



Rebel Underground

Sons of Confederate Veterans
Major John C. Hutto Camp #443
Jasper, Alabama

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**Pvt. J. R. Townley's Grave Marker
Dedication Service
16 March 2014**

ATTENTION - ATTENTION

MEETING DAY CHANGE

April Meeting Notice

Sunday, 27 April 2014
Join us on Jasper Square
at 2:30 PM

Please see the ad honoring our
Confederate ancestors and April as
Confederate History Month in the
Daily Mountain Eagle
Wednesday, 23 April 2014



Cannon boomed Saturday at the Shelton House as Sons of Confederate Veterans, Lt. J.K. McBride Camp 241, gave demonstrations of how to load and fire the big guns. Far right, Leland Free still holds the rope he pulled to cause a spark to ignite the cannon charge. Johnny Turner, left, holds his ears and Vinnis Witt, right, watches the explosion.

Time overlapped at Shelton House

By Ginger Grantham News Editor -
Wednesday, October 14, 2009

It seemed as if the centuries mingled together at the Shelton House Saturday. There were Confederate soldiers walking around talking on cell phones; butter was being churned by people in bonnets as well as clogs, shorts and flops; children of today were fascinated with candle- and soap-making from another era.

The almost 200-year-old Shelton house in Moulton was the scene of the first-ever Old Timer's Day organized by the Lawrence County Historical Commission. Billy and Nancy Shelton hosted the event on the grounds and opened the house for tours on Saturday afternoon.

Last week, Nancy Shelton worried no one would come even if the weather was good. She was even more worried about the rain.

But as the lawn filled with visitors, under cloudy skies, Nancy put her worries to rest. The crowd was estimated at about 400.

Bradley Cross held court under the food tent dishing up the Brunswick stew he had made. The stew was served along with barbecue pork sandwiches. The food was free.

Visitors found places to sit to enjoy the food and then walked around to take in the demonstrations of old-fashioned tasks that were once important aspects of daily life.

The Sons of Confederate Veterans Camp 241

pitched tents on the side lawn and demonstrated how muskets and cannons were loaded and fired.

Camp Commander Leland Free of Moulton answered questions about Civil War firearms and cannon shot. He also explained the techniques used by archeologists in battlefield studies.

Visitors got to watch farrier Daniel Cochran fit a shoe on a horse using the "hot shoe method." Nearby a blacksmith talked about making tools and knives on a forge.

Many of the children were fascinated watching Linda Alexander churning to get butter and buttermilk. For one woman, however, the churning held no fascination.

"I churned when I was little. I don't think I want to do it again," she smiled.

Some folks tried their hand at candle-making and found it was harder than it looked to get the many layers of wax applied smoothly.

Inside the Shelton house, there were people stationed in each room to tell about the house and its unique features.

No one was in a hurry. The people doing the demonstrations enjoyed talking about their craft and helping others try learn how to do a task.

Everyone got a kick out of seeing Sharon Waters Engle, of the United Daughters of the

Confederacy, walking about in her hoop skirt and fancy hat.

People who didn't know each other struck up conversations about their grandparents and times gone by.

People left the Shelton House filled with good food and a new appreciation for another era.



Members of the York Volunteer Rifles and Winston County Grays install a monument at Past Alabama Division Commander Leonard Wilson's grave site. Memorial Service scheduled for 15 June 2014.



Buffalo Soldiers of the 25th Infantry Regiment, shown here at Fort Keogh, Mont. Some are wearing robes made from buffalo hides. Library of Congress

The Feds versus the Indians by Thomas J. DiLorenzo

History books and the popular culture are full of stories about how "the white man" brutally mistreated the American Indians during the latter half of the nineteenth century. Greedy capitalists are usually portrayed as the villains, killing Indians by the thousands to make way for the railroads in particular and economic development of the West in general.

But it was neither all white men nor all capitalists who brutalized the American Indians. The dispossession of the Indians--culminating in the late 1880s with the surviving tribes of the West being herded onto reservations--was the result of a corrupt

and immoral relationship between certain Northern industrialists, particularly government-subsidized railroads, and the federal politicians whose careers they financed and promoted.

The eradication of the Plains Indians by the Union army was an indirect form of corporate welfare for politically connected railroad companies who enlisted the coercive powers of the central state to steal Indian property while engaging in a genocidal policy. Like many citizens today, the Indians were victims of governmental power, not of capitalism or European culture, as today's politically-correct historians insist.

In July 1865, barely three months after Robert E. Lee's surrender at Appomattox,

General William Tecumseh Sherman was put in charge of the Military Division of the Missouri, which included everything west of the Mississippi. Many historians have sugarcoated Sherman's actions during this period by writing that his assignment was to help the U.S. achieve its long sought-after "Manifest Destiny."

In reality, Sherman's assignment was to provide a segment of the railroad industry, which heavily bankrolled the Republican party, with veiled corporate welfare in the form of eradicating the Indians of the West. In Sherman's own words: "We are not going to let a few thieving, ragged Indians check and stop the progress of the railroads.... I regard the railroad as the most important element now in progress to facilitate the military interests of our Frontier."

"We must act with vindictive earnestness against the Sioux," Sherman wrote to Ulysses S. Grant (commanding general of the federal army) in 1866, "even to their extermination, men, women and children." The Sioux must "feel the superior power of the Government." Sherman vowed to remain in the West "till the Indians are all killed or taken to a country where they can be watched."

"During an assault," he instructed his troops, "the soldiers cannot pause to distinguish between male and female, or even discriminate as to age." He chillingly referred to this policy in an 1867 letter to Grant as "the final solution to the Indian problem," a

phrase Hitler invoked some 70 years later.

Sherman viewed the Indians, writes biographer John F. Marszalek, "as he viewed recalcitrant Southerners during the war and newly freed people after: resisters to the legitimate forces of an ordered society." Many other Union officers "such as Philip Sheridan, George Armstrong Custer, John Pope, Benjamin Grierson, and others" helped Sherman achieve his "final solution" by the late 1880s.

The great triumvirate of the Civil War," biographer Michael Fellman writes, referring to Grant, Sherman, and Sheridan, "applied their shared ruthlessness, born of their Civil War experiences, against a people all three despised."

Marszalek writes that in the Fall of 1868 Sherman instructed Sheridan to "act with all the vigor he had shown in the Shenandoah Valley during the final months of the Civil War," and he did. The two men popularized the phrase "a good Indian is a dead Indian," and Sherman promised to lead interference with the press if there was any talk of "atrocities."

Such talk would certainly have been appropriate, for the "final solution" was accomplished by hundreds of sneak attacks on Indian villages filled with women and children, which were wiped out by massive artillery and rifle fire. These "campaigns" were especially frequent in the winter months, when Indian families would be

together.

It was also official government policy to slaughter as many buffalo as possible as a means of eventually starving out the Indians. It was not just the "tragedy of the commons" that was responsible for the near extinction of the American buffalo; it was official U.S. government policy.

Ironically, ex-slaves were recruited into the federal army to ethnically cleanse the American West. Movies have been made and books have been written in recent years celebrating these black "buffalo soldiers" by people who are apparently unaware (one hopes) that the black soldiers were taking part in genocide.

Sherman's ultimate objective "which he did not quite achieve" was murder of the entire Indian population. Just before his death in 1891 he bitterly complained in a letter to his son that if it were not for "civilian interference" by various government officials, he and his armies would have "gotten rid of them all."

Sherman's (and Lincoln's) close friend and former business associate, Grenville Dodge, was in charge of building the government-subsidized transcontinental railroads that were "protected" by Sherman's armies, and he did so in a thoroughly corrupt and inefficient manner.

Per-mile subsidies provided incentives for bilking the taxpayers by building winding,

circuitous routes. Dodge even laid track on top of several feet of snow in the winter months, and then rebuilt them after the spring thaw, collecting twice the subsidies. The entire enterprise was so marred by corruption, inefficiency, and fraud that at one point (1893) all of the government-subsidized railroads were bankrupt.

In his rush to collect subsidies Dodge invaded private farms, forcing the owners to defend their property with rifles. When Indians acted in a similar way to protect their property, the army was called in.

Yet the great railroad entrepreneur James J. Hill built the Great Northern Railroad without a dime's worth of subsidies and no land grants. "Our own line in the North was built without any government aid," Hill boasted proudly in 1893. Unburdened by government regulation (in contrast to his subsidized competitors), Hill chose the best routes, built the sturdiest tracks, and paid the Indians and other landowners free-market prices for rights-of-way across their property.

But Hill was in the minority. The government - business partnership Lincoln established had turned its attention to the West after conquering the South, employing "the great triumvirate of the Civil War" for ethnic cleansing on behalf of government power and its corrupt corporate clients.

Lincoln's Unnecessary War

With Sabre and Scalpel. The Autobiography of a Soldier and Surgeon: Wyeth, John Allan, 1845-1922



The gravest of the many errors made by the Northern abolitionists was their failure to appreciate the strength and the possibilities of the Southern emancipation movement. It was undoubtedly well under way and gaining strength steadily.

The example and teaching of Washington, Jefferson, Madison, Monroe, the Randolphs, and a host of the great leaders of Virginia, to whom the whole South looked for guidance,

had exercised a profound influence on the best minds of the slave-holding class.

My kinsman George Wythe not only freed his slaves, but, in order to show the possibilities of the race, gave one of his young Negro lads a classical education. This influence was widely felt in North Carolina, Kentucky, Tennessee, and Alabama. In 1827 the legislature of Alabama enacted a "law forbidding the importation of slaves for barter or hire."

As early as 1722 the Virginia assembly had authorized private emancipations, and in 1778 this assembly prohibited slave importations, imposing a fine of five thousand dollars for each offense. Ballagh, in his history, says, "Virginia had thus the honor of being the first political community in the civilized world to prohibit the pernicious traffic."

After Virginia in 1784 ceded the Northwest Territory to the United States, her delegates in Congress were the leading spirits in securing the adoption of the ordinance for ever excluding slavery from that vast empire.

At the close of the Revolution there were less than three thousand freed Negroes in the state. By 1810 there were more than thirty thousand. By 1860, despite the deportation of thousands whose masters had freed them and settled them in Liberia and elsewhere, nearly sixty thousand freed Negroes still remained.

Mr. Ballagh, author of *The History of Slavery*, estimates that Virginian planters had manumitted up to that time, "without a penny's compensation, one hundred thousand of these bondsmen," the money value approximating one hundred million dollars.

Of this period W. Gordon McCabe, in his careful review¹ of this subject, says: "Unfortunately, when the hopes of Virginia emancipationists were highest during the famous session devoted to 'Slavery Debates' the rabid abolitionists of the North, through secret emissaries, flooded the state with abusive and incendiary pamphlets calling on the slaves to rise and re-enact the horrors of Haiti and San Domingo.

One of these-- the notorious Walker pamphlet--referred to 'Haiti, the glory of the blacks and the terror of tyrants.'"

Then came the Southampton Insurrection, in 1831, an event of horror which created intense excitement throughout the South. Speaking for Virginia, McCabe says:

"The reaction was immediate, even the strongest anti-slavery advocates were disgusted and repelled, and the movement collapsed." In the campaign of vilification which dealt this stunning blow to the Southern emancipationists the *Genius of Universal Emancipation*, edited by Benjamin Lundy, of Baltimore, and the *Liberator*, founded by William Lloyd Garrison in Massachusetts, were prominently aggressive.

Passing from words to deeds, the "Underground Railroad," a numerous, active, and wealthy organization, the outspoken business of which was the unlawful enticing away of slaves, began its operations. These openly disregarded the Constitution (the basis of the Union), which guaranteed protection in property of slaves, and by mob-rule and the enactment of state laws persistently and successfully set at naught the laws of Congress.

Then came the armed invasion of Virginia by John Brown and his band of outlaws, and with this effort to arm a servile race and repeat the Southampton Massacre on a large scale secession was made possible and the hope of peace was gone.

Living as I did through this period of intense excitement, a close observer of events as they were happening, I am convinced that but for this murderous foray the leaders of secession in the South could not have carried Virginia, North Carolina, Tennessee, and Alabama out of the Union; and without these there would have been no Southern Confederacy and no Civil War.

Slavery was already doomed, and a bloody war was not necessary for its extinction.

With Sabre and Scalpel. The Autobiography of a Soldier and Surgeon: Wyeth, John Allan, 1845-1922, pgs. 75-77

Townley man saves Civil War-era cemetery - by Jennifer Cohron - The Daily Mountain Eagle



Louie Self stands in the cemetery that he uncovered several years ago just off Highway 124 near Townley. Among the approximately one dozen graves are several that date back to the mid 1800s.

For years, the final resting place of Private J. R. Townley was lost under a pile of weeds.

The property on Highway 124 was previously owned by Louie Self's grandfather. When Self bought the land in 1997 and began clearing it, he uncovered approximately a dozen graves.

Most were marked by simple rocks. The few headstones that remained date back to the mid 1800s.

Self was particularly interested in Townley's grave. After vandals broke his original

marker, Self glued it together the best he could. He also contacted the Major John C. Hutto Sons of Confederate Veterans Camp in Jasper and applied for a new grave stone through the Veteran's Administration.

A dedication ceremony and memorial service was held for Townley on Sunday, March 16, 2014.

Members of Sons of Confederate Veterans camps in Walker and Winston counties were among the participants.

A biography of Townley's military service was also presented to those in attendance.

Townley was born Feb. 20, 1834, and enlisted in Company A of the 13th Battalion, Alabama Partisan Rangers on Sept. 6, 1862, in Jasper.

The battalion served as scouts and pickets in Mississippi and east Louisiana from December 1862 to June 1863.

Townley died March 13, 1863. His family retrieved his body and brought it back to Jasper for burial.

The cemetery in which he was laid to rest was never registered with local or state authorities. That has now been rectified. Four new graves have been added to Self Cemetery in recent years, two of which were for veterans of the Vietnam era.

Student suspended for Confederate flag on pick-up truck

(Fox News) – A New Jersey high school student says he was suspended from school after refusing to remove a Confederate flag on his truck.

Gregory Vied, 17, told News12.com he was suspended for flying the flag on his pickup truck, which was parked in a student lot at Steinert High School in Hamilton Township.

Vied says he refused to remove the flag despite repeated warnings from administrators. He says he understands the history of the flag, but that he sees it only as a representation of Southern pride and a connection to relatives from the South.

“Them trying to make me take it down is unconstitutional,” Vied said.

The American Civil Liberties Union told the station that Vied’s right to freedom of expression cannot be limited, even if there are complaints from students or teachers.

“As the U.S. Supreme Court has made clear, students’ rights don’t end at the school house gates,” ACLU Legal Director Ed Barocas said. “It also doesn’t end in the school parking lot.”

Vied’s three-day suspension was cut to one day after the ACLU sent a letter to the principal stating that school officials would have to prove the banned speech would

“materially and substantially” disrupt operations at the school.

News12.com reported that some of Vied’s friends have shown their support by coming to school with Confederate flags on their cars and trucks, though none of them have been suspended.

The superintendent of schools refused to comment to News12.com on the suspension, citing student privacy reasons.

A Different View - by jonathanturley
March 28, 2014



I recently wrote about the declining free speech rights of students in the United States. There is another such case out of New Jersey this week where Gregory Vied, 17, has been suspended for refusing to remove a Confederate flag on his truck. In my view, it is a clear violation of free speech and an

abuse of the rights of this student to express his views and associations by the administrators of Steinert High School in Hamilton Township.

After the American Civil Liberties Union intervened, the school reduced the original suspension of three days to one day. That hardly resolves the matter. The school is still punishing a student for a symbol on his truck outside of the school in the parking lot.

Vied insists that the flag is not meant to reflect racism but Southern pride. (His connection to his family's Southern roots might be a tad stronger if the flag did not have "REDNECK" written across it, though it does reflect a group identity). Regardless of the message, it is clearly protected speech and shows the degree to which school officials are not imposing their own views on students — and teaching conformity to these future citizens. The decision is part of a growing line of cases granting sweeping deference to school officials and curtailing the free speech rights of students. I have long disagreed with that trend.

In *Tinker v. Des Moines Independent Community School District*, 393 U.S. 503 (1969), the Supreme Court supported the first amendment rights of Iowa residents John F. Tinker (15 years old), John's younger sister Mary Beth Tinker (13 years old), and their friend Christopher Eckhardt (16 years old) in wearing black armbands in protest of the Vietnam War. In his majority decision, Justice Abe Fortas held that "undifferentiated

fear or apprehension of disturbance is not enough to overcome the right to freedom of expression."

In a statement that would seem to fit this case, Fortas found that "the record does not demonstrate any facts which might reasonably lead school authorities to forecast substantial disruption of or material interference with school activities, and no disturbances or disorders on the school premises in fact occurred." Since *Tinker*, the Supreme Court has steadily limited the speech rights of students as in the ruling in the "Bong Hits For Jesus" case.

If this flag is banned, how about Free Tibet stickers or Black Pride signs or NRA stickers? We have seen schools cracking down on any bumper stickers viewed offensive but there is a decidedly ambiguous standard for such decisions. We have also seen tee-shirts with NRA symbols and American flags banned by schools. Given their school symbol, the Spartans, I wonder what would happen if students began to show images from Sparta where the helots were treated as sub-humans.

Putting aside the constitutional concerns, why shouldn't students be encouraged to engage in such speech and associations? Many kids are entirely unconnected today and uninterested in public causes or speech. Rather than teaching about the marketplace of ideas, schools are teaching conformity and authoritarian caprice.

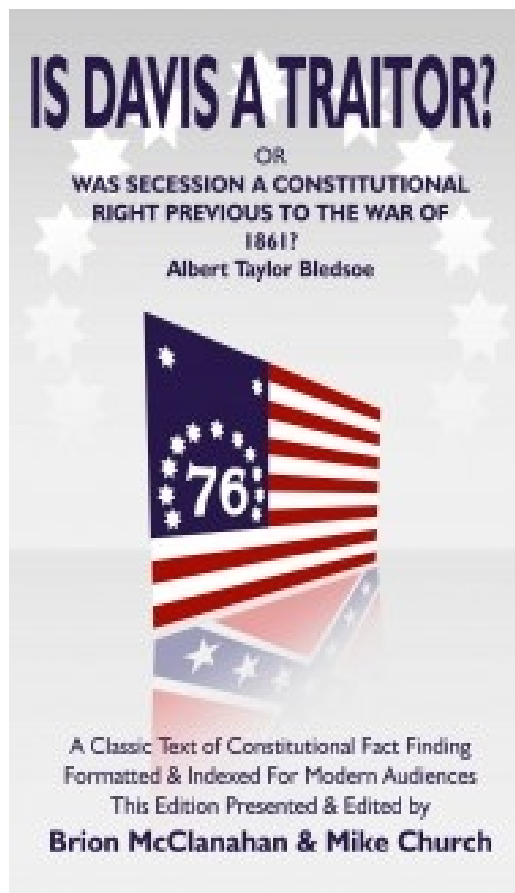
The Southern flag is clearly insulting to many people due to its historical associations. However, it is also a symbol of Southern heritage and sacrifice. Robert E. Lee himself identified with the flag while rejoicing in the end of slavery. He stated:

In this enlightened age, there are few I believe, but what will acknowledge, that slavery as an institution, is a moral & political evil in any Country.

So far from engaging in a war to perpetuate slavery, I am rejoiced that slavery is abolished. I believe it will be greatly for the interests of the South. So fully am I satisfied of this, as regards Virginia especially, that I would cheerfully have lost all I have lost by the war, and have suffered all I have suffered, to have this object attained.

This is not to say that I am not sympathetic to those objecting to the symbol but I believe that the image of free speech being curtailed in this way is far more disturbing.

IS DAVIS A TRAITOR?
or
Was Secession a Constitutional Right
Previous to the War of 1861?



Mandeville, LA – Albert Taylor Bledsoe’s “Is Davis a Traitor?” has long been recognized as the best work on the subject of the constitutionality of secession. The book has been reprinted from the original text many times but no one has attempted to create the manuscript in text format itself

until now. Mike Church & Brion McClanahan are proud to present the first ever version of *"Is Davis a Traitor"* complete with all the embellishments modern audiences expect from a great book.

It is not the design of this book to open the subject of secession. The subjugation of the Southern States, and their acceptance of the terms dictated by the North, may, if the reader please, be considered as having shifted the Federal Government from the basis of compact to that of conquest; and thereby extinguished every claim to the right of secession for the future. Not one word in the following pages will at least be found to clash with that supposition or opinion.

The sole object of this work is to discuss the right of secession with reference to the past; in order to vindicate the character of the South for loyalty, and to wipe off the charges of treason and rebellion from the names and memories of Jefferson Davis, Stonewall Jackson, Albert Sydney Johnston, Robert E. Lee, and of all who have fought or suffered in the great war of coercion.

Admitting, then, that the right of secession no longer exists; the present work aims to show, that, however those illustrious heroes may have been aspersed by the ignorance, the prejudices, and the passions of the hour, they were, nevertheless, perfectly loyal to truth, justice, and the Constitution of 1787 as it came from the hands of the fathers.

The radicals themselves may, if they will

only read the following pages, find sufficient reason to doubt their own infallibility, and to relent in their bitter persecutions of the South. The calm and impartial reader will, it is believed, discover therein the grounds on which the South may be vindicated, and the final verdict of History determined in favor of a gallant, but down trodden and oppressed, People.- Albert Taylor Bledsoe

Commander's Comments

by Cmdr. James R. Blackston

On Friday, 28 March 2014 a Yankee flogger posted on his flog that, "The Public Broadcasting System is showing a series titled "The Abolitionists." An Internet link about the series is to long to post here, but can be found by searching pbs.org and American Experience. PBS has video clips on the web page and a wealth of information, albeit mostly false.

Glorified and misinformed Yankee floggers say "I think this is wonderful. They were courageous individuals who changed our nation and set it on the path of abolishing slavery." In truth the abolitionist were nothing more than murderers deserving of the hangman's noose. Another flogger said, "I think that there is a cultural turning away from the "Gone With the Wind" mentality."

The Public Broadcast Stations (PBS) and Yankee floggers say, "Abolitionist allies

Frederick Douglass, William Lloyd Garrison, Harriet Beecher Stowe, John Brown and Angelina Grimké turned a despised fringe movement against chattel slavery into a force that literally changed the nation.”



John Brown and his cohorts are extremely poor examples to justify pbs.org and the Yankee floggers’ warm and fuzzy feelings for abolition. For a first-hand primary source on the life of John Brown and his cohorts read, “*With Sabre and Scalpel. The Autobiography of a Soldier and Surgeon: Wyeth, John Allan, 1845-1922.*” The book is out of print and so old it is available online free.

Three Doyle men, father and sons, one of the lads under age, were murdered by John Brown. John Doyle, a son of the murdered man who escaped John Brown’s murdering

rampage, testified: “I found my father and one brother, William, lying dead in the road about two hundred yards from the house. I saw my other brother lying dead on the ground about one hundred and fifty yards from the house. His fingers were cut off, and his arms were cut off; his head was cut open, and there was a large hole in his breast. William’s head was cut open, and a hole was in his jaw, as if made by a knife; and a hole was also in his side. My father was shot in the forehead and stabbed in the breast.” This done, the horses and saddles of the dead men were taken along and traded off in northern Kansas.

Of this affair Andrew Johnson said in the United States Senate: “Innocent and unoffending men were taken out, and in the midnight hour fell victims to the insatiable thirst of John Brown for blood. Then it was that he shrank from the dimensions of a human being into those of a reptile. Then it was, if not before, that he changed his



character to a demon who had lost all the virtues of a man.”

Julia Ward Howe, a prominent American abolitionist, social activist, poet, and author

later penned the words of “*The Battle Hymn of the Republic,*” to a popular northern

hymn, based upon John Brown's murdering rampage. Much is said and written about the infamous Julia Ward Howe and her song in American history, but little is said about John Doyle's widow who was forced to endure the vile murder of her husband and two of her sons.

The differences in true (Southern) and fictional (Yankee) history make quite a contrast. It is not an accident that the Yankees look upon John Brown's deeds as the savior and emancipator of blacks, while the South looks upon John Brown's deeds as one of the origins of the War for Southern Independence.

It is apparent to all, except a few southern hating Yankees, that John Brown and his cohorts were some of the most evil and vile people to ever breath air on the North American continent. John Brown was a cold, calculated murderer, and a bumbling idiot. Yet our public broadcasting stations and Yankee floggers all over the Internet are glorifying John Brown as the savior and emancipator of blacks. That tells us who and what is the mind set of Yankee Internet floggers, and those in charge of our public broadcasting facilities.

In Kansas the *Lawrence Weekly Journal* of May 12, 1900 had the following to say about John Brown. "The charitable thing to say of Brown is that he was a lunatic. He was a disturber even in the east, a deadbeat, and swindler. He never became a bonafide resident of Kansas and was always a thorn in

the side of the settlers. They never knew what moment his outlawry would bring the torch to their cabins and the knife of the Missourians to their throats. His hands were bloody, and his nature was that of a wolf. His desire was to kill and to slay, and he gratified his ambition when he could do so without danger to himself. It is time to remove the halo from the head of John Brown, and sell it to the junk man."

Fortunately true history is available. We don't have to make heroes of abolitionists such as John Brown. The English language is a beautiful language, but it doesn't contain all the adjectives to adequately describe the murderer John Brown and his cohorts, but I can think of a few. I don't know what is worse, John Brown and his murdering cohorts OR the ignorant, dangerous, desperate, unlearned, carpetbagging Yankees who love John Brown.

God Save the South.

For every slave the slave traders sold the South almost twenty were sold to Brazil, Cuba and the West Indies.

Why is all the hatred over slavery directed at the South? "*War For What?*" Francis W. Springer



**Pvt. J. R. Townley's Grave Marker
Dedication Service - 16 March 2014**

A wealthy man died and went to heaven. He was met at the pearly gates by Saint Peter who led him down the streets of gold. They passed mansion after mansion until they came to the very end of the street. Saint Peter stopped the rich man in front of a little shack. "This belongs to you." said Saint Peter. "Why do I get this ugly thing when there are so many mansions I could live in?" the man answered. "We did the best we could with the money you sent us!" Saint Peter replied.

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**Ask any Officer to learn more about the
Sons of Confederate Veterans**

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The ***Rebel Underground***, is the official monthly publication of the Major John C. Hutto Camp #443. All readers are invited to submit articles. Articles published are not necessarily the views or opinions of the Executive Board or the Editor.

The ***Rebel Underground*** is dedicated to bringing our readers the very best in coverage of important news concerning Confederate History and Southern Heritage. It has been that way for many years. We are not ashamed of our Confederate History and Southern Heritage. We dare to defend our rights.