



Rebel Underground

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

Published Monthly

June 2016



Prof. G. Ward Hubbs (left) spoke at the Hutto Camp in May. Prof. Hubb's talk centered around his new book, "*Searching for Freedom after the Civil War - Klansman, Carpetbagger, Scalawag, and Freedman.*" published by the University of Alabama Press. Professor Hubbs is an associate professor, reference librarian, and archivist at Birmingham Southern College.

Major John C. Hutto Camp

June Meeting Notice

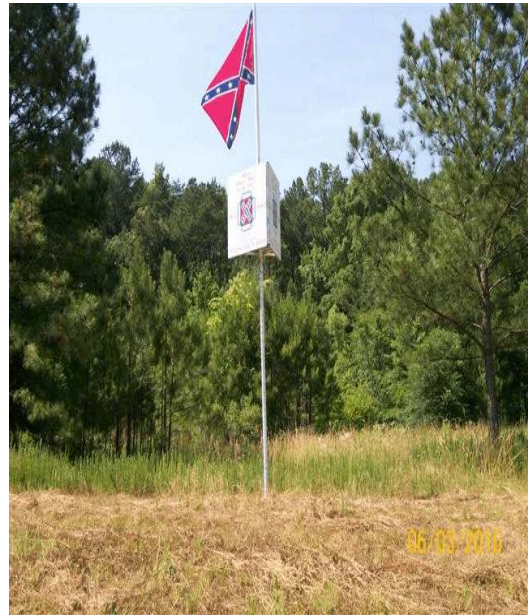
Sunday, 19 June 2016 - 2:30 PM

The Confederate flag wreath is back at the Monument. Come to the June camp meeting, and hear the story behind the wreath's mysterious disappearance and eventual reappearance. See page 2

Commander David Rawls will be our speaker for June. David is a lawyer from Birmingham, and the Commander of The General Joe Wheeler Camp in Vestavia, Alabama. David will be speaking on The Constitution of the Confederate States of America.- Did the South fight a war over slavery?



Confederate Flag Wreath returns to Jasper Square



Camp's flag pole at Union Chapel

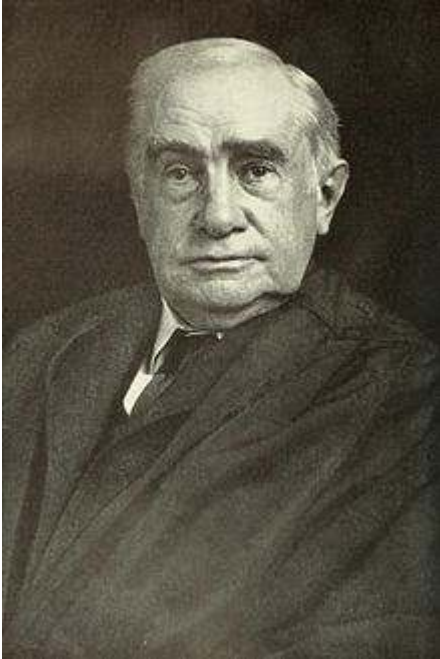


Camp's flag pole at McCollum



A little hard work and elbow grease clears the ground beneath the Camp's flagpole at Union Chapel.

US Supreme Court decision establishing Jim Crow came from a Yankee.



Henry Billings Brown (March 2, 1836 – September 4, 1913) was an associate justice of the Supreme Court of the United States from January 5, 1891 to May 28, 1906. An admiralty lawyer and U.S. District Judge in Detroit before ascending to the high court, Brown authored hundreds of opinions in his 31 years as a federal judge, including the majority opinion in *Plessy v. Ferguson* that upheld the legality of racial segregation in public transportation.

Brown was born in South Lee, Massachusetts, and grew up in Massachusetts and Connecticut. His was a New England merchant family. Brown entered Yale

College at 16, where he was a member of Alpha Delta Phi fraternity. He earned a Bachelor of Arts degree there in 1856. Among his undergraduate classmates were Chauncey Depew, later a U.S. Senator from New York, and David Josiah Brewer, who became Brown's colleague on the Supreme Court. Brown attended a term of legal education at Yale Law School and another at Harvard Law School. Many lawyers, including Brown did not earn law degrees.

Brown is best known for the 1896 decision in *Plessy v. Ferguson*, in which he wrote the majority opinion upholding the principle and legitimacy of "separate but equal" facilities for American blacks and whites. In his opinion, Brown argued that the recognition of racial difference did not necessarily violate Constitutional principle. As long as equal facilities and services were available to all citizens, the "commingling of the two races" need not be enforced. *Plessy*, which provided legal support for the system of Jim Crow Laws, was overruled by the Court in *Brown v. Board of Education* in 1954. When issued, *Plessy* attracted relatively little attention, but in the late 20th century it came to be vilified, and Brown along with it.

Jim Crow laws were state and local laws enforcing racial segregation in the United States. They mandated de jure racial segregation in all public facilities. Conditions for African Americans were consistently inferior and under funded compared to those available to white Americans.

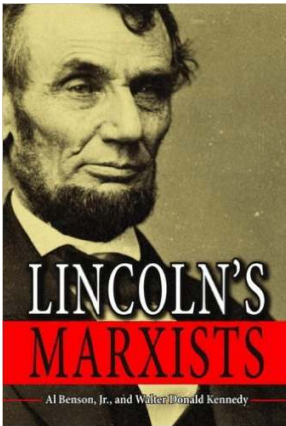
This body of law institutionalized a number

of economic, educational, and social disadvantages. Segregation applied to the Southern states, while Northern segregation was housing segregation enforced by private covenants, bank lending practices, and job discrimination, including discriminatory labor union practices.

While the South had a few Jim Crow laws, the North practiced segregation within their hearts without the incumbrance of laws. The will of the northern people to mistreat blacks came from the very heart of their being, and began well before 1861.

The War Didn't End At Appomattox

by Al Benson Jr.



We have arrived at that time of year where the "historians" never hesitate to tell us about Robert E. Lee's surrender at Appomattox, and the distinct impression given in most articles and

history books is the Lee's surrender was automatically the end of the War. If not stated directly, it is implied that when Lee surrendered the South surrendered. Not quite so. All that Lee surrendered was the Army of Northern Virginia, nothing else. As

commander of all the Confederate armies at that time, he could have surrendered them all. He didn't. Joe Johnston surrendered his army in North Carolina at the end of April and other Confederate generals surrendered as May and June dragged on. Some, like Jo Shelby, refused to surrender. They buried their battle flags in the Rio Grande and crossed over into Mexico. Others just walked away. I have been told though I can't verify it, that Cherokee General Stand Watie did not technically surrender. Rather he signed a "cessation of hostilities" agreement and his men went home with their weapons. A more informed historian than me might know more about that.

However all that may be, the Confederate Government never did surrender. President Davis and his cabinet fled with the intent of working their way west to continue the struggle against Yankee/Marxism. Most of them were captured. A couple got away. But, for all that, the Confederate Government never officially surrendered. And maybe that was a good thing--because no matter what they ever might have said on paper, the Yankee/Marxist Regime in Washington never stopped fighting the War. With the shooting over, though, they had to change their tactics.

The military historian Carl von Clausewitz once noted that: "War is the continuation of politics by other means." In other words it's all political (and theological) whether they fight or negotiate. You might also look at the reverse of von Clausewitz's statement and note that "peace" is also the continuation of

politics "by other means"--depending on how you define "peace." If you define it the way the Yankee/Marxist does then it's really not peace, but that term is used to define it so most people won't realize that the federal government is still at war with them, even though they've been told that a "state of peace" now exists. In other words, "peace is war--by other means." To the Yankee/Marxist it cannot be otherwise, for he is at war with you until he crushes you and only then will you have "peace" with him, and for you, that's usually the peace of the grave!

So it was in the late 1860s via "reconstruction" and when the Yankee troops left the South twelve years later after the War ended, that closed phase one of "reconstruction" and paved the way for phase two. The effects of phase one, however, lingered on in the South, due to the implementation of the public school system and the forced use of Yankee/Marxist "history" books. The residual effect of those was intended to carry over until phase two could be implemented. Phase two of "reconstruction" was implemented with the beginning of the Civil Rights Movement and that continues on until this day. "Civil rights" have now been expanded to include sodomite rights, trans-gender rights, lesbian rights, illegal immigration and Muslim terrorist rights, including the right to vote and get all the freebies that most hard-working Americans end up paying for and are denied.

So, looking at how our Ruling Establishment operates, I have to contend that the "peace"

we are now suffering under is really nothing more than the continuation of the War of Northern Aggression "by other means."

The first phase of "reconstruction" was not quite able to destroy Southern culture and faith. That's not to say they didn't mightily try, but they couldn't quite bring it all off--and Confederate flags and monuments all over the South attested to that. The flags and monuments were, in a sense, the Southerners' way of saying "You tried to kill us culturally (and theologically) but you didn't quite make it." But not to worry--the Yankee/Marxists plan to atone for their shortsightedness this time around. This time they will make sure they grind both us and our culture into the ground so they can stand with their jackboot on our necks while we cry out "Uncle Sam" or how about "He loved Big Brother." It's all the same.

If you don't think this is what they have planned for us then you have totally misunderstood the Yankee/Marxist world view. This is exactly their agenda for us, and good Southern folks had better wake up to that fact. The Yankee/Marxist only understands one thing--resistance! You can't dialogue with him; you can't negotiate with him, you can't "be nice" to him. He takes all that as a sign of weakness and plows ahead even more ruthlessly. You have to resist him. You have to continue to resist him. The Bible says "Resist the devil and he will flee." Same principle--same adversary. Unless we are prepared to do that and to teach our children to do that, we will lose. It's as simple as that, and we had better wake up and realize it!



From the WPA
Slave Narratives:

Frank Childress
age 84, left, and
Nathan Best, age
92, ex-slaves in
Harrison County,
sit on the steps of
their housing at
Beauvoir,
Confederate
Soldiers' Home.

Photograph courtesy Mississippi Department
of Archives and History.

How the Slaves Saw the Civil War

Examining narratives allows us to better understand what life was truly like for slaves: "hearing" history in their own words brings the human aspects of slavery and their interpersonal relationships to life, providing insights and understanding not typically available via traditional history books. *How the Slaves Saw the Civil War: Recollections of the War through the WPA Slave Narratives* draws upon interviews collected largely during the 1930s–1940s as part of the Federal Writers Project of the Works Progress Administration (WPA).

Because most slaves could not read or write, their perspective on the unfolding history of the war has been relatively unknown until these narratives were collected in the 1930s and 1940s. The most cogent and compelling tales from the documentation of former slaves' seldom-heard voices on the events

leading up to, during, and following the war are important. The slave narratives show living conditions under slavery, and key topics such as slave loyalties to either or both sides of the conflict, key battles, participation in the Union and/or Confederate armies, the day Union forces came, slave contact with key historical figures, and emancipation — and what came after.

Communication was essential on both sides of the conflict. Slaves were sometimes given the responsibility of conveying information about troop movement to Confederate forces. For example, Dave Harper (MO) served as a courier who shared information about the presence of Yankee troop movements in the area. He could have purposely failed to share the communication and in doing so would have helped the Union troops. Rather, he carried out his responsibility and delivered the warning according to instructions:

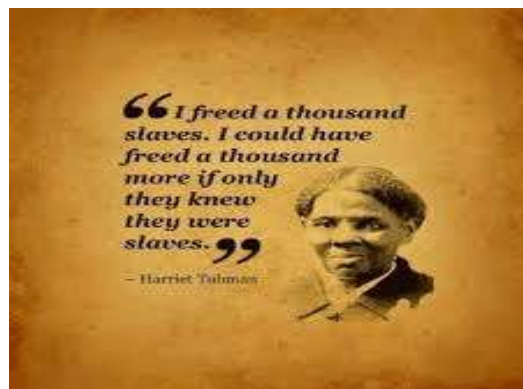
“One time I saved his life. Dey was going to kill him, 'bout 75 or 100 men on horses. I warned de Colonel two hours before dey got dere. Dis is how it happened. Col. Harper gave me de first day of Christmas to go to see my mother. Us children want out in de woods playing and when we come back de yard was all cut up with horses hoofs. Dr. Sharp put me on my horse and told me to tell Col. Harper dis message dat "dere was so many soldiers dat you might get hurt, you can come again some other time." I told Col. Harper and he left. I didn't see him again until I was cutting wheat.”

The fact that most slaves who escaped to the North and to freedom and remained there is well documented. In stark contrast, however, were those slaves who escaped from either Union forces or the North and returned to the South. Frank Childress (MS) was one who voluntarily returned to the South after having been captured by the Federals. There were several reasons why slaves would return to the South, including the desire to return to families, a lack of survival options, a return to home communities, a familiar way of life, and in some cases slave loyalty to masters. Some undoubtedly were concerned that their families might be at risk of harm unless they returned. Frank Childress was a trusted slave who followed his master, Colonel Mark Childress, to the front lines as a body servant and dispatch carrier. Frank Childress was captured at Richmond and managed to get back to his master and then accompanied the colonel to Helena, Arkansas. Childress was 84 in 1936 when he was interviewed as part of the WPA narratives project and was living in the Confederate Soldier's Home in Beauvoir, Mississippi, with his longtime friend, ex-slave Nathan Best, age 92, who corroborated his story. In his narrative, Childress claimed to have been captured by General Grant at Clayton, Mississippi. His interviewer is unknown, but the interviewer's narrative of Childress also says that he was captured by the Yankees at Helena, perhaps in a different skirmish. In his own words, Childress said of his involvement with the Federals that:

"I was captured by Grant at Clayton Mississippi wen I was 14, and to keep fum

feein' us He was goin' ter kill us, but Sherman said No, don't kill him. He served de south, now let him serve de north, den he sed to me "Load dat cannon or I kill you." an' I loaded it. I put four buckets of powder, put de flap back, den put de ball in, and pull de crank, it rolled right on back and nearly jarred me ter death."

Childress served with the Yankees for two and a half years and was released at the end of the war. He proudly told his interviewer, "Yessuh, I'se the one what fought on both sides, but I neber fought for de Yankees till dey captured me and put me in a corral."



Harriet Tubman claims to free slaves, but silently realized that most slaves were treated well, and had no desire to abandon their home. Her statement tells a deeper story of slave loyalty, and a desire to be "let alone." Tubman carried a gun which she used to threaten the fugitive slaves, if they became too tired or decided to turn back, telling them, "You'll be free or die."

HUTTO CAMP OFFICERS

(Confederate)
 10 | 63 | Gn.
Hannah Dutton
 Cook, Co., 63 Reg't Georgia Infantry.
 Appears on
Hospital Muster Roll
 of the organization named above
 for *May 21 to June 30, 1863.*
 Enlisted:
 When: *Apr. 1, 1863.*
 Where: *Thunderbolt Battery*
 By whom: *Surg. J. C. Howard*
 Period: *1 month*
 Attached to Hospital:
 When: *Jan. 1, 1863.*
 How employed: *Cook*
 Last paid:
 By whom: *Capt. C. J. White*
 To what time: *June 1, 1863.*
 Present or absent: *Present*
 Remarks: *Colored.*
 Book mark:
 (643) *W. H. Galt*

Note: The Congress of the Confederate States of America did not authorize African-Americans to enlist until General Order No. 14 was issued on March 23, 1865. However, prior to March 1865, each state in the Confederacy was sovereign and independent; thus, Confederate Officers were at liberty to enlist based on the Confederate legislation of their respective states. As an example, the Confederate legislature of Tennessee passed an act impressing all male free persons of color between the ages of fifteen and fifty. Thus, Confederate Soldier Service Records provide vital genealogical data for many family historians.

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

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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.