



Oct. _____

2013

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!



Our October meeting will be on the 31st at Western Sizzlin. This will be our last meeting there until February of 2014. There will be Landrum's Country, and the next weekend, December 7th is the Laurel Christmas Parade and then the last Saturday of January 2014 we will have our annual Robert E. Lee/Stonewall Jackson Banquet. The speaker for this

month's meeting is Mr. Bert King, commander of the General Forrest camp in Hattiesburg. He will be presenting a program on photography of the time period we study. This should be very interesting. No one has ever presented a program to us on this subject. So get all spiffy that night because he may want to photograph a few of you studs, you know like Joe Cosper, who seems for some strange and unexplainable reason is attracting the gentler sex as of late. So attend to see what takes place.

UPCOMING EVENTS

MOORE MEMORIAL

On **October 5th, 2013** at the Moore Family Cemetery in **Raleigh, MS at 10 AM**. This is in honor of the Moore brothers of that area. The lead camp on this will be from Forest, MS. This is their first memorial service in which they are in charge. So, lets have the best turnout from us as is possible. You are being notified in plenty of time. So make plans to be there and help them on their first time at bat. The Gainesville Vols. Camp will assist. Also the word is that the descendants are very much Southern and are not ashamed of their Confederate ancestors. To help get a number on the possible participants, either in period civilian dress or for the color guard, email Jim Huffman at huffman1234@bellsouth.net This will help Jimbo sleep much easier.

GUN SHOW

Along with the two events just mentioned there will be a gun show at the Magnolia Center in Laurel on the same weekend, **October 5th & 6th. Saturday 9 - 5 and Sunday 10 - 5**. Mr David Chancellor, the sponsor of the event asked if we were going to be there. The answer was a resounding YES! We added four members to our ranks when we were there this past spring. Now, we have three, yes count them three events on the same day. This means that some of you fellers that ain't in the color guard are being called up for front line duty. **ONCE AGAIN, YOU DO NOT HAVE TO BE DRESSED IN A UNIFORM**. The reason this is being stressed, is because some in the camp have gotten the impression that we wear uniforms at all events. Only the camp color guard/re-enactors do this because they already have them and children, young and not so young like to have their photos taken with the soldiers. Yes, it adds something if you are at a booth, however, before there was a color guard, we wore whatever we had or what we wanted to wear. Remember, this is another event sponsored by the **"JONES COUNTY ROSIN HEELS"- CAMP 227 - SCV**. So, with that said at the September meeting at Western Sizzlin you will have a separate sheet of paper on which you can write your name, length of time and what time you will be there. We have split our forces in the past. Thank God, we have enough forces to do this and for the events where we are able to talk to the public about their families, their history and their

culture and how important it is to pass this along to their children and beyond.

LOBLOLLY FESTIVAL

We have a table space that will have various information concerning the war, reconstruction, politics of that time and other topics of interest. It also affords us the opportunity to promote our camp and the SCV in general. It will be from **9 - 5 on Oct. 5th in downtown Laurel**. There will be sign up papers at this month's meeting. This way no one has to stay all day. If you can be there for an hour or two and then someone else can be there after you this will be a big help. This way you can help at the booth and still have time to accomplish other things you need to take care of on a day off from your regular work schedule. **REMEMBER THIS!! YOU DO NOT NEED A UNIFORM TO HELP AT THE BOOTH !!!** This is for the Jones County Rosin Heels - SCV, not for a re-enactment unit. Both groups have their place in helping teach our Southern history. Just remember that the SCV is not affiliated with any other historical organization. Of course, if you have a cap or jacket, maybe a t-shirt with something Southern on it then wear it when you are at the booth. If you don't that is alright. The main thing is that we are there flying the colors and talking to the many people that attend this event. We are doing what Stephen D. Lee said for us to be about doing as an organization, and that is remembering the Confederate soldier and to tell future generations the **TRUTH!!** about what he fought and suffered and in many cases died for. Be ready to sign the time sheets at the meeting. We will be located west of the Oddfellows building on Central Ave., next to a booth named Cassie's T-Shirts and just before Super Talk radio. Just look for the colors flying. **LASTLY, BRING YOUR OWN CHAIRS!**

FALL MUSTER

This year the event will be **October 18 - 20**. If anyone can go down to help cut some firewood or take some down their it would be most helpful. As usual this is an important time for the **MS SCV** to showcase **Beauvoir house and the new Jefferson Davis Library & Museum**. There will be plenty of vendors with food, t-shirts, flags, car tags, etc. Of course there will be the good ol fashion sutlers with all their goodies. The soldiers will be camped as usual on the backside of the property and the battles will most likely take place beginning about **2 PM. on Saturday and Sunday**. It is

usually good weather and plenty to see and do. Lets make sure that we tell folks about this by word of mouth, telephone, email or the jazzed up email called Facebook, if you have it. Mr. Terry "Beetle" Bailey asked if our camp would set up an information table. So we will have a presence there this year. **Thank you Beetle for asking!**

DEASON HOME TOUR

This year the tour will be on **Saturday Oct. 26th** starting at sundown. The men from our camp that impersonate the characters from the past that have lived or visited in the house are usually ready, however, we never know when someone may be ill or have an emergency to which they have to attend. In addition to our soldiers outside by the campfire there needs to be folks willing to take someone's place inside just in case they cannot be there. So, gentlemen, (that term is used very loosely in our case), be thinking about being an understudy as it is called in theater terms. Remember, this is the only other fund raiser we have during the year and we need to fulfill our duties as participants in all capacities during that evening. Usually the tours begin as early as 5:30 so we who are participating need to be there and ready to do our thang. Last year the tours ended at 11 PM. The DAR ladies are in charge, so we stay until they say it's over. We have been doing this for many years and a great number of folks have toured the house two or three times. So, maybe we will end at the same time as last year, because so many people have already been through the house and there is no reason to stay later if the crowd is not there.

CEMETERY & RE-DEDICATION CEREMONY

5th Brigade Commander/1st Lt. Commander Camp 227 Mr. Don Green is inviting anyone who wishes to be a part of or just attend a cemetery memorial for some of his ancestors and others **On Oct. 26th at 10 AM in Burnt Corn, AL.**, in the John Green Cemetery. John Green is Don's 3rd great - grandfather who was a veteran of the War of 1812 and a delegate to the secession of AL. Others to be honored are Captain William B. Amos, Co. I, Confederate Cavalry, 2nd Lt. Thomas Jefferson Green, Wirt Adams MS. Cavalry, Co. M. and Pvt. Thomas Lafayette Green, 5th AL. Inf., Co. D. Other than private donations, the state of AL., through grants for projects such as the cleaning and restoration of

cemeteries were able to give over \$12,000 to this particular project. For once, yea for the good guys. There will be family coming from all parts of the country for this service. Zoe Brumfield, who pipes for our conference will be there.

Also, and most importantly, food will be served afterwards. It should be a great day for the Green family and the remembrance of not only their ancestors but, others who stood alongside them for the correct reasons.

SCOTTISH GAMES & CELTIC FESTIVAL

On the Mississippi Gulf Coast, November 9th & 10th at the Harrison County Fairgrounds, Gulfport, MS. Our camp has had a presence at these games for almost 25 years. As always, we will have a booth there. We also intend to have a contingent there for at least a part of the color that will march in at 12 noon with a pipe and drum corp leading the way and us carrying the colors directly behind them. So, if you only attend for Saturday that's ok. It has taken a number of years to be able to be in literally the position we are in for the parade. We used to bring up the rear. Much of what has been accomplished in this event is from the direct involvement of Car & Nancy Ford. It helps us to be a presence down there and then have a booth where we talk a lot of people about their family, some Confederate soldiers in this area or someplace else. We help them begin their search, not always for our camp but, a chance to join wherever they live.

POWDER & CAPS

Mr. CoCo says we have plenty of powder and caps for the moment. Although, we have enough to buy another case immediately, if not sooner. Also, CoCo has sheets of paper which are good stock for making your own cartridges. He has even drawn the template on each sheet of paper so you can make a cardboard piece and it will make it easier for you to duplicate. Each sheet is \$1. **Also for \$1 he has a template (tube) to roll the paper on to**

make tubes. Remember, the one pound cans of powder are \$15 & the tins of caps are \$10 each while they last. Get'em while they're hot. Well, maybe that's not the best way to say that, especially when you're talking about black powder. Just buy them, that's enough.

PRAYER REQUESTS

Duane Bryant is back home recovering from double bypass surgery a few days ago. He said he is improving each day and that he plans on being at our Sept. camp meeting. He had some fluid on his heart recently and had to temporarily be back in the hospital, however, he is now back home. Continue your prayers for him. Even though we don't really like him very much.

RECUPERATING AT HOME

Miss Nancy is still home resting from the follow up surgery but, she is doing just fine and is raring to go back to work. Maybe, just maybe she needs to go and visit another kind of doctor, if she is so anxious to go back to work at a federal installation. Sounds a little kooky, if you stop and think about it. So, keep the little feller in your prayers. She may really need some other kind of help in the future for a rare disease called federalitis. There is no known cure at this time, however, medical technology is always finding new cures for various things. All we can do is hope and pray.

ANOTHER CAMP MEMBER RECOVERING

Compatriot Dennis Avera recently had a stint inserted. He is back home and hopefully resting. He was told he was going to need surgery of another kind in the lower extremities to remove a boot that was going to be put there if in the future he did not let us know what is happening to him. Of course his wife Kathy ain't off the hook either.

A CAMP MEMBER AWOL FOR A WHILE

Mike Merritt, is having to spend maybe the next year in GA. going through various medical tests and exams in order to determine if he will be able to continue his duty in the MS. National Guard, until he has his allotted time in to receive his military benefits. He is able to come home at certain times and stay for a few days. So, lets keep he and Miss Jody in our prayers.

LAUREL SERTOMA CHRISTMAS PARADE

The parade will be on December 7th this year. Better known to many as Pearl Harbor Day. When the Japanese bombed the military installations and drew America into WWII. So, that day we need to keep this in mind. As for the routine, it will be a usual. We will meet at Mr. Carl Ford's office with doors open to drink that last sip

of coffee, go to the facilities, or go to the back office to change into super Confederate. Sorry, we don't have any phone booths for that. Lets try and involve some of our ladies. We like to have as many rifles as we can have, however we need at least a couple of folks to carry one of our signs or new banner (which are not heavy at all) to let everyone know who we are, other than just a bunch of guys that get together and marched. It's called publicity. Of course maybe a couple of the new members, such as grandsons would also come in handy for the job. We still need to ladies though. Of course afterwards we will have the annual Christmas dinner at the Mauldin Community Center, with everyone bringing some their favorite dishes. This is the favorite time for some of our guys. They almost get a free meal. They just have to march for it. It is a lot of fun, so don't forget that part of the festivities.

PETAL CHRISMAS PARADE

For the last three years some of us from our camp have driven down to Petal for their Christmas parade. We meet in the parking lot area of Hudson's and find our place in line about 4:14 - 4:30. The parade begins at 5 PM. It is about the same length as Laurel's parade. It of course becomes darker that time of year, so when we fire the flames can readily be seen. We have always gotten a favorable reception, and the attendees are standing only a few feet away from us, and there has always been a large crowd of folks. So, don't think you're completely exhausted after dinner. You've got another parade in you and you will like it, guaranteed .

PLEASE EXCUSE FOR GETTING LANDRUMS AND THE PARADES OUT OF ORDER AMONG SOME OTHERS THINGS, THERE WERE SOME COMPLICATIONS THAT HOPEFULLY WILL BE CORRECTED IN THE NEAR FUTURE.

RECRUITING/MENTORING

Everyone has different interests in life. Unfortunately, our society has gotten totally overly indulged in sports. Now, don't get angry. You most likely have family members and friends who play a sport or a variety of them. There is nothing wrong with that, until it becomes all consuming. Now with that said, anything in life can become all consuming. It's just that people don't seem to care as much anymore about from whom they have descended. No, we can't do anything about that, especially if find out one of them was a horse thief or a gambler that cheated and etc.

However, as an old saying goes, if you don't know where you come from then how do you know where you going. We can and must learn from the past. This serves in not only helping us to take certain actions that were wrong or just bad choices. It also helps us to follow the many good and courageous actions of our people were very wise,

patient, knowledgeable, and most importantly Godly. They were not by any means perfect but, at times they sure were in the ballpark. As many of may already realize if you study history you will be hung with at least one kind of title by friends and or family. However, you just keep on keeping on with what you are doing.

Just this past week it was reported that half the current population in America was not even born when the hostages held in Iran for a year released when President Ronald Reagan took office. There have been many years that the young people of this country have been taught lies and have fallen under the teachings of people who have spouted socialism, facism, and yes even communism. If only they had been encouraged and shown that this nation was not founded these principles. We need to not only recruit but, mentor young people whenever the opportunity arises.

DUES ARE DUE \$\$\$

If you have not paid your dues and are already a member you need to send them into Cotton Norris our adjutant. If you have not paid since Aug. 1st of last year then there will be a late fee of \$5.00 unless that has changed. So, once again check with Cotton. For you new members that have joined this year, you do not have to pay because of a retroactive section listed in our division and confederation constitutions. **Although double check with Cotton to find out the details concerning that situation.** If this is correct information then you will not need to pay until next fiscal year which begins August 1st. His email is sheltonnorris@yahoo.com

CAMP NEWSLETTER

You need to check with Cotton about your dues. If you have not renewed since last year and have not contacted him then this will be your last newsletter until you renew. Which we hope you decide to do.

LANDRUM'S CHRISTMAS TOUR

We have received a request from the Landrum family concerning our participation in the Christmas tour just after Thanksgiving. The request is, would we consider after our Saturday events, being available for Sunday

NOTIFICATION OF FAMILY OR FRIENDS IN NEED OF PRAYER

Just because we are not each a member of the same church or family, it is no reason that each of us in the camp cannot share a need for prayer about anyone or anything. God instructs us do so for one another. So if an occasion arises then either call or email George Jaynes so he can include it in the newsletter. There is no requirement to give a name or explain a situation in detail when asking for prayer. You may call during the day at 649-1867 or at night 428-5570. His email is georgejaynes1953@yahoo.com

SHILOH MONUMENT FUND

Many of you know this, however, there are most likely even more that do not realize that there is no monument to the Mississippi troops that fought at Shiloh, or what the Confederates referred to as Pittsburg Landing. This is one of those items that is long over due. So as we set up booths for recruiting and handing out information lets be aware to have a notification explaining the situation and a container for folks to drop a couple or hopefully more in it. Every penny adds up.

afternoon only. The camp voted at the Sept. 26th, meeting for staying over for Sunday afternoon at the bequest of Mr. Landrum. There will be gospel groups singing and we are to have one skirmish that afternoon. So we need to begin now calling, emailing, or using Facebook to contact people that would be willing to camp on Saturday night if they must. Or drive over and be a part of Sunday afternoon activities. Our camp will have to gather enough fire wood, hay and supply some food and refreshments Saturday night. **We do not need to wait until the last moment to do these things.**

GREENE COUNTY GAINES WARRIORS

Camp 2215 in Leakesville will be having a living history at Ole Time Days on the 1st Saturday of Nov. Just follow the signs on hwy. 63 N. Of Leakesville past the prison. For more info call Kenny Smith at 601-394-8970.

Mississippi Division Heritage Education and Defense Fund

*Surrender means that the history of this heroic struggle will be written our enemy, that our youth will be trained by northern school teachers; learn from northern school books, **THEIR** version of the war, and taught to regard our gallant dead as traitors and our maim veterans as fit subjects of derision. . . “*

General Patrick Cleburne, CSA

Gen. Cleburne was right then and is right today!

**Our youth should have the opportunity to learn
the truth**

Invest today in our youth, their education, and the truth

POSSUM SAYS

A person should take care when looking for a true and close friend. Pick one with four furry feet and a cold wet nose.

Webb Garrison's

CIVIL WAR DICTIONARY

*An Illustrated Guide to the Everyday
Language of Soldiers and Civilians*

Webb Garrison Sr.
with Cheryl Garrison

Here we go again. Doing this last month was a lot of fun and hopefully educational. So here we go again. Read and try to figure out the terms that were used by folks during the mid nineteenth century. Many of these terms were used by the soldiers, however, some were used by everybody. Before you look at the answers see how much you know about the language of that time. Some terms are still in use today. Answers are at the end of this newsletter.

1. Epaulement
2. Essence of coffee
3. Hunt gold, to
4. Hubble-Bubble
5. Jeff Davis's Pet Wolves

Unitarian/Socialist

Foundations Of Public Education **Al Benson Jr**

PREFACE: As stated in the previous newsletter this series on different school systems is beginning with what we have all come to refer to as "public schools." In reality they are controlled by government, starting at the local level and ending with the federal in Washington D.C., which ultimately pulls the purse strings. So just be patient and read. Thank you.

The Unitarian/Socialist Influence

To many that have not taken the trouble to do any significant research, the premise that public education in this country has a Unitarian/socialist foundation may seem preposterous.

However, let us take a look at some of the personalities involved before we totally make up our

minds.

It is a seldom grasped truth today that what people do with and in their lives is based upon their system of beliefs—their "theology" if you will. A man may claim to be a born again Christian or an atheist, but he has, in either case, something he believes in that impels his thoughts and actions. That is his theology. Every man has a theology he lives by, even though he would stoutly deny it.

It has been observed that most early promoters and proponents of statist, or public education were those who had rejected the God of Scripture and the theology put forth in Scripture. This theology they termed as "hyper-Calvinism," and most had rejected it in favor of theologies that were more pleasing to their own egos. Horace Mann was a prime example. Mann has been much eulogized in this country as "the father of the common schools". We have all been informed about his compassion for the illiterate. Some of you probably attended public schools named after him. No one probably ever told you, however, that Horace Mann was a Unitarian. You were probably not informed that, as a boy, Mann had rejected the reformation doctrines found in the Bible as too "rigid".

R. J. Rushdoony has written 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".

Rushdoony continues: "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."

Robert Downs, one of Mann's biographers, has written of Mann that he exhibited. . . a kind of utopian vision of the potentialities of mankind, exhibiting faith in education as prime tool in the 'accelerating improvability of the race' ". It sounds as if Horace Mann believed in the evolution of the human race through state-run education.

Rushdoony has further written: "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".

Samuel Blumenfeld has observed that, after Mann departed from orthodox Christianity he constructed his own theology. Mann, himself, has 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 his providence which. . .I still retain". Mann's statement is a glowing example of man-centered religion. This man, after his rejection of Christianity, became the prime promoter of public education in New England. That fact alone should give you some indication of the direction public education took at its very foundations. If Unitarian thought and doctrine

are part of the very basis for public education in this land, then what, in heaven's name, can you "reform" public schools back to?

And Don't Forget Socialism

Another strong supporter of the concept of government education was a man a lot of people today may not have heard of. He was Robert Owen, a social reformer who had an abiding passion to control other peoples' lives. Thanks to our lack of having been taught proper history his name is not familiar to most of us. Yet, Mr. Owen has been labeled in most academic circles as the father of modern socialism. He became an atheist at the age of ten and, like Horace Mann, he reasoned out his own personal creed, or world view, as to the nature of man and the reasons for man's mostly miserable circumstances in life. The Holy Scriptures teach that man's misery is caused by sin. Owen rejected that truth. In his thinking, man was not responsible for his own character, but was, rather, merely a product of the environment he lived in.

Before he came to America and embarked on the infamous (AND FAILED) experiment in socialist community living in New Harmony, Indiana in the late 1820's, Owen had owned spinning mills in New Lanark, Scotland. There he had established a model community for his workers and a special school for their children.

After years of social experimentation, Owen felt limited as to what changes he could effect upon adults whose character and habits were already formed. However, he felt that if he could just get control of the children at an early enough age then he could effect changes in their outlook.

Owen 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."

Blumenfeld has noted that: ". . . Robert Owen has preached that the children had to be separated from their parents as early as possible so that their characters could be molded by their educators. Thus, child-parent alienation was a deliberate part of the Owen program, and apparently the Unitarians went along with it but under altered circumstances. Boston was not New Lanark. Nor did the Unitarians advertise the source of their ideas." Blumenfeld also noted that, in 1817, Owen had made a speech in which he openly stated that all religion was the source of human misery. Apparently that speech has received enough attention that the Unitarians didn't dare mention openly that Owen was the source of many of their ideas on public education. Had that cat been let out of the bag, they would have lost much of the Christian support they attracted. So

they embraced Owen's ideas without openly giving him credit for them.

Orestes Brownson, Universalist clergyman, was, at one point, a disciple of Owen. He was active in a political party called "The Working Men's Party." At one point, Brownson states: "The purpose for the formation of this party was to get control of the political power of the state, so as to be able to use it for establishing our system of schools."

Frances Wright, a radical Anglo-American "social reformer" 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 forming of human character. Wright's theology can be summed up quite succinctly in her own words: "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 the state."

In speeches, Wright urged audiences to: "fix your eyes upon the great object—the salvation and regeneration of human kind, by means of rational education and protection of youth. . ."

Orestes Brownson outlined the program of the Owenite socialists in this country. He stated that: "The great object was to get rid of Christianity, and to convert our churches into halls of science. . . The plan was not to make open attacks on religion. . . but to establish a system of state,—we said national—schools, from which all religion was to be excluded, in which nothing was to be taught but such knowledge as is verifiable by the senses, and to which all parents were to be compelled by law to send their children. . ."

Go back and read that last statement one more time. Ask yourself—how much does this sound like our public school system as it operates today? The similarity is **not** coincidental. Socialist Robert Owen's plan for public education in America, hatched back in the early 1800's, is alive and well on public school campuses across the nation today. And some people think our troubles started when the Bible and prayers were taken out of public schools! To use a popular phrase, "Wake up and smell the coffee!" Our problems with public education **did not** start thirty-five years ago. They began with the theological outlook of the founders of public education in the early 1800's. Let me reiterate, if this be the case, what can you possibly "reform" the public schools back to?

No Parental Dissent Allowed

As public educators gained more and more control, solidifying their gains, they became increasingly intolerant of any criticism or opposition. Rushdoony has noted that: "Very early in the 1860's 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 had also elevated the authority of the teacher above that of parents.”

In dealing with this same situation, 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 breath one offensive word against the teacher of a public school, in the hearing of his pupils. . .”

In fact, a state superintendent of public schools, in 1864, maintained the proposition that: “. . .the child should be taught to consider his instructor, in many respects, superior to the parent in point of authority. . .” He continued further and said that “. . .The vulgar impression that parents have a legal right to dictate to teachers is entirely erroneous. . .parents have no remedy as against the teacher.”

In `1874 a school committee in Vermont expelled some students from school because they were absent from school on a religious holiday at the request of their parents. The supreme court of Vermont upheld this decision and stated that “No Divine authority had been quoted or asserted” to uphold the right claimed by the parents. Go back and take another look at that statement and let it sink in. Does it sound **any** different than the Texas situation mentioned at the beginning of this booklet, where parents surrender their rights when they drop Johnny or Mary off at the door of the local public “educational institution?”

In the state of Wisconsin, one local school superintendent stated of private education that it was “. . .oriented towards foreign ways, and dangerous to the nation, endangering our public school system, which was the very cornerstone of our liberty.”

Ten years later, another Wisconsin school superintendent advocated compulsory attendance in public schools because: “Our whole public school system is based upon compulsory attendance, which is necessary to combat crime and illiteracy.”

One might well raise the question that if compulsory public education is supposed to combat crime, poverty, etc., then why do we seem to have so much more in the way of these problems to deal with after well over 1150 years of “public education?” Historically, the only way the public “educators” have ever addressed that question is to hold out their collective hands and beg for more taxpayer dollars for “quality education.” Somehow, that answer just does not satisfy anymore.

SOME OF MR. BENSON’S INFLUENCES

What you are about to read may be a bit lengthy, however, it will help you understand Mr. Benson’s ideas and opinions as you read.

Most of you that have just read the previous article may not know anything about the men to whom Mr. Benson is referring for his writing. Here are two short biographies on Blumenfeld & Rushdoony.

Samuel L. Blumenfeld has published ten books on education in America, and he has spent much of his career investigating the following problems: the decline in American literacy, the reasons for the high rate of learning disabilities in American children, the reasons why so many children are labeled ADD, and why the school system refuses to use intensive phonics in reading instruction and memorization in mathematics instruction.

Blumenfeld also has written for the John Birch Society.

Blumenfeld was born in New York City, educated there, and graduated from The City College of New York in 1950. The book publishing industry is where he spent his next ten years - as editor of the Universal Library at Grosset & Dunlap.

His commentary on education issues and his following as a speaker have brought him to lecture in every state in the United States as well as Canada, Australia, New Zealand, and England. He is internationally recognized as a leader in the intensive, systematic phonics movement.

Blumenfeld has written for many online and print sources on a variety of subjects. His writings have appeared in such diverse publications as *Home School Digest, Reason, Education Digest, Boston Magazine, Vital Speeches of the Day, Practical Homeschooling, Esquire, and many others.*

He is a World War II veteran of the Italian campaign.

Rousas John Rushdoony (April 25, 1916 - February 8, 2001) was a Calvinist philosopher, historian, and theologian and is widely credited a the father of Christian Reconstructionism and an inspiration for the modern Christian home school movement. His followers and critics have argued that his thought exerts considerable influence on the Christian right.

Rushdoony was born in New York City, the son of recently arrived Armenian immigrants. Before his parents fled the Armenian Genocide of 1915, his ancestors had lived in a remote area near Mount Ararat. There are claims that since the year 320, every generation of the Rushdoony family has produced a Christian priest or minister. Rushdoony himself claimed that his ancestors”. . .would perpetually give a member of their family to be a

priest to perform a kind of Aaronic priesthood as in the Old Testament, an hereditary priesthood. Whoever in the family felt called would become the priest. And our family did so. So from the early 300's until now there has always been someone in the ministry in the family." Within weeks of arriving in America, his parents moved to Kingsburg, California, where his father founded an Armenian-speaking Presbyterian church. Except for a time when his father pastored a church in Detroit, Rushdoony grew up on the family farm in Kingsburg.

Rushdoony attended public schools where he learned English. He continued his education at the University of CA., Berkeley, where he earned a B.A. in English in 1938, a teaching credential in 1939 and an M.A. in Education in 1940. He also attended the Pacific School of Religion, a Congregational and Methodist seminary in Berkeley, CA., from which he graduated in 1944, the same year he was ordained by Presbyterian Church in the United States of America. Rushdoony then served for eight and a half years as a missionary to the Shoshone and Paiute Indians on the Duck Valley Indian Reservation in a remote area of Nevada.

It was during this time on the reservation that he began writing. In the early 1960's he became active in the homeschooling movement, helping to defend the rights of homeschoolers. In 1965 he founded the Chalcedon Foundation; the monthly *Chalcedon Report*. Which Rushdoony edited, began that October.

He had five children by his first wife. They divorced in 1956. His second wife died in 2003. Rushdoony's only son, the Rev. Mark R. Rushdoony, is the current president of the Chalcedon Foundation and editor of the *Chalcedon Report* and president of the Chalcedon Foundation. Gary North, one of his sons-in-law states that Rushdoony read at least one book a day, six days a week, for fifty years of his life; underlining sentences and making an index of its main ideas in the rear.

Drawing on the work of theologian Robert Lewis Dabney, (He was Chief of Staff for Gen. "Stonewall Jackson at one point in the war) Rushdoony argued that the American Civil War "destroyed the early American Republic, which he envisioned as a decentralized Protestant feudal system and an orthodox Christian nation". Rushdoony saw the north's victory as a "defeat for Christian orthodoxy".

His thoughts on this matter has influenced many conservative writers. In one of his books he criticized democracy. He wrote the "the heresy of democracy has since then worked havoc in church and state. . Christianity and democracy are

inevitably enemies." He elsewhere said that "Christianity is completely and radically anti-democratic; it is committed to spiritual aristocracy," and characterized democracy as "the great love of the failures and cowards of life."

Remember, we have a Republic form of government, not a democracy. A democracy is nothing more than mob rule. So, when you hear people talk of establishing democracies around the world, ask yourself why? If we do not have that type of government in America, then why do our "leader", continue to insist on helping other countries build one.

This hopefully, will give you an idea of where Mr. Al Benson is coming from in his writings. Of course these are just two of the men that have had an influence on Mr. Benson. There is more online at Wikipedia. Just type in the name of these gentlemen and you can read much more than what has been included in this portion of the newsletter.

HOW TO SPEAK SOUTHERN

BY SOUTHERNERS, ABOUT SOUTHERNERS AND FOR SOUTHERNERS (YANKEES, TOO)

Ah: The things you see with, and the personal pronoun denoting individuality. "Ah think Ah've got somethin in mah ah."

Fem: A necessary ingredient in the creation of photographs. "Are you sure you got fem in that camera?"

Griyuts: What no Southern breakfast would be complete without-grits. "Ah like grits with butter and sawt on'em, but Ah purely love'em with re-eye gravy."

Haint: A ghost, spirit or apparition. "If you walk past the graveyard at midnight, you might see a haint."

Idinit: Term employed by genteel Southerners who wish to avoid saying "Ain't." Mighty hot today, idinit?"

This book is dedicated to all Yankees in the hope that it will teach them how to talk right.

AN ENTERTAINING LOOK AT SOUTHERN POLITICS

"A GOOD reporter must always distinguish between the roue and the criminal and love and enjoy the rogue. Particularly if you're reporting politics. The rogue's the guy who gets the information for you. He's got a foot in the other camp, he's playing a little bit, he's loose, he isn't quite bad. And your rule with him is, *Joe, I love you, I'm with you all the way. I'll take you right down until they*

close the jailhouse gates on you. When they do, you and I are through. It's all over then."

THAT'S Johnny Popham speaking. Popham was the roving reporter for The New York Times in the South in the 1950s and early 1960s. He's one of the many colorful characters in an entertaining new book, "They Love a Man in the Country: Saints and Sinners in the South" by Billy Bowles and Remer Tyson.

Since the bulk of the book deals with Southern politics, there aren't many saints.

Big Jim Folsom, the governor of Alabama, loved women and whiskey. Warned that his opponents were going to try to lure him into a compromising situation with "one of the best looking girls that ever walked the streets of Montgomery," Folsom sighed resignedly: "Well, if they set that kind of a trap and use that kind of bait, they're going to catch old Big Jim every time."

I.D. Beasley, an aging Tennessee legislator, was asked by a friend what he did with his time since he retired. "Oh I stay busy," said Beasley. "I spend half my time trying to think of somebody's name and the other half going to the urinal. I never have a dull moment."

Of Marvin Griffin's administration as governor of Georgia, someone said, "Never in history had so many stolen so much." Griffin, who once described Richard Nixon as "having the face of the accused," gave this description of the Georgia Legislature: "It's like three truckloads of bean pickers in the field without a foreman."

The wife of former Gov Happy Chandler of Kentucky praised the tradition of having state prisoners as household help at the governor's mansion. "It's nearly always murderers," said Mrs. Chandler. "The police say the reason for that is that murder is a crime of passion and they screen the murderers they send to the mansion." Chandler agreed. "We wouldn't want a thief," he said.

Fightin' Shorty Price of Alabama was always a candidate but never a winner. In 1970, he ran for governor on a platform of reducing the governor's term of office from four years to two. "If you can't steal enough to last you for the rest of your life in two years," Price explained, "you ain't got sense enough to have the office in the first place." When police arrested him for being drunk at a University of Alabama football game, Price defended himself claiming that being drunk at an Alabama football game was a natural state.

In the only section that isn't about politicians, the authors recount the bloodcurdling, violent history of some feuding Cumberland Gap families. The stories make a Sam Peckinpah Western seem as tame as a G-rated Walt Disney movie.

For example, there's this account of two rival gangs of moonshiners who had a shootout at a tavern run by

one of the gangs:

"...Old Charles Sessions... was a peg-legged man. Bill Henderson shot him, went down and took that peg leg off him and threwed him in the fire and burned him up. I've seen Bill pick his teeth many a time with that peg leg. He'd take a knife and plane off a sliver and pick his teeth with that man's leg."

THE book closes with the reminiscences of some of the reporters who covered Southern politics and politicians. Harry Ashmore recalled a north Carolina legislator, Harold Hollingsworth, who was chairman of a committee appointed to oversee the installation of a vote-tabulating machine in the legislative chamber.

"The committee," said Ashmore, "started traveling to all the states that had a tabulator... and each member had to take a secretary, everybody traveling on the state expense account... Hollingsworth told our Statehouse guy that they were going down to Havana to inspect the voting machines in the Cuban parliament... This was in the pre-Castro days when Havana was the sin capital... we queried the AP in Havana and AP reported that there were no voting machines in the Cuban parliament... our Statehouse guy told Hollingsworth. Harold said, 'Well, we're going anyway. You can't believe a word them damn Cubans say.'"

This article was written by columnist James Dent, for The Charleston Gazette, Friday, July 7, 1989.

**LIFE AND LETTERS
OF**

"STONEWALL" JACKSON

**BY HIS WIFE
MARY ANNA JACKSON**

PREFACE

For many years after the death of my husband the shadow over my life was so deep, and all that concerned him was so sacred, that I could not consent to life the veil to the public gaze. But time softens, if it does not heal, the bitterest sorrow; and the pleadings of his only child, after reaching womanhood, finally prevailed upon me to write out for her and her children my memories of the father she had never known on earth. She was my inspiration, encouraging me, and delighting in every page that was written; but the work was not more than half completed when God took her to be with him whose memory she cherished with a reverence and devotion which became more intense with the development of her own pure and noble character. After her departure, which was truly "sorrow's crown of sorrows." I had no heart to

continue the work; but, remembering how earnestly she wished me to write it for her and her children, I renewed the effort to finish it, for the sake of the precious little ones she left. In forcing my mind and pen to do their task, I found some "surcease of sorrow" in carrying out her wishes; and, as I went on, the grand lessons of submission and fortitude of my husband's life gave me strength and courage to persevere to the end.

If it be thought that I have been too free in my revelations of what was so purely personal, in that it pertained to his home circle, it must be remembered that this was written expressly for his grandchildren, who in no other way could ever know that tender and exquisite phase of his inner life, which was never revealed to the world.

Mary Anna Jackson.

CHAPTER I. *THE OLD ENGLISH AND SCOTCH-IRISH STOCK.*

In the year 1748 a ship sailed from the coast of England, bearing a number of passengers who were seeking new homes in the British colonies of America. In this vessel were a young man and a young woman, both from the city of London, but who were probably unknown to each other when they embarked for the strange land to which they were bound.

The young man, John Jackson, was about twenty-three years of age, and was endowed with many of the qualities which insure success in life—being true and upright, active and energetic, of quiet but determined character; and he needed only the help of the noble woman whom God gave him as a wife to make his home in the forest a happy and prosperous one. He was small of stature, but of good mind and sound judgment, and left the impress upon his generation of great goodness, industry, and tranquil courage. He was of Scotch - Irish descent, and when, fifty years after he left England, his eldest son, George Jackson, was a member of Congress at the same time that Andrew Jackson was Senator from Tennessee, they found, on comparing notes, that their ancestors came from the same parish near Londonderry.

Elizabeth Cummins, the young woman who was the fellow - passenger of John Jackson, was a handsome blonde, with the stature of a man, six feet in height, and as remarkable for strength of intellect as for beauty and physical vigor. She was well educated, her father having been in sufficiently easy circumstances to own and rent out a public-house in London called "The Bold Dragoon," from which he derived a good income, and he was supposed to own landed estates in Ireland. After his death, his widow married her brother-in-law—a marriage which was so repulsive to her daughter that she could not become reconciled to it. Her step-father, who was also her uncle, one day aroused her indignation to such a pitch that with her powerful arm

she hurled a silver tankard at his head, and then fled from her home. She scarcely missed her aim, it is supposed, for, young as she was—not more than fifteen or sixteen—she was not of a nature to do things by halves. However, the unfortunate man must have recovered from the broken head, or family tradition would have recorded his death. It was the custom at that time for emigrants who had not the means of paying for their passage across the Atlantic to bind themselves for a certain term of service on reaching the colonies. As the circumstances of Elizabeth's flight made it impossible for her to procure money for her journey, she proved her heroism by adopting this mode of escaping from a life which had become intolerable to her.

John Jackson was so captivated with his stately Saxon beauty, that he eagerly offered her his heart, his hand, and his purse, but she proudly refused his assistance. During the voyage she formed the friendship of a family bound for Maryland, and accepted their offer of a home and employment, and thus earned the money to pay her passage. John Jackson's devotion, however, made an impression upon her heart, and a year or two later they were married in Calvert County, Maryland, he also having settled in the possessions of Lord Baltimore upon his arrival in the New World. It is natural to suppose that Elizabeth was the magnet that kept him from wandering farther until he succeeded in winning her for his wife. The young couple, in their desire to find new and cheaper lands, moved at once to Western Virginia, and made their first home upon the south branch of the Potomac, at the place now known as Moorfields, the county seat of Hardy County. But after a short residence in this beautiful valley, the enterprising spirit of the pair led them to seek broader lands, and they crossed the Allegheny ridge, and settled upon the Buckhannon River, at a place which was long known as Jackson's Fort, but is now the little village of Buckhannon. Here, surrounded by the Indian tribes, who were still contending with the whites for the possession of the lands, the settlers were often attacked by these treacherous foes. For their protection the whites were compelled to build stockade forts, to which they fled with their families in times of danger. Tradition has preserved many instances of the intrepid spirit which Elizabeth Jackson displayed on these occasions. She never quailed at the sound of the war-whoop, and her voice was heard, not only in soothing and cheering the women and children, but in inspiring the men to heroic resistance.

This all leading to whom "Stonewall" descended. It will give you the beginnings of his family when they came to America. This particular letter be finished in the next newsletter.

ANSWERS TO WEBB GARRISON'S TERMS

1. Epaulement - A hastily erected mound of soil that functioned to protect troops from flanking fire from an

opponent. These were usually created using sandbags or GABIONS.

2. Essence of Coffee - A prototype of instant coffee.

3. Hunt gold, to - A variant of the phrase "TO SEE THE ELEPHANT," meaning to engage in combat for the first time.

4. Hubble Bubble - A vernacular phrase for the Far Eastern hookah, a tobacco pipe designed to pass smoke through water—allegedly to cool it—before the smoker inhaled.

5. Jeff Davis's Pet Wolves - The nickname of the 1st Louisiana Battalion, a ZOUAVE unit also known as Coppens Zouaves. The BATTALION was organized by George Auguste Gaston Coppens in February 1861 and trained and garrisoned at Pensacola, Florida. In early 1862 the unit was ordered to Virginia, where it participated in almost every battle of the year, from Williamsburg through Antietam, and in the process almost annihilated itself. The remnants of the command were reassigned to Brig. Gen. Harry Hay's Louisiana Brigade, and the 1st Louisiana was officially disbanded on January 18, 1865.