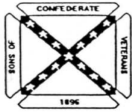
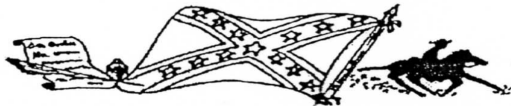



Jones County Rosin Heels



ROSIN HEELS DISPATCH





SONS OF CONFEDERATE VETERANS

1861
DEO VINDICE
1865

October _____ 2010

1st Lt. Commander 2nd Lt. Commander
 Ed Allegratti Coco Roberts

Commander - Billy Langley - 601-425-4845

Cotton Norris Don Green
 Adjutant Historian
sheltonnorris@yahoo.com 601-270-5316

ALERT ! ALERT ! ALERT ! 

This month's meeting will be our last at Western Sizzlin for the year. We will meet and eat prior to beginning at 7:00 PM. Our meeting this month will be on Alexander Hamilton. The current political differences that confront us today are the same differences between Thomas Jefferson and Alexander Hamilton that existed from the time of our war of secession in 1776 from Great Britain to the War of Secession against the Yankee empire of 1861. Jefferson is the father of the small government tea partiers, while Hamilton is the father of the all powerful central government with no limits favored by establishment Democrats and Republicans today. Since 1865 we have lived in Hamilton country. Nov. 2nd of this year and the elections beyond will determine whether or not we have a Jeffersonian rebellion at the polls and are able to reclaim a Jeffersonian Republic. This will be a timely presentation as it comes less than a week before the mid-term elections. The upcoming elections may just be the most important in our country's existence. Of course they are all important but, this one takes on extra significance with all the socialistic things that the current regime has passed as law and are planning for the next two years. While you may not affiliate yourself with any political party, you are going to have to have the determination to oust the liberals that want our country to become totally Socialistic in every way they deem it to be so. Our backs are to the wall and we have to come out fighting at the polls, before we end up in the streets one day. That day may come anyway but, we need to do all we can to prevent such happening, however, just one more thing to remember....keep your powder dry!



UPCOMING EVENTS

Deason Home Tour - Susan Mitchell, the new regent for the Ellisville DAR has stated that they will be having their annual house tour on Saturday, October 30th beginning at 6:00 PM. We have been requested once again to participate with the various characters inside and have our camp site for the folks coming and going during the evening. We do receive a percentage of the admission price.

Angels on the Bluff Tour - Natchez City Cemetery. The 2010 Tour will be Nov. 12th & 13th. Tickets cost \$20.00 each and went on sale August 1st. The Cemetery Association invites you to join the 11th anniversary tour. This is a fund raiser for the cemetery. It brings to life some of the interesting residents with small vignettes during the evening. Traditionally they are sold out. To order tickets call 601-446-6345 or go to visitnatchez.org.

Scottish Games & Celtic Festival - November 13th - 14th at the Harrison County Fairgrounds, Gulfport, MS. Email - тчambers@febdiswtributing.com Our camp has participated in the color guard for almost 20yrs. Besides having encampments several times and always having a booth for recruiting purposes to help send potential members to camps in MS. And also outside of the state. As of last year, the Sam Davis Camp, which is in Biloxi, also had a booth at the games. so, we can work in conjunction with them on recruiting and educating the attendees.

Landrum Homestead Country Christmas Tour - Saturday, November 27th, 9:00 AM - 8:00 PM. Entertain ent, Gem Mining, Shooting Gallery, Restored Cabins, Food, General Store, Forestry Exhibit, plus our history encampment behind the homestead. Hopefully there will be another cannon demonstration and a couple of skirmishes, which we win of course, of course!

Laurel - Sertoma Christmas Parade will be the first Saturday in December beginning at 10:00 AM. Afterwards we will have our annual dinner at the Mauldin Community Center.

Robert E. Lee / Stonewall Jackson banquet on the last Saturday of January. Lord willing, it will be held again at Bethlehem Baptist Church.

THE TRUTH ABOUT NORTHERN ABOLITIONISM

What did the Northern Abolitionists Really Believe and Say?

Contrary to popular belief their goal was not “freedom for all men” but the destruction of southern culture and constitutional government”.

By Charles A. Jennings

Of all the social and political movements to transpire upon the American continent, the destructive forces of nineteenth century Northern abolitionism has been the most devastating and lasting in its results in undermining the moral, social, political and spiritual fabric of our nation. Posing as a religious and humanitarian cause in order to abolish the institution of slavery, the zealots of abolitionism were willing to bring about the downfall of the American Republic for which they feignly fought to save.

The forces of abolitionism were so furious that men and women at every level of Northern society were overwhelmed by its deviant and deceitful philosophy. They believed that any ‘means justified the end’. This included not only the intelligentsia of the movement such as the politicians in Congress, ‘Christian’ ministers preaching their fiery perverted ‘gospel’, businessmen committed to financing the cause, but insurrectionists committing brutal acts of murder and criminal terrorism.

Regardless of the severe price that the nation, both North and South, would have to pay in order to accomplish their goal, they believed that war would eventually bring about their desired utopia. Thus the liberal media convinced the majority of the Northern populace to support Lincoln’s war of aggression upon the South to eradicate the evils of slavery. To this day the *liberal media manufactured issue of slavery* is set forth as the primary cause of the so-called ‘Civil War’.

Tens years before the war, the prominent Presbyterian pastor and theology professor, James H. Thornwell of Columbia Theological Seminary in South Carolina, said: *“The parties to this conflict are not merely abolitionists and slaveholders - they are atheists, socialists, communists, re Republicans, Jacobins, on the one side, and the friends of order and regulated freedom on the other. In one word, the world is a battleground - Christianity and atheism are the combatants and the progress of humanity is at stake.”*

Following are statements by several nineteenth century abolitionists and their fellow-travelers:

Pastor Henry Clay Fish, First Baptist Church of Newark, NJ, November 1863; "...The war successfully ended....**treason and traitors expelled from the country; the heresy of state sovereignty and secession killed;...**"

Henry Wadsworth Longfellow - "Meanwhile the great war goes thundering on. I hope you are cheery about, and have faith in something and somebody. The slave power must be utterly annihilated. There can be no peace without that done; And for that devoutly pray."

Ralph Waldo Emerson - Concerning The War for Southern Independence he said: "If it costs ten years and ten to recover the general prosperity, the destruction of the South is worth so much." In 1859 before John Brown was executed, Emerson referred to Brown as "The Saint, whose fate yet hangs in suspense, but whose martyrdom, if it shall be perfected, will make the gallows as glorious as the Cross."

Wendell Phillips - Lawyer, became president of Anti-slavery Society in 1865, advocate of the 13th, 14th and 15th amendments to the Constitution, social activist: "The Constitution of our fathers was a mistake. Tear it to pieces and make a better. Don't say the machine is out of order; it is in order; it does what the framers intended-protect slavery. ***Our aim is disunion, breaking up the states!*** I have shown you that our work cannot be done under our institutions...No man has a right to be surprised at this state of things. It is just what we abolitionists and disunionists have attempted to bring about. It is the first sectional party ever organized in this country. It does not know its own face, and calls itself national; but it is not national - it is sectional. ***The Republican party is a party of the North pledged against the South.***"

"The land is ours-confiscated, guaranteed; its title given to the soldier who has finished his service. Give it to the black man, who is willing to take it, and plant a state, under the guarantee of the Union-employ free labor upon that fertile soil, and commence again the civil machinery, the organization of a state... "I know that it seems something like absolute barbarian conquest, I allow it. ***I don't believe there will be any peace until 347,000 slaves holders are either hung or exiled.*** History shows no precedent of getting rid of an aristocracy like this, except by the death of the generation."

William Lloyd Garrison - Journalist, president of Anti-slavery Society from 1843-1865 - abolitionist fanatic: "This Union is a lie! The American Union is an imposition - a covenant with death, and an agreement with hell!...I am for its overthrow!...Up with the flag of disunion, that we may have a free and glorious Republic of our own; and when the hour shall come, the hour will have arrived that shall witness the overthrow of slavery."

Resolutions of the American Anti-Slavery Society: Resolved, that secession from the United States government is the duty of every Abolitionists, since no one can take office, or deposit his vote under its constitution without violating his anti-slavery principles, and rendering himself an abettor to the slaveholder in his sin.

Resolved, That years of warfare against the slave power have convinced us that every act done in support of the American Union rivets the chain of the slave - that the only exodus of the slave to freedom, unless it be one of blood, must be over the remains of the present American Church, and the grave of the present Union.

Resolved, That the abolitionists of this country should make it one of the primary objects of this agitation, to dissolve the American Union."

Representative Thaddeus Stevens: "The Union as it was, and the Constitution as it is - God forbid it! We must conquer the Southern States, and hold them as conquered provinces."

Resolutions passed at a proto-Republican Convention, Boston, MA: "Resolved, That we seek a dissolution of the Union; and ***Resolved***, That we do hereby declare ourselves the enemies of the Constitution, of the Union, and of the Government of the United States; and ***Resolved***, That we proclaim it as our unalterable purpose and determination to live and labor for the dissolution of the present Union."

Kansas Senator James Lane: "I would like to live long enough to see every white man in South Carolina, in hell, and the Negroes inheriting their territory. It would not wound my feelings any day to find the dead bodies of rebel sympathizers pieced with bullet holes in every street and alley of Washington. Yes, I would regret this, for I would not like to witness all this waste of powder and lead. I would rather have them hung, and the ropes saved! Let them dangle until their stinking bodies rot and fall to the ground piece by piece."

TRUTH in HISTORY PUBLICATIONS

Web: www.truthinhistory.org

HOME SCHOOL HISTORY BOOKLETS
**A Real Teaching Alternative For Pro-Southern
Parents (and others as well)**

Are you tired of politically correct "histories" dealing with the War of Northern Aggression and its causes? Want to learn about the true causes, actual events, and the people involved?

Now, for the first time, a new educational program is available for high schoolers and Moms and Dads, too. Composed from carefully researched facts about the War, it consists of five easy-to-read mini-history booklets, which provide accurate and key information regarding the revolution that changed America.

Each mini-history booklet, which includes the accompanying test, is \$10.00. This includes, (if desired) the grading of the tests and their return to the student with appropriate comments. These five mini-histories will explain much about the root causes of what we see happening in the United States today. The booklets are:

Apostasy, Abolitionism, The Civil War, and Reconstruction - Explains the root causes of the War of Northern Aggression and debunks the myth about slavery being the reason for the War. Describes how the War itself and Reconstruction afterwards were designed to change our system of government into something quite different from that envisioned by the founders. (28 pages)

The Abolitionists - Spells out the theological convictions of many in the Abolitionist Movement, showing that radical abolitionism was actually a religion - a religion that was a substitute for biblical Christianity. (14 pages)

The Socialist Supporters of Honest Abe - Reveals the almost totally hidden fact that Communists, socialists, and various other European radicals totally supported Lincoln and the Union cause during the War. Several well-known Union general were actually socialist refugees from the failed 1848 socialist revolts in Europe. The author names names (13 pages)

A Theological and Political View of the Doctrine of Secession - Beginning with the Declaration of Independence, presents the history of secessionist sentiment in the United States. Shows that up until 1860, most of the country thought that secession was a legitimate option - and not just the South! (28 pages)

Emancipation As Propaganda - This booklet goes into detail about what a sham the Emancipation Proclamation really was and how it

was viewed by many both in this country and in Europe when it was issued. (17 pages)

If anyone wants just the booklets without tests, the cost for the set is \$20.00.

Make checks out to Al Benson Jr., and mail to P.O. Box 55, Sterlington, LA. 71280

Mr. Al also writes and publishes - The Copperhead Chronicle, that is printed four times a year for \$10.00.

WAR FIRSTS

First gun fired to defend the Union: January 8, 1861, Pensacola, Florida.

First Confederate money printed in N.Y.C. before Fort Sumter in early April, 1861.

First shot at Fort Sumter on April 12, at 4:30 AM, was said to be fired by Edmund Ruffin. He committed suicide four years later when he learned of Lee's surrender.

First "modern" war to use new technologies; telegraphy, photography, balloon observation, trenches, wire entanglements, repeating rifles and breech / padding rifles. Guns, loaded from the back (breech) could be loaded much faster than from the muzzle (barrel).

First man killed in the war was Union Private Daniel Hough after the surrender of Fort Sumter when during the evacuation, a cannon discharged prematurely during the salute.

This information is found in CIVIL WAR - Book of Facts. Distributed by Americana Souvenirs & Gifts - 206 Hanover Street, Gettysburg PA 17325 - (800) 692-7436.

THE SEVEN SIGNS OF SOUTHERNNESS
Famous Southerners On Being Southern

"SOUTHERNERS LOVE A GOOD TALE. THEY ARE BORN RECITERS, GREAT MEMORY RETAINERS, DIARY KEEPERS, LETTER EXCHANGERS, LETTER SAVERS, HISTORY TRACERS NAD DEBATERS, AND-OUTSTAYING ALL THE REST-GREAT TALKERS."

EUDORA WELTY-----

"ANYTIME YOU WANT (A SOUTHERNER) TO SHUT UP, JUST HANCUFF'EM."

JAMES CARVILLE-----
ON "GESTURING"

“DEAR LORD, THIS HUMBLE HOUSE WE’D
KEEP SWEET WITH PLAY AND CALM WITH
SLEEP HELP US, SO THAT WE MAY GIVE
BEAUTY TO THE LIFE WE LIVE LET THY
LOVE AND LET THY GRACE SHINE UPON
OUR DWELLING PLACE.”

DIXIE CARTER’S-----
FAMILY BLESSING

“YOU WIN SOME, YOU LOSE SOME, YOU
WRECK.”

DALE EARNHARDT-----

“WHEN I’M ASKED WHY SOUTHERN
WRITER’S PARTICULARLY HAVE A
PENCHANT FOR WRITING ABOUT FREAKS, I
SAY IT’S BECAUSE WE ARE STILL ABLE TO
RECOGNIZE ONE.”

FLANNERY O’CONNOR-----

COMPILED BY DR. MELLANIE JOHNSON
www.southernness.com

SOUTHERN PARTISAN

Did Slavery Cause the War Between the States

**This a rebuttal from historians led by professor
Clyde Wilson and presented in the Second
Quarter of The Southern Partisan Magazine in
2000.**

Certain academics have issued a statement on the cause of the Civil War as it relates to the controversy over the Confederate battle flag. They held a press conference on March 31 for the purpose of avowing on their authority as professional historians that the flag represents only the evil waging of war against the United States in defense of slavery and not an honorable heritage as most South Carolinians believe. We consider that statement misleading in its content and an inappropriate intrusion of supposed academic expertise into a political controversy. Their statement reduced to essentials declares that the people of South Carolina are suffering from ignorance and delusions about their history and must be corrected by the superior wisdom of these professors.

This is presumptuous under any circumstances, but especially so when it attempts to settle a public question by declaring as gospel truth what is in fact a highly debatable historical interpretation. There are no immutable truths in secular history. History is human experience and may be viewed always from many different perspectives. Indeed, it is a truism that historical interpretations are always changing. This is especially so in regard to an event as huge and complex as the War for Southern Independence of 1861-1865, a war in which an estimated one quarter

of the white men of South Carolina lost their lives and in which we suffered invasion and devastation, aimed with malice aforethought at civilians, unprecedented in American history, devastation which brought suffering and death to black as well as white South Carolinians.

_____It should be an elementary lesson historical scholarship that an event as immense and revolutionary as the war has no one single and simple explanation or cause. The primary social value of the study of history is developing the ability to see different sides of a question, an ability needed for wise and temperate citizenship and which is available to all, not just to “experts.” This balance is conspicuously absent in the statement we contradict.

_____The anti-flag historians appear to be unaccustomed to having their *ex cathedra* declarations of truth challenged. This in itself shows an inappropriate attitude towards historical knowledge, which is, properly understood, the product of evolving debate. And if their interpretation is to be accepted as official public truth, as they wish, then it will require not only the suppression of the Confederate flag but of almost every tradition, memorial, and monument celebrating the history of South Carolina. In effect it requires the people of South Carolina to accept the judgment that their heritage is shameful and should be erased. And who can doubt that the removal of the flag would be followed by further demands to conform public displays to the official historical “truth.”

The scholars we contradict violate another elementary rule of scholarship by asserting that sweeping historical judgments may be established by cutting and pasting snippets of quotations. To the contrary, such judgments are justified only by deep knowledge of the context. They quote some Confederate statements that secession was undertaken solely for the defense of slavery. Yes, Confederate leaders said some of the words attributed to them. They also said a great many other things during the course of the war and the years of political strife that preceded it. We have attached to our statement, to show how the game is played, our own collection of snipped quotations on the causes of the war.

It is quite true that anticipation of federal interference in local affairs after the unprecedentedly one sided administration took office in 1861 was one of the reasons the Southern States sought to regain the independence their fathers and grandfathers had won in the American Revolution. Indeed, their fathers had declared that governments rest on the consent of the governed, who may alter or abolish them. To say that differing opinions in regard to the long standing institution of domestic slavery were involved in the conflict is not the same thing as proving that the war was caused solely by slavery.

An historical generalization that we can make confidently from the evidence is that opposition to slavery before and during the war did not rest upon benevolence toward African-Americans, nor did it provide any sincere or realistic program for their freedom and integration into American life as citizens.

We know that racism was pervasive in the North, even among that minority who sincerely opposed slavery. Indeed, the great French observer, Alexis de Tocqueville, found racism stronger in the North than in the South.

Our seceding forebears knew perfectly well that the agitation over slavery was hypocritical and self-interested and that its chief motivating factor was resentment that Southern society provided skilled and determined opposition to the desire to turn the United States into a centralized pro-business state. When the South seceded the northern majority immediately enacted high tariffs, a national bank system, land giveaways and business subsidies as national policy, long before emancipation was adopted (as a war measure).

More importantly, though the desire to defend a longstanding way of life from outside interference was a partial cause of secession, slavery did not cause the war. The invasion and conquest of Southern States and the destruction of their legal and democratically-elected governments was justified by the desire to *preserve the Union*, as was stated repeatedly by Lincoln. There is evidence that many of the soldiers fighting for the Union felt angered and betrayed by the emancipation proclamation (which did not however, free any slave).

Had Southerners been motivated solely by the desire to preserve slavery they would hardly have chosen secession since slavery was securely protected under the Constitution. Lincoln avowed repeatedly that he had no intention to interfere with slavery in the States and was willing to accept what could have become the Thirteenth Amendment—a permanent guarantee of slavery. It is also clear that Lincoln and most of his supporters did not believe in racial equality and that his preferred solution to the racial problem was to ship the African-Americans away, and short of that to leave them to “root hog or die.”

A reasonable interpretation of secession is that Southerners left the Union because they saw an inveterate hostility toward their society, culture, political heritage, and economic interests which promised endless irritation and strife in a Union which their fathers had founded in a spirit of harmony. In no way did secession threaten democratic government. Rather the contrary is true, as detached foreign observers nearly unanimously observed at the time.

It is relevant that the Confederate government late in the war made an offer of emancipation to European governments in exchange for help in winning Southern independence and was enlisting black Southern volunteers. At the time of secession, James H. Thornwell, probably the most influential clergyman in South Carolina and a strong believer in Southern independence, outlined a program for an

evolutionary emancipation.

To those who have studied the record—and not relied on Hollywood for their understanding of the war—the war was clearly fought by the Southern people honorably against overwhelming odds and ruthless tactics with skill, courage, and proportionate suffering not equaled by any other group in American history (except for Native Americans whose extermination was underway by the same federal government that invaded the South.) Those of us who are descended from these people are justifiably proud of a great heritage.

In fact, respect for the Confederate heritage, until very recent political agitation, was a near universal American sentiment. The Confederate battle flag was carried by fighting men in World War II, Korea, and Vietnam. The display of our flag has been officially supported by the organized descendants of Union veterans. Shelby Foote, the greatest historian of the war, has publicly endorsed leaving our flag alone, a weight of authority greater than many ordinary historians put together.

We deny that the statement we criticize contains unquestionable historical “truth” and undisputed consensus of experts. Along with the natives there are many signers who come from the northern part of the country where the brutal invasion and conquest of the Southern States has long been justified by the myth that it was motivated by righteous idealism in behalf of the oppressed. This myth is what the great Southern writer Robert Penn Warren called a pernicious “Treasury of Virtue.” The adoption of this myth by so many of our professors indicates a sad conquest of our minds.

The anti-flag professors discount the “Lost Cause”; they believe that everything Southerners said about the conflict was a deceitful rationalization and everything said by Northerners was a pure truth.

Those scholars statement does not represent historical “truth.” It represents the currently fashionable interpretation in prestigious northern institutions and their imitators (institutions which are dubious guides for the people of South Carolina on this as on other public matters). If there is any lesson to be drawn it is not that our flag is shameful but that our institutions are in a sadly colonial condition. This is all the more true when we reflect that several professors, some very distinguished, who agreed with our statement, declined to sign in fear of future professional reprisals. With that reality in mind, we have declined to use the names of a number of young, untenured professors who support our statement.

The signers below were gathered in a short time. They are not all historians but represent a variety of humane fields, which may allow them a broader perspective than that of historians obsessed with the history a racial strife. All of the signers below hold doctoral degrees and most are professors in institutions of higher learning. While many of the signers from other States are South Carolina natives and/or holders of degrees from our institutions, a number of them are northern born.

Even if the anti-flag professors' interpretation of the cause of the War of Southern Independence were entirely correct it would be irrelevant to the present controversy. To argue, as they do, that the present form of the flag was never flown over the capitol during the war is to make only a trivial point. Many forms of banners were used at that time. The battle flag in its now familiar form is understood all over the world, from Helsinki to Timbuktu, as the symbol not only of the Confederacy but also of the American South.

As such, it represents not only the Civil War, but all three and a half centuries of a unique and admirable Southern culture. It also represents around the world a symbol of gallant defiance of authoritarian governments. In that use it has often been displayed in recent years in European countries escaping from communist captivity.

The controversy is no longer a mere housekeeping matter for South Carolina. The fact is that the nationalization of the issue has made our flag the symbol to millions of Americans of a last stand against Political Correctness an increasingly uniform and dictated views of our history. And, finally, racial reconciliation is best sought by the mutual understanding of black and white South Carolinians, not by the distortion or suppression of Southern heritage.

DUES ! DUES ! DUES ! - THAT'S RIGHT - NOW !!!

Cotton is on the prowl for our annual dues. The new year began on August 1st. To re-up is \$50.00 and if you are late, five more dollars are added because you keep forgettin !! If you cannot pay all of it at once then pay what you can monthly or weekly or whatever., just start paying them now, like **ASAP !!**

CHAPLAINS OF THE CONFEDERACY

Charles Todd Quintard, M.D.

**MAN OF LEARNING, COMPASSIONATE
PHYSICIAN AND SURGEON, BELOVED
CHAPLAIN, EPISCOPAL BISHOP,
EDUCATOR AND HUMBLE CHRISTIAN
SERVANT.**

“And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.”

Jeremiah 3:15

During the War for Southern Independence, the religious nature of Southern culture was one of the motivating forces which empowered the Southern people in their struggle against Northern aggression. Many of the South's most prominent Christian ministers often equated religious fervor

with patriotic fervor. The dual qualities of 'piety and patriotism' were not options, but an absolute necessary part of the average Confederate soldier's 'equipment' on the battlefield. The most distinguishing difference between the Northern and Southern soldiers was not only **how** they fought, but **why** they fought. The Northern soldier was fighting for what he thought was the preservation of the Union. The Union was that vague impersonal and invisible entity which they conceived as their form of government with all its functions headquartered in Washington, D.C. The Southern soldier answered a call not only from his country, but his conscience. He fought to preserve a way of life which was enjoyed by his ancestors and hopefully he could pass on to his descendants. Among the thousands of Southern men who answered the call to arms, scores of Christian ministers also felt their patriotic duty to serve the cause of the South. Once such minister to serve not only his country but the physical and spiritual needs of his fellow countrymen was Charles Todd Quintard.

Dr. Quintard was born into a prominent Stamford, Connecticut family of French Huguenot ancestry on December 22, 1824. His father, Isaac Quintard was a man of wealth and education. As a young man, Dr. Quintard attended Trinity School, New York City and then earned his master's degree at Columbia College. He then earned a degree in medicine, at the University of the City of New York in 1847. After serving a year in Bellevue Hospital, he moved to Athens, Georgia and began his practice of medicine. He moved to Memphis, Tennessee in 1851 and became professor of Physiology and Pathological Anatomy in the Medical College.

In January 1854 Dr. Quintard became a candidate for Holy Orders in the Episcopal Church of the Diocese of Tennessee. He soon became an avid student of theology under the direction of Bishop Otey and was first a deacon in 1855 and then a member of the priesthood soon afterward. For the next several years he served as rector in Memphis and Nashville parishes and soon became a prominent and popular preacher known throughout the Diocese of Tennessee. Dr. Quintard possessed a magnetic personality and a pleasant disposition which attracted both young and old and thereby enabled him to minister to the physical and spiritual needs of many people.

Due to his righteous influence over the young men of the city of Nashville, the *Rock City Guard*, a militia company, elected Dr. Quintard as their Chaplain. Being a spiritual leader with deep affection and concern for the welfare of the enlisting military men of his parish, he willingly accepted the chaplaincy of the First Tennessee Regiment. In 1861, he left the care and comforts of his Nashville home and parish too serve the needs of his fellow countrymen on the battlefield. He never returned to his home in Nashville until after the end of the war in 1865. While faithfully serving as Chaplain of his regiment, he saw action in Kentucky, Cheat Mountain, Munfordsville, Perryville, Murfreesboro, Chickamauga and Franklin.

Dr. Quintard was a chaplain that displayed genuine Christian concern and compassion for all the men under his charge. As a medical doctor, he exercised utmost care in executing the duties of his profession. After the battle of Perryville he recalls, “when the wounded were brought to the rear, at 3 o’clock in the afternoon, I took my place as a surgeon on Chaplain’s Creek and through out the rest of the day and until half past five the next morning, without food of any sort, I was incessantly occupied with the wounded. It was a horrible night I spent, God save me from such another. I suppose excitement kept me up. About half past five in the morning of the 0th, I dropped, I could do no more. I went out by myself and leaning against a fence, I wept like a child. And all that day I was so unnerved that if any one asked me about the regiment, I could make no reply without tears. Having taken of my shirt to tear into strips to make bandages, I took a severe cold.”

With unequalled dedication to the Confederate cause and to the men to whom he was called to serve,, he endured many severe hardships without complaint. On many occasions he would march ten to fifteen miles or even give up his horse to a less fortunate officer or private who was suffering from sore blistered feet, injury or fatigue. Sleeping on the ground with only a blanket for protection was a common practice. Often times, he would sleep in torrential rains and would be soaked to the skin. In freezing temperatures, his blanket and clothes would be covered with ice. Many nights were spent without a camp fire in fear of enemy detection. It was common for proper food to be in short supply as he recalls in his *Personal Narrative*

“I had no provisions, but various persons gave me what made up a tolerably good supper, to wit, - a roasting ear, a slice of bacon and a biscuit; and in the morning I found on a log a good-sized piece of fresh meat, not strikingly clean, but I sliced off a piece of it and cooked it on a long stick. The fire, I reckon, removed all purities; and Joe Van Leer brought me half a cup of coffee and another biscuit.”

Dr. Quintard was a personal friend to many high-ranking Confederate officers and was instrumental in leading some of them to faith in Christ, including General Braxton Bragg. He was widely accepted, deeply loved and appreciated by both the military and civilian population everywhere he went. He ministered to both privates and Generals, friend and foe, whenever and wherever he could spread the message of the love of God and the transforming power of Jesus Christ, the Redeemer. In recalling his ministry in the Confederate Army he said,

I was very glad to believe that my labors among the soldiers as their chaplain were not all thrown away. It was very delightful to see how well our regular daily evening service in camp was attended...One of the Captains told the major that he believed every man in his company would lay down his life for me. Certainly I met nothing but kindness from the officers and men. And so I was led to hope that some good would grow out of the seed sown in those wild mountains.”

After the war, Dr. Quintard was elected Bishop of Tennessee in 1865 and served in that Diocese for thirty-three years. He soon set about in the establishment of schools and especially the University of the South in Sewanee, TN. He traveled to England to raise funds for the school and while there received several honors. The LL.D. degree was conferred on him at the University of Cambridge, he preached at the Royal Chapel at Windsor and was made Chaplain of the Order of St. John of Jerusalem.

After a life of service and dedication to his parishioners, his country and his Savior, Dr. Quintard entered his eternal rest at Darien, GA. On February 15, 1898, and was buried in the Sewanee, Tennessee cemetery.

Sources: Dr. Quintard - Chaplain C.S.A and Second Bishop of Tennessee and Chaplains in Gray.

TRUTH in HISTORY PUBLICATIONS

www.truthinhistory.org

Webb Garrison’s

CIVIL WAR - Dictionary

An Illustrated Guide to the Everyday Language of Soldiers and Civilians

absentee - A soldier not present for duty but not listed as a DESERTER, a STRAGGLER, or absent without leave. When the opening guns of the were fire at FORT SUMTER, nearly 20 percent of the men and officers of the U.S. Army were absentees. Hundreds were too sick to report for duty, and others were on leave.

(apparently this condition still afflicts many of our members since they have not shown themselves as of late).

adjutant - Derived from a Latin term meaning “to assist,” this title was applied to a staff officer by both Gray and Blue. The communication of orders was high on the list of an adjutant’s responsibilities. An adjutant-general often published orders in the name of his commander. **(so now we all know what good ol Cotton is supposed to be doing).**

aerial reconnaissance - Some commanders encouraged reconnaissance from free-floating and tethered balloons in 1861. Most of this work was done for Federal forces by men organized by Thaddeus Lowe. Early in the conflict, this term was applied to sightings made from elevated signal tower, such as those erected by Southerners near the field of Manassas prior to the battle of First Bull Run. (First Manassas for Southerners) Four signal towers built under the direction of Capt. E. Porter Alexander, and some analysts suggest that these contributed significantly to the ensuing Confederate victory.

Anemometer - An instrument designed to measure the velocity and force of wind. One of the most widely used forms of this instrument consisted of four cups mounted on the ends of crossed rods. (**There needs to be at least twice as many of those cups if you wanna catch any of Joe Cosper's hot air**).

OPINION

THE CLARION LEDGER
THURSDAY, OCTOBER 14, 2010

LETTERS to the EDITOR

Reciting pledge really voluntary

Recently one of our Mississippi judges ordered a citizen to jail. Ordinarily there is nothing unusual about that. However, in this instance the citizen did not participate in a recitation of the Pledge of Allegiance to the flag of the United States ("Miss. Judge jails attorney for not reciting pledge," Oct.7).

May God bless the flag and the nation. Now, allow me too be the judge's law clerk. In 1942, this nation was involved in world conflict. Many school boards, acting in good faith, instituted the policy of requiring students to salute the flag.

Several lawsuits ensued, one of them known as West Virginia State Board of Education v. Barnette, 319 U.S. 624. This lawsuit sought an injunction against enforcement of the regulation which mandated the salute. The U.S. Supreme Court granted the relief and enjoined the school board from following the policy.

The opinion of the court majority was stated by Justice Robert Jackson who recognized that "[i]f there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein."

The citizen in this instance was an attorney who, out of respect for the court, stood during the recitation. That was more than enough. As for me, I would recite, even sing the pledge if it were set to music, but you would not be required to join in or listen.

Joe Bush - Terry, MS.

Editor's Note: Just hide and watch, there could be a day when we are all forced to pledge or face harsh penalties.

Remember UM History, Heritage

As a graduate of Ole Miss, I was saddened and angered to read the article "Ole Miss mascot vote today" (Oct. 7). It contains quotes from starry-eyed students on the mascot committee who are being used as pawns by the university's administration and its ultra-liberal faculty.

Aside from the fact all of the mascot choices are unbelievably stupid, some students are too naive to know that the move back in the 1980's toward the removal of the Confederate flag was just the beginning of a long and continuing campaign to rid Ole Miss of all its treasured icons of Southern heritage.

Since then, Colonel Reb has been removed from the field and the song *Dixie* has been replaced with a watered-down version that incorporates the *Battle Hymn of the Republic*. Now, Dan Jones and Pete Boone don't even want that song used! They want us to forget about those proud young men of the "University Grays" from Ole Miss who valiantly volunteered to fight for the Confederacy, but were slaughtered at the Battle of Gettysburg

I feel certain that in 1863 those young men were no less starry-eyed than the students quoted in the article. Unfortunately, they never got the chance to be asked about the mascot and now their honor, valor and memory are being trampled by this sickening wave of political correctness.

Those so-called "progressives" want people like me, who oppose the erasure of our treasured history, to be perceived as unenlightened bigots who are against "progress." Let me remind the so-called enlightened: You have to know where you came from before you can move forward.

Susie Brabec

Editor's Note: As someone that did not attend this "prestigious" school, I always admired them for flying the battle colors from the top of the stadium to throwing out bundles of the flags on sticks to the students in the stands. Playing Dixie all by itself without any other songs included. This is just one more instance when winning ball games and raking in all that revenue takes precedent over blood and sacrifice on a battlefield fighting for the future rights of those people who are now denigrating their memory.

This letter was included in the Letter to the Editor section of the Clarion Ledger several days ago.

It was poetic justice when the very week that Dan Jones retired Colonel Rebel to the vault, that Ole Miss suffered its greatest football defeat ever. Only academicians would conclude that a Southern colonel offends people at the very time that Kentucky Fried Chicken is reintroducing Colonel Sanders in their advertising. Colonel Sanders and Kentucky Fried Chicken (southern style) are loved by all races and cultures worldwide, but then again, Kentucky Fried doesn't tell us we should be offended by Colonel Sander, as the faculty at Ole Miss is constantly telling us that we should be ashamed of and offended by anything Southern. The two approaches, Ole Miss versus Kentucky Fried Chicken Inc., illustrates the truth of the old adage, those who can, do; those who can't, teach well become Chancellors.

Perhaps the College Board could try to hire the CEO of Kentucky Fried Chicken as Chancellor at Ole Miss, at least for a little while, in order to try to straighten out that institution. It would be a bonus if the CEO could bring some of his executives and store managers to replace the faculty. It's obvious that the Ole Miss Chancellor, administration and faculty could not make it in the real world.

Carl Ford- Laurel

THE ORIGIN OF THE WAR

**Memoir of a Narrative Received
of
Colonel John B. Baldwin
by
Robert L. Dabney, D.D.
Reprinted From Discussions, Vol. IV
also
Chief of Staff
to
Major-General T. J. "Stonewall" Jackson
-----**

(The following paper from the able pen of Rev. Dr. R. L. Dabney will be read with deep interest, and will be found to be a valuable contribution to the history of the origin of the war.

It may be worth while in this connection to recall the fact that when soon after the capture of Fort Sumter and Mr. Lincoln's proclamation, a prominent Northern politician wrote Colonel Baldwin to ask: "What will the Union men of Virginia do now?" He immediately replied: "*There are now no Union men in Virginia.* But those who *were* Union men will stand to their arms, and make a fight which shall go down in history as an illustration of what a brave people

can do in defense of their liberties, after having exhausted every means of pacification..")

In March, 1865, being with the army in Petersburg, Virginia, I had the pleasure of meeting Colonel Baldwin at a small entertainment at a friend's house, where he conversed with me some two hours on public affairs. During this time, he detailed to me the history of his private mission, from the Virginia Secession Convention, to Mr. Lincoln in April, 1861. The facts he gave me have struck me, especially since the conquest of the South, as of great importance in a history of the origin of the war. It was my earnest hope that Colonel Baldwin would reduce them into a narrative for publication, and I afterwards took measures to induce him to do so, but I fear without effect. Should it appear that he has left such a narrative, while it will confirm the substantial fidelity of my narrative at second hand, it will also supersede mine, and of this result I should be extremely glad. Surviving friends and political associates of Colonel Baldwin must have heard him narrate the same interesting facts. I would earnestly invoke their recollection of his statements to them, so as to correct me, if in any point I misconceived the author, and to confirm me were I am correct, so that the history may regain, as far as possible, that full certainty of which it is in danger of losing a part by the lamented death of Colonel Baldwin. What I here attempt to do, is to give faithfully, in my own language, what I understood Colonel Baldwin to tell me, according to my best comprehension of it. His narration was eminently perspicuous and impressive.

It should also be premised, that the Virginia Convention, as a body, was not in favor of secession. It was prevalently under the influence of statesmen of the school known as the "Clay-Whig." One of the few original secessionists told me that at first there were but twenty-five members of that opinion, and that they gained no accessions, until they were given them by the usurpations of the Lincoln party. The convention assembled with a fixed determination to preserve the Union. If forbearance and prudence could do it consistently with the rights of the States. Such, as is well known, were, in the main, Colonel Baldwin's view and purposes.

But Mr. Lincoln's inaugural, with its hints of coercion and usurpation, the utter failure of the "Peace-Congress," and Mr. Crittenden's overtures, the refusal to hear the commissioners from Mr Davis' Government at Montgomery, and the secret arming of the Federal Government for attack, had now produced feverish apprehensions in and out of the Convention. Colonel Baldwin considered Mr. Wm. Ballard Preston of Montgomery County, as deservedly one of the most influential members of that body. This statesmen now began to feel those sentiments, which, soon after, prompted him to move and secure the passage of the resolution to appoint a formal commission of three ambassadors from the Convention to Lincoln's Government, who should communicate the views of Virginia, and demand those of Mr. Lincoln. (That commission consisted of Wm. Ballard Preston, Alex. H.

H. Stuart and Geo. W. Randolph. We will refer to its history in the sequel. meantime Mr. Preston, with other original Union men, were feeling thus; 'zig our voices and votes are to be exerted farther to hold Virginia in the Union, *we must know* what the nature of that Union is to be. We have valued Union, but we are also Virginians, and we love the Union only as it is based upon the Constitution. If the power of the United States is to be perverted to invade the rights of States and of the people, we would support the Federal Government no farther. And now that the attitude of that Government was so ominous of usurpation, we must know whither it is going, or we can go with it no farther.'" Mr. Preston especially declared that if he were to become an agent for holding Virginia in the Union to the destruction of her honor, and of the liberty of her people and her sister States, he would rather die than exert that agency.

Meantime Mr. Seward, Lincoln's Secretary of State, sent Allen B. Magruder, Esq., As a confidential messenger to Richmond, to hold an interview with Mr. Janney (President of the Convention), Mr Stuart, and other influential members, and to urge that one of them should come to Washington, as promptly as possible, too confer with Mr. Lincoln. Mr Magruder stated that he was authorized by Mr. Seward to say that Fort Sumter would be evacuated on the Friday of the ensuing week, and the Pawnee would sail on the following Monday for Charleston, to effect the evacuation. Mr. Seward said that secrecy was all important, and while it was extremely desirable that one of them should see Mr. Lincoln, it was equally important that the public should know nothing of the interview. These gentlemen held a conference, and determined that as each of them was well known in Washington by person, the required secrecy could not be preserved if either of them went. They therefore asked Colonel Baldwin to go, furnished with the necessary credentials to Mr. Lincoln. He at first demurred, saying that all his public services had been too Virginia, and that he knew nothing of Washington and the Federal politics, but they replied that this was precisely what qualified him, because his presence there would not excite remark or suspicion. Colonel Baldwin accordingly agreed to the mission, and went with Mr Magruder the following night, reaching Washington the next morning by the "Acquia Creek route" a little after dawn, and driving direct to the house of Mr Magruder's brother. (These gentlemen were brothers of General J. B. Magruder, of Virginia.) These prefatory statements prepare the way for Colonel Baldwin's special narrative.

More on this in the next issue

COMMANDER'S COMMENTS

This time of the year brings relief from the scorching days of summer. Even though it's extremely dry the cool mornings are really refreshing.

Camp 227 was well represented at Fall Muster held at Beauvoir and also at the 9-12 Reclaimers meeting both held on Saturday 16th. We won at both events.

Some of the speakers were Brother John Killian, Lt. Governor Phil Bryant and Bro. Cary Kimbrell. Bro. John and Bro. Cary having been speakers at our Southern Heritage Conference. Members of our camp color guard and Mr. Royce Stringer from the SAR color guard posted the U.S. and State flags. The camp posted our new sign made for us by Mr. Larry Higginbotham from the Augusta Grays camp. We had our reproductions laid out for everyone to see and an information table with various authors speaking of our history and how we have gotten into the mess we find ourselves. The camp also donated door prizes. We received news from the front lines that both battles were total victories for the Confederates at Fall Muster. This was from our correspondent Joe Cosper, who said with great modesty, that was when he was leading the battles of course.

Our monthly meeting will be the last one of this year that will be held at Western Sizzlin. It should be a good one with the topic that will be presented. We have been requested to once again participate in the Deason House tour, which will be on Saturday October 30, beginning at 6:00 PM. As usual ol Newt will shoot the Major many times again.

This event brings funds into our camp which helps with other camp events during the year. I look forward to seeing each of you on the 28th at the Sizzlin. If you have a friend, bring them, even if you have to buy their supper. Of course this leaves out Joe Cosper and Glen Holifield.

See you at the meeting
Billy Langely

REMEMBER TO VOTE ON NOV. 2ND !!!
