



The Courier

Newsletter of the Sam Davis Camp No. 1293 SCV

Sons of Confederate Veterans October, 2017*

Why the Monuments Were Really Built

Samuel Davis

In the wake of the current controversy over Confederate monuments, the Southern Poverty Law Center (SPLC) has created a timeline that has made its way around the worldwide web like wildfire. It purports to show that two spikes in the building of the monuments coincide with occurrences of racially-charged historical eras, such as the rise of the Ku Klux Klan and the Civil Rights Era. The timeline has been published on websites such as Mother Jones and Daily Kos, and has been endlessly tweeted and re-tweeted on Twitter. The premise that it rests on – that racism and white supremacy were the driving motivation of the building of Confederate monuments – has been blindly accepted with, evidently, little or no critical thinking.

The SPLC's timeline as found on Mother Jones alleges that a major spike in Confederate monument building happened during an era of lynching and KKK resurgence that occurred between the years of around 1900 and 1915.

The implication that can be drawn from this timeline is that during our nation's most racially hostile moments, white Southerners were inspired to construct Confederate monuments to help solidify white supremacy. This provides the rationale for the current drive to remove the monuments – that they were built by racists seeking to impose white domination on society. But is this allegation true? An earlier timeline

produced by SPLC tells a different story:

In this timeline, the rise in KKK membership didn't peak until 1925, a full decade after the KKK peek on the first timeline. According to the second (earlier) timeline, membership in the KKK was meager at the time of the increase in the building of the Confederate monuments – only around 5,000 people. Such a small number of KKK members could hardly have been a vital factor in the increase of Confederate monuments. Why such a discrepancy between the two charts? I suspect that the data was intentionally manipulated by the SPLC on the Confederate



monument timeline in order to buttress a false assumption/allegation – that the main motivation for the building of the Confederate monuments was racism.

Another damning piece of evidence that undermines the SPLC position is a line graph regarding the frequency of lynchings in the United States between the years of 1882 and 1968. This graph was produced by the Tuskegee Institute.

This graph shows quite plainly that the peak years of

lynching occur well before the year 1900. This is at odds with SPLC's monument timeline, which identifies those years as between 1900 and 1915. The Tuskegee graph shows a fairly precipitous decrease in lynchings during the years of increased monument building. Again, it appears as if the SPLC has simply created racial "eras" on its monuments timeline, unconnected to historic facts, in an attempt to influence the average reader into believing its assertion that racism motivated monument building.

But if racism was not the primary motivation for the spikes in Confederate monument building, what exactly was? In my estimation, there are two main factors.

The first factor is fairly obvious based on the tendency of Americans to celebrate certain events at fifty year increments. For example, what is considered a couple's Golden anniversary? Their fiftieth. How many years mark the centennial anniversary of a town, church, or business? Its one-hundredth. Now, take the year in which the first spike in Confederate monument building occurred (somewhere between 1910 and 1915) from the SPLC's monument timeline. If one subtracts 50 years from these dates, one arrives at somewhere between 1860 and 1865. Well I'll be darned – the fifty year anniversary of the Civil War! Take 100 years away from the second spike (slightly after 1960), and one arrives at around 1861 – the one-hundred year anniversary of

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Next Camp Meeting: Thursday, October 26th

Oglesby Community Center

Supper around 6:00, Meeting starts at 7:00

Confederate Calendar

October 26th ~ Sam Davis Camp meets at 7:00 p.m., Oglesby Community Center. 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.

November 11th ~ A Saturday, Nashville Veterans Day Parade.

November 26th ~ Annual Winstead Hill Memorial March. Assemble at the hill about 3:30, the march to the Carter House will begin at 4:00.

December 7th ~ Sam Davis Camp meets at 7:00 p.m. Our last meeting of the year, November and December combined. We will elect officers for the next two years. Be there!

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the start of the Civil War. Not rocket science, folks.

The second factor requires some historical research, but not a whole lot. One of the more noteworthy Confederate monuments is the enormous obelisk that stands at the Jefferson Davis State Historic Site in Fairview, Kentucky. Taken as a case study it sheds some light on this second factor of motivation for the building of such monuments.

In a 1907 reunion of the "Orphan Brigade", one of the last surviving Confederate soldiers that achieved the rank of lieutenant general – Simon Bolivar Buckner – proposed that a monument dedicated to the memory of Confederate President Jefferson Davis be constructed. Begun a decade later but halted in 1918 due to World War I, work on the project resumed in 1922. But an ongoing

lack of finances was to periodically interrupt the project over the course of the next two years. In 1923, it was a group of women – not the Ku Klux Klan – who took the lead in raising funds to complete the project. Each month, the pages of Confederate Veteran magazine were filled with pleas from the president of United Daughters of the Confederacy (UDC) directed towards subscribers to consider making donations of any size.

What motivated these women take the lead? To send an intimidating message to African-Americans in the South? Hardly. UDC president Mrs. Livingston Rowe Schuyler happened to have attended the 191st celebration of George Washington's birthday and was inspired by a speech. The speaker waxed eloquent about how the towering obelisk in Washington DC revealed the high esteem that Americans felt towards their first president. So too, thought Mrs. Schuyler, would a similar structure symbolize the South's devotion to the Confederacy's first president. And why did people like Mrs. Schuyler hold Davis in such high esteem? "Because he was willing to suffer for the same principles for which Washington stood." This idea of Davis as the one who vicariously suffered for the South is repeated often in the pages of Confederate Veteran in 1923. Even the means that these women used to raise funds – selling items such as tissue paper sweet peas and hand-embroidered handkerchiefs – could not be less ominous. As the month passed, donations came in from individuals, various groups, and most of the UDC state chapters located throughout the United States. Ironically, by the autumn of 1923, nine out of the ten highest average amounts donated per UDC chapter came from states that were part of the Union during the Civil War. Six of the lowest ten were

from states that formed the Confederacy, with Virginia being the lowest. On June 7, 1924 the dedication of Jefferson Davis State Historic Site took place.

You have read this correctly. The construction of the Davis obelisk was carried out as a national effort spearheaded by women motivated by a labor of love (the second factor) and financed by selling items like paper flowers (as well as by other larger contributions), not by the efforts of well-financed southern lynch mobs eager to put the brakes on the advancement of African-Americans in the postbellum South. A cursory study of other memorials reveals similar such accounts, bogus timelines notwithstanding. ~ ~ Michael Armstrong

"We Feel Our Ancestors Were Heroes"

Perry Smith has always been proud of his heritage.

At 8 years old, he and his childhood buddies spent their days playing outside in what Smith described as a poorer neighborhood in North Charleston. They lived next to an older retired couple.

One day, Smith and his friends dug holes in the neighborhood park. The couple, sick of the boys' playful antics, called the cops. Smith and his crew wouldn't stand for it.

"My friend, he gets his Confederate Battle Flag, and we'd march up the road back and forth in front of their house singing Dixie," Smith said as nostalgia forces a smile across his face. "It was just to identify us...we were Southern boys, and they were Yankees, and we didn't appreciate them calling the cops on us for digging a hole out there. We were rebels."



Back in those days when the "Dukes of Hazzard" aired on television, Smith and his friends didn't associate anything wrong with Confederate memorabilia. It was their history.

"We had black friends. We had white friends. The color issue didn't come into this at all," he said. Today, race and culture are unavoidable when discussing the Confederacy.

Smith, a Bishop England graduate, grew up a history buff. He joined SCV after learning that his great-great grandfather served in the Confederate Army out of South Georgia.

He now serves as the commander for the South Carolina 10th Brigade of the Sons of Confederate Veterans where he oversees seven SCV chapters between Charleston and Berkeley counties.

SCV comprises male descendants of Confederate Army veterans. The men focus their efforts primarily on maintaining the grave sites of about 60 Confederate soldiers buried between Charleston and Berkeley County. The group also sponsors live reenactments, although Smith says they are not a reenactment organization. Members also visit elementary schools to teach about antebellum life.

Smith has his hands full as a brigade commander. He said that it has become increasingly difficult to "preserve the good name of our ancestors."

Why?

"Because [There are] a bunch of racists...running around with Confederate Flags," Smith said frankly. "Every time [the general public] see that Confederate Flag...the first thing that pops up in their mind is these racist hate groups."

Racist organizations like the Ku Klux Klan have proudly adopted the flag to champion their cause in past decades.

When asked why the hate groups gravitate toward Confederate memorabilia to represent their bigoted beliefs, Smith said he simply "doesn't know". "I wish they hadn't," he said.

Another chapter of the group recently found itself the target of



several protests sparked by their booth at Summerville's Flowertown Festival in April. The event, which draws 200,000-plus visitors every year, barred the group from setting up its H.L. Hunley submarine replica display because it failed to turn in an event application. Instead the group set up a booth on private property adjacent to the festival and handed out the small Confederate flags.

Speaking in April, Ben Bunting, commander of the Sons of Confederate Veterans, H.L. Hunley Camp No. 143, said, "It's a shame. We are not here because 'the South is going to rise again.' We're sympathetic and empathetic to all...issues. We don't want any problems."

SCV, which is represented with other service club emblems on the welcome signs to local towns and cities, condemned the actions of the hate groups in Charlottesville. It also has a policy on hate groups that requires members to be dismissed from the organization if they're caught in such organizations.

"[If you are in] the Sons of Confederate Veterans - you cannot be a member of any hate group," Smith said.

For these reasons, it's SCV's job, the organizations says, to preserve the Confederate's history. Smith points to the fact that the Union heavily influenced the way history has been told over the centuries.

"History is written by people who win the wars," Smith said.

He adds that his great-great grandfather, and many other Confederate soldiers, were "honorable men" who answered their states' call to fight.

"We feel our ancestors were heroes for the way they supported their state and, in their point of view and mine, they were supporting the U.S. Constitution," Smith said. ~ *The Berkeley Independent*, Monck's Corner, SC

Presented to and passed by the assembled delegates at the 94th General Reunion and Convention of the Sons of Confederate Veterans

Whereas, the use of the Confederate Battle Flag by extremist political groups and individuals who seek to clothe themselves in respectability by misappropriating the banner under which our Southern ancestors fought for a cause which was as noble as much as the latter day use is ignoble, and,

Whereas, the Sons of Confederate Veterans are the true inheritors of the legacy and the symbols for which the Confederate veteran fought and died, and,

Whereas, the Sons of Confederate Veterans does denounce the use of the Confederate Battle Flag and any Confederate symbol by the Ku Klux Klan as the desecration of a symbol to which the Ku Klux Klan has no claim, and,

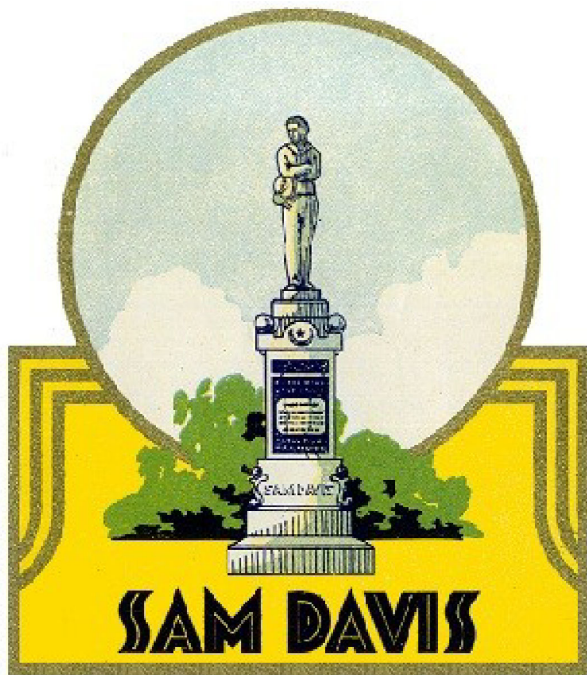
Whereas the misuse of the Confederate Battle Flag by any extremist group or individual espousing political extremism and/or racial superiority degrades the Confederate Battle Flag and maligns the noble purpose of our ancestors who fought against extreme odds for what they believed was just, right, and constitutional, and,

Whereas, the misuse of other flags and symbols of the Confederate States of America and the Confederate States Army, Navy, and Marines is similarly degrading,

Now, therefore, be it resolved, that the Sons of Confederate Veterans in General Convention assembled in Oklahoma City, Oklahoma, does hereby condemn in the strongest terms possible the inappropriate use of the Confederate Battle Flag or any other flag, seal, title or name bearing any relationship whatsoever to the Confederate States of America or to the armed forces of the Government of the Confederate States of America by individuals or groups, organized or unorganized, who espouse political extremism or racial superiority.

Sons of Confederate Veterans Resolution No. 89-2, Dated this 19th day of August, 1989





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"I'll help you look for him."

Below is another photo from the archives of the *Nashville Banner*, which pictures "Survivors of the Heroic 20th Tennessee" gathered on the anniversary of the Battle of Chickamauga, Sept. 19, 1925.

Here's what the caption doesn't tell you: The small man third from the right, identified as "E. N. Patterson", is really Everard Meade Patterson of Company B of the 20th, and also a member of Coleman's Scouts, where he served with Sam Davis, Dee Jobe, and many other heroes. Patterson was wounded in combat three times, and at one point after leaving the 20th for the scouts was captured by Federals while on a mission near Nashville. He was court martialed, sentenced to be shot, and imprisoned in the old Tennessee State Prison in Nashville to await execution.

While there, his sister smuggled him in some civilian clothing and a small container of whiskey. He had made friends with the night guard on duty, and offered to share a drink with him. Soon the guard was passed out drunk, and Patterson changed clothes, slipped between the bars of his cell window and went over the wall.

Making his way to his family home (in a rural area southeast of Nashville) he came across a patrol of yankees at a neighbor's house. Bold as brass, he walked right up to them only to find them discussing the escape of the notorious Coleman Scout, Meade Patterson. After eating his fill of yankee food, Patterson told them that he knew the area well and generously offered to help search for that Rebel scoundrel if they would loan him a horse. Needing all the help they could get, the yankees provided him with a good horse to ride in search of -- himself. He soon managed to separate himself from the other searchers and ride away. He was never caught. ~ a.s.

Survivors of Heroic Twentieth Tennessee Answer Roll Call



The annual reunion of the Twentieth Tennessee Infantry, one of the units of the Confederate army which distinguished itself for heroic activity during the war of the sixties, was held Friday in Centennial Park. Where, when these reunions first began, there were from 100 to 150 of the veterans to answer roll call, there were but ten who heard the call on Friday. Probably as many others, too old and infirm to make the journey even to the park, were with these loved heroes of the gray in this 1925 get-together on the anniversary of the battle of Chickamauga, in which engagement they distinguished themselves.

Above are the men who answered "Here" when the roll was called Friday. Reading from left to right, they are: Thomas H. Sneed, John Bradford, S. A. Walden, J. K. Marshall, H. E. Graves, William Hartman, D. C. Scales, E. N. Patterson, D. P. Robinson and W. M. Wilson.