

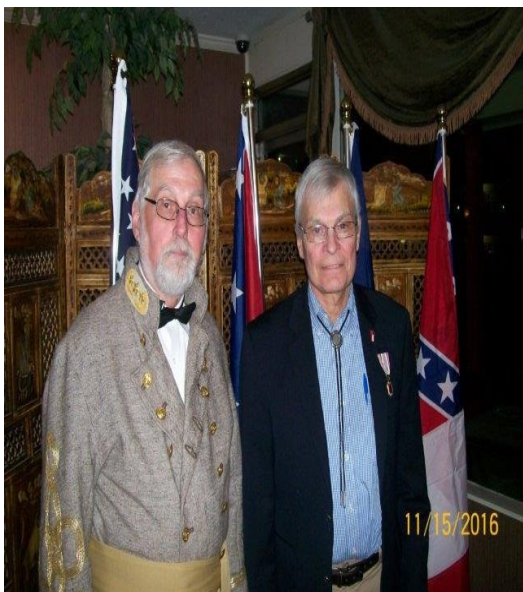


Rebel Underground

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

Published Monthly

April 2017



Dr. Brandon Beck spoke at the Hutto Camp meeting on Sunday, 19 March 2017. Dr. Beck is Lt. Cmdr. Of the Caledonia Rifles Camp in Caledonia, Miss. He is the founder and former Director of the McCormick Civil War Institute at Shenandoah University in Winchester, Va. He teaches part time at East Miss. Community College. He has written ten books on the war. The latest *Winchester's Three Battles*.

**Major John C. Hutto Camp
April Meeting Notice
Sunday, 09 April 2017 - 2:30 pm**

April is Confederate History Month in Alabama. The Hutto Camp will honor their individual Confederate soldier ancestor during the April meeting. After the meeting the camp will assemble at the Confederate Monument for the laying of the Confederate Battle flag wreath provided by UDC member Bonnie Englebert.

The Editor is excited to announce that The Rebel Underground is moving into the digital age. The April newsletter will be the last paper version of the newsletter. If you would like to receive notice of the latest newsletter as soon as it is published, please inform the Editor of your email address.

Check out the color version of April's Hutto Camp Newsletter online at:
<http://www.huttocamp.com/news>

Why Yankees Won't (And Can't) Leave the South Alone



Dr. Forrest McDonald

Friends and former colleagues remembered University of Alabama history professor emeritus Forrest McDonald as a giant in his field, an internationally known scholar whose passion in the classroom also made him a favorite on campus.

McDonald, a distinguished university research professor emeritus of history, died in January of 2016 at age 89. The award-winning historian, who received his Ph.D., from the University of Texas in 1955, is known for his scholarship on the Constitution and early republic. McDonald taught at UA from 1976 until he retired in 2002. He authored 20 books and more than 100 articles. As a constitutional historian, McDonald was called to testify before Congress.

He was a scholar who resisted the computer age, composing longhand on yellow legal pads with the aid of his wife, Ellen, who typed and edited his work on a typewriter. McDonald came to prominence with his

work challenging prevailing interpretations on the early American republic, the Constitution and the American presidency.

For McDonald, there was a joy in the study of history. For McDonald, the fun of his work was the pursuit to discover the truth. "You've got to go back to why you do it," McDonald said in a 2002 Tuscaloosa News article at the time of his retirement. "You do it because it is fun. Learning about the past is fun. Now, writing history is not fun. You write because you owe the people who came before you. There's an obligation. I can't repay my teachers. They're all dead. This is how I do it."

Professor McDonald's insight into the Yankee's obsession with their unnatural desire to dominate and control the south is exceptional and was one of the earliest known writings about the Yankees hating the South. This essay was first published in *Southern Partisan* in the Winter, 1985.

Southerners rarely while away their leisure hours by contemplating Yankees, for there is no point in thinking of unpleasant things if one is not obliged to do so. Yet the practice does have value; to some extent, at least, we are defined by those attributes which set us apart from others, and sometimes we can be made aware of such attributes only by observing people who do not share them. Another virtue of thinking about Yankees, in the long run perhaps a more important one, is that it serves to remind us that they have repeatedly tried to make us over in their own

image. Indeed, though it may seem that they have been off our backs since the demise of the civil rights movement, their latest campaign to reform us is actually well under way.



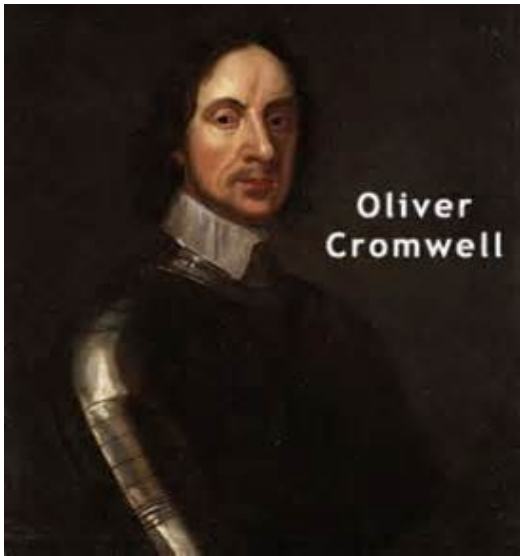
What is there about us that has made us so offensive to them? Or, conversely, what is there about them that has compelled them to meddle in our affairs? The Yankees were the way they were long before they began to worship the Almighty Dollar, and their intellectual heirs are still that way even though most of them now espouse socialism or some approximation of it. The psyche of the Yankee—by which I do not mean all Northerners, but only of seventeenth-century New England Puritans and their descendants, both genetic and ideological—has roots that run deep, and ultimately to the Yankee's ever-changing concept of the nature of God; thus it is that, in regard to the shaping of the New England character, various errors, heresies, nay even blasphemies, figure prominently. To get a handle on the Yankee, it is helpful to begin with his original Calvinism, and especially with the doctrine

of predestination: The belief that most men are doomed and a few are elected for salvation, not by faith or works or any other act of human volition, but only in accordance with a preordained and unknowable divine plan. It might seem that the premise precludes speculation by the puny human intellect, that is logical disputation and inspires unlimited arrogance.

The first thing to understand about the Yankee: He is a doctrinal puritan, characterized by what William G. McLaughlin has called pietistic perfectionism. Unlike the Southerner, he is constitutionally incapable of letting things be, of adopting a live-and-let-live attitude. No departure from his version of Truth is tolerable, and thus when he finds himself amidst sinners, as he invariably does, he must either purge and purify the community or join with his fellow saints and go into the wilderness to establish a New Jerusalem. In other words, he must reform society or secede from it; and though he has long since been thoroughly secularized, the compulsion remains as strong in the twentieth century as it was in the seventeenth.

A second and related characteristic of the Yankee is that, as others have pointed out, he is a gnostic. Adherents of this heresy in ancient times regarded themselves as privy to “knowledge of the divine mysteries reserved to an elite;” the original puritan counterpart was the Elect. The essence of Gnosticism as a mind set is the absolute, unquestioning certainty that one is possessed of the Truth

and no one else.



To the Puritan Yankee, slave holders were inheritably evil and in need of salvation. Thus Yankees followed Oliver Cromwell's example; seek the heathen out, give him a chance to save himself by embracing the prevailing truth that only Yankees know, and if he rejects the opportunity then run him through with a bayonet. To Southerners, the struggle against evil is spiritual and internal. To Yankees, evil has been secularized at least since the early eighteenth century, and it has always been externalized.

It will be helpful to take a brief but sweeping look at the Yankees' record as meddlers. For their first century and a half they pretty much minded their own business, which is to say one another's business. Then the Revolution and the establishment of the government under the Constitution brought them into

contact with Southerners, and though Yankees and Southerners cooperated in bringing about independence, mutual antagonisms were not long in surfacing. For a considerable time Yankees were outnumbered in the national arena; and during the presidencies of Jefferson and Madison, when Southerners thoroughly dominated the federal government, New Englanders indulged themselves in a succession of secession movements.

But they bred like flies and they spread westward, infesting an area from Salem, Massachusetts, to Salem, Oregon, and a dozen Salems and New Salems in between. Yankees formed the backbone of the Republican Party of Abraham Lincoln, and it is unnecessary to rehearse here what that meant. There is, however, one important point to be made—one which, though obvious, few historians have been willing to make. The Yankees perceived slavery as an evil and stamped it out without giving any serious thought to the consequences. It hardly occurred to them that the former slaves needed preparation if they were to bear the awesome burdens and responsibilities of freedom. Consequently, the blacks were the principal victims of the Civil War, though the white South, too, lay devastated.

During the same epoch a far more sinister form of imperialism was also developing, and that was in the area of higher education. In antebellum times, though the South had lagged behind the North in primary and secondary education it had actually

surpassed the North in the number (and possibly the quality) of its colleges. Those colleges declined after the war, however, and the normal school movement benefitted the North much more than the South. More importantly, this was an age in which college education was being revolutionized by the introduction of the graduate school: thenceforth, the academic professions would become virtually monopolized by products of the graduate schools. The graduate schools, in turn, would be dominated by the Ivy League colleges and their graduates; their only serious rivals were Johns Hopkins and the University of Chicago, both of which were thoroughly Yankeeized. Hegemony over the graduate schools, together with a similar hold over the law schools and other professional schools, enabled Yankees to determine what was taught and how it was taught through most of the twentieth century.

Jonathan Edwards, in the 1740s, reckoned that man had made it about three quarters of the way through, and thus that the millennium would arrive toward the end of the twentieth century. In Edwards' time, of course, progress toward the heavenly city was directed by God, man acting merely as the instrument of His will; but it was only a matter of time before people of the Yankee persuasion would become convinced that they could build the city without God's help. After they became so convinced, they began to notice and inform the world that God was dead.

I said at the outset that the Yankees' latest

campaign to remake us in their own image is well under way. One need only check the Yankees reform agenda - a host of particular items which add up to a wholesale onslaught against conventional morality, the family, and religion to perceive that they have in mind a more drastic overhaul of our society than any that Thaddeus Stevens ever dreamed.



Radical Republican Thaddeus Stevens

The Yankee has always been uncomfortable when times are good, for then it appears that the millennium may be near, in which case there will be no further need for his reforming services. In such circumstances he looks frantically for evils and injustices, so as to reassure himself that there is a great deal left to be done; and if he blames himself for what is wrong he thereby stakes out a claim to be the one who must rectify it. (A guilt trip is an ego trip.) Yankee's breast-

beating has tended to center on the environment and climate change, and in all candor it must be admitted that Yankees have been far more skillful in mucking up the environment than Southerners. Since Professor McDonald wrote the above, Puritan Yankees have attacked southern history and culture with a vengeance.

And that leads us to a final point. I believe that somewhere, deep in the innermost recesses of their atrophied souls, Yankees know that they truly have botched things, and truly are plagued with guilt. That, I think, is the bottom line: the Yankee hates himself, and he hates his heritage. And why does he hate us? Because we do not hate ourselves and we treasure ours.

Since the possibility of the Puritan Yankee's seceding from the Union is unlikely due to his mockingbird mouth, he now wants to see the South secede from the Union.

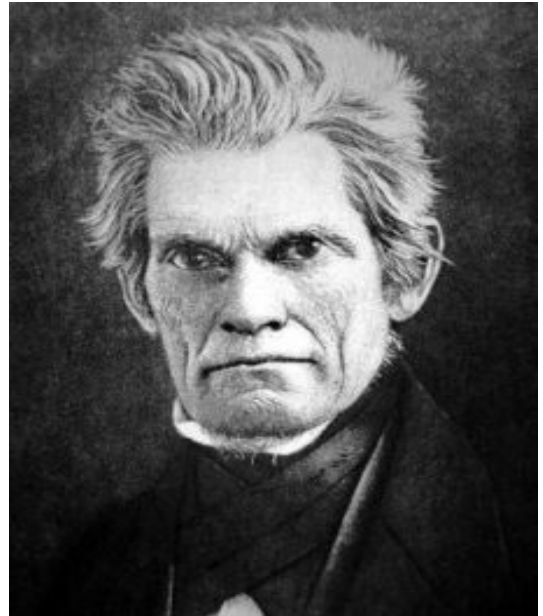
From a 2012 book, *Better Off Without 'em - A Northern Manifesto for Southern Secession*. "The South is bad for the American economy in the same way that China and Mexico are bad for the American economy. By keeping corporate taxes low, public schools underfunded, and workers' rights to organize negligible, it's southern politicians who make it so. By separating itself from this suppurating (festering) cancer in our midst, the rest of the country would at least be able to deal with the South as it

would any other Third World entity, rather than as the in-house parasite that bleeds the country for more than it contributes to its collective health."

Little wonder the South needs saving, and the Puritans Yankee are the only entity capable of saving the South.

In the next story, I agree with author Spencer Quinn except when he said slavery ". . . was the greatest sticking point of all regional strife leading up to the Civil War."

Remembering John C. Calhoun by Spencer Quinn



Vice President John C. Calhoun

Anyone familiar with 19th-century American history will recognize John C. Calhoun as the man who, more than anyone else, represented the antebellum South. He, along with John Randolph of Roanoke, Virginia, provided much of the intellectual heft behind the character and institutions of the South and defined its position as a distinct economic and cultural region within the greater Union.



John Randolph

Calhoun's ideas, which he expressed forcefully during his many years in the Senate as well in his two great contributions to political thought, *A Disquisition on Government* and *A Discourse on the Constitution and Government of the United States*, effectively redefined the role of government so that regional interests and identities can never be crushed by numerical majorities beyond that region.

The Nullification Crisis of 1832 demonstrated such a need for many in the South. Southerners believed that what came to be known as the Tariff of Abominations of 1829 victimized the agrarian South to the benefit of the North and other regions of the country. The South Carolina legislature, emboldened by Calhoun's ideas, then voted to nullify the tariff. This caused tremendous controversy, and many found Calhoun's siding with the South to be high-treasonous.

Calhoun was vice president under Andrew Jackson at the time, and his sympathy for Nullification effectively dashed his ambitions for the presidency. An infuriated Jackson famously threatened to march the US army down to South Carolina and personally hang Calhoun for his disloyalty. If not for some last-minute compromising from Senator Henry Clay of Kentucky, we might have had the Civil War twenty-eight years early.



Pres. Andrew Jackson

Peeking through the closet door of all this history, of course, was the practice of slavery, which John Calhoun did everything in his power to preserve. He did this partially because slavery was essential for the success of the region in which he was born. He did it also because he was a race-realist and had the temerity to favor a society which reflected such realism. From this, he never wavered. As Russell Kirk describes it, "no man was more stately, more reserved, more

regularly governed by an inflexible will.” It is for this that Calhoun is currently demonized by mainstream pundits who approve of the upward progress of blacks and other non-whites towards equality with whites. It is also for this that John Calhoun deserves admiration and respect from the Alt Right.

Born in rural South Carolina in 1782 to a prominent (and exceedingly tough) Scots-Irish family, Calhoun knew quite well the perils of racial conflict. According to David Hackett Fischer in his cultural history of America, *Albion’s Seed*:

The Calhouns were pioneers in the Carolina back country, settling so near the frontier that in 1760 the Cherokees killed twenty-three of them, including the family matriarch Catherine Montgomery Calhoun, who was seventy-six years old.

As opposed to Randolph, who possessed an aristocratic pedigree and had a vast library at his disposal, Calhoun truly made his career out of nothing. Brilliant as he was, he didn’t even read all that much. He was, in many ways, an autodidact. He was also an American patriot, starting his career in 1810 in Congress as an impassioned federalist and War Hawk in the Republican Party. Calhoun was part of the group that entreated President James Madison to make war on the British in 1812. Ironic in light of his later career, the young Calhoun energetically pushed for a radical expansion of the federal government. As Secretary of War under President James

Monroe, he revitalized the US Military Academy at West Point and greatly improved the army’s administrative structure in ways that survived into the 20th century.

After the Nullification Crisis, however, Calhoun spent the rest of his life fighting federal hegemony. More important than that, he placed himself against the inexorable progress of history. According to historian Jon Meacham, many Southerners realized this and feared the outcome. “The moral power of the world is against us,” stated South Carolina Congressman Francis Pickens in 1836. And he was right. Calhoun articulated it better when he said during the Nullification Crisis:



Francis Pickens 1836

The truth can no longer be disguised, that the peculiar dome stick institution of the Southern States and the consequent direction which that and her soil and climate have given her industry, has placed them . . . in opposite relation to the majority of the Union.

He was, of course, talking about slavery. This was the greatest sticking point of all

regional strife leading up to the Civil War.



Southern Sharecropper after the War to Prevent Southern Independence

This was also the reason why people in the North had remarkably little sympathy for the South when federal acts like the 1829 tariff attacked their interests. To them, it was unconscionable that Southerners would hold slaves to begin with. Therefore, Southern interests were not to be taken very seriously. Many of these people took the Jeffersonian ideal of equality to heart and believed that blacks belonged alongside whites as equals in the body politic. Calhoun knew this was nonsense and moved from defending slavery as a necessary evil to promoting it as a positive good. As historian Ethan Rafuse tells us:

Calhoun endorsed slavery as “a good—a great good,” based on his belief in the

inequality inherent in the human race. Calhoun believed that people were motivated primarily by self-interest and that competition among them was a positive expression of human nature. The results of this competition were displayed for all to see in the social order: those with the greatest talent and ability rose to the top, and the rest fell into place beneath them.

In other words, Calhoun took the obvious aptitude differences between whites and blacks into account when describing a stratified natural order with the top rungs exclusively populated by whites and the bottom rungs in large part by blacks. Again, according to Rafuse:

If the revolutionary ideal of equality were taken too far, the authority of the elite would not be accepted. Without this authority, Calhoun argued, society would break down and the liberty of all men would be threatened.

Calhoun was right, and the breakdown of society which we are witnessing today is the direct result of this ideal of equality being taken too far. We all know this, and Southerners in the mid-19th century knew it as well. They were the ones with the most experience with blacks, so of course they knew it, and John Calhoun spent the last eighteen years of his life trying to make the rest of the country know it as well. He also knew that if he failed, the consequence would be a fractured Union. In Calhoun’s words:

I trust we shall persist in our resistance until restoration of all our rights, or disunion, one or the other, is the consequence.

By the time of his death, Calhoun feared that his efforts had been unsuccessful and that disunion would ultimately prevail. “The South! The poor South!” were his dying words. It was almost as if he could predict a future which in a mere fifteen years would destroy everything he had fought for and loved.



South Carolina Sharecroppers

Of course, this is a sad story. But what can an Alt Rightist today take from the life of John C. Calhoun? Quite a lot, actually.

First, our current struggles directly parallel Calhoun's. He was a Southern nationalist who lived in a society which saw Southerners as immoral and did not respect Southern interests. By the same token, we are white

nationalists who live in a society which sees whites as immoral and does not respect white interests. The resistance we face from our mainstream society clearly echoes the resistance Calhoun faced from his over 150 years ago. Further, much of the antagonism between Calhoun and his Northern colleagues resulted from differing attitudes about race. It amounted to racially ignorant and egalitarian elites enforcing an unnatural equality upon a race-realist minority which clearly knew better. Any of this sound familiar? If so, we can take Calhoun's example as a great inspiration. Men like us did exist in the past, and they did make a great impact upon the world, even if they didn't emerge as victors in their time.

Second, we need to learn from Calhoun's mistakes, which were to promote slavery and black-white cohabitation no matter how stratified he envisioned it being. Current white nationalists should have absolutely no interest in slavery or any kind of enforced domination over non-whites. In fact, we should promote good relations with all non-whites as long as we realize our ethno-nationalist goals first. This is of the highest importance because if current trends continue for another century or two, whites will become at the very least oppressed minorities in their own nations. John Calhoun's failure proved that racial cohabitation of any form will ultimately lead to the usurpation of whites and the removal of their ability to determine their own destiny.

We should realize that this is the case

regardless of how we feel about it. After reading much of Thomas Nelson Page, I truly believe that one of the main reasons why many Southerners were reluctant to give up slavery is because they liked their slaves. Many of these rich planters had black slaves in their households whom they treated as family. While such paternalistic sentiments are perfectly human and therefore understandable, they cannot cloud our minds to the threat that non-whites pose as citizens in our societies. Ultimately, they will overrun us, regardless of whatever affection we have for them. John Calhoun couldn't possibly have experienced the final ramifications of racial cohabitation, and so could afford to promote the multiracial order of things as he saw it. We, on the other hand, have experienced these ramifications. We know better than Calhoun about the dangers of cohabitation and thus propose large-scale racial separation as the only solution. I believe that if he were alive today, Calhoun would agree.

The final lesson we can take from the life of John Calhoun is that the inexorable steamroller of progress which crushed his beloved South in 1865 is becoming quite exorable today. More and more whites are seeing and experiencing the thuggishness of blacks and their hostility towards white people and their way of life. Whites are watching their society descend into barbarism and wish it would stop. They also see how millions of Muslims from Africa and the Middle East are invading Western Europe as refugees and fundamentally

changing it for the worse. Things are little better in the American West as Mexicans by the millions are squatting on land as part of their reconquest of territories lost to them during the Mexican War in the 1850s.

So thanks to all this pain and loss, whites are beginning to realize that what seemed like evil racism back in Calhoun's day was in fact a correct assessment of human nature. The racial egalitarians no longer have justice on their side. They are contributing to nothing less than the downfall of Western Civilization. They may know it. They may not. Either way, it's our job today to take up where John Calhoun left off and lend our shoulders to the job of stopping that steamroller of progress in its tracks.

After Calhoun died on March 31, 1850, one of his sternest opponents, Senator Thomas Benton from Missouri, was asked to give a eulogy for Calhoun before Congress. Benton declined, stating quite astutely that John Calhoun was not dead. "There may be no vitality in his body," Benton said, "but there is in his doctrines."

The struggle of the Alt Right today proves that the doctrines of John C. Calhoun live on in the 21st century.

Sources

Ethan S. Rafuse, "He Started the Civil War". *Civil War Times*. October 2002. Pp. 24-30.

Russell Kirk, *The Conservative Mind*, 7th

ed. Regnery Publishing, Inc., 2001. Section V, Chapters 3 & 4.

Jon Meacham, American Lion: Andrew Jackson in the White House. Random House, 2008. Chapter 32.

Berkin, Miller, Cherny, Gormly, Making America: A History of the United States Volume 1: To 1877, 2nd ed. Houghton Mifflin Company, 1999. Chapters 10 & 14.

David Hackett Fischer, Albion’s Seed. Oxford University Press. 1989, p. 646.



Most of the inspiration for the April Newsletter comes from The Alabama Division Education Conference held in Prattville on 25 March 2017. Pictured is speaker Dr. Thomas DiLorenzo & Hutto Camp Cmdr. James Blackston

HUTTO CAMP OFFICERS

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

Website: www.huttocamp.com

Email: fair@huttocamp.com



[Visit our Facebook page](#)

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

The fair use of any included copyrighted work is for purposes such as criticism, comment, news reporting, teaching, scholarship, or research, and is for nonprofit educational purposes only. 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.