



June

2014

CELEBRATING THE SESQUICENTENNIAL OF THE WAR FOR SOUTHERN INDEPENDENCE

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THE CHARGE GIVEN BY GENERAL STEPHEN D. LEE
 TO THE SONS OF CONFEDERATE VETERANS

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

ALERT! ALERT! ALERT!



This month we will be meeting **Thurs. June 26th**, only it is now known as **Simply Southern, at 7 PM**. Come early to eat and talk about the ones that are not there. You know, the usual conversations. Our speaker this month is well known. Where we ain’t sure. He comes from among our ranks in the Rosin Heels. Mr. Joe will present a program about the Red River Campaign in LA. No, not lower Alabama. This

when Gen. Taylor gave Gen Banks a good lesson in strategy and tactics. This was a victory for the Confederates. And even though it turned out to be late in the war, it shows what can be done when you have next to nothing to eat and you are outnumbered. Joe will make it interesting. You can count on it. Don’t miss it. Lets ask him a bunch of questions and confuse him. We can’t that though, he’s already confused!!

PRAYER REQUESTS



NOTIFICATION OF FAMILY OR FRIENDS IN NEED OF PRAYER

PLEASE LET GEORGE JAYNES KNOW IF YOU NEED TO PUT SOMEONE ON THE PRAYER LIST.

georgejaynes1953@yahoo.com or call 649 -1867 at work or 428 -5570 at night

UPCOMING EVENTS

JULY COOKOUT- FRIDAY 25TH - MAULDIN COMMUNITY CENTER - SPRINGHILL RD.

This is a time for fun, fellowship & **FOOD!!** Not trying to put an emphasis on one thing over the other but, take a look at some of our...ah hum, members and you can probably see where their emphasis is already. There is only one agenda for the evening and that is to eat, eat, and probably eat some more. At least talk about anyway. The camp will furnish some hamburgers and maybe a sausage or two with buns and condiments. Mr. Billy Langley along with maybe CoCo will do the burnin. . .or rather the cooking of the burgers and such. Everybody bring a favorite dish or three and some dessert if you don't mind. Anyway, this is just a time to relax and enjoy each others company even if you don't like the person with whom you are conversing. Please bring your wife and children or grand children. This is a good time to show them that this is not just a good ol boys club.

SOUTHERN HERITAGE CONFERENCE - AUG. 8TH & 9TH - BETHLEHEM BAPTIST CHURCH

This year will be our 20th. Of course that is what we have been saying for the past four or five years. Anyway, it should be another good one. Speakers are being lined up along with our Saturday night entertainment. Remember, we are fashioning Saturday night after a Scottish event where anyone may participate. That means, the reading or telling of a story that you may find amusing or worth sharing with others. You can tell jokes, (keep 'em clean). If you play an instrument, not the radio. This can be spontaneous or have it planned, it does not matter. Of course we will have our vendors. Hopefully this year Jitters Coffee House will be there with there pastries and jazzed up coffee. As of this writing prices should be the same for ads and admission. Pastors, Law enforcement along with elected officials and teachers do not pay. So be thinking of someone that you could or should invite to hear the truth about their history. Sponsorships are also needed and appreciated. More details to come. Once again this is a chance to show people outside of our circle of friends and family what we are really



all about. On Friday night, the doors will open at 6 PM and the program will begin at 7 PM. Saturday morning the doors will open at 8 AM and the program will begin at 9 AM. Yes there will be plenty of coffee ready to guzzle down.

SEPT. CAMP MEETING - 25TH - - 7PM New officers or the current officers have to be nominated at this business meeting, at the old Western Sizzlin location. The new name is **Simply Southern**. Rather appropriate for us.

OCT. CAMP MEETING - 30TH - 7PM Last meeting of the year at **Simply Southern**. New officers or current officers will be voted in at this meeting. They will be sworn in at the Lee/Jackson Banquet in January. **The voting can be done by secret ballot if the membership that are present desires to do so.**

OCT. - DEASON HOME TOUR - SAT. 25TH

The DAR ladies plan the tour as close to Halloween as possible. The last Saturday in Oct. is Saturday the 25th. Hopefully the number of people we had come through the house for the tour will be a repeat of last year. It was the largest crowd since the re-opening several years ago when there was around 1500 folks. We didn't leave until 3 AM. Then again, on second thought. . . phew!!!

NOV. - LANDRUM COUNTRY CHRISTMAS - SAT. 29TH & SUNDAY AFTERNOON 30TH.

This is where we have our history encampment out back of the homestead, with good ol possum stew being cooked by none other than the world renowned chef, Le CoCo Roberts. Just among us, it's not really possum, however it is roadkill, whatever that may be. Along with the skirmishes and fine cuisine it is always a good weekend!

LAUREL SERTOMA CHRISTMAS PARADE - SAT. DEC. 1ST

Although this parade seems to get longer each year it is a great time to fly the colors, shoot some powder and have a good time. We need to have someone carrying our banner so everyone knows who we are. Not just a bunch of guys that get dressed up in costumes, as some people call them. Let all know that we are the Jones County Rosin Heels - Sons of Confederate Veterans. Also there needs to be at least two flag bearers. So, if you have a child or grandchildren that

can carry a very light weight banner it would greatly help. We also need some ladies marching with us. Maybe they will carry the banner, they have done this for us. Begin now to think who can be in the parade with us. The larger the contingent, the better it looks. The parade begins promptly at 10AM.

AFTER PARADE DINNER - MAULDIN COMMUNITY CENTER

This is where the pay off comes from the parade marching. Good food. Remember, the more the merrier. In other words, the more there is to eat. That is unless somebody like the Rev. Glen Holifield jumps in front of you. If he does get in front of you there's no way to see the food on the table anyway. That way he can get what he wants in one swoop. Once again, there is no particular agenda unless someone wishes to speak some words of wisdom. If that's the case, then ain't nobody gonna be listening anyway. We're gonna be too busy shovin food down our pie hole.

CITY OF PETAL CHRISTMAS PARADE

Later the same day as Laurel's parade is Petal's. We form about 4 - 4:15 PM in the parking lot of where Hudson's is located, and the parade begins at 5 PM. It's a great deal of fun because the people are within just a few feet when you march by them. It is about the same length as Laurel's, however, it's a straight shot just about the entire distance. It becomes dark not long after we begin and when we fire, the flames from our rifles are really noticeable. It's a fun parade with great response and a good ending to the day.

BRICKS FOR BEAUVOIR

*This has been endorsed by
the General Executive Council
of the Sons of Confederate Veterans*

Example Below

**Pvt. James W.
McCluney
6th MS CAV. CO. F**

Make Checks in the of \$50.00 per brick to
Mississippi Division, SCV
For: Beauvoir Memorial Brick Fund
Mail Checks to: Mississippi Division, SCV
C/O Larry McCluney, MS-Div AOT Councilman
1412 North Park Dr. . . Greenwood, MS. . . 38930
Bricks will be placed in a plaza around the tomb of the
Unknown Confederate Soldier.



**THIS NEWSLETTER IS DEDICATED TO
PRESIDENT JEFFERSON DAVIS
JUNE 3, 1808 - DECEMBER 6, 1889**



A HEROIC CHARACTER

A remarkable man was Jefferson Davis, the illustrious leader of the late Southern Confederacy. Great in all the elements that go to form "matchless character," his name will live in history, while generations yet unborn will read with wonder and admiration of his loyalty to principle and his sublime devotion to duty.

No character in history, it seems to us, towers above the "common herd" with such commanding majesty, with such immortal chieftain of the Lost Cause. Great in victory, he was surpassingly great in defeat, and the annals of no age or country records the spectacle of such supreme devotion to principle a that manifested by Jefferson Davis as he sat patiently beside the Southern sea, and, without bitterness or recrimination, waited the verdict of time upon his rectitude of purpose.

He was one of those bold and towering spirits vouchsafed humanity but once in many centuries whose mission seems to have been to point the young men of the country to higher ideas and more exalted estimates of human destiny. ----- *Baton Rouge Advocate.*

JEFFERSON DAVIS AS SECRETARY OF WAR

Jefferson Davis was the secretary of war who sent my father to the Crimea. It had been decided to send a commission of three to Europe "to study the art of war" as practiced by the Russians and their allies. Although Captain McClellan, as he was then, was only 29 years old when he was sent to Europe, he had impressed Colonel Davis so favorably while in Mexico his name was the first that the secretary suggested to the President as a member of the commission. My father had ample opportunity to form an unbiased opinion of Colonel Davis, for both before leaving for Europe and after his return he spent some time in Washington in constant communication with the secretary. His opinion of Colonel Davis was favorable as well as was Colonel Davis' opinion of him. "Colonel Davis," he said, "was a man of extraordinary

ability. As an executive officer, he was remarkable. He was the best secretary of war----and I use 'best' in its widest sense---I ever had anything to do with."—*From George B. McClellan, Jr, in Blue and Gray.*

JEFFERSON DAVIS' MOTTO FOR SOUTHERN WOMEN

Miss Gibbs, a teacher in a Southern college, wrote to Jefferson Davis, asking him to write a sentiment which might serve as a motto for Southern women. The reply she received, says the *St. Louis Republic*, might serve for the guidance of all mankind: "*For my Fellow-Countrywomen: Be ye slow to anger, swift to forgive, and hold fast the charity that raises the lowly, with the self-respect that stoops not to the haughty.*"
"Jefferson Davis."

JEFFERSON DAVIS' BOND

The condition of this recognizance is such that if the said Jefferson Davis shall, in proper person, well and truly appear at the Circuit Court of the United States, for the District of Virginia, to be held at Richmond, in the said district, on the fourth Monday of November next, at the opening of the court on that day, and then and there appear from day to day, and stand abide and perform whatever shall be then and there not depart from the said court, in that behalf first had and obtained, then the said recognizance to become void, otherwise to remain in full force.

Taken and acknowledged this thirteenth day of May, 1867.

(Signed) _____ Jefferson Davis
Horace Greeley, New York, &c.

HABEAS CORPUS FOR JEFFERSON DAVIS.

The writ of *habeas corpus* sued out of the court and allowed by Judge Underwood was then read. It bore the following endorsement:

"In obedience to the exigency of the within writ, I now here produce before the within-named Circuit Court of United States for the District of Virginia, the body of Jefferson Davis, at the time of the service of the writ held by me in imprisonment at Fortress Monroe, under the military authority of the United States, and subject and surrender the said Jefferson Davis to the custody, jurisdiction, and control of the said court, as I am directed to do by the order of the President of the United States, under date of May 8th, 1867.

"H. S. Burton,
"Colonel and Brevet Brigadier-General, United States."

PROCLAMATION APPOINTING A DAY FOR PUBLIC WORSHIP

It is meet that the people of the Confederate States should, from time to time, assemble to acknowledge their dependence on Almighty God, to render devout thanks for his manifold blessings, to worship his holy name, to bend in

prayer at his foot-stool, and to accept with reverent submission the chastening of his all wise and all-merciful providence. Let us then, in temples and in fields, unite our voices in recognizing with adoring gratitude the manifestations of his protecting care in the many signal victories with which our armies have been crowned, in the fruitfulness with which our land has inspired our hearts and strengthened our arms in resistance to the iniquitous designs of our enemies.

And let us not forget that, while graciously vouchsafing to us his protection, our sins have merited ad received grievous chastisement; that many of our best and bravest have fallen in battle; that many others are held in foreign prisons; that large districts of our country have been devastated with savage ferocity—the peaceful homes destroyed and helpless women and children driven away in destitution; and that with fiendish malignity the passions of a servile race have been excited by our foes into the commission of atrocities from which death is a welcome escape.

Now, therefore, I, Jefferson Davis, President of the Confederate States of America, do issue this my proclamation setting apart Wednesday, the sixteenth day of November next, as a day to be specially devoted to the worship of Almighty God; and I do invite and invoke all the people of these Confederate States to assemble on the day aforesaid, in their respective places of public worship, there to unite in prayer to our Heavenly Father, that he bestow his favor upon us; that he extend over us the protection of his almighty arm; that he sanctify his chastisement to our improvement, so that we may turn away from evil paths and walk righteously in his sight; that he restore peace to our beloved country, healing its bleeding wounds, and securing to us the continued enjoyment of our right of self-government and independence; and that he graciously hearken to us, while we ascribe to him the power and glory of our deliverance.
[SEAL] Given under my hand and the seal of the Confederate States, at Richmond, this twenty-sixth day of October, in the year of our Lord, one thousand eight hundred and sixty-four.

Jefferson Davis

By the President:

J. P. Benjamin, *Secretary of State.*

THE LAST DAY OF PUBLIC FASTING AND PRAYER IN THE CONFEDERACY, MARCH 10, 1865

[Dispatch, January 26, 1865]

Proclamation By The President Appointing A day of Fasting, Humiliation, and Prayer, with Thanksgiving.

The Congress of the Confederate States have, by a joint resolution, invited me to appoint a day of public fasting, humiliation, and prayer with thanksgiving to Almighty God. It is our solemn duty at all times, and more especially in a season of public

trial and adversity, to acknowledge our dependence on his mercy, and to bow in humble submission before his footstool, confessing our manifold sins, supplicating his gracious pardon, imploring his divine help, and devoutly rendering thanks for the many and great blessings which he has vouchsafe to us. Let the hearts of our people turn contritely and trustfully unto God; let us recognize in his chastening hand the correction of a Father, and submissively pray that the trials and sufferings which have so long borne heavily upon us may be turned away by his merciful love; that his sustaining grace be given to our people, and his divine wisdom imparted to our rulers; that the Lord of Hosts will be with our armies, and fight for us against our enemies; and that he will graciously take our cause into his own hand and mercifully establish for us a lasting, just, and honorable peace and independence. And let us not forget to render unto his holy name the thanks and praise which are so justly due for his great goodness, and for the many mercies which he has extended to us amid the trials and sufferings of protracted and bloody .

Now, therefore, I, Jefferson Davis, President of the Confederate States of America, do issue this my proclamation, appointing Friday the 10th of March next, as a day of public fasting, humiliation, and prayer (with thanksgiving) for “invoking the favor and guidance of Almighty God”; and I do earnestly invite all soldiers and citizens to observe the same in a spirit of reverence, penitence, and prayer.

[SEAL] Given under my hand and the seal of the Confederate States, at Richmond, the twenty-fifth day of January, I the year of our Lord one thousand eight hundred and sixty-five.

Jefferson Davis.

By the President:

J. P. Benjamin, *Secretary of State*.

REWARD FOR JEFF. DAVIS **A PROCLAMATION**

Whereas it appears, from evidence in the Bureau of Military Justice, that the atrocious murder of the late President, Abraham Lincoln, and the attempted assassination of the Hon. W. H. Seward, Secretary of State, were incited, concerted, and procured by and between Jefferson Davis, late of Richmond, Va., and Jacob Thompson, Clement C. Clay, Beverly Tucker, George N. Sanders, W. C. Cleary, and other rebels and traitors against the Government of the United States, harbored in Canada:

Now, therefore, to the end that justice may be done, I, Andrew Johnson, President of the United States, do offer and promise for the arrest of said persons, or either of them, within the limits of the United States, so that they can be brought to trial, the following rewards: \$100,000 for the arrest of Jefferson Davis; \$25,000 for the arrest of Clement C. Clay; \$25,000 for the arrest of Jacob Thompson, late of *Mississippi*; \$25,000 for the arrest of George N. Sanders; \$25,000 for the arrest of Beverly Tucker, and \$10,000 for the arrest of William C. Cleary, late clerk of Clement C. Clay.

The Provost-Marshal General of the United States is directed to cause a description of said persons, with notice of the above rewards, to be published.

In testimony whereof, I have hereunto set my hand

(L. S./) and caused the seal of the United States to be affixed.

Done at the city of Washington, the second day of May, in the year of our Lord 1865, and of independence of the U. S. A. The eighty-ninth.

Andrew Johnson.

NINETEENTH ANNIVERSARY OF THE **ARRAIGNMENT OF EX-PRESIDENT** **JEFFERSON DAVIS.**

[From The State, May 13, 1886]

Monday, May 13, 1867, ex-President Jefferson Davis was arraigned in the United States Circuit Court in Richmond to be tried for high treason and other misdemeanors. John C. Underwood was the district judge, William H. Barry was clerk, and C. Duncan, United States marshal.

Mr. Davis was delivered into court by General Barton, commandant of Fortress Monroe. He was accompanied by the following gentlemen as counsel: Charles O'Connor, William B. Reed, George Shea, John Randolph Tucker, and Robert Ould. The United States was represented by L. H. Chandler, district attorney, and William M. Evarts. The court-room was crowded with notable men. Nearly all of the most prominent citizens of Richmond were present. Among the notables in attendance from abroad were Horace Greeley, Benjamin Wood, John Mitchell, the Irish patriot, and many others. Mr Davis was heartily cheered as he drove from the Spottswood hotel to the court-room. After the usual preliminaries and argument by counsel, a motion to continue the case to November and admit to bail was entertained. Mr. Davis qualified in the sum of \$100,000, and the following gentlemen in the sum of \$5,000 each: Horace Greeley, Cornelius Vanderbilt, Gerritt Smith, Benjamin Wood, Augustus Schell, Horace F. Clark, all of New York; A. Welsh and D. K. Jockman, of Philadelphia; and Isaac Davenport, Jr., R. Barton Haxall, Abram Warwick, William H. Macfarland, W.W. Crump, James Lyons, William H. Lyons, John, A. Meredith, James Thomas, Jr., Thomas W. Doswell, John Minor Botts, and Thomas R. Price. Mr. Thomas was suffering from some nervous prostration, and had to make his mark, which gave rise to the story that one of Richmond's richest men could not write his name.

After signing the bond Mr. Davis was discharged amid deafening applause, and was driven to the Spottswood through thousands, who rent the air with joyful acclamations. He was greatly affected. He soon joined his former pastor, Rev. Dr. Minnegerode, and engaged in private worship. In a few days he left the city. Messrs. Greeley and Gerritt Smith, by invitation, addressed the people of Richmond at the old African church in speeches full of patriotism. All of the Northern men were most kindly received. It is a

matter of history that at the November term of the court all proceedings against Mr. Davis were quashed, and he was never brought to trial.

The recent demonstrations in his honor are fresh in the minds of the readers of *The State*. Circumstances forbade the extension of that triumphal tour to the ex-capital of the Confederacy. But nowhere in the land over which once waved the Southern Cross has Jefferson Davis more sincere friends or devoted adherents. Here in this historic city he is regarded as the bean ideal of a soldier and statesman, a scholar, a gentleman and a Christian, whom we are willing shall stand forth as the typical Southern representative of the unhappy war between the States.



Revolution through Revelation

Friday, October 31, 2008

The Molding Of The American Character
by: *Al Benson Jr.*

Continuing From Last Month's Issue

The man who was largely responsible for bringing it all to a screeching halt was Horace Mann, previously mentioned. Now Mann was a Unitarian. Many will say "so what?" This is what. The Unitarians were and are noted for their rejection of Trinitarian Christianity and for their rejection of Jesus Christ as the Sone of God. In other words, Unitarianism is an apostasy from the orthodox Christian faith.

The late author and theologian, R. J. Rushdoony wrote of Mann: "First and foremost, Mann was a Unitarian, New England Unitarianism was in the forefront of the battle for statist education. For Mann, Unitarianism was true Christianity, and with humorless zeal, he fought for his holy faith. . . Mann labored, therefore, to free the schools from their basically Christian and independent nature in order to give them true direction, as he saw it, in terms of the state. His hostility against the Calvinism of his day was thus bitter and intense."

Rushdoony has also noted that: "Unitarianism on the whole prided itself in its socialism. . . State controlled education was one of a number of causes Unitarianism championed; temperance, peace, and abolition, among other causes, also inflamed these humorless reformers. Their answer to all these problems, and many more, was statist action." So what we have here is really a theological issue. Education is a theological issue. It certainly was to Mann. "Secular"

education, as such, does not really exist. All education is theological whether people realise that or not.

And so the man who was mainly responsible for government education in the beginning was a Christ-denying Unitarian who resented the fact that so much education in his immediate area was Christian-based. In other words, government schools started out, at their beginning, as a reaction against Christian education. People need to begin to realise that fact.

Samuel Blumenfeld noted that after Horace Mann departed from orthodox Christianity he constructed his own peculiar theology. In fact, Mann, himself, said: "From that day, I began to construct the theory of Christian ethics and doctrine respecting virtue and vice, rewards and penalties, time and eternity, God and providence which. . . I still retain." Mann's statement here is a glowing example of man-centered religion. He doesn't care for orthodox Christian theology so he goes about to construct his own theology. That fact, alone, should give you some indication as to the direction that public education took at its very foundations.

I have heard many people say over the years "If only we could get public schools back to what they were when I went, back to the good old days, then things would be alright." Horseradish! These folks, sincere though they may be, do not know history and they have no understanding of what public, or government schools were and are really all about. I have heard others say, even some in the Southern Heritage Movement, who should know better, rant and rave about how we need to "go in and take our public schools back." More horseradish—this time in spades! The government schools were never "ours" to begin with and we only delude ourselves if we think they were. And, as far as "reforming" government schools back to the "good old days" I have a question. If the foundation of those schools was apostate Unitarianism, then what, pray tell, do you "reform" them back to? No one ever wants to deal with that question. It's much easier to lop off a few twigs here and there and to leave the rotten roots alone in the vain hope that, someday, somehow, they will start to produce good fruit. Unfortunately, scriptural truth says otherwise (Matthew 3:10).

Another man who was an avid supporter of government education was one few people today ever heard of. Thanks to our almost total lack of having been taught proper history, his name is familiar to only a few who have done historical research. He was Robert Owen, a social reformer who had an abiding passion to control other people's lives. Mr. Owen has been labeled in some academic circles as the father of modern socialism. He became a convinced atheist at the tender age of ten, and, like Horace Mann, he reasoned out his own personal man-made theology, which dealt with such things as the reasons for man's mostly miserable circumstances in life.

The Holy Scriptures teach that man's misery is caused by sin. Owen strongly rejected this truth. In

his mind, man was not at all responsible for his own character, but was, really, only the product of his environment. Before his pilgrimage to America, where he embarked on the infamous (and failed) experiment in socialist community living in New Harmony, Indiana in the late 1820's, Owen owned spinning mills in New Lanark, Scotland. There he had established a model community for his workers and a special school for their children. Such was a private endeavor and, had he left it at that, his efforts to improve the lives of his workers would have been commendable. But that wasn't enough for Owen.

He wrote in 1813 "It follows that every state, to be well governed, ought to direct its chief attention to the formation of character, and that the best governed state will be that which shall possess the best national system of education." Sound familiar? Compare that statement with the one from Senator Justin Morrill about it being the task of the national government to mold the character of the American people. One of Robert Owens' favourite schemes was the idea that children should be separated from their parents at the earliest possible age so their characters could be molded by their "educators." More about this later.

Blumenfeld noted that, in 1817, Robert Owen gave a speech in which he openly stated that religion was the source of all human misery—not sin, but religion! At that point, the Unitarians started to shrink from mentioning Owen, or mentioning that he was the source of many of their ideas about public education. Had they let that cat out of the bag, they would have lost much support from Christians they had gulled into thinking that their new "educational" system was something special and would protect Protestant children from the growing "Catholic" influence. Still more horseradish!

Franes Wright, a really radical Anglo-American "social reformer" had worked closely with Robert Dale Owen, the son of Robert Owen. Wright's concept was that the state had a major role to play in the formation of human character. Wright's theology can be summed up thusly: "National, rational (education) Free for all at the expense of all; conducted under the guardianship of the state, and for the honor, the happiness, the virtue, the salvation of the state." You can't put it much plainer than that. Yet which history book did you last read her comments in? Can't remember? Why do you suppose that is? Couldn't be that you aren't supposed to know this, could it?

Now that the Unitarian//socialist education/change agents had their government educational system firmly in place and had fooled the evangelical Christians into going along with it to counter the so-called "Catholic influence" they had to take some measures to insure that, as some people began to realize what it was really all about, their comments and criticisms would not reach a large audience. They realized that, while most folks didn't have a clue (and still don't) that there would be some who would begin to see through their educational dog and pony show and would try to alert those around them, and possibly others as well. They especially had to make sure the students they were attempting to brainwash heard no adverse comments from parents who might have

discovered the truth. Thus Rushdoony tells us that: "Very early in the 1860s California made criticism of a teacher by a 'parent, guardian, or other person, , in the presence or hearing of a pupil thereof. . . a misdemeanor.' Other states also elevated the authority of the teacher above that of parents." And you all thought California didn't get really radical until Hollyweird came along. As usual, many folks are half a century off the mark. Where was the freedom of speech that was supposedly guaranteed to us by the First Amendment—especially in the home? Well, guess we were not supposed to ask that question.

Zach Montgomery, assistant attorney general of the U.S. wrote in 1886: "If the teacher insults the parent in the presence of his children, there is no penalty to pay, or if the dirtiest loafer in the land insults the teacher of a private school, without the least cause or provocation, that is all right; but woe to the father or mother who has the temerity to breathe one offensive word against the teacher of a public school, in the hearing of his pupils. . ." Better for that parent that he or she had never been born, I guess!

In fact, a state superintendent of government schools in 1864, during the Yankee/Marxist Lincoln administration, maintained the position that: ". . . the child should be taught to consider his instructor, in many respects, superior to the parent in point of authority. . ." This same August "gentleman" continued on and stated: "The vulgar impression that parents have a legal right to dictate to teachers is entirely erroneous. . . parents have no remedy as against the teacher." Folks, this is Yankee/Marxism in living colour. What this man was telling people back in 1864 was that the state really owned the children! Go back and read what this "educator" said again. Let it begin to sink in. And remember this was in 1864—not 1964. So much for the "good old days" in government schools!

Years later, a Wisconsin school superintendent advocated compulsory attendance in government schools because: "Our whole public school system is based upon compulsory attendance, which is necessary to combat crime and illiteracy." Just think, government schools were supposed to wipe out crime and illiteracy. That's what Horace Mann told people originally. So, the question arises—after over 150 years of government "education" why do we still have so much crime and illiteracy? No one has ever answered that question to my satisfaction. Historically, the only way the government education system ever answered that question is to hold out their always-grasping hands to demand yet more and more dollars for that ever euphemistic "quality education" they are always promising us that never quite seems to arrive. In other words, we stupid people are supposed to reward the fox with a bigger henhouse and more hens to guard. And we never seem to learn.

And so the government education system has always sought to mute their critics in the hope that their voices did not reach too far to too many. They still do it. Nothing has changed. I recently got an interesting email that proved this point from a lady in a neighbouring state which shall remain unnamed. Rather than try to paraphrase, I will just quote her.

“Once upon a time when I was quite young and working in the field of education, I was told that I must prepare a teachers’ workshop study program for three sessions. No topic was prohibited me. I invited a fellow worker to assist me and prepared a really fascinating seminar entitled Communism in Education. My sources were all those provided by the U.S. government Committee on Un-American Activities. We professionals goggle-eyed. We both were fairly competent speakers. . . The next day the school’s principal informed us that the Parish Superintendent of Education had said that we had to change the next meeting’s program to another topic.” Enough said!

Thinking back, I remember an English teacher I had while in high school. Often she was rather snappish toward students. That may have been because they seemed to be so slow at grasping the concepts of class struggle, I don’t know.

A few years after I got out of school I knew a man who was in the Air Force Reserve. His son was about to go into high school and he didn’t want this particular teacher instructing his son because, according to him, she was an identified Communist. At that time I didn’t know enough about much of anything to ask him any questions as to where he got his information. I wish I had, but I always remembered the incident, having had this teacher myself.

However, leftism and the government schools are subjects in tandem that have been duly noted for many years. The bulletin of the John Birch Society for April of 1979 noted that “But the NEA, at the top and as an organization, throws its weight around very heavily on the left. In fact their leaders’ policies and activities take us back in thought to the effort begun about 1840, by Karl Marx in Germany and Horace Mann in the United States, to change the whole nature, method and purpose of education in our western world. Up to that time the education of our children had always been strictly a family responsibility, to be carried out by the parents themselves or by tutors hired by the parents. . . But both Marx and Mann envisioned this education in the future as a function of government.” The bulletin went on to note the activities of John Dewey, a radical who set out to make “free public education a very effective vehicle for conveying an American doctrine to youthful American minds.” With that project going forward at full speed, the National Education Association (NEA) came to be under the influence of John Dewey and his “disciples.” The JBS bulletin noted that: “Since then the NEA has done everything it could to see that our children were taught about socialism, communism and collectivism in general from a favorable point of view.” Of course the NEA had its problems way before then, but that’s food for another whole article. And, as far as the NEA is concerned, at this point in history, most of our parents are so dumbed down, thanks to their government school “educations” that you could run Fidel Castro for president of the NEA and most parents wouldn’t have a clue.

Back in 1960, over 100 years after all this educational collectivism started, the Daughters of the American Revolution ran an article in their magazine by Marian M. Strack which dealt with, of all things, government agencies changing our history textbooks. Shucks, they’ve been doing that since “reconstruction” and almost no one has ever picked up on it. About 99% of the population remains clueless. Strack observed “It is hard to believe that two departments of the Executive Branch of our Government, Education and State, would thus conspire to change the emphasis of our own textbooks so the student would acquire a strong attachment for certain international concepts by developing less attachment to the United States.” If you understand the makeup of the State Department, with people like Alger Hiss, it’s not so hard to believe, but, again, that’s another whole article. Strack noted a government pamphlet which recommended “that our history texts should contain more emphasis upon current events than upon true history; . . .” What a surprise! After all, wouldn’t you want the kiddies learning real history—some of the brighter ones among them might be led to ask questions about certain historic events—such as the War of Northern Aggression and the real reasons for it, and who were some of the people involved in it and what were their backgrounds? It’s just better for everybody if no one really digs into all this old, musty, history to find out anything. So, let’s bury all that dusty old boring history and get the kids involved in some of the more “relevant” stuff going on today, right? Who needs to read about George Washington or Jefferson Davis when you can read about Marilyn Monroe?

I remember reading, way back in 1972, about an account of a high school in Rhode Island where a class of about forty students was lectured by a prostitute as part of a “social studies” program. Folks, you have to admit, that’s real “relevant” stuff for the kids to be learning about. In this particular case, which raised quite a fuss when and where it happened, the state commissioner of education said: “I generally support the attempts of social science teachers to be more relevant and to prepare their students to cope with the real world” and he felt that it was truly unfortunate that teachers “have to be brought to the fore on the question of prostitution.” Well, maybe if the “social science” department in that particular school had told this hooker to stay home the teachers wouldn’t have had to be “brought to the fore” on such a question. But then he stated “The teacher today has the responsibility to make the choice between what is important and what is controversial.” Notice the teacher has the choice, not the parents. Don’t the parents have my say? Well, not really, because, you see, any rights you have regarding what your children are subjected to in government schools are relinquished to the school system the minute you drop the kids off at their hallowed doors. At that point, the collectivist government education system takes over

and you have no say whatever. The omnipotent socialist state knows what is best for your kids, so just pay your ever-growing property tax bills and be quiet while the state turns your children into good little socialist consumers.

The next issue will be the third and final in this section of the book by Mr. Benson, *The Molding of the American Character*.

ATTACKING THE CONFEDERATE FLAGS

An Example of Northern White Hypocrisy

by Joseph E. Fallon edited by John C. Cox

A Continuation From the last issue of this newsletter.

Thereafter, the constitutional right of a State to secede from the Union was taught at the United States Military Academy at West Point. The books used were, *Views of the Constitution* by William Rawle, an abolitionist, and a friend of Franklin and Washington, which expressly affirmed a State's right to secede and *Commentaries on American Law* by James Kent, which implicitly acknowledged the reserved rights of the States.

Historically, the most zealous proponent of secession was Massachusetts. Massachusetts, and other New England States, which singly or in concert, threatened to secede from the United States in 1787, 1796, 1899, 1803, 1811, 1814, and 1845.

Thus, under Abraham Lincoln, it was "*the Stars and Stripes*", not the Confederate Battle Flag, that became the symbol of sedition in 1861.

Lincoln overthrew the second republic of the United States Constitution when he launched his war against the South. As the US Supreme Court when he launched his war against the South. As the US supreme Court ruled in the "*Prize Cases*, December 1862:

"[Congress] cannot declare war against a State or any number of States by virtue of any clause in the Constitution. . . [The President] has o power to initiate or declare war against a foreign nation or a domestic State. . . Several of these States have combined to form a new Confederacy, claiming to be acknowledged by the world as a Sovereign State. . . Their right to do so is now being decided by wayer of Battle."

Under Lincoln, "*the Stars and Stripes*" was the symbol of a regime that made arbitrary arrests suspended habeas corpus, curtailed freedom of speech, press, and assembly. Then number of political prisoners has been estimated as high as 38,000. The Legislature of Maryland was overthrown by Lincoln's military.

The *Chicago Times* was among hundreds of Northern newspapers suppressed for expressing "incorrect" views. As late as May 18, 1854, Lincoln was ordering his military to "arrest and imprison. . . the editors, proprietors and publishers of the *New York World* and the *New York Journal of Commerce*."

Now to the issue of slavery.

"*The Stars and Stripes*" symbolizes a country that was conceived and established quite frankly as a slave

republic. Boston's Faneuil Hall, "*Cradle of American Independence*," had been built by money from the slave trade. John Hancock of Massachusetts - President of the Continental Congress that issued the Declaration of Independence on July 4, 1776 - was, himself, involved in the slave trade.

When the Declaration of Independence was signed, the institution of slavery was legally sanctioned in all thirteen colonies. By the way, at that time, there were, in fact, twice as many slaves in new York than in Georgia.

The defense of slavery opens and closes the American Revolution.

Prior to the Declaration of Independence, revolutionaries overthrew the Royal Governor of Virginia, Lord Dunmore, because of his proclamation of November 7, 1775 freeing any slave who would fight to defend the government of King George III.

During the war, itself, the revolutionaries allied themselves with two of the largest slave empires - France and Spain.

Under the U.S. Constitution, adopted in 1789, slavery constituted the basis for taxation and representation in the second republic. This new Constitution not only legally recognized and protected the institution of slavery, but that of the slave trade as well. The former was the South's peculiar institution; the latter was the North's peculiar institution.

The U.S. Constitution recognized slavery in perpetuity unless the Constitution, itself, was amended, while the existence of the slave trade itself was guaranteed for, at least, twenty years.

Northern States held a monopoly o the lucrative slave trade. Therefore, when the slave trade to the United States was outlawed in 1808, the Northern slave ships, flying "*the Stars and Stripes*," simply smuggled the slaves into the country.

As late as December 1858, a New York City slave ship smuggled several hundred slaves into Georgia. Under the protection of "*The Stars and Stripes*" into a Northern symbol of opposition to slavery and affirmation that "*all men are created equal*".

Really?

What were the conditions of blacks in the Northern States of the United States?

Alexis de Tocqueville wrote:

"[T]he prejudice of the race appears stronger in the States that have abolished slaves than in the States where slavery still exists. White carpenters, white bricklayers, and white painters will not work side by side with blacks in the North but do it in almost every Southern State. . ."

A number of Northern States, led by New Jersey, enacted laws forbidding free blacks from residing in their "*free*" States. Massachusetts passed a law to flog blacks that entered that State and remained there longer than two months. In 1853, the

Constitution of Indiana declared that "no negro or mulatto shall come into or settle in the state." That same year, Illinois, "Land of Lincoln", passed a law "to prevent the immigration of free negroes into this state".

In 1857, the Constitution of Oregon stated: 'No free negro or mulatto, not residing in this state at the time of adoption [of this constitution]. . . shall come, reside, or be within this state.'

In 1862, while the War for Southern Independence was raging, the citizens of Illinois amended their State constitution declaring: *No negro or mulatto shall immigrate or settle in this state.*"

Northern "free" States had already enacted laws disenfranchising their existing free black populations. New Jersey initiated this policy in 1808, followed by Connecticut in 1814, Rhode Island in 1822 and Pennsylvania 1838.

By 1860, only five of twenty-four Northern "free" States allowed free blacks to vote. Immediately after the War for Southern Independence, laws to enfranchise blacks were rejected by eight of those Northern States.

Then there was the lucrative Northern business of kidnapping free blacks living in Northern "free" States and selling them into slavery. New York was a major enter of this activity.

Between July 13-16m 1863, shortly after the Battle of Gettysburg, New York City was the scene of one of the worst race riots in United States history, the infamous "Draft riots", in which an estimated one thousand blacks, possibly more, were murdered.

But what about the War for Southern Independence? "The Stars and Stripes" was the flag of freedom! The war was a war to end slavery as the movie had Colonel Joshua Chamberlian say most movingly "We are an army to set men free!" and establish racial equality throughout the United States. Really?

In his First Inaugural Address, on March 4, 1861, Lincoln reiterated his position:

"I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so."

On September 11, 1861, Lincoln countermanded General Fremont's order freeing slaves in Missouri.

Eight months later, on May 19, 1862, he countermanded General Hunter's order freeing slaves in Georgia, Florida, and South Carolina.

On August 14, 1862, Lincoln spoke to a delegation of blacks at the White House on his proposal that blacks should leave the United States and colonize some other land. His reason:

"But even when you cease to be slaves, you are yet far removed from being placed on an equality with the white race. . . It is better for us both [black and white], therefore, to be separated. . . I suppose one of the principal difficulties in the way of colonization is that the free colored man cannot see that his comfort would be advanced by it. . . This is (I speak in no unkind sense) an extremely selfish view of the case. . . If intelligent colored men, such as are before me, would move in

this matter, much might be accomplished. . . The place I am thinking about for a colony is in Central America".

A week later, in a letter to Horace Greeley dated August 22, '862, Lincoln wrote: "If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that."

In his Annual Message to Congress, December 1, 1862, Lincoln urged Congress to adopt constitutional amendments to postpone final emancipation until January 1, 1900 and to ship "free colored persons, with their own consent" out of the country.

On February 3, 1865, at the Hampton Roads Conference, Lincoln and Secretary of State, William Seward, met official representatives of the Confederate Government to discuss terms for ending the war. Lincoln supported Seward's proposal that the Southern States quickly rejoin the Union so that the 13th Amendment - abolishing slavery - then pending before Congress could be voted down. (*The conference lasted for four hours, but no agreements were produced. President Lincoln dominated the proceedings. The three men who represented the Confederacy made little or no impression on those who represented the Union, and were not authorized to accept any offer, other than independence.*)

Northern whites will claim "the Stars and Stripes", nevertheless, became a symbol of liberty when Lincoln issued his "Emancipation Proclamation" freeing the slaves.

However, Lincoln's proclamation in actuality, did not free a single slave, stating:

"all persons held as slaves within any State, or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforth, and forever free".

Thus it applied only to those areas of the Confederacy still in Confederate hands. As Lincoln's own Secretary of State, William Seward, declared, with disgust:

"We show our sympathy with slavery by emancipating slaves where we cannot reach them, and holding them in bondage where we can set them free."

Under its terms, slavery remained legally intact in the slave States that remained "loyal" to the Union - Delaware, Kentucky, Maryland, and Missouri - and in those portions of the Confederacy under Union occupation, New Orleans, and Natchez.

When West Virginia, "seceded," (actually it didn't, these people were simply recognized by Washington as the "loyal government of Virginia," thus saying that the rest of the state was, well, they left the rest of the state in somewhat of a legal limbo that has never been addressed as far as I know), from Virginia and was, unconstitutionally, admitted into the United States on June 20, 1863, six months after the

final Emancipation Proclamation was issued, it entered as a - believe it or not, slave State.

The final installation of this subject matter will be in the next issue. It will begin with the Emancipation and what it did not do. It is really good information!

POSSUMSEZ

With all the calls to outlaw sources of green house gases such as CO2 and Methane. What? Are other sources next? Such as soda and beans?

Here is War: An Account of Yankee Warfare in Mississippi

This letter, written by an unidentified lady in Port Gibson, Mississippi, was published in the *DAILY CONSTITUTIONALIST* of Augusta, Georgia, on August 13, 1864. It provides an intimate glimpse at a side of the war that is not very glamorous; when civilians became targets, and were purposely made to suffer.

Yankee Warfare in Mississippi

We have been permitted to make some extracts from a letter, written by a lady, near Port Gibson, Miss., to her son, an officer on duty here. It gives a terrible account of their condition in that section of the country, subjected to ll the horrors of constant incursions by the enemy. Port Gibson is eight miles from the Mississippi river, and thirty-eight miles south of Vicksburg:

July 21, 1864

*[Y]our last letter was received twenty days after it was written. I was glad you had heard from your prisoner brothers – we can hear nothing – all communication is stopped. The gunboat at Grand Gulphs over a hundred letters, and will not let us have them, nor will they send any for us. I fear the boys are suffering: you must write them often. **You speak of the 4th of July. On that day a severe battle was fought out here, at Mr, Colman's.** and at the same time we could hear, all day, the booming of cannon around Clinton and the Big Black. The 4th of July is the Yankee carnival [sic] of blood. On the 7th, we had a fight here in town. Several Yankees were killed.*

[Note: The engagement on July 4th of which the writer speak involved a Union raiding force of 2,000 men, which included the 48th and 52nd United States Colored Infantry. This raid was designed to tie down all of the Confederate forces in the area and prevent them fro being used against another Union raiding party that was advancing on Jackson at the same time. On July 4th a Confederate force of 400 men led by Colonel Robert C. Wood, Jr., attacked the Union force near Coleman's Plantation, south of Port Gibson. The initial Confederate attack was repulsed, but the Rebels regrouped and attacked again as the Federals retreated to their transports on the Mississippi river. They were unable to significantly impede their march, however, and the Union soldiers safely boarded their boats and left, their mission a complete success.]

On the 14th inst., however, we were completely surprised. The

enemy came in on three roads from Jackson – cavalry and infantry – two large brigades being negroes. I can hardly write. I am heartsick. We suffered nothing when Grant's army went through, in comparison to what we have this time. They camped here, just at Parkers, 'Gen. Ellett'[s] headquarters at parkers' and Gen. Slocum's in town. All the first day they wee in the yard, killing and cooking my chickens, and everything else they could seize – fruits, corn, and so on. Winfield got frightened and ran to the woods. I have no one with me but Mrs. Merrifield's two little boys, and they sat and cried most all the time.

I asked twenty officers for a guard, but could not get one till night. I sat up the whole night in great anxiety, fearful for Winfield, as the child had foolishly ran off with your gun, and the negroes told me they had taken him – but he escaped. At daylight the guard left, and we soon heard the drum of the infantry coming down the road, and all negroes at that. Ai begged of the guard to stay, he promised to return, but as great a villian [sic] as the rest, he only returned when the negroes came to rob and plunder. They stacked arms in our lane, and then the chickens and other fowls, then broke upon the smoke-house, took every mouthful or meat, all the lard they could, turning the rest on the floor, pouring the vinegar over that and then threw a box of lime over it all, took the soap and the salt and al the tools, broke open the cottage, cut the cloth out of the loom, broke everything belonging to it, all the spinning wheels, all the milk crocks, ll the jars, everything in the cottage – then for the house.

I had locked it up and had gone to the front gate to try and beseech some officer to stop them. Little Merrifield came and said the parlor was full of them. I ran in and implored them to go out, but was rudely pushed aside, and they ran from room to room, like fiends, all over the house, taking everything they wanted. Up-stairs was full of them: I dared not to go up there. They stripped every bed. Then to your sister's room, broke open five trunks and all the bureau and stand drawers. They had a great time getting your box of papers open; they thought they had it all in that box. But as the Lord would have it, about this time our own gallant soldiers made their appearance, and such a scampering then - the infantry all started for the river, but the cavalry met and fought us just above here - seven Yankees were killed, and they fled through our corn fields, our men only about ten minutes behind them. The Yankees were in line of battle for three hours between our house an Magruders, but unfortunately only a few of our men had come up. They had followed all the way from Jackson. They have left, our men watching their movements; not telling how soon they will be back - the lord grant never, but I am thankful it is no worse. Here is war, war, the horrors of war.

Many negroes left, as the Yankees had a

large wagon train to take them. I thought at one time all the balance of ours would go, but none left except old Mose. We are all in confusion. - On Saturday, the 16th, after they had left here, we were with nothing in the world to cook for breakfast. Lans (negro man) borrowed some meal, killed a pig, and went and got up the cows and calves we had turned out to save, and we have commenced to live again. All the stores in town were robbed, and both drug stores destroyed. Others have suffered much, but not so much in their houses as we. Be thankful your wife is not in Yankee clutches. God grant you may never be in their power. They have taken all your books here, all the bed clothes, the meat corn, lard, salt, vinegar, silk dresses, linen, china vases, pincushions, muslin dresses, five trunks of clothes, window curtains, breastpin, silver candlesticks, cups, plates, buckets, pots, tools, chickens, geese, turkeys, ducks, pigs, horses, bee games, parlor ornaments, and I know not what.

Write to your brothers in prison.

Your mother

[Comment: The Federals that the writer spoke of on July 14 were part of an infantry and cavalry expedition from Memphis that came down by river and landed at Vicksburg on July 7, 1864. The Federals left Vicksburg on July 19 and marched east to the Big Black River. Over the next few days they rode from Edwards to Auburn to Utica, arriving on July 12. On the 13th they reached Rocky Springs and on the 14th they rode into Port Gibson. Colonel Joseph Karge, commander of a cavalry detachment on the expedition, wrote that on July 14, "This command, being in the rear, was attacked after the infantry and the rest of the cavalry had taken up the march. After a sharp fight of an hour's duration the enemy were driven off. They hung on our rear, however, during the march, but were repulsed in each attack." One can only imagine the effect that letters such as this one would have had on the Mississippi soldiers that were serving in the Army of Tennessee and the Army of northern Virginia. Finding out that Federal troops had passed close to their homes, and not knowing what had happened to their families must have been hell. It is certainly understandable why many Confederate soldiers took "French leave," or just outright deserted, in order to check on the welfare of their families back home.]

HOW TO SPEAK SOUTHERN

WRITTEN BY STEVE MITCHELL

GRACIOUS PLENTY- ENOUGH OR MORE THAN ENOUGH. "DON'T LET ME EAT ANY MORE OF THAT COUNTRY HAM. I'VE HAD A GRACIOUS PLENTY."

GRIYUTS - WHAT NO SOUTHERN BREAKFAST WOULD BE COMPLETE WITHOUT-GRITS. "AH LIKE GRIYUTS WITH BUTTER AND SAWT ON'EM, BUT AH PURELY LOVE'EM WITH RED-EYE GRAVY."

HAINT - A GHOST, SPIRIT OR APPARITION."IF YOU WLK PAST THE GRAVEYARD AT MIDNIGHT, YOU MIGHT SEE A HAIN'T."

HARD - TO SECURE EMPLOYMENT. "AH DIDN'T GET THAT JOB. THEY HARD SOMEBODY ELSE."

NAWTHUN - ANYTHING THAT IS NOT SOUTHERN. "HE IS A CLASSIC PRODUCT OF THE SUPERIOR NAWTHUN EDUCATIONAL SYSTEM." (SARCASM)

OSE - A TYPE OF CAR PRODUCED BY GENERAL MOTORS. "THAT '55 OSE WAS THE BEST CAR AH EVER HAD."

THE SEVEN SIGNS OF SOUTHERNNESS

.....
.....
Famous Southerners

On Being Southern



"...INDULGE IN NO VAIN DELUSION THAT DUTY OR CONSCIENCE, INTEREST OR HONOR, IMPOSES UPON YOU THE NECESSITY OF INVADING OUR STATES OR SHEDDING THE BLOOD OF OUR PEOPLE. YOU HAVE NOT POSSIBLE JUSTIFICATION FOR IT."

—JEWISH SOUTHERNER JUDAH P. BENJAMIN
SECRETARY OF STATE,
THE CONFEDERATE STATES OF AMERICA

"I DIDN'T SET OUT TO BE A CRUSADER FOR RACIAL HARMON OR CHANGE ANYBODY'S HEART OR MIND, BUT I LEARNED EARLY THAT YOU CAN ACCOMPLISH MORE WITH TOLERANCE THAN WITH INDIGNATION."

—CHARLIE PRIDE

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COMMANDER'S COMMENTS

Y'ALL COME!

A man of few words and even less thoughts. And just think about this...he's a professor at a college!! Oh God Please help us! See y'all at the next meeting now named SIMPLY SOUTHERN.

Our leader doing what he does best. We'll let you figure out the rest for your self!



