

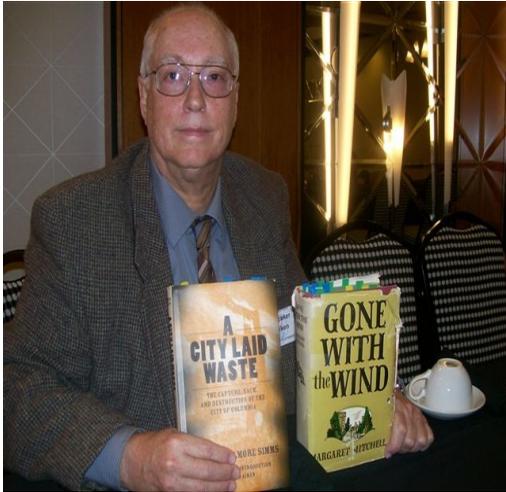


Rebel Underground

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

Published Monthly

March 2014



Prof. David Aiken spoke at the Stephen D. Lee Institute in February. He started his talk on how he got into nineteenth century history by reading "Gone With the Wind." Prof. Aiken obtained an ancient, out of print and almost extinct copy of "A City Laid Waste," by William Gilmore Simms, The Capture, Sack, and Destruction of the City of Columbia, S.C., and republished it.

More on Page 14

March Meeting Notice

Sunday, 16 March 2:30 PM

Grave Marker Dedication and
Memorial Service for
John Richmond (J.R.) Townley

Self Cemetery
Jasper, Alabama

Directions: From Jasper, go west
past McCollum on Hwy 124 towards
Townley to mile marker #7.
Cemetery on left.



MARGARET MITCHELL, AUTHOR OF "GONE WITH THE WIND"

Margaret Mitchell ("Peggy") was a shy, modest, petite woman living in Atlanta, Georgia.

She started out to be a newspaper feature writer. Then she wrote the world's best-selling novel, "Gone With The Wind". It was published in 1936 when she was thirty-five years old. She was a housewife and it took her ten years to write it.

This is a dramatic, romantic, epic novel of 1,037 pages which depicts an important time and place in American history, that of the War Between the States and the Reconstruction Period. Since 1936 this novel has been the most praised, the most popular, and the most beloved historical novel ever written in or about America. It is the best-selling novel of all time and has become a classic. The romance between Scarlett O'Hara and Rhett Butler has been called the greatest love affair in all fiction. In 1988, fifty-two years after its first printing, it had sold more than twenty-five million copies and continues to be a best seller.

In 1937 Margaret Mitchell was awarded the Pulitzer Prize for Fiction. The book was selected as the most distinguished novel of

1936 by the American Booksellers Association. The book's overwhelming fame and acceptance in 1936 and 1937 paved the way for the financial and critical success of the 1939 motion picture of "Gone With The Wind". The movie, three hours and forty minutes in length, won eight Academy Awards and two honorary plaques. It has been called the greatest motion picture ever made and the most loved. Margaret Mitchell disapproved of many aspects of the movie, but she saw it five and a half times and was pleased with it.

Margaret Mitchell died in 1949 when she was run down by a twenty-eight year old drunken taxi driver, who was driving his own car at the time. She was struck as she crossed Atlanta's Peachtree Street, the scene of much of her famous novel. She suffered skull and pelvic fractures as well as other injuries. Police records show twenty-two previous traffic charges booked against him. He was charged with her murder.

The flag at Georgia's capitol was lowered to half-mast, President Truman and Hollywood celebrities, along with countless others, sent messages. Instead of flowers, the family wanted donations to be given to Henry Grady Memorial Hospital where she died. She had showered the hospital with benevolence during her life. The funeral was private.

Margaret Mitchell had adamantly refused to resolve the story, claiming that it reaches its "natural and proper ending" when Rhett leaves Scarlett. However, In 1988,

forty-eight years after the film's release, the estate gave Alexandra Ripley permission to write a sequel to the novel. She titled it "Scarlett". In June, 2001, the Gone With The Wind Museum opened in Marietta, Georgia. It contains costumes, props, scripts and screen tests from the movie and footage of the original movie that was six hours long.

Written by Faye Gaston, UDC Alabama Division Chaplain (On a personal note, I joined a Red Hatters group named "The Scarlett O'Hatters".)

Slavery reparations sought from Britain by 14 Caribbean nations - Rick Moran - February 17, 2014

Could this be the decade that slavery reparations become a reality?

If not, it won't be for a lack of trying. This is the obvious next step for poor countries getting poorer because of bad economics, bad politics, and bad, bad leaders. Former colonial powers are to be milked for all the cash that can be gotten by laying a guilt trip on the good socialists who run these countries now.

Any successes enjoyed by the former colonies will no doubt encourage African Americans to try the same ploy here.

Jamaica is leading the way in pushing for reparations from Great Britain.

The Telegraph:

A coalition of 14 Caribbean states, including Jamaica, agrees with Mr Thompson, and is now mounting the first united campaign for reparations from Britain over its role in the Atlantic slave trade.

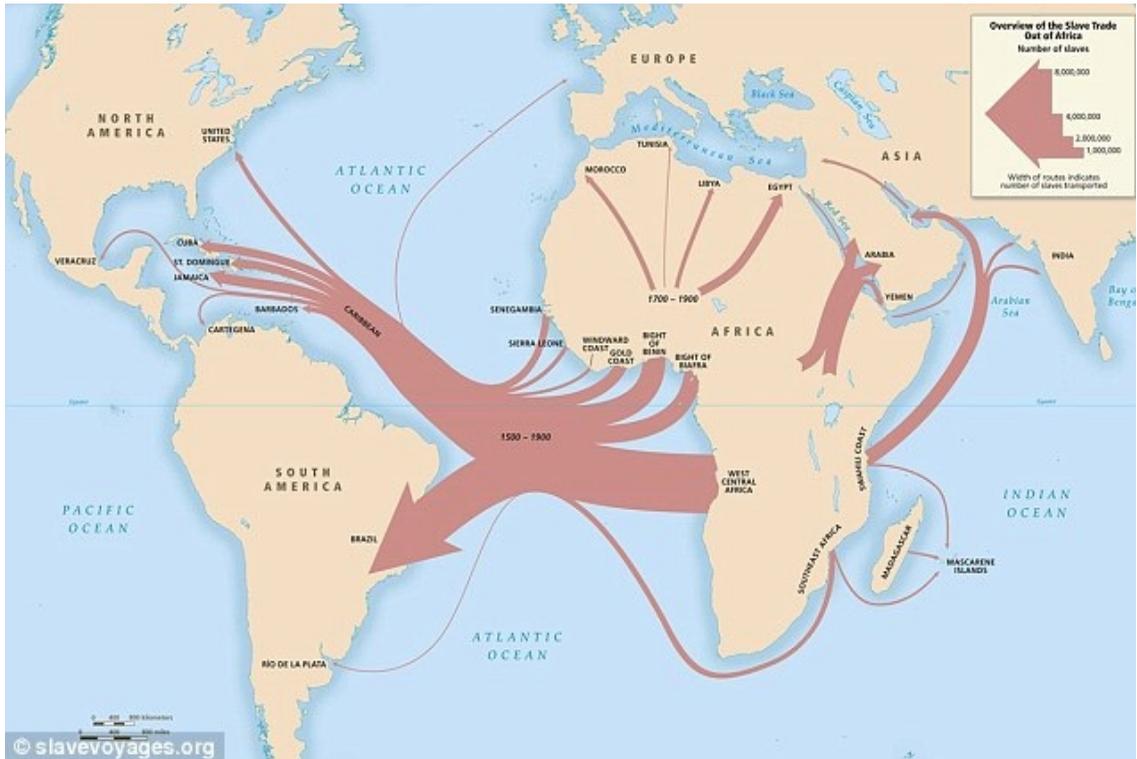
Represented by CARICOM, the regional organisation, the group is prepared to sue in the courts. It has hired Leigh Day, the London law firm that last year won £20 million for Kenyans tortured by the British during the Mau Mau rebellion of the 1950s.

This month it will unveil a list of 10 demands for Britain, France and Holland, including funds likely to total billions, an apology, and assurances slavery will never be repeated, The Telegraph can disclose.

Professor Verene Shepherd, the chairman of Jamaica's reparations committee, said British colonizers had "disfigured the Caribbean," and that their descendants must now pay to repair the damage.

"If you commit a crime against humanity, you are bound to make amends," Prof Shepherd told The Telegraph. "The planters were given compensation, but not one cent went to the freed Jamaicans".

From the mid-18th century, British merchants shipped more than three million people from west Africa to the Americas, taking the lead in an Atlantic slave trade



Migration: A map shows the main transatlantic routes out of Africa during the slave trade from 1500-1900

pioneered by the Dutch and Portuguese.

About £4 trillion was extracted from the region in unpaid labor alone, according to researchers at the University of Birmingham, and the vast profits went to financing the construction of modern Britain.

And what does the British government think?

Mark Simmonds, Mr Hague's minister with responsibility for the Caribbean, said during a visit to Jamaica in November that

"slavery was abhorrent" - but dismissed all talk of reparations.

"Do I think that we are in a position where we can financially offer compensation for an event two, three, four hundred years ago? No, I don't," said Mr Simmonds at a press conference.

Indeed, some international law experts have dismissed the threat of a pan Caribbean lawsuit as nonsense, arguing that regardless of its evils, the slave trade was legal under

British law at the time.

Yet campaigners - including Lord Gifford, a British hereditary peer and barrister who runs a law firm in Kingston and advises the reparations committee - remain unbowed, saying that the slave trade "breached the natural law that man is free".

"There is no statute of limitations on a crime against humanity," Lord Gifford, who defended members of the Guildford Four and Birmingham Six, told The Telegraph. "The claim is soundly based in law."

Blaming slavery for the results of the dastardly policies of every government ever formed in those countries is a political construct, not a reality. It is the excuse used by incompetent and crooked leaders who need to deflect blame from themselves and put it on someone else.

And while they're at it, perhaps the Caribbean countries could sue the Arabs who were instrumental in enslaving Africans to begin with. For the most part, it wasn't British, or Dutch sailors who took people from villages to be sold into slavery. It was Arab raiders who got rich selling slaves to the Europeans.

But the Arabs have their own colonial past that they try to blame for their current failures, so they will no doubt get a pass.

Where's the historical cut off for slavery reparations? Can the French sue the Italians

for Rome selling their people into slavery? Or the Spanish? And why stop there? The Greeks had their own slavery system, taking captives from several tribes in southern Europe.

The very notion of reparations should be repugnant to the modern world. Remember the odious practice, yes. But demand payment from innocent people whose great-great-grandfathers were guilty of the sin of slavery has nothing to do with justice and everything to do with cold hard, cash.

New Confederate license plate brings skirmishes



By Craig Schneider
The Atlanta Journal-Constitution

The state of Georgia has released a new specialty license tag that features the Confederate battle flag, inflaming civil rights advocates and renewing a debate on what images should appear on state-issued materials.

The new specialty tag has stirred a clash between those who believe the battle flag honors Confederate heritage and those, particularly African-Americans, who view it as a racially charged symbol of oppression.

A spokesman for the Southern Christian Leadership Conference said Tuesday that the state should not have sanctioned the battle emblem to appear on a Georgia tag.

“To display this is reprehensible,” said Maynard Eaton. “We don’t have license plates saying ‘Black Power.’”

For their part, the Georgia Division of the Sons of Confederate Veterans said it meant no offense. People have a right to commemorate their heritage, and the state would be discriminating if it rejected the group’s application, said spokesman Ray McBerry.

“By sanctioning the plate, they are not saying they agree with our organization. They’re just saying it’s a level playing field,” he said.

The Motor Vehicle Division of the state Department of Revenue, approves proposed designs for specialty plates. It did not respond to questions from The Atlanta Journal-Constitution about what criteria it uses in making those determinations, except to say, via email, that they cannot violate copyright laws.

Gov. Nathan Deal said the new tag was a surprise to him.

“I hadn’t heard that so I don’t know anything about it. I’ll have to talk to them about it. I had no information in advance about it,” said Deal, who last month vowed to a Ebenezer Baptist Church congregation that he would give Martin Luther King Jr. a more prominent place on state Capitol grounds.

In a related context — applications for vanity plates submitted by individuals — Georgia law charges the motor vehicle agency with exercising discretion when it comes to racially sensitive matters. The law prohibits vanity plates judged to ridicule any race or ethnicity.

The state also denied a 2012 request by a Ku Klux Klan chapter to “adopt” a highway in north Georgia to help clean it. The chapter then sued the state.

The new Confederate flag plate replaces one that was already in circulation. The new design places the St. Andrew’s flag in the background across the entire tag. Like the old plate, it also features the flag in the square logo of the Sons of Confederate Veterans. It adds the organization’s name across the bottom of the tag, where the name of the issuing county typically appears.

The state sold a total of 439 of the earlier version in the last two years. There are 35 orders already for the new tag, according to the Revenue Department.

The cost of the tag is \$80. Ten dollars from the fee goes to the Georgia Division of the

Sons of Confederate Veterans. The group said it uses the money to promote education efforts and preservation of statues, monuments and other historic items.

Passions aroused by the Confederate flag remain a potent force in Georgia politics. When Gov. Roy Barnes brought down the 1956 state flag, which had the emblem as its centerpiece, the backlash contributed to Sonny Perdue's surprise election as governor.

Elsewhere, states that joined the Confederacy have taken different postures in regard to the symbol. North Carolina, Alabama and Mississippi have specialty license tags that include it. Texas' rejected an application to issue one, on the grounds that it would offend many residents.

The Texas Division of the Sons of Confederate Veterans sued board members of the Texas motor vehicle agency, and the case remains in the courts.

McBerry, of the Sons of Confederate Veterans, was unfazed by the renewed controversy over the battle flag. "We believe that everyone has the right to preserve their heritage," he said. "Southerners have as much right to be proud of their heritage as anybody else."

Eaton, of the Southern Christian Leadership Conference, said issuance of the tag confirms his belief that the state government is indifferent to the 31 percent of residents who

are black.

"It's a slap in the face," he said.

Reporter Greg Bluestein contributed to this report.

Remembering the Men of the H.L. Hunley - The Historic Mission



The Hunley made her way out to sea on the night of February 17th, 1864.

The Location: Just outside Charleston Harbour approximately four miles off Breach Inlet in Sullivan's Island on the moonlit sea.

The Conditions: Cold. Bone chilling. Quiet.

The Situation: Desperate. Frightening. A turning point in history.

The Ship: A lookout aboard the Union

Navy's largest ship was tired, cold -- but restless. Talk of a Confederate secret weapon was in and out of his thoughts. Suddenly he spotted something move in the chilly waters. A porpoise? There were certainly a lot of them around. But something about this one didn't seem right.

The Underwater Secret: While the cold bit through the lookout's coat, 8 men poured sweat over hand cranks that powered a spinning propeller while their captain manned the dive planes - steering man, iron, anxiety and raw courage towards its final destination.

The Alarm: The alarm rang out. This was definitely no porpoise. Nor was it debris floating from a war-torn Fort Sumter. This was something bizarre. The ship's cannons could not target an object so low in the water. Shots rang out and bullets ricocheted as other union sailors joined in the frantic firing of revolvers and rifles. The object continued to approach at about three knots.

Contact: Below the waterline - as bullets bounced off its cylindrical body, the H.L. Hunley rammed her long metal spar into the stern area, planting a 135 pound torpedo into the Warship Housatonic. The men inside the Hunley lunged forward from the impact, then quickly backed their sub out as the 150-foot attached detonation rope played out. Within seconds, the world rocked and every man, above and below, became enveloped in a concussion of destruction.

Aftermath: The explosion caused the USS Housatonic to burn for three minutes before sending the sloop-of-war collapsing to the bottom killing five sailors. The Hunley then surfaced long enough for her crew to signal their comrades on the shore of Sullivan's Island with a blue magnesium light, indicating a successful mission. The shore crew stoked their signal fires and anxiously awaited the Hunley's safe return. But minutes after her historic achievement, the Hunley and all hands onboard vanished into the sea without a trace.

That night history was made. At the same moment, a mystery was born. The Hunley became the first submarine ever to sink an enemy ship. But why had she suddenly disappeared? What caused her to sink? And would she ever be found?

Why Do Conservative Southerners Loudly Insist That Kids Be Taught Lies about the Civil War? - From a Yankee Perspective

by Adam Laats

Adam Laats is an historian in the Graduate School of Education at Binghamton University (SUNY). He is the author most recently of *The Other School Reformers: Conservative Activism in American Education* (Harvard University Press, forthcoming Fall 2014). He blogs about conservatism and American education at I

Love You but You're Going to Hell.

As Texas prepares to select its next group of school textbooks, activists and politicians have insisted once again that schoolchildren read hackneyed and debunked myths instead of real history.

Those of us who care about history and history education will be wise to study history ourselves. In this case, the history of antievolutionism can offer lessons we can't afford to ignore.

The story from Texas is all too familiar. According to watchdog Texas Freedom Network, prominent activist Bill Ames is promoting a sadly familiar raft of myths for the new Texas textbooks, **including the notion that slavery was not a leading cause of the Civil War**. Even though the Texas State Board of Education has tweaked the rules for textbook adoption, the upcoming debate over Texas' new textbooks will surely include the input of influential activists who hope to teach new generations tired old myths instead of real history.

This is not only a Texas issue. A few years back, for instance, Virginia's fourth-graders read in their school textbooks that thousands of African Americans fought for the Confederacy. And, as James Loewen argued so memorably, myths and distortions fill textbooks nationwide.

The battle over the history of race, slavery, the Civil War, and Reconstruction has a long

backstory. As historians such as David Blight and Jonathan Zimmerman have demonstrated, generations of activists and politicians have worked hard to occlude accurate history with politically palatable myths.



There is not much controversy about this among historians. The notion, for instance, that large numbers of African Americans fought for the Confederacy simply isn't true. Yet historians' knowledge has had little impact on classroom practice. The author of Virginia's fallacious fourth-grade textbook, for example, told the Washington Post that she had found her information about Confederate slaves from "Internet research." In Texas, activist Bill Ames denounced the "leftist education establishment" for ignoring the controversy over the real reasons for the Civil War.

But there is no controversy among historians. At least, not the kind of controversy Ames suggests. And we have a clear precedent for

this insistence on teaching myths, lies, and distortions in order to include both sides of a false controversy. Such arguments are the stock-in-trade of anti-evolution activists who hope to dilute the teaching of evolutionary theory in America's schools.

Over fifty years ago, to celebrate the hundredth birthday of Darwin's *Origin of Species*, paleontologist George Gaylord Simpson surveyed the evolution content of major school textbooks. What he found appalled him. Books taught a blend of religion, science, and bland platitude instead of real science. "One Hundred Years Without Darwin Are Enough," Simpson famously concluded.

When Simpson made his plea, it was the beginning, not the end, of our modern round of controversy over the teaching of evolution and creationism. Recent surveys of America's high-school science teaching show a disturbing number of teachers who include Biblical creationism as science. Yet the difficulty of insisting on good science must not discourage historians from insisting on the teaching of real history in our classrooms nationwide. Rather, it should serve as a call to arms. As historian of science Judith Grabiner and secondary-school math teacher Peter Miller argued in 1974, the teaching of creationism alongside or instead of evolution resulted in part from smug satisfaction among scientists that the issue had been settled fifty years before.

We historians must not fall into a similar

trap. We must not take false comfort from the fact that no mainstream academic historians insist that there were large numbers of Confederate slave-warriors. We must not delude ourselves into thinking that because some historical myths are obviously untrue, we don't need to worry about them. Biologists, geologists, and other scientists may reassure themselves about the intellectual emptiness of creationism, but that does not mean creationism won't be taught.

Instead, historians need to take a page from scientists' playbook. We must encourage our national organizations to continue and increase their political activism. The National Science Teachers Association (NSTA), for instance, had been formed in 1944, but it did not become active in evolution controversies until the 1960s. Once it engaged the issue, the NSTA made a major impact. For example, one NSTA friend-of-the-court brief in a 1968 case helped convince Supreme Court justices of the overwhelming scientific consensus about evolutionary science.

Historians, too, must not take this issue lightly. Even given busy teaching and research commitments, every historian at every level must consider himself or herself an activist for history. Activism does not always mean a full-time commitment. And there is no silver bullet. But we should all ask ourselves familiar questions. For those historians who teach in colleges and universities, do we pay attention to the goings-on at the National Council for the

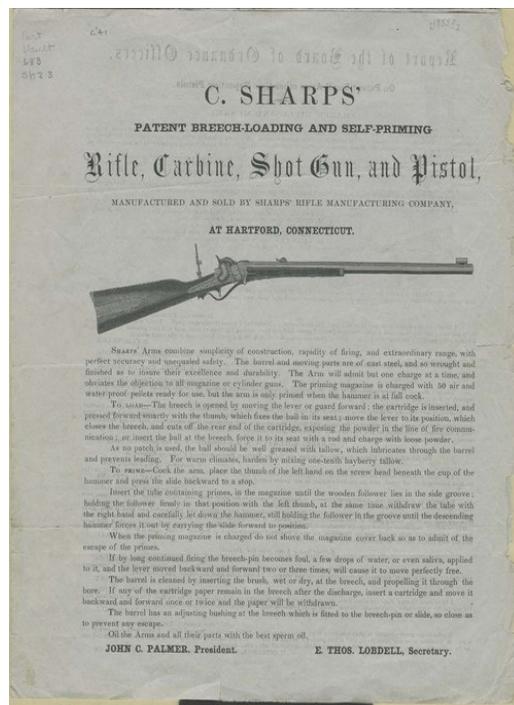
Social Studies? For historians teaching in elementary, middle, or high schools, have we joined an organization such as the American Historical Association or the Organization of American Historians?

For university historians, when's the last time we took a colleague to coffee who works with pre-service teachers? Asked about what goes on in local schools? Attended a school-board meeting? Visited a high-school history class? For elementary and secondary historians, how long has it been since we've taken a college class? Taken a summer seminar or listened to a podcast?

The upcoming debates over Texas' schoolbooks are not only a Texas issue. As the history of creationism can tell us, unless all historians make the issue their concern, we may find ourselves locked out of the histories most Americans learn. As Grabiner and Miller concluded forty years ago about the sad state of biology textbooks, "no group with a deep interest in the content and quality of high school biology textbooks cared enough to exert counter-pressure on the publishers."

Historians need to care enough to make sure that textbooks include real history and nothing but.

Henry Ward Beecher and "Beecher's Bibles"



Henry Ward Beecher is a very controversial figure of the 19th Century. To some he was the "greatest clerical orator of his century and to others he was the embodiment of much the South feared and hated - a man of liberal ideas who was willing to marry religion, politics, and money to accomplish his goals".

Henry Ward Beecher was born in 1813 in Litchfield, Connecticut. He was the son of Lyman Beecher, a prominent Congregationalist minister and educator. His sister was Harriet Beecher Stowe, author of "Uncle

Tom's Cabin".

Beecher graduated from Amherst College in 1834 and studied at Lane Theological Seminary where his father was president. In 1837 he was called to a Presbyterian ministry in Lawrenceburg, Indiana. and began to develop his great preaching techniques. From 1839 to 1847 he ministered in Indianapolis.

In 1847 Beecher moved to the Plymouth Church in Brooklyn, New York. Most of the great liberal causes of the day were espoused by him at this Church. They included temperance, women's suffrage, abolitionism, evolution and scientific biblical criticism. His dramatic oratory drew crowds of 2500 to the Church.

In 1845 Beecher and his congregation were strongly opposed to the passage of the Kansas-Nebraska Act. They launched a fund-raising drive to purchase rifles to arm the anti-slavery forces in the territories. Those arms were named "Beecher's Bibles".

Beecher was also active in political circles, first with Free-Soil movement and later with the Republican Party.

When the War for Southern Independence erupted, Beecher raised money to support a volunteer Union regiment. In 1863 he conducted a lecture tour to England for the purpose of popularizing the Northern cause to doubting Englishmen.

In 1874 Beecher was sued by Theodore Tilton, a former friend, for alleged adultery with Tilton's wife. This was the great scandal of the post-war era. The trial resulted in a hung jury. Beecher was later cleared by two church courts. The notoriety of this event followed Beecher for the rest of his life.

Beecher Bibles

In the 1850s, the Sharps rifle was one of the biggest innovations in firearms. It was highly sought after by men looking for political advantage in territorial Kansas. This was an unique weapon, with its patented breech-loading and self-priming features which offered quick loading, speed in firing and accuracy in distance. The Sharps Rifle, in early 1856, picked up a new nickname.

In a highly visible article on the Kansas conflict, abolitionist preacher, Henry Ward Beecher recommended the effective weapon as a tool to fight slavery. The article states: "Beecher believed that the Sharps Rifle was a truly moral agency, and that there was more moral power in one of those instruments, so far as the slave holders of Kansas were concerned, than a hundred Bibles. You might just as well..read the Bible to Buffaloes as to those fellows who follow Atchison and Stringfellow; but they have a supreme respect for the logic that is embodied in Sharp's rifle."

The article appeared in the New York Tribune on Feb. 8, 1856. Thus the Sharps rifle became known as "Beecher's Bible" This

name was further encouraged by the marking of the cases in which the rifles were shipped as "Books" and "Bibles". This concealment had two purposes: to hide the identity of the contents from the proslavery men and keep the emigrant aid companies from any difficulties with the federal and state authorities who had forbidden the shipping of arms to the region.

There is also evidence that the Sharps rifles were shipped as machinery and medicines. The total number of Sharps that reached Kansas between 1854 and 1858 will probably never be known. However, there are some records that show 900 to 1000 Sharps were purchased for the border conflict..

Thus, it is up to you to decide was Henry Ward Beecher a good man fighting for a cause or was he really a wolf in sheep's clothing.

Hardtack

5 cups flour (unbleached)
1 tablespoon baking powder
1 tablespoon salt
1-1/4 cups water
Preheated oven to 450

In a bowl, combine the ingredients to form a stiff, but not dry dough. The dough should be pliable, but not stick a lot to your hands. Take this mound of dough, and flatten it out

onto a greased sheet, roll the dough into a flat sheet about 1/2 inch thick.

Using a bread knife, divide the dough into 3.3 inch squares, taking a 10-penny nail, put holes into the surface of the dough, all the way thru, at even intervals.

Bake in the oven for around 20 minutes till lightly browned. Take out and let cool.

Do this the day before you go to the field and you will have enough tack to fill your haversack. It will be somewhat soft on Saturday morning, but by Sunday you should soak it in your coffee before eating, else you will have a hard time chewing. From "Old Huntsville," pg23, Nov. 2013.

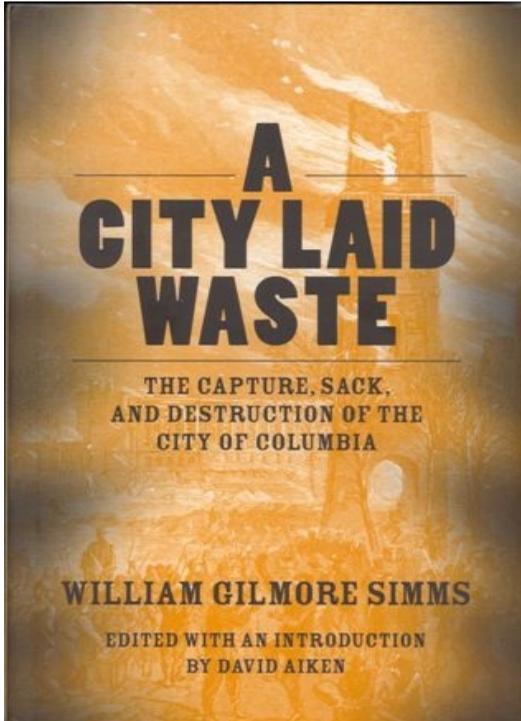
A man was telling his buddy, "You won't believe what happened last night.

My daughter walked into the living room and said, 'Dad, cancel my allowance immediately, forget my college tuition loan, rent my room out, throw all my clothes out the window; take my TV, and my laptop. Please take any of my jewelry to the Salvation Army. Sell my car, take my front door key away from me and throw me out of the house. Then, disown me and never talk to me again. And don't forget to write me out of your will and leave my share to any charity you choose.'"

"Wow, she said that?" his friend replied"

"Well, she didn't put it quite like that, she

actually said... 'Dad, meet my new boyfriend - Mohammed. We're going to work together on Hillary's election campaign!' ”



In the first reissue of these documents since 1865, *A City Laid Waste* captures in riveting detail the destruction of South Carolina's capital city. William Gilmore Simms (1806-1870), a native South Carolinian and one of the nation's foremost men of letters, was in Columbia and witnessed firsthand the city's capture and destruction. A renowned novelist and poet, who was also an experienced journalist and historian, Simms

deftly recorded the events of February 1865 in a series of eyewitness accounts published in the first ten issues of the *Columbia Phoenix* and reprinted here. His record of burned buildings constitutes the most authoritative information available on the extent of the damage.

Simms historian David Aiken provides a historical and literary context for Simms's reportage. In his introduction Aiken clarifies the significance of Simms's articles and draws attention to factors most important for understanding the occupation's impact on the city of Columbia.

This eye-witness account of US troop atrocities on civilians can no longer be hidden. Scholars may have had an excuse for ignoring it, but now that excuse is removed by this easily available, beautifully produced university press edition. The majority of the so-called historians who have attributed the burning of Columbia SC to accident, alcohol, burning cotton, etc., are now shown to be the apologist propagandists for a sanitized American history that they most surely are. In contrast to the eye-witness account, their work now appears laughable. How can we take these "historians" seriously in anything else they do? Truth has a way of getting outside its bottle, and like the genie, it can't be put back.

Anyone believing the war was fought “to free the slaves” is welcome to explain why civil rights had to wait until 1967. Congratulations to the editor and press for a job well

done.

ATTENTION - ATTENTION

The Hutto camp will be sponsoring an ad in the Daily Mountain Eagle in conjunction with Confederate Heritage Month in April. The ad is planned to run opposite the state Heritage poster that the paper runs for us every year. The ad will concern Walker Co. Confederate Heritage.

We want people to realize it was their ancestors who marched off to war in 1861 to defend their homeland. We want to put a face to the struggle of our ancestors; a face that has been lost over time. The ad will feature some information about the SCV and its mission, putting a positive spin on what we believe and stand for in the SCV.

To really bring it home, a major portion of the ad(nearly a full page) will feature the names of our ancestors that fought for the South. Each individual will have a section that lists their ancestor and information concerning his Confederate service. Several have already signed up for this. Neither your ancestors nor you have to have been from Walker County.

If you want to participate, please fill out the form below and turn in at the next meeting or mail to me directly. We are excited about this and the good publicity it will give. I need to

have it by April 1. We have to pay for this ad, so each insertion will need to submit a \$40.00 fee. Make checks payable to The Hutto Camp.

Your Name:

Phone Number:

Ancestor Name:

Unit and rank:

Picture attached: Yes ___ No ___ You may use a picture of the headstone. Pictures are not required.

Misc. Info:(Battles, killed in action, POW, etc) Only about 2 lines.

Check or cash _____

We look forward to a great ad. Thank You!!!!

Barry Cook
344 Matthew Dr.
Jasper, AL 35503



Living History at the Bankhead House



HUTTO CAMP OFFICERS

Commander	James Blackston
1 st Lt. Cmd.	John Tubbs
2nd Lt. Cmd.	Brandon Prescott
Adjutant	Trent Harris
Chaplain	Barry Cook
Editor	James Blackston

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

Website:

www.huttocamp.com

Email: fair@huttocamp.com

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.