolutionary War, America could well have been a Third World country. Cotton was the cash cow, and it was labor intensive. America was producing three-fourths of the world's cotton. Cotton was the only commodity ever given a name by Wall Street — King Cotton. Cotton was the single largest export, and New York City was the financial capital of the vital product.

Northern slave ships brought the slaves to our shores, with great profits for Rhode Island investors. Connecticut insurance companies insured the plantations. The country's greatest asset was the 4 million enslaved African-Americans, with a value at the time of \$3.5 billion. They produced 4.5 million bales of cotton. There simply were not enough people living in the country at the time to keep up with demand for labor-intensive cotton.

In the South, 25 percent of the population were slave owners, leaving 75 percent who were not. However, 100 percent of households were affected by the war. This is a story we should be telling — not erasing.

There is plenty of blame and shame to go around, but there is also much pride and grit, too. Together, through the good and despite the bad, people in the North and South, both slave and free, along with immigrants and American Indians, created the best nation on earth. There is room for all to be proud together that our ancestors did this for us.

Monuments do not endorse or promote racism. Monuments do not attack or kill. They stand, silent and graceful. They are a reminder for us to stop and reflect. They are beautiful public art, designed and crafted by artisans. If the monuments are torn down, then we lose much more than a chunk of granite. *Cynthia Loveless Harriman is a seventh-generation Texan and executive director of the Texas Civil War Museum in Fort Worth. Reach her at charriman@texascivilwarmuseum.com.*



THE CONFEDERATE BATTLE FLAG

By Virginia Kuhn

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

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

Therein lays the problem. The very same symbol means completely different things to different people. Perhaps this is the best place to start. Many hate groups have gravitated toward the historical flag. However, it is also true these very same groups also use other symbols that are loved and cherished by millions of people. The pinnacle of the Ku Klux Klan was in the 1920s. They boasted over a million members with national leadership in Ohio and Illinois. Yet the most careful photographic scrutiny of the era will fail to reveal a single Confederate flag. One will however find the American flag and the Christian cross in profusion. These symbols are mainstays even today for hate groups. The difference is that patriotic Americans and Christians already have a context for these symbols. The icons cannot be co-opted because they already mean something else. This is also precisely why Southerners continue to love the Battle flag in the face of so much bad publicity. The flag already has meaning and context.

In fact, what the shamrock is to the Irish or the Star of David is to Jews, the Battle Flag is to most Southerners. There is enough historical baggage to encumber any of these symbols, but there is more to admire. The Confederate flag embodies religion, ethnic heritage, early-American revolutionary ideology and ultimately familial

sacrifice on the battlefield. The circumstances that gave it birth are the touchstone of the regions identity, no different from the potato famine for the Irish or the holocaust for the Jew. To examine the flag, in historical and ethnic context should permit all but the most rabid flag-haters an opportunity to understand what is behind the vague explanation of "heritage".

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

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

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

From this Celtic stock, the ingredients that made the unique Southern stew were gradually introduced. The American Revolution unleashed Celtic hatred of the redcoat. Southerners penned the Declaration of Independence, chased the British through the Carolina's and defeated them at Yorktown. However, they were dismayed when

New England immediately sought renewed trade with England and failed to support the French in their own revolution. Another Virginian later crafted the Constitution, a document as sacred to Southerners as their Bibles. Law, they believed finally checkmated tyranny. The red, white and blue 13-starred banner was their new cherished flag. These same features would later become a permanent part of the Battle flag.

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

Meanwhile, Low Church Protestantism had taken root in the South in the early 1800's and like kudzu has flourished until the present day. Sociological studies conducted by John Shelton Reed of the University of North Carolina scientifically prove that the South is still the nations most religious region. Southerners are more likely to belong, attend and contribute to their churches than Americans from any other section. Calvinism is the main strain of religious thought and this connection to Scotland and the St. Andrews cross is no coincidence. The religious revivals that swept the Confederate armies during the war further ingrained faith as a fixture of Southern character. During the same era north of the Mason-Dixon transcendentalism, as expounded by Thoreau and Emerson, the taproot of modern secular humanism, was displacing puritanical religion as the dominant philosophical belief. The nation was also fracturing along spiritual lines.

By 1860, the United States was in reality two countries living miserably under one flag. When war broke out, Dixie's original banner so resembled the old American forebear that a new flag was needed to prevent confusion on the field of

battle. The blue St. Andrews cross, trimmed in white on a red field appeared above the defending Confederate army. Thirteen stars appeared on those bars representing the eleven seceding states and revolutionary precedent. These fighting units were all recruited from the same communities, with lifelong friends and close relatives among the casualties of every battle. As they buried their dead friends and relatives, the names of those battles were painted or stitched on their flags. At Appomattox a Union observer wrote, they were stoic as they stacked their arms but wept bitterly when they had to furl their flags.

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

But the current argument does deserve one more look. The vitriolic, almost irrational antipathy toward the flag is a recent phenomenon. Credible research reveals its origins to be in the 1980's revived by a financially strained and scandal plagued NAACP. Current President, Kwame Ninsin has turned the issue into a fundraising juggernaut. Egged on by a liberal media irritated at the lingering conservatism in the South, the flag fight has generated much heat but little light. South Carolina relocated the flag from its capital dome to a place of historical significance after they decided it flew in a position of false sovereignty. Governor Hodges became the second governor in a row whose broken promises to "leave the flag alone" scuttled their reelection bids. Former Governor Barnes of Georgia finessed a backroom flag deal that for now has changed the flag but sank his rising political star as outraged citizens sent him to retirement in the 2002 elections. In Mississippi, however, the thing was put to an old fashioned democratic vote. By a 2 to 1 margin and outspent 10 to 1 they voted to keep the state flag, which features the Battle flag. In fact, three times more African-Americans voted to keep the flag than voted for President Bush. Mississippians speak for all Southerners when they say "It's our symbol, its our heritage and therefore our choice".

In the end what people choose to believe about the flag is just that, a choice. One can accept the interpretation of entire states, Southern rock and country bands, NASCAR fans, Kappa Alpha fraternities, thousands of re-enactors and a century of

thoughtful historians. People can also embrace the interpretation of a few pathetic racists and an opportunistic civil rights organization well amplified by a sympathetic media. Like all choices its says less about the object than it does about the person Perhaps only the Irishman can define the shamrock, or a Jew explain the Star of David. Are not Southerners entitled to the same latitude?



The Delta General

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Remember, time to renew your dues for the new fiscal year. September 3rd is our next camp meeting.