The Courier

Newsletter of the Sam Davis Camp No. 1293 SCV

Sons of Confederate Veterans *January, 2020*

"Silent Sam" plus $$$ = Winning

UNC Silent Sam settlement will vastly increase NC Confederate group's finances

The $2.5 million payment by UNC-Chapel Hill to a trust for the North Carolina Sons of Confederate Veterans is nearly 31 times greater than the organization's expenses in the 2018 fiscal year.

The Confederate group has access to the money through a trust that was established as a result of a lawsuit and settlement with the UNC System over the Silent Sam statue, which now belongs to the SCV. The group also got $74,999 from UNC-Chapel Hill to refrain from displaying flags and banners on campus.

The Sons of Confederate Veterans, North Carolina Division, revenue was about $128,224 and it spent about $81,658 during the 2018 fiscal year, which ended in July 2019. The group's net assets totaled $258,555, the group's federal financial statements show.

The group's revenue has been on the rise in recent years, but the average was just under $59,000 since 2010, the tax forms show. The form from 2014 was not available.

The SCV's most significant expense was more than $20,000 for an outreach program in 2018, according to the 990 federal tax forms the SCV filed as a nonprofit organization.

That cost was followed by nearly $11,500 for a booth at the N.C. state Fair and more than $10,000 toward the "Johnston statue," which is likely the bronze statue of Confederate Gen. Joseph E. Johnston put up by the SCV near the Bentonville Battlefield in 2010.

In 2017, the group's effort to put up Confederate flags across the state was its largest expense at $7,601, followed by more payments for the Johnston statue and state fair booth.

UNC professor Fitz Brundage said that for SCV now to have $2.575 million to engage in activities "is like winning the lottery."

The money can be used for the "maintenance, display, and preservation of the bronze statue of the confederate soldier," the agreement says.

That could include property acquisition and construction of a new facility to house the monument, repair and renovation of the monument and facility, security costs, legal fees and "such other reasonably necessary and appropriate costs and expenses as may arise from and/or relate to the foregoing activities."

The SCV's "outreach program" expenses don't detail whether it consists of educational or recruiting efforts or both. But the SCV's website includes links to lesson plans for educators, recommended speakers and a map of more than 100 chapters or "camps" where men can join.

The Stephen Dill Lee Institute is the SCV's main educational outreach program, according to its website. The next event is being held in Raleigh in 2020 where six academics are expected to speak.

The program's stated goal is to "organize accomplished and distinguished professional scholarship to inform our members and the general public of the Southern side of the war," including issues of states' rights, economic motives, Union Army war crimes and "the dubious benevolence behind the slavery issue."

Kevin Stone, the SCV's leader, has not responded to calls or voicemails since the settlement news broke, beyond his original emailed statement that said the group had "gained custody" of the memorial and believes the terms are a fair result of their negotiations.

In emails to SCV members, Stone called the settlement a "major strategic victory" that will "insure the future of Silent Sam" and the "legal and financial support for our continued and very strong actions in the future."

He said the settlement provided money "for the perpetual care of Silent Sam and the purchase of land on which to prominently display him, to build a small museum for the public, and to build a

...continued on page 2...

Next Camp Meeting: Thursday, January 23d Oglesby Community Center, 7:00 p.m.

Confederate Calendar

January 23rd ~~ Sam Davis Camp meets at the Oglesby Community Center, 6.00 p.m. The Center is adjacent to the Woodson Chapel Church of Christ on Edmondson Pike, 1/2 block South of the intersection of Edmondson Pike and Old Hickory Blvd. Program: Dr. Ron Zellen, "Civil War Medicine".

February 27th ~~ Sam Davis Camp meets at the Oglesby Community Center, 7.00 p.m.

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comprehensive Division headquarters for the benefit of the membership."

Stone also noted that he never dreamed the group could accomplish this in a thousand years, which aligns with the group's financial situation over the past few years.

Stone has not detailed any plans of where the SCV might re-erect the statue or build or buy a new facility to display it. But he did say the group will follow the terms and restrictions of the trust.

In an email to the UNC System Board of Governors on Dec. 14, Stone specifically said the group is not a white supremacy group.

"The SCV does not allow white supremacists in our group and we do not endorse any such beliefs," Stone wrote.

Frank Powell, a spokesman for the national SCV group who lives in North Carolina, said members don't have any comment right now.

Powell said the group has been advised by its attorney not to comment on the settlement as it's being argued in court and with lawsuits. ~~ stolen from *The Charlotte Observer*

Taking Stock in the New Year

As 2020 commences it is perhaps appropriate that we take stock—that we take a look globally at just where we are, politically, culturally, religiously.

All our basic and fundamental social institutions are under tremendous stress, if not outright attack, not just legally and politically, but far more insidiously, in how they are defined and how they affect us. Our very language is altered to reflect this radical transformation: words and phrases are banned, old words are recast and redefined, implicit (and often explicit) speech codes have more effect than anything that the older "less free" society of our grandfathers experienced. And this linguistic terrorism—for that is what it is—is inculcated into our young from the very beginning, in the primary grades, via television and Hollywood, by unthinking parents, by friends.

And the family? Has not our society redefined that also? Any two people who "love" each other for a while and who cohabitate (shack up) for a time, with or without children? No matter what sex, or any "intermediate" sexual orientation. No permanency, and certainly nothing sacred or sacramental. Very little sense of responsibility: if a fetus happens because the necessary birth control didn't work, very simply abort it. No problem; nothing must stand in the way of the pleasure, the sexually stimulated moment. How many tens of millions of lives has our society, in its lust for pleasure, snuffed out since 1972?

All the nations of Western Europe protest proudly how "democratic" they are. In the United States we never cease talking about how precious "our democracy" is (just witness the ceaseless verbiage spewed forth during the recent impeachment hearings). In the rest of the world no country ever boasts of being an authoritarian state: when was the last time we heard a nation's leaders waxing eloquent about how totalitarian they were? Even the most autocratic Islamic state now declares itself "democratic."

Has not that word lost its savor and meaning altogether?

Democracy—the rule by the populace, as defined by the ancient philosophers—does not exist anywhere, save perhaps still in a few Swiss cantons, or on the lowest levels of governance in some faraway communities in Wyoming or Idaho. The rest is fraudulent, bought and paid for by major financial interests and lobbies, and on a supra-national level by the likes of globalists such as George Soros, whose Non-governmental organizations (NGOs) now reach into nearly American city and county of any size, handsomely funding candidates who will do his bidding. Just ask the voters of Virginia.

The established church—at least in America and Western Europe—seems to have surrendered to the most diabolical and anti-Christian forces: the major Protestant denominations have all joined in the mad rush to become more "woke" and more revolutionary, adopting the slogans and platforms of the Progressivists who seek nothing less than the abolition of historic Christianity and the civilization which is based on it.

In large part, the visible Catholic Church—once the stalwart opponent and beacon of Christian counter-revolution against demonic Progressivism—has followed the leftist course mapped out at the Second Vatican Council, with its present supposed head acting as a

cheer-leader for revolutionary change on every level. Opposition to his lunacy is rising, but the formal elements of power are now in the hands of Progressivists.

Perhaps only in Eastern Europe and in Russia do we see a coherent resistance, religiously and politically, to the madness that afflicts us. Ironically, it was the separation from America and from Western Europe—the Iron Curtain—that in a way saved those countries from the poisonous infections coming from our nation which was dominated in large part by the victors of 1861-1865, and which had become the "Typhoid Mary" of Progressivism.

For the defeat of the Southern Confederacy on the field of battle was not just a military reverse; it signaled the defeat of a major outpost of Western civilization and its vision of society which was distinctly connected to and annealed by 1,500 years of traditional Christianity. This was the realization of thousands of European volunteers to the Confederate cause—from Naples, from Spain, and from other countries of the old continent. What they saw in the Confederate crusade was a continuation of the struggle against liberalism which raged throughout the nineteenth century. The Southern cause was the cause of legitimacy, of tradition, of the old established order, of the survival of a Christian inheritance vouchsafed to those warriors at Manassas and Gettysburg.

And now, after more than 150 years of subjugation and indoctrination by the scions of the Yankee victors, there is perhaps "a light coming from the East," a message of resistance telegraphed to the descendants of the heroes of Chancellorsville. Hope exists always as long as there are men standing forthrightly for it, willing to go to battle, willing to teach others, willing to pass it on. As the Spanish philosopher Miguel de Unamuno once wrote: "our life is a hope which is continually converting itself into memory and memory in turn begets hope."

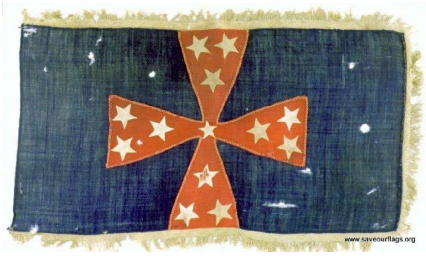
Thus, when the yoke of Communism was lifted in Eastern Europe, it was to the wellsprings of national identity, to national heritage, to pre-Communist religious faith, that many of these nations turned. They had largely escaped the forty-five years of "Americanism"—in the worst cultural sense—that Germany, France, and Italy had experienced.

Yet, it is this same narrative, this same globalist "Americanism" that today's conservative movement—Neoconservativism—continues to push on the rest of the world, just like their uncomfortable bedfellows a bit further to the Left. Both the Establishment conservatives AND the open Left share the same postulates and objectives, differing only in degree and expression.

As Southerners the lessons we glean, then, may come from Eastern Europe and from Russia, and they remind us of who we were as a people, of the inheritance which in so many cases we have discarded. Those former Eastern Bloc nations, in particular Russia and Hungary, stand as "signs of contradiction," and offer to us lessons, if we would only examine them.

Despite the Swamp and the Deep State—despite the future technological tyranny which stares at us in the face—despite the assaults in every aspect of our lives—despite it all there is Hope and the vague but very real awareness that we are human, creatures made by God, and that our role is to stay the course, remain true to the faith and to our inheritance.

My favorite Psalm is number 26, in particular these words (vs.3): "Si consistant adversum me castra, non timebit cor meum. Si exurgat adversum me praelium, in hoc sperabo": Even if entrenched armies were to stand against me, my heart would not fear. If a battle would rise against me, I would have hope.... ~~ Boyd Cathey



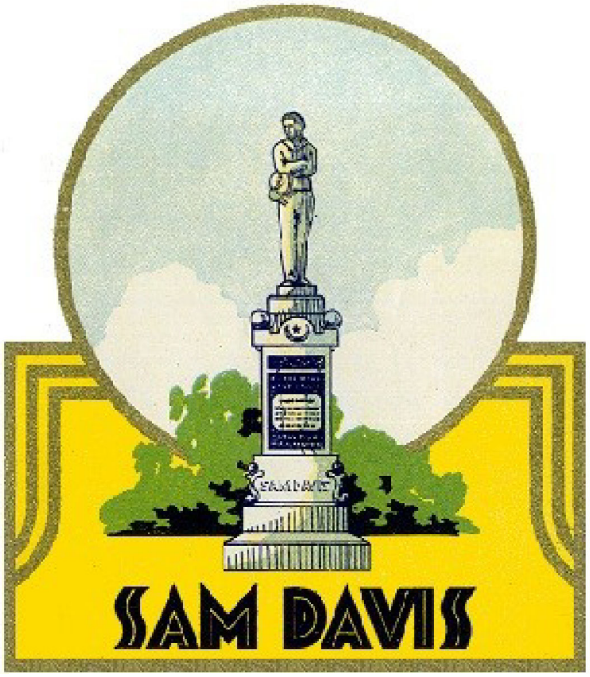
Yankee Cannibalism

(December 27, 2019)

Although few, if any, of the most prominent Civil War and Reconstruction era historians object when Confederate statues are vandalized or removed, several were offended by the New York Times' "1619 project," which proclaims slavery and the contributions of black Americans as the central story of American history. Five professors, including James McPherson, Sean Wilentz and James Oakes wrote the Times asking that the newspaper correct misrepresentations about Abraham Lincoln and the alleged racist motivations for the American Revolution, among other factors. It's not that the professors object to the disparagement of their favorite icons or ancestors, implying that only low-brow Southerners would do that. It's that the "1619 Project" is bad history, unlike their own anti-Southern perspectives of the Civil War and Reconstruction. That's the difference, see?

Apparently, few colleagues share the letter-writers' viewpoint. Although Wilentz invited other academics to join the five, he said that the timing was bad due to Christmas and the end of the fall semester. Nonetheless, when he circulated a letter calling for President Trump's impeachment last week he amassed hundreds of signatures. When asked why she didn't add her name to the 1619 letter, Princeton colleague Nell Painter, said: "For Sean and his colleagues, true history is how they would write it. And I feel like he was asking me to choose sides, and my side is 1619's." Similarly Duke historian Thavolia Glymph declined to sign because the letter showed "concern" that "placing the enslavement of black people and white supremacy at the forefront . . . somehow diminishes American history."

In the letter and a New Yorker interview, Wilentz felt compelled to express his objections apologetically: "Each of us think that the



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idea of the 1619 Project is fantastic. I mean, it's just urgently needed. The idea of bringing to light not only scholarship but all sorts of things that have to do with the centrality of slavery and of racism to American history is a wonderful idea. Far from an attempt to discredit the Project, our letter is intended to help it." In contrast, he didn't hesitate to erroneously disparage Southerners with comments about the Carpetbagger interpretation of Reconstruction formulated by the Dunning School. Notwithstanding that Willam Dunning was from New Jersey and earned all his degrees from Columbia where he taught, Wilentz said, "The Dunning School is not a white point of view; it's a southern, racist point of view."

Thus, there's an apparent split in the history profession. If the five signatories prove to be the minority, academics may soon be urging students to vandalize and protest the memorials for any historical figures judged to be inconsistent with "1619" interpretations, regardless of what uniform the historical person wore. Meanwhile, Confederate statues might be smiling to see their enemies eating one another alive. ~~ Phil Leigh

A young Yvonne De Carlo, Rebel Girl. Later on, she was married to both Moses and Herman Munster, but not at the same time.