



Rebel Underground

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

Published Monthly

August 2021



August 2021 Newsletter

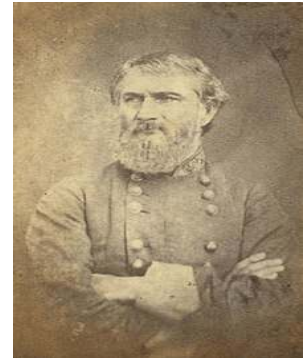
15 August 2021

Major John C. Hutto Camp Meeting

Please join with the Major John C. Hutto Camp in Jasper, Alabama on 15 August 2021 at 2:00pm for the August 2021 Camp meeting. Meeting will be in the First United Methodist Church's Adult Center behind the church sanctuary.

[Calendar](#)

Family, friends & guest are welcome



General Leonidas Polk,
The Fighting Bishop



In 1838, The Protestant Episcopal Church, General Convention elected Leonidas Polk as Missionary Bishop of Arkansas. His enormous territory encompassed Alabama, Arkansas, Mississippi, Louisiana, and the Republic of Texas — 500,000 square miles and 1,500,000 people. His indefatigable missionary travels endeared him to Louisiana, which organized as a diocese in 1839, and asked the General Convention to name him as Bishop of Louisiana in 1841. His long and fruitful episcopate ended with fame and some notoriety when he became a major general in the Confederate forces and was killed by a cannon ball in Pine Mountain, Georgia.

Polk was immensely popular with his troops, and his death was deeply mourned in the Army of Tennessee. Polk's funeral service at Saint Paul's Church in Augusta, Georgia, was one of the most elaborate during the war. His friend Bishop Stephen Elliott of Georgia presided at the service, delivering a stirring funeral oration. He was buried in a location under the present-day altar. The church has a monument to the bishop near the altar, and the original grave site can be visited. In 1945, his remains and those of his wife were re-interred at Christ Church Cathedral in New Orleans. His grave can be found in the front floor sanctuary, to the right of the pulpit. Fort Polk in Louisiana is named in Bishop Polk's memory.

My pen and ability is inadequate to the task of doing his memory justice. Every private soldier loved him. Second to Stonewall Jackson, his loss was the greatest the South ever sustained. When I saw him there dead, I felt that I had lost a friend whom I had ever loved and respected, and that the South had lost one of her best and greatest Generals.

—Private Sam Watkins, Co. Aytch

St. Paul's Church

The church grounds are the site of the first church of Augusta built in 1749 and the location of old Fort Augusta built by colonists. Rebuilt as Fort Cornwallis during the Revolutionary War, the fort was captured by “Lighthouse Harry” Lee, which was a great blow to the British cause.

The mother church in Augusta, Saint Paul’s, began in 1749 when the gentlemen of the town erected a small, half-timbered chapel beside Fort Augusta, and appealed to the Society for the Propagation of the Gospel in Foreign Parts to send a minister. The Rev. Jonathan Copp arrived two years later and formal religious services have continued in Augusta since 1751. Georgia being a Royal colony, the official state religion was the Anglican Church, and Saint Paul’s was therefore a parish of the Church of England.



The Episcopalians formed a society in 1816, and were granted ownership of the colonial churchyard in 1818, when Saint Paul’s was incorporated by the State of Georgia. In the ensuing years Saint Paul’s witnessed the growth of city, and increased in membership. The parish hosted the convention in 1823 when the Episcopal Diocese of Georgia was organized. A church school was added in 1843; an orphanage was established by the ladies of the church in the 1850s; and the building was converted into a hospital during the Civil War. The first and last General Councils of the Episcopal Church in the Confederate States of America were held at Saint Paul’s in 1862 and 1865, respectively. Confederate General Leonidas Polk, Bishop of Louisiana, was buried here after being killed near Atlanta in 1864, as they could not get his remains back to New Orleans.

St. Paul's Church in Augusta considers removing Confederate General monument

Posted: Jun 11, 2020

AUGUSTA, Ga. (WJBF) – St. Paul's Church in downtown Augusta announces the beginning of discussions to remove a monument of Confederate General Leonidas Polk.

The Rector of the church released a letter to church members which includes the following statement, "These past weeks have caused many in our community, in our nation and in our world to be drawn to something better. The racial disparity in our systems, in our culture, is real and so many of the little things we fail to notice help keep it in place. For me and for others, one such little thing is the Leonidas Polk memorial. Living through the last several weeks I have been forced to realize that there are seen and unseen stumbling blocks for people of color that sustain a narrative of inequality. I believe that if Saint Paul's is truly going to be the gathering place, the place of prayer and witness for our community, that we must remove things that get in the way.

We are changing the front of the Church building so that those with mobility issues can enter Saint Paul's without stumbling. We are redesigning and building new handicapped accessible restrooms so that people who come to be a part of this community will not find an obstacle.

In that same vein, the monument to a Confederate general, albeit bishop, who owned hundreds of slaves and sought to expand the plantation culture (meaning a need for slaves) throughout the southwest, is a stumbling block to not only people of color, people from other cultures and people just like you and me. It does not send the message of inclusion and welcome we say is a part of who we are as Saint Paul's Church.

This is the sort of thing that will never gain the understanding and support of all. There are strong feelings for keeping things where they are and how they are. After all, we are Episcopalians and we don't like change, we value our traditions. As we move into our future it is my hope that we can be faithful witnesses to our Lord Jesus who says "Come to me, ALL who labor and are heavy laden, and I will give you rest." Yes, our history is important, but our sacred space needs to speak to the eternal truth of welcome and refreshment through the power of

Jesus.” There has been no definitive plan of action toward removing the monument.

Update *** Update**

St Paul’s Episcopal Church in Augusta Georgia is meeting with some resistance from the church members over the church leader’s decision to desecrate the South and Bishop Leonidas Polk’s memory. In the name of Jesus, the church leaders preach hate and division and show disdain for an American Veteran who fought and died for his country. And all this occurring during a devastating Covid-19 Pandemic when the church members have limited input.

The author of this hit piece attributes, without legal authority, blasphemous words spoken by Georgia Bishop Stephen Elliott at Polk’s funeral. Seems the main stream media can’t resist any opportunity to create a false narrative, division and hatred towards the honorable men of the South. A more fitting and honorable tribute to Bishop General Leonidas Polk is reprinted at the end of this article, given by those who knew him best - General Joseph E. Johnston and Georgia Bishop Stephen Elliott.

Georgia church grapples with fate of plaque honoring Leonidas Polk, bishop and Confederate general - By David Paulsen - Posted Apr 16, 2021

[Episcopal News Service] A memorial plaque on the back wall near the choir and to the left of the altar at St. Paul’s Episcopal Church in Augusta, Georgia, has long paid tribute to a controversial Episcopalian who likely never set foot in the church while alive. Leonidas Polk was an Episcopal bishop, but not from Georgia. He was a general in the Confederate Army, killed by Union artillery fire in fighting northwest of Atlanta in Cobb County, which is about 150 miles west of Augusta. St. Paul’s hosted his funeral in 1864 because the ongoing war prevented the return of his body to Louisiana, where he had served as bishop. Polk, buried for nearly 80 years at St. Paul’s, isn’t buried there anymore; in 1945, his remains were exhumed and re-interred at

Christ Church Cathedral in New Orleans, the seat of Polk's former diocese.

Few figures from Episcopal history are as noteworthy and as polarizing as Polk, and in Augusta, his legacy has fueled tensions at St. Paul's, where clergy and lay leaders have deliberated for the past year over what they should do with the church's plaque memorializing him. As one of The Episcopal Church's first missionary bishops and later bishop of Louisiana, Polk was the driving force behind the 1857 founding of the University of the South in Sewanee, Tennessee. He also was a large plantation owner with hundreds of slaves. During the Civil War, he left his diocese to fight to preserve white supremacy over enslaved Black Southerners.

St. Paul's was founded in 1750. Today, the mostly white congregation has about 800 members. As first reported by Episcopal Café, the church's vestry voted in November to move the plaque. "We intend to honor that decision," senior warden Ashley Wright told Episcopal News Service this week, but the vestry's plans are on hold while the congregation engages in an internal reconciliation process: Some parishioners were not happy about how church leaders handled the matter.

The congregation's former priest-in-charge, the Rev. George Muir, cited that discontent as a factor in his decision to expedite his planned retirement. He stepped down Feb. 1. The month before, Muir's assistant, the Rev. John Jenkins, announced he too was leaving St. Paul's, to join a church in Richmond, Virginia. The church now has an interim priest-in-charge.

The vestry hired two other Georgia priests as consultants to guide the reconciliation process, which included interviews with parishioners – not to try to persuade anyone, Wright told ENS. "We just want to hear what people feel." A report from those consultants is due soon.

"I know there were some missed opportunities for engagement, and it caused some damage in our church," Wright said. "Now we're in the process of rectifying that damage." The reconciliation process and consultants were suggested by Georgia Bishop Frank Logue.

"The vestry of St. Paul's is working constructively on a process toward transforming a time of

conflict and developing best methods for moving forward for the health of the parish,” Logue said in an emailed statement to ENS. “As bishop I am pleased to support them in their work.”

The plaque is fashioned on a particular type of ornamental marble monument honoring the deceased that is clearly visible within the church from a distance; its inscription identifies Polk as missionary bishop of the Southwest, bishop of Louisiana and a Confederate Army lieutenant general.

In June 2020, Muir called for the memorial’s removal amid the widespread protests against racial injustice that had been ignited by the May 25 killing of George Floyd by police in Minneapolis, Minnesota.

“The racial disparity in our systems, in our culture, is real and so many of the little things we fail to notice help keep it in place,” Muir wrote in a message posted to the church’s website at the time. “For me and for others, one such little thing is the Leonidas Polk memorial. . . . I believe that if St. Paul’s is truly going to be the gathering place, the place of prayer and witness for our community, that we must remove things that get in the way.”

Other Episcopal institutions have grappled in recent years with Confederate symbols in their worship spaces, including tributes to Polk. The violence sparked by a 2017 rally by hate groups in Charlottesville, Virginia, prompted a renewed drive to reexamine and remove such tributes, from the University of the South in Sewanee to Washington National Cathedral. In Cincinnati, Ohio, Episcopal leaders removed from display a plaque honoring Polk at Christ Church Cathedral, the site of Polk’s consecration in 1838.

The Polk memorial in Augusta was installed when St. Paul’s was rebuilt after a 1916 fire – a replica of an earlier tribute to Polk, Wright said in a June 2020 message to the congregation in response to Muir’s call for its removal.

Muir “is leading us in the discussions that have arisen in the country over the past weeks and as the elected representatives of the congregation, the vestry is responding to and reflecting on the

request to relocate the Bishop Leonidas Polk cenotaph,” Wright said in the message. The vestry would “work with the History and the Building and Grounds Committees to develop a deliberate and prayerful response to the request to relocate the monument.”

Over the summer, the vestry formed a working group to study the issue, and that group reported in September that Polk’s only apparent connection to the church was his funeral and former burial there.

Polk’s funeral was held on June 29, 1864, and his family had asked Georgia Bishop Stephen Elliott to preach, according to historian Glenn Robins’ 2006 biography of Polk. Robins notes, “The circumstances of Polk’s death provided the bishop of Georgia with an opportunity not simply to honor his friend and fellow churchman but also to defend the Confederate cause.”

Robins describes one particularly dramatic moment during the funeral when Elliott turned symbolically to the north and summoned Northern bishops to “meet us at the judgment seat of Christ” for their support of abolition. “Your brute force shall avail you nothing,” Elliott declared. “The multitudes whom you have followed to do evil shall not shield you from an angry God.”

“Polk’s funeral address and scholarly accounts make it clear that Polk’s legacy has been used as a symbol of the romanticized view of the Confederacy during the post-Reconstruction era and onward,” the vestry’s working group said in its September message to the congregation. “What we are discussing is whether continuing this narrative would do a grave disservice to all of the wonderful things our parish is doing in and around the community. ... We welcome your thoughts and any discussion you would like to have.”

In November 2020, the vestry voted to move the memorial to an undetermined new location. The following month, Wright wrote again to the congregation. “We know that some members of the congregation feel strongly about the move, and we respect everyone’s opinions. The vestry spent considerable time and effort in addressing the proposed relocation,” she wrote, while alluding to pandemic restrictions on gathering in the church. “We understand that this comes at a time when we are physically disconnected from our beautiful church and unable to gather in familiar ways.”

When Muir announced in January that he was retiring sooner than expected, he lamented the tone of the disagreements among parishioners about the fate of the Polk memorial. “I have experienced patterns of behavior at St. Paul’s that I and others believe are unhealthy and systemic,” he wrote. “This process has taken its toll on me, my family and the parish.”

Jenkins, Muir’s assistant at the time, also addressed the issue in his message for the parish’s annual report, prepared for its Annual Meeting in January 2021. “It has been personally painful to witness genteel violence inflicted on the parish,” Jenkins said. “The work ahead includes confronting old wounds so that healing may occur that leads to reconciliation, resurrection and new life.”

Later in January, Wright provided an update to the congregation, announcing that priests from two other churches in Georgia would be hired for about \$5,000 total to spend approximately four months interviewing St. Paul’s parishioners. After determining the sources of conflict, they would then recommend a path forward.

In considering the Polk memorial, “our vestry went through a pretty focused, intense purposeful process,” Wright told ENS. “A lot of prayer, a lot of energy, a lot of meetings, a lot of hours. We had the opportunity to educate, reflect, respond, but our congregation was not able to participate in that process with us.”

That may have fueled the anxiety and mistrust within the congregation, Wright said, and in hindsight, the vestry probably should have engaged parishioners in a similarly purposeful process of deliberation. “That’s kind of where we are now,” she said. “We made the decision. We believe it’s the right decision, but we want the congregation to have an opportunity to process it as well.”

– David Paulsen is an editor and reporter for Episcopal News Service.

A more Fitting Tribute to Bishop General Leonidas Polk

In the afternoon after Bishop General Leonidas Polk was killed on June 14, 1864, General Joseph E. Johnston issued a short address to the troops:

Comrades, you are called to mourn your first captain, your oldest companion in arms. Lieutenant-General Polk fell today at the outpost of this army, the army he raised and commanded, in all of whose trials he shared, to all of whose victories he contributed. In this distinguished leader we have lost the most courteous of gentlemen, the most gallant of soldiers. The Christian patriot soldier has neither lived nor died in vain. His example is before you; his mantle rests with you. *Official Record*, XXXVIII, Pt. 4, 776.

The venerable Bishop Elliott, Polk's intimate friend for many years, delivered the burial address, using as his subject "The Master is come and calleth for thee," and concluding:

And now let us commit his sacred dust to the keeping of the Church of the Confederate States until such time as his own diocese shall be prepared to do him honor And he shall then receive a prophet's reward! His work shall rise up from the ashes of the past and attest his greatness. A diocese rescued from brutal dominion by the efficacy of his blood! - a Church freed from pollution by the vigor of his counsels! - a country made independent through his devotion and self-sacrifice! - a university sending forth streams of pure and sanctified learning from its exuberant bosom - generations made better and grander from his example of life, and rising up and calling him blessed! *Funeral Services at the Burial of the Right Rev. Leonidas Polk, D.D.* (Columbia, S.C., 1864).

Captain Simonson, the Federal artillery officer commanding the battery that fired the fatal shot at Polk, was shot and killed by a Confederate sharpshooter while laying out a position for an artillery battery just two days later on June 16th.

In 1875 Mrs. Polk was buried by the side of her husband. In 1945 both remains were at last claimed by the Diocese of Louisiana and re-interred in Christ Church Cathedral, New Orleans.

HUTTO CAMP OFFICERS

Commander	James R. Blackston
1 st Lt. Cmd.	Vacant
2nd Lt. Cmd.	Jeremy Jackson
Adjutant	John McGraw
Chaplain	Barry Cook
Judge Advocate.	Cherokee Brasher
Communications.	Gene Herren
Facebook	Brandon Prescott
.....	Jeremy Jackson
Quartermaster	Barry Cook
Newsletter Editor	James Blackston

Website: www.huttocamp.com

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