



Rebel Underground

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

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FOR THE CONFEDERATE REUNION in 1908, Second Avenue (facing east) is draped with flags and bunting in honor of the veterans. According to the newspapers, some five thousand veterans were camped out near the Fairgrounds. The horse still predominated—witness the horse-drawn police wagon and the buggies. Only the streetcar with a trailer represented modern public transportation. (Brantley)

[90]

Confederate Reunion in 1908 - Birmingham, Alabama

Major John C. Hutto Camp

September Meeting Notice

Sunday, 18 Sept 2016

2:30 pm

Christopher Lyle McIlwain Sr., is an attorney in Tuscaloosa, Alabama, who has spent twenty-five years researching nineteenth-century Alabama, focusing particularly on law, politics, and the Civil War. His articles have appeared in *Alabama Review* and *Alabama Heritage* magazine.

In fascinating detail, *Civil War Alabama* reveals the forgotten breadth of political opinions and loyalties among white Alabamians during the antebellum period. The book offers a major reevaluation of Alabama's secession crisis and its path to war and destruction.

Christopher McIlwain Sr., author of *Civil War Alabama*, winner of the Anne B., and James B. McMillan prize in Southern History, will be our speaker for September.



The Alabama Baptist Letter to the Editor

UDC member Faye Gaston submits the following Letter to the Editor of "The Alabama Baptist." On Thursday, July 7 Ms. Gaston received an e-mail response that said "We're currently collecting letters sent on this topic and will present them to the editor when he returns later this month."

It is now August 27 and none of these letters have been published in "The Alabama Baptist." Initially there were three letters printed defending the display of the Confederate flag. I can only conclude that the editor has decided to drop the subject. Faye Gaston

Ignorance of History

This response is in reference to the June 23, 2016 issue of "The Alabama Baptist" with the article and resolution announcing that the messengers at the Southern Baptist Convention voted against the display of the

Confederate flag. I applaud the remarks in that issue and the June 30 issue by Dr. John Killian, past president of the Alabama Baptist Convention.

This decision is "divisive". There are members of Sons of Confederate Veterans (SCV) camps in 29 states with national headquarters in Tennessee. There are members of United Daughters of the Confederacy (UDC) in many states with headquarters in Virginia. There are about 52 UDC chapters in Alabama.

There were over 10 reasons stated by the Southern states for seceding from the Union to form the Confederate States of America. In July 1861 Alabama's Governor estimated that Alabama contributed 122,000 to Confederate service in the War Between the States. Of those, 35,000 died and another 30,000 were seriously disabled. In 1862, Alabama's Governor estimated that 20,000 Alabama Confederate veterans were permanently disabled, and there were 20,000 widows and 600,000 orphans. The value of Alabama farms and number of livestock decreased dramatically. Homes had shortages of heads-of-households and everyday items, such as food.

The South was devastated, looted and plundered. Alabama Confederate soldiers fought in hundreds of battles. For example, Alabama losses at Gettysburg were 1,750 dead and more wounded or captured.

There were 12 battles fought in Alabama. There is a trail of significant Confederate

sites in eleven counties in Alabama. Regarding Confederate history in Alabama, there are Confederate soldier monuments, museums, cemeteries and buildings that were hospitals. The Alabama state Capitol building and grounds contain mementos of the War. This building is where the Confederate States of America founded its government.

There are three senior high schools in Montgomery named for Confederate heroes. There are fraternities in honor of General Robert E. Lee at the well-known University of Alabama and Auburn University. (During the War, the University of Alabama was burned by Union raiders, leaving about three buildings.) The Jefferson Davis Highway runs through Alabama.

The Governor of Alabama and the Department of Education annually declare the month of April to be "Confederate History Month".

Programs honoring Confederate ancestor soldiers are held throughout Alabama, and Confederate flags are placed at grave markers of Confederate soldiers throughout the state. For examples, there are over 7,000 graves of Confederate soldiers in Oakwood Cemetery in Montgomery. A mass grave for Confederate soldiers whose names are not known is in Old Live Oak Cemetery in Selma. There are 313 graves of Confederate soldiers in Confederate Memorial Park in Marbury. Confederate soldiers are buried throughout Alabama.

The Christian faith of Generals Robert E. Lee and Stonewall Jackson is historically recorded.

Four Confederate cannon were named Matthew, Mark, Luke and John. A great War-time revival moved through the Southern armies and the "Bible Belt" became known in the South. Faith in God was expressed in the Confederate Constitution. The Cross of St. Andrew forms the Confederate Battle flag.

The biggest problem in the Confederate flag issue is that the true Confederate history is not taught to the general public.

Faye Gaston Union Springs, AL

The Distinguished Heritage of Fredericksburg Baptist Church



The Baptist Church in Fredericksburg, Virginia on May 20, 1864, after the city had been damaged in two different major battles

of the war.

When the Baptists in Fredericksburg began to gather formally as a church body is not known with certainty. It can be accurately determined, however, that the church had been founded by 1804 and was meeting in a frame building on Lafayette Boulevard where the Amtrak train station currently stands.

The first pastor was the Rev. Andrew B. Broadus of Caroline County, a minister well respected in early Baptist life in Virginia. During his tenure, the second oldest woman's missionary society in the South was constituted in 1814.

The fledgling church persevered and grew in strength and numbers. By the late 1840's the church claimed over 800 members, nearly three-fourths of them slaves and free blacks. Desiring a new facility, the church purchased a lot at the corner of Princess Anne and Amelia Streets and proceeded with a building fund program. Success of this effort was in doubt until a well known and respected minister, the Rev. William F. Broadus, was called as pastor in 1853.

Under his guidance the building campaign ended successfully in 1855 with the completion of the current sanctuary building. The white members of the church moved to the new building and renamed themselves Fredericksburg Baptist Church. The former meeting house on Sophia Street was sold to the black congregants who became an independent body. With an inspiring pastor and a beautiful new house of worship,

Fredericksburg Baptist Church looked to the future with anticipation and excitement.

”The onset of the Civil War clouded this hopeful future. In July of 1862, Rev. Broaddus was seized as a hostage by Federal authorities and imprisoned in Washington, D.C. until his release in September. The following December, the city experienced tremendous damage during the Battle of Fredericksburg. The church building suffered extensive damage as a result of an artillery bombardment and its later use as an army field hospital. The devastation forced most townspeople to flee to other areas to live, including Rev. Broaddus who relocated to Charlottesville, Virginia where he assumed a pastorate.

No services were conducted at the church from December of 1862 until the end of the war in 1865. Following the war, members of the church returned to find their church building requiring substantial repair. Despite their own economic hardships, the members determined to restore their place of worship. In the spring of 1866 the church called a new pastor, the Rev. T.S. Dunaway, to lead them through the rebuilding process. Under his leadership the church building was repaired, membership enlarged, and financial health restored.

At the turn of the century Fredericksburg Baptist Church was a thriving congregation influential in the religious life of Fredericksburg and the affairs of Baptists in Virginia. FBC either started, or assisted in starting, several other local Baptist churches.

These include Falmouth, Ferry Farms, Friendship, Fairview, Spotswood, and Chancellor.

The history of this church is really a history of a people of God—a people of faith, vision, love, commitment, and hope. That heritage continues today as strongly as ever. The story of FBC is preserved in the Heritage Gallery, a museum and archives that serves as a repository for record, documents, photographs, and artifacts that help to educate about the history of FBC. The Gallery is open on Sundays and other times by request. The story is also preserved in “Out of Our Hearts”, a 400 page book published in conjunction with the church’s anniversary in 2004.

Ole Miss Dumps 'Dixie' From Football Games - Todd Starnes



The University of Mississippi has officially dumped “Dixie” so they can be more

inclusive. I fear old times there will soon be forgotten, folks.

The athletic department released a statement Friday announcing that the beloved Southern song will no longer be played at home football games ending yet another long-held tradition.

"The newly expanded and renovated Vaught-Hemingway Stadium will further highlight our best traditions and create new ones that give the Ole Miss Rebels the best home field advantage in college football," the statement reads.

"Dixie" was first played by the Ole Miss band around 1948, Mississippi Today reports.

"Because the Pride of the South is such a large part of our overall experience and tradition, the Athletics Department asked them to create a new and modern pre-game show that does not include Dixie and is more inclusive for all fans, the statement went on to read." More inclusive, eh?

Allen Coon, a student government leader, was thrilled with the university's decision.

"It's an important step forward for our university as we attempt to reconcile and understand our relationship with our Old South past," Coon told the Commercial Appeal. "Ending the use of 'Dixie' promotes inclusivity and makes room for traditions that all UM students can connect with."

In its quest to be politically correct, I wonder if Ole Miss will also ban various genres of music that include offensive lyrics about women?

And what about modern-day music that employs the use of a certain racial epithet? Would Ole Miss consider rap and hip-hop taboo, too? It's doubtful.

Ole Miss has been shedding its Southern heritage for quite some time now. Confederate flags have been effectively banned since 1997, reports Mississippi Today. Last year, they banned the Mississippi State flag.

Colonel Rebel, the school's mascot, was sidelined from games in 2003 because critics said he looked too much like a white plantation owner. He was replaced by a black bear.

From the pages of the Daily Journal we learned that Confederate Drive was renamed along with handheld Confederate flags. And in 2009 they told the band to stop playing "From Dixie With Love," in part because fans were yelling "The South will rise again" during the song.

A reader of the Oxford Eagle summed up the sentiment of many Mississippians.

"Ole Miss is despicable for doing this," the gentleman wrote. "The university keeps bowing before the boot of political correctness. It would be foolish to think the progressive academic elites have concluded

their quest to eradicate Southern culture and traditions. It ain't over, folks.

It won't be long before someone mounts a campaign to remove the word "Rebel" from the school's athletic teams.

The only question is whether that happens before or after one of those perpetually offended, liberal snowflakes files a federal lawsuit demanding the university change its name."

I can already imagine the headlines:

"Students Say 'Ole Miss' Causes Microaggressions"

"Safe Spaces Overrun by Victims of 'Ole Miss' White Privilege"

"President Clinton Signs Executive Order Renaming 'Ole Miss' the University of Obama"

Come to think of it, that last headline may not be all that farfetched.

Meanwhile, progressive liberals continue to bulldoze across the Southern states burning, torching and tearing down every vestige and cultural tradition of the Deep South much like General Sherman did during the Civil War. Look away Dixieland — just look away.

Todd Starnes is host of Fox News & Commentary, heard on hundreds of radio stations.

Daughters of Confederacy: We had to accept Vanderbilt money

NASHVILLE, Tenn. — The Tennessee chapter of the United Daughters of the Confederacy says it had no legal choice but to accept \$1.2 million from Vanderbilt University in exchange for relinquishing the naming rights to the private school's Confederate Memorial Hall.



The Southern heritage organization in a Tuesday statement said it "is disappointed that an institution such as Vanderbilt University would attempt to whitewash, sanitize and rewrite American history."

The group's attorney, Doug Jones, said that a successful 2003 lawsuit to block the dorm's renaming resulted in a ruling that Vanderbilt couldn't change the name of the residence hall without paying back a 1933 donation of \$50,000 — adjusted for inflation and interest.

Once Vanderbilt decided to pay, Jones said the group had "no legal option or alternative" than to accept the money.

Rio's slave history forgotten amid Olympic
media glitz
August 14, 2016



Rio de Janeiro – Rio de Janeiro, Brazil, Journalists covering the Olympic Games may find themselves caught up in a row over one of the darkest periods of Brazilian history, following claims that part of the media village has been built on a mass grave of African slaves.

As reporters and cameramen start to arrive ahead of the opening ceremony next month, a community of descendants of runaway slaves, known as a quilombo, has said the site of the Barra Media Village 3, close to the Olympic Park, was built on land where their ancestors were buried – and which they consider sacred.

Many in Brazil would rather forget the country's record as the biggest importer of slaves in the world – and the last to abolish the practice. By the end of the trade in 1888, somewhere between four and five million Africans had been sent to this South American nation.

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17 U.S. Code § 107

The ***Rebel Underground*** is dedicated to bringing our readers the very best of important news concerning Confederate History and Southern Heritage. We are not ashamed of our Confederate History and Southern Heritage. We dare to defend our rights.