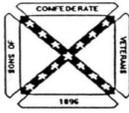
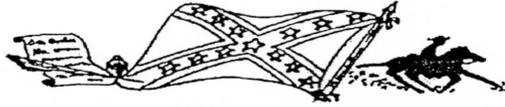


Jones County Rosin Heels



ROSIN HEELS DISPATCH



SONS OF CONFEDERATE VETERANS

1861

DEO VINDICE

1865

May

2010

1st Lt. Commander
Ed Allegretti
601-422-0987

2nd Lt. Commander
Coco Roberts
601-428-5570

Commander - Billy Langley - 601-425-4845

Adjutant
Cotton Norris
sheltonnorris@yahoo.com

Historian
Don Green - 601-270-5316
Dgreen1865@yahoo.com

ALERT! ALERT! ALERT!



Thursday 27th we will have our monthly meeting at **Western Sizzlin at 7:00 PM**. Our speaker will be Mr. Richard Conrad who is the coordinator for the We Surround Them Jones County organization. They are the ones responsible for the TEA Party rallies that have been held in Laurel for the past year. Many of our camp members have attended these events in Laurel. We in the SCV know that the "Spirit of 76", was the same as the "Spirit of 61". Richard knows this also and that is why he is going to speak to us. Maybe people will begin to put the two time periods together and see the striking similarities in each. Remember, come early to eat and fellowship.

Dixie

UPCOMING EVENTS

The weekend of May 28 - 30 there will be a re-enactment near McCalla, AL. in Tannehill State Park. The name of the event is "Skirmish at Tannehill". The email is - <http://www.tannehill.org/index.html>.

The MS. Division Convention will be held in Grenada, MS. on the 5th & 6th of June. This year's reunion is hosted by the Major - General E. C. Walthall Camp #211 and the Belle Edmondson Chapter #14 MS. Order of the Confederate Rose. Registration fee is \$30.00, Banquet Registration (per plate) \$20.00. **No meal registration after May 25.**

Summer Cookout at Mauldin Community Center on Friday July, 30th. The festivities begin at 6:00 PM. If we are real nice to him, our illustrious leader might just do the cooking for us again this year. If we are extra nice to him he may not even ask us to pay for the meal. We must be on our best behavior between now and then, because he can get kinda testy and irritable this time of year. Don't ask him why, he may just go beserk ! Believe it or not, Mr. Billy is really a sensitive fella. Yep, it's true, just ask him. If you do decide to ask him, just make sure he does not have a sharp object in his possession.

Southern Heritage Conference - It will be held on the second weekend of August, that is Friday 13th & Saturday 14th. We will be back at Bethlehem Baptist Church. Friday the doors will open at 6:00 PM and the program will begin at 7:00 PM. The first speaker will begin at approximately 7:15. Miss Connie will be back as well as the Bensons and maybe the McWilliam's with some paintings and prints of his paintings. The speakers are being confirmed and our entertainment is being lined up. The tickets in advance for a family is \$15.00 and a single \$10.00. At the door \$25.00 and \$15.00 respectively. Dinner on Saturday will be \$10.00 per plate and for supper \$15.00. Remember, pastors and elected officials do not pay for admission. This is to encourage them to attend. This is a great chance for you to invite your pastor and your representative from the county or even the city. You never know until you ask. If they get asked enough between now and the conference they may come, even if it's for only a portion of the event. There are plenty of pastors that need some education concerning the great Southern Revival in the armies across the South, which led us to be called the Bible Belt. God knows that our elected officials

need to be informed about certain things in our Southern history. So folks, if you do not want that most ungodly of songs, the Battle Hymn, played or sung in your church, then get on the ball and get your pastor to the conference. Offer to pay for one or both of the meals. It may just pay off at some time in the future. There will be an information table with plenty of articles on various topics which will include some facts on that song. If we want to get our preachers to get out of the habit of praising Lincoln from the pulpit every time presidents day, black history month, federal memorial day and even the fourth of July come time to celebrate, then we need to be giving them books to read and bringing them to our conference. Maybe they will begin to think twice before doing some of these things. They and elected officials need to be better informed about our own culture. If not these two type of persons, then bring a friend, a neighbor, a fellow church member, or maybe even an outlaw...correction, an inlaw, which may be the same. You get the idea. Just do something to bring people out of their ignorance. If you do not at least make an attempt, then don't gripe. You will get just what you deserve, whether in church or at a family reunion, at work, or just about anywhere. Go ahead and mark this down on your calendar, yes that's right, NOW!!

SPEAKING OF

Historical Heresy: Battle Hymn of The Republic

An Honest Examination of the Motives Behind the Composition of a Most Effective Example of Humanistic Propaganda

There are many beautiful, inspiring, spiritual hymns and songs of the Christian church that were born out of adversity, during times of revival or God's rich dealings with His servants. These songs and hymns we must deeply revere and appreciate for their rich meaning and spiritual value.

However, there are some songs that have been adopted into Christian hymnody that do not belong there because of their history, and / or doctrine. One such song that has crept into the Christian church and its worship, unnoticed, is the song entitled, "The Battle Hymn of the Republic". This song should not be considered a hymn of our Faith, because of its sinister origin, the attitude and actions that it promoted, and the liberal philosophy of its authoress, Mrs. Julia Ward Howe.

First, concerning Mrs. Howe, she is commonly known as a writer and social reformer, and not as a Bible-

believing Christian. After her marriage to Dr. Samuel Gridley Howe in 1843, they moved to Boston and became associated with the famous Unitarian “Church of the Disciples”, pastored by the well-known Unitarian transcendentalist, James Freeman Clarke.

Mrs. Howe and her husband became deeply involved in the anti-slavery movement of the 1840's and 50's and edited one of its papers, the “Boston Commonwealth”. In her zeal and desire for social reform at any cost, Mrs. Howe came to revere the

“John Brown will glorify the gallows like Jesus glorified the cross.”

Julia Ward Howe

basest of men such as John Brown, the Kansas murderer and terrorist.

After the infamous murdering rampage at Harper’s Ferry when John Brown was condemned to die, Mrs. Howe believed that “John Brown’s death will be holy and glorious. John Brown will glorify the gallows like Jesus glorified the cross.”

As a Unitarian, her religious views were not based on the fundamental theocentric (God centered) doctrines of the Scriptures, but upon the 19th century liberal

“...I now accept the belief that not only Christians but all human beings, no matter what their religion, are capable of redemption.”

anthropocentric (man-centered) beliefs of the higher critics, poetic mystics and the advocates of transcendental meditation. These beliefs can be briefly summed up as the fatherhood of God and the brotherhood of all men.

By her own statements it is very clear as to what her opinion was concerning Jesus Christ. She said, “Not until the Civil War did I officially join the Unitarian Church and accept the fact that Christ was merely a great teacher with no higher claim to preeminence in wisdom, goodness and power than many other men.

“Having rejected the exclusive doctrine that made Christianity and special forms of it the only way of spiritual redemption, I now accept the belief that not only Christians but all human beings, no matter what their religion, are capable of redemption.” These are the same fallacies and heresies which are espoused by the religious and academic liberal establishment yet today.

On the occasion of the writing of the words of the song “The Battle Hymn of the Republic”, with the

blessings of President Lincoln, she wrote words to a popular tune of the day that could be used as a rallying cry of the North in opportunity of their invasion of the Christian South.

The message of this song, shrouded in religious terms was intended to convince the people of the North that they were involved in a “holy war” for a righteous cause.

Simply stated, it was used as typical war propaganda by the Lincoln administration for brainwashing the citizens of the North in their bloody invasion and destruction of the South.

Ever since Mrs. Howe wrote the words to this song in December 1861, many sincere well-meaning Christians have unknowingly sung this song with religious zeal and fervor without understanding its original intent and meaning. Along with other prominent Unitarians, as Mrs. Howe viewed the

...many sincere well-meaning Christians have unknowingly sung this song with religious zeal and fervor without understanding its original intent and meaning.

Union troops of the “Army of the Potomac”, she was then inspired to write the words that are known and sung today.

She portrayed the Union Army as the “coming of the glory of the Lord” going to “trample out the vintage where the grapes of wrath are stored”. She plainly states that “I have seen Him (God) in the watchfires of a hundred circling (Union) camps.” To her, Lincoln’s 75,000 volunteers were the “Army of God” going forth to slaughter the evil resisters of social reform and progressive centralized government.

The “burnished rows of steel” that she mentioned referred to the polished Union cannons that rained down death and destruction upon not only the Confederate soldier, but also upon southern cities and countryside.

At this time in American history, “The South” was quite different in many ways from the North. The South was more agrarian while the North was more industrialized. The South more rural while the North more urban; the South advocated the traditional interpretation of the Constitutional principles of our American Founding Fathers for States Rights, and local governmental control as opposed to the Northern Republican party view of centralized governmental powers; the people of the South were more traditional in maintaining their culture dating back to their Celtic ancestors, whereas the North was rapidly losing the

racial and cultural traditions through the influx of more liberal ideas of equalitarianism; the educational institutions of the South were more conservative in thought and practice as opposed to the Northern concepts of universalism, humanism, deism and rationalism that had crept into its once great academic institutions such as Harvard and Yale; at this critical time in our history the South was definitely more adamant in its stalwart defense of traditional Calvinistic Christianity that dated back to the early reformers while the religious establishments of the North were accepting and promoting the fallacious anti-Biblical concepts of the more modernistic approach to such truths as the authenticity and inerrancy of the Scriptures.

In summation, the South held to and practiced a more Biblical form of Christianity while the North was straying from its roots of Puritanism and Biblical foundations. During the "War Between the States" of 1861-1865 it was only in the army of the Confederate States of America that God had blessed with a real spiritual revival among the officers and common soldiers where it was estimated by contemporary chaplains and pastors that approximately 100,000 men were genuinely converted to Christ, which became the origin of the Southern "Bible Belt". This is a thrilling story within itself that needs to be told to all Southern parishioners, but it seems to be a well-kept secret known only to a few.

This information is given in hopes of informing the Christian church to be aware of the fact that everything that finds its way into our Christian worship is not worthy of our acceptance. Let us heed the admonition of the Apostle Paul given in I Corinthians 14:15, to sing not only with the spirit, but with the understanding also.

by **Charles A. Jennings**

TRUTH in HISTORY Publications
Springdale, AR.
www.truthinhistory.org

Editor's Note: There have also been estimates made about the salvation experiences being anywhere from 120,000 - 150,000.

STATE SOVEREIGNTY? YES REALLY

**The Politically Incorrect Guide to
THE FOUNDING FATHERS
The states (and the people) are sovereign**

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."
(Tenth Amendment to the United States Constitution)

James Madison, in Federalist Essays No. 40-44, introduced dual sovereignty to the American public. His concept rested on the idea that the new central government under the United States Constitution would be sovereign within its delegated sphere if not expressly denied by the Constitution. In other words, both the central government and the state governments would be sovereign. Many delegates in the state ratification conventions feared this idea of dual sovereignty as dangerous to the states, and the Federalists had to offer constant reassurances that the new government would violate neither individual nor state rights. The states, jealously guarding their status as sovereign political entities, were not willing to relinquish too much power to a new central authority.

With the addition of the Tenth Amendment to the Constitution, Anti-Federalists believed they obtained a legal safeguard against central encroachment. How wrong they were. In 1798, the Federalist-dominated Congress authored a bill labeled the Sedition Act which provided for fines and possible imprisonment for any type of speech that brought the president or Congress into disrepute. This clearly violated the First Amendment to the Constitution, and members of the opposition party (namely newspaper editors) were the only individuals to be prosecuted under the law.

In response, Jefferson and Madison secretly authored a series of resolutions that appeared before the state legislatures in Virginia and Kentucky. Both declared the Sedition Act to be a violation of the First Amendment and an infringement upon civil liberties. Jefferson, as the author of the Kentucky Resolves, declared that "whenever the general government assumes undelegated powers, its acts are unauthoritative, void, and of no force..." In essence, a state could nullify---or interpose its sovereignty against---a federal law if it deemed that law unconstitutional. In Jefferson's view, the Supreme Court did not matter, the president did not matter, the Congress did not matter; it was the states that had the ultimate sovereign authority to protect the rights of the people.

Just five years later, a group of New England Federalists, led by former secretary of war and secretary of state Timothy Pickering, organized a plan to secede from the Union. They were appalled by Thomas Jefferson's election as president in 1801 and by his acquisition of the Louisiana Territory in 1803. They did not want to be part of a union that would be dominated by Southern and Western farmers. The idea fell apart when their candidate of New York, Aaron Burr, was defeated. But secession had been put forward as a more dramatic alternative to nullification.

Federalists again threatened secession in 1815 after the War of 1812. New Englanders thought President James Madison was fighting the war only for the

benefit of the South and West and was oblivious to the cost of the war to New England shipping and dismissive of the strong anti-war sentiment in the New England states. The New England press condemned "Mr. Madison's War," particularly when Madison refused to pay the expenses of the Massachusetts and Connecticut militia after these states rejected directives from the War Department. In 1814, twenty-six delegates from five New England states met in secret to discuss potential action. The Hartford Resolves, issued in 1815, mirrored Jefferson and Madison's Virginia and Kentucky Resolves of 1798. These carefully worded attacks claimed New England had a "duty" to question unconstitutional infringements upon state authority. The Hartford Convention did not produce a clear pronouncement of the right of secession, but from evidence contained in private correspondence from the actors involved, secession was, at least initially, the primary goal of the Convention.

Legal scholars of the Founding generation provided additional justification for states' rights through secession. William Rawle, the United States attorney for Philadelphia from 1791 to 1799 and good friend of Benjamin Franklin and George Washington, wrote a treatise on the United States Constitution in 1825 that included a chapter on the right of secession. His work was used as a textbook on government at the United States Military Academy at West Point and no doubt influenced many Americans, especially many of America's top military officers. Rawle unequivocally stated that "The states, then, may wholly withdraw from the Union..." if the people of the states decided they no longer deemed attachment to a union necessary for their future security.

St. George Tucker, a member of the Founding generation who taught law at the College of William and Mary, reasoned in *Blackstone Commentaries* that since the states in essence seceded from the Articles of Confederation, they could legally secede from the United States Constitution. "Their obligation...to preserve the present constitution, is not greater than their former obligations were, to adhere to the articles of confederation; each state possessing the same right of withdrawing itself from the confederacy without the consent of the rest, as any number of them do, or ever did, possess." Tucker cautioned that secession should not be pursued for "light and transient causes," but the people had a duty pursuant with their natural rights to throw off governments that infringed upon their civil liberties.

Talk of secession might seem odd to the modern reader, but it was not odd to the Founding generation and to several generations that followed. For example, Northern states nullified a more stringent fugitive slave law during the 1850s, and abolitionists consistently spoke of secession during the 1830s and 1840s. John Quincy Adams, the son of Founding

Father John Adams and sixth president of the United States, advocated the secession of New England during the Mexican War. And of course secession came to its final, bloody test during the War Between the States.

The Tenth Amendment, of course, has not been repealed, but states' rights have been curtailed nevertheless. It seems unlikely that the Founders would remind us that, as the Declaration of Independence states, legislative powers are "incapable of annihilation." If we believe the Federal government is exceeding its constitutional authority, the remedy is for the people to defend themselves through their respective state legislatures and governors, where sovereignty rightly resides.

IN DEFENSE OF THE CHRISTIAN SOUTH

By Daniel F. Schwieder

The following speech was presented on June 27, 1999 for the Southern Memorial Association annual vesper service at the Confederate Memorial Cemetery in Fayetteville, AR. This speech was given in first person as if the speaker and the audience were living in the 1870's.

In 1867, just a few years ago, one of our own, a true Southerner wrote a lengthy narrative of the Late Great Unpleasantness. The title of his book was simple yet gripping: **The Lost Cause**. Now, I have no quarrel with Mr. E. A. Pollard, sometime editor of the *Daily Richmond Review*. I don't know him, but I want to ask a question which the title of his book arouses in my mind. Was (or is) the cause of the South, embodied in the Confederate States of America, lost? Is it gone, never to be recovered or regained? Have the men who died and are buried here and in thousands of graves across the Southland, died in vain? To discern whether the cause be indeed lost we first ask: "What was the cause of the Southern soldier?" Please allow me to state two commonly supposed answers and then set forth the true answer to this question.

The most common attack our enemies lay to our charge is that we fought for the possession of Negro slaves. Radical Republicans and insane abolitionists have insisted that Negro slavery is the cardinal sin that hinders the blessing of God on the land. They have urged that only by shedding the blood of the noble sons of the South will the country be purged of this abomination. I cannot take your time to answer their charges. Many of our most able theologians and statesmen have already done so. But I will ask again, "Did we fight to keep our slaves?" You already know the answer. I had no slaves, nor did my neighbors. We know folks who owned a few, but they are not the majority of our population. History will one day prove that we were not all cruel slave holders. Indeed, I have

read the accounts of Northern Radicals who visited the South for the very purpose of fanning the flames of their hatred, but when they arrived were amazed to find the general happiness and contentment present among the Negro population. I am much afraid that there will come a time, nay, it has already come, that men who are little concerned for the truth will accuse us of fighting to keep the Negro man in bondage.

Friends, dear people of the South, never forget that it is we who have lived best with the black man, and we are most glad to set him at full liberty in due time. My friends and yours, even our much loved President Jeff Davis, advocated gradual emancipation. Instead, the fanatical abolitionist has had his way, and now the man whom he claimed to love is in the street with few means of providing for himself and even fewer elements of character necessary for self-government. I believe that men cannot be made free until they learn to be free, yet self governed men. This takes time; and time, the abolitionists, bent on our demise, could not accept.

But I must continue. I have also heard some men charge the Southern people with the sin of greed. They have judged us as covetous, fighting a needless war just to retain our wealth. No doubt, men are motivated to take up arms for many reasons, but I believe it is very evident to us all that there were only a few Southern men who possessed such wealth that it became their primary motive for war. No, dear friends, most Southern soldiers were men who earned their bread by their own labors and daily toil. Our wealth was in our land and in our culture. Very few of us were motivated by the glitter of minted coin. Most of our people knew that we will die someday as we came into this world — empty handed. Fundamentally, the men of the South did not so value their wealth that they took up arms against Federal thieves.

So, if we did not fight to keep our slaves and we did not fight to keep our wealth, why did these brave men die? Ladies and gentlemen, we fought for the cause of Constitutional liberty and the right of self government. Self-government is self control. How do a people so constrain themselves that they can form their own government? They must first admit of one ultimate authority ---- God in the person of Jesus Christ. Our culture was fundamentally a Christian culture. We were and are a Christian people. Our much loved and able General, Stonewall Jackson, often prayed that we might be a people whose God is the Lord. And it was precisely because we were a Christian people that we had such affection for self-government and law. It was not we who departed from law; it was the Radicals in the North who departed. They cast off the Holy Scriptures as errant and fallible. They did not care to have a God who rules in heaven and to whom they must submit on earth. They devised a “god” of their own

imaginings and so saw even the Constitution of these United States as a document with no authority over them. My friends, it was a war between two cultures, two opposing religions, two opposing world views.

If this then is our answer, if our friends, our families, fought for such a noble cause, if the brightest and best of Southern manhood perished to maintain these ideals as their fathers did in 1776, is this cause forever lost? The hopeful answer for us is. “No”. Our cause is not yet lost. Militarily, we are subjugated. Hordes of Federal troops have devastated our land, defiled our culture, and demoralized our people. But it is a just man who falleth seven times yet rises again. We are defeated only if we lose our culture. That is the great cause I set before you. What will you teach your children? Will some fanatical Yankees twist the truth of history and slander us before our posterity? I doubt it not. What of your grandchildren and your great grandchildren? Will they grow up to mock God and His book? Will they think it essential to come here to this cemetery? Will they remember that the cause for which their ancestors died was an honorable cause, a cause for true Christianity? Just suppose that Jesus Christ does not soon return as we hope he will. We stand not far from the dawn of the twentieth century. What of those who may stand at the dawn of the twenty-first? Will they still be Christians? Or will radical abolitionists prevail and eliminate God and His law from private and public life? Our first President, George Washington said,

“Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.”

Friends, I am much afraid when I see the present course of our Federal government, that it will grow ever more intrusive, pressing itself into our personal daily affairs; and that men, charmed with the sight of a massive central government, will suppose it their duty to intrude, as a warlike nation, into the affairs of nations around the world. We shall become more and more despotic.

Do you now see that ultimately our cause is not one of merely teaching our children and grandchildren that the South was pure and pristine while the North was the paragon of vice and the instrument of the Devil. No, we believe that a broad view of this war means that our cause is the cause of 1776, the cause to maintain the original Constitutional Republic, and that founded upon the Christian religion. Only they who trust in the merit of Christ and seek His pardon for their sin can truly carry on the cause of the South. That is my call to you today. Uphold Constitutional

Liberty and the right of self-government under the authority of the Lord Jesus Christ by embracing the Christian faith. Let us remember the dead, for they have not died in vain; their cause is ours, and *it is not lost.*”

DEO VINDICE

Editors Note: Roughly translated, God will vindicate.

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THE SOUTH By Father Ryan

Yes, give me the land
Where the ruins are spread,
And the living tread light
On the heart of the dead;
Yes, give me the land
That is blest by the dust,
And bright with the deeds
Of the down-trodden just.

Yes, give me the land
Where the battle's red blast
Has flashed on the future
The form of the past;
Yes, give me the land
That hath legends and lays
That tell of the memories
Of long-vanished days.

Yes, give me the land
That hath story and song
To tell of the strife
Of the right with the wrong;
Yes, give me the land
With a grave in each spot
And names in the graves
That shall not be forgot.

Yes, give me the land
Of the wreck and the tomb;
There's grandeur in graves
There's glory in gloom.

Far out of the gloom
Future brightness is born'
As, after the night
Looms the sunrise of morn.

And the graves of the dead,
With the grass overgrown,
May yet form the footstool
Of Liberty's throne;

And each simple wreck
In the way-path of might
Shall yet be a rock
In the temple of Right.

**Taken from the
Confederate Scrapbook
Compiled by
Lizzie Cary Daniel**

WHAT ARE STATES RIGHTS ?

In 1781, THE ORIGINAL thirteen States entered into a “Confederation”, and drew up “Articles”, one of which said:

“Each State retains its sovereignty, freedom and independence, and every power, jurisdiction, and right which is not by this Confederation expressly delegated to the United States.”

That meant simply that the independent States were willing to join together as the “United States”, and to give to this “Union” certain powers; but they carefully kept for themselves all other powers. This involves what are called States' Rights.

When the Revolutionary War ended, England and the “United States” signed a peace treaty, which opened with these words:

“His Britannic Majesty acknowledges the said United States, viz., New Hampshire, Massachusetts Bay, Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Virginia, North Carolina, South Carolina, and Georgia, to be free, sovereign, and independent States.”

So, England made peace, not with the “Confederation”, but with thirteen “independent” States.

To the Convention which considered a new “Constitution”, Georgia's delegates carried commissions which opened: “The State of Georgia, by the grace of God, Free, Sovereign, and Independent.”

Those of the New York delegates closed: “This 9th day of May, in the 11th year of the Independence of the said State.” Their commissions were issued in 1787, eleven years after the signing of the Declaration of Independence.

There is more than that. New York voted to accept the Constitution giving certain powers to Congress, but it added: “That the powers of government may be reassumed by the people, whensoever it shall become necessary to their happiness.” That meant that, should it think such action necessary, New York reserved the right to leave the Union and to govern itself.

Also, Virginia, in its acceptance said: “The powers granted under the Constitution, being derived from the people of the United States, may be resumed by them, whensoever the same shall be perverted to their injury or oppression.” Feeling injured and oppressed, Virginia and the other seceding States “resumed” those powers in 1861.

Article X of the Constitution itself says: “The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.”

The powers given the Congress were those necessary to protect the people of all the States, such as raising an army, coining money, regulating commerce. They did not give the United States the right to interfere in local problems, those in which only the citizens of a State were concerned.

Maybe, an example will help. Your home is in a town with a government to which your family looks for protection. You wouldn't, however, like for the town-government to dictate matters inside your home. Just so, the States felt that their own “local problems” could be managed without meddling from the outside.

It was only when the Washington Government began reaching out for too much power that the issue of States' Rights became important. States' Rights advocates are loyal to the United States, but they wish to be left alone to manage State affairs. They fear that in time the Washington Government may become all powerful.

**This information was taken from the book:
FACTS THE HISTORIANS LEAVE OUT
A Confederate Primer**

By John S. Tilley

BEING SOUTHERN

**The Seven Signs of
SOUTHERNNESS**

**Famous Southerners
On Being Southern
Compiled By Dr. Mellanie Johnson**

“IN THE SOUTH THE WAR IS WHAT A. D. IS
ELSEWHERE, THEY DATE FROM IT.”

MARK TWAIN

“I WOULD HAVE BEEN ALRIGHT IF I'D NEVER
LEFT THE SOUTH”

**ARKANSAN “MARTHA THE MOUTH”
MITCHELL,
WIFE OF NIXON CAMPAIGN
MANAGER/ATTORNEY
GENERAL JOHN MITCHELL**

**“SOUTHERN STORYTELLERS
PASSIONATELY ILLUMINATE “THE SEVEN
SIGNS OF SOUTHERNNESS” AND KEEP THE
TRUE SPIRIT OF THE SOUTH ALIVE.”**

DR. MELLANIE JOHNSON

COMMANDER'S COMMENTS

The month of May is the time to stop and think of the tributes and honors our camp was involved in for the month of April. The memorial services at the local courthouses and in Hattiesburg also Meridian and Beauvoir, I'm proud to say that camp 227 covered a lot of ground and are seen by a lot of people. Hopefully seeing us as representatives of our ancestors will get people to thinking, **They Were Right!** As Mr. Carl stated at the Laurel memorial. “This is the first Confederate TEA PARTY.” I think we have been right all along and now the general public is waking up. Hopefully all the good people will pull together for the good of all and change the direction this country is headed for. A thanks to the ReView of Jones newspaper for its excellent coverage of our memorials. It helps to be in the public eye with our camp doing good and positive deeds.

See you at the Meeting

The Most High
Billy Langley
