



# TRAVELLER

Award Winning Publication of the General Robert E. Lee  
Camp, #1640

Sons of Confederate Veterans, Germantown, TN

Duty, Honor, Integrity, Chivalry

DEO VINDICE!

September, 2015



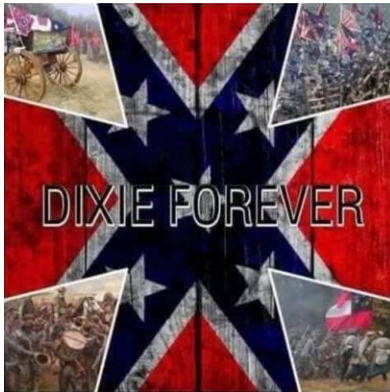
**CAMP MEETING**  
**September 14, 2015**

**Speakers: Hal Rounds**

**Topic: The Confederate Constitution**

**7:00 p.m. at the at the Germantown Regional  
History and Genealogy Center**

**Don't miss our next meeting!**



## **WHY DO WE LOVE THE BATTLE FLAG SO MUCH?**

Courtesy, Camp Douglas Memorial #516, Illinois  
Division, SCV

For the average non-Southerner the continued affection residents of Dixie display toward the controversial Battle Flag can be baffling. If African-Americans are so incensed by the banner, why not just fold it up and put it away? Greta Van Susteren of Fox News called for just that and defined the issue a “no-brainer”. Why indeed? The war has been over for 150 years. Certain unsavory groups of a racist stripe seem unduly attached to the symbol as well. No one in the print or electronic media seems willing to come forward and offer a counterpoint. Is there another point of view after all?

The vitriolic, almost irrational antipathy toward the flag is a recent phenomenon. Credible research

reveals its origins to be in the 1980's revived by a financially strained and scandal plagued NAACP. Past President, Kwaise Mfume turned the issue into a fundraising juggernaut. Egged on by a liberal media irritated at the lingering conservatism in the South, the flag fight has generated much heat but little light. Recent events in Charleston SC have resurrected the argument yet again not coincidentally in an early presidential cycle. A drug-addled ninth grade dropout from a broken home with no promise and no hope senselessly slaughters nine in church during a Bible study. Before the bodies are even cold the spin machine comes out blaming Fox, Drudge, guns and the battle flag. We seem paralyzed in disbelief and impotence so we understandably want to do something, anything. While an easy target this flag is not responsible and its excoriation will accomplish nothing but the further alienation of those who cherish both their fellow Christians, their heritage and are as horrified and sickened as everyone else by genocide.

Newspapers however, have developed the habit of concluding all flag related stories the same way. The throwaway line for the other point of view is usually something like “flag defenders say the banner stands for heritage”. But what does that mean? If such an understanding can be developed is it still not overshadowed by prevailing negative opinions? Can a symbol so emotionally charged ever be mutually understood?

Therein lies the problem. The very same symbol means completely different things to different people. Perhaps the best place to start is there. Many hate groups have gravitated toward the historical flag. But it is also true these very same groups also use other symbols that are loved and cherished by millions of people. The pinnacle of the Ku Klux Klan was in the 1920s. They boasted over a million members with national leadership in Ohio and Illinois. Yet the most careful photographic scrutiny of the era will fail to reveal a single Confederate flag. One will however

find the American flag and the Christian cross in profusion. These symbols are mainstays even today for hate groups. The difference is that patriotic Americans and Christians already have a context for these symbols. The icons cannot be co-opted because they already mean something else. This is also precisely why Southerners continue to love the Battle flag in the face of so much bad publicity. The flag already has meaning and context.

In fact, what the shamrock is to the Irish or the Star of David is to Jews, the Battle Flag is to most Southerners. There is enough historical baggage to encumber any of these symbols, but there is more to admire. The Confederate flag embodies religion, ethnic heritage, early-American revolutionary ideology and ultimately familial sacrifice on the battlefield. The circumstances that gave it birth are the touchstone of the regions identity, no different than the potato famine for the Irish or the holocaust for the Jew. To examine the flag, in historical and ethnic context should permit all but the most rabid flag-haters an opportunity to understand what is behind the vague explanation of "heritage".

While the Battle flag did not make its appearance in its recognizable form until 1862, some of the design elements date to antiquity. The "X" is the cross of St. Andrew. It was the fisherman Andrew who introduced his brother Simon Peter to Jesus in Galilee 2000 years ago. When the disciple Andrew was himself martyred years later he asked not to be crucified on the same type of cross Christ died upon. His last request was honored and he was put to death on a cross on the shape of the "X". Andrew later became the patron saint of Scotland and the Scottish flag today is the white St. Andrews cross on a blue field. When Scottish immigrants settled in Northern Ireland in the 1600s the cross was retained on their new flag, albeit a red St. Andrews cross on a white field. When the New World opened up landless Scots and Ulster-Scots lefts their homes and most of them settled in the South, preserving their old culture in the isolated rural and frontier environment.

Grady McWhiney explains in his book *Cracker Culture*, that fully 75% of the early South was populated by these Celts. Most sold themselves into indentured servitude (the earliest form of American slavery) because they could not afford the cost of passage. From this Celtic stock, the ingredients that made the unique Southern stew were gradually introduced. The American Revolution unleashed Celtic hatred of the redcoat. Southerners penned the Declaration of Independence, chased the British through the Carolina's and defeated them at

Yorktown. But they were dismayed when New England immediately sought renewed trade with England and failed to support the French in their own revolution. Another Virginian later crafted the Constitution, a document as sacred to Southerners as their Bibles. Tyranny, they believed, had finally been checkmated by law. The red, white and blue 13-starred banner was their new cherished flag. These same features would later become a permanent part of the Battle flag.

By 1860 the United States was in reality two countries living miserably under one flag. When war broke out, Dixie's original banner so resembled the old American forebear that a new flag was needed to prevent confusion on the field of battle. William Porcher Miles, an aide to General Beauregard took a blue St. Andrews cross, trimmed in white and placed it on a red field above the defending Confederate army. Thirteen stars appeared on those bars representing the eleven seceding states and revolutionary precedent. These fighting units were all recruited from the same communities, with lifelong friends and close relatives among the casualties of every battle. As they buried their dead friends and relatives the names of those battles were painted or stitched on their flags. At Appomattox a Union observer wrote, they were stoic as they stacked their arms but wept bitterly when they had to furl their flags.

Then, as now, the flag symbolizes for Southerners not hate but love, love of heritage, love of faith, love of constitutional protections, love of family and community. If the 1860 census is to be believed 95% of the slaves were owned by just 5% of the population. The modern insistence that the conflict was to resolve the issue of slavery is at best overstated and at worst revisionist. But the current argument does deserve one more look.

In the end what people choose to believe about the flag is just that, a choice. One can accept the interpretation of entire states, Southern rock and country bands, NASCAR fans, Kappa Alpha fraternities, thousands of reenactors and a century of thoughtful historians. People can also embrace the interpretation of a few pathetic racists, an insane mass murderer, or an opportunistic civil rights lobby, well amplified by a sympathetic media. Like all choices its says less about the object than it does about the person. Perhaps only the Irishman can define the shamrock, or a Jew explain the Star of David. Are not Southerners entitled to the same latitude?

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## **THIS MONTH IN CONFEDERATE HISTORY**



September 2, 1864 – Atlanta surrenders

September 5, 1863 – Britain seizes Confederate shipyard

September 10, 1836 – Gen. Joe Wheeler born

September 15, 1862 – Stonewall Jackson captures Harper’s Ferry

September 17, 1862 – Battle of Sharpsburg

September 19, 1863 – Battle of Chickamauga

September 19, 1864 – Battle of Winchester

September 24, 1864 – Sheridan begins illegal burning of Shenandoah Valley

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## **UPCOMING EVENTS**



Sep. 26, Flag Rally in Trimble, TN. More details to follow

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## **HERITAGE ATTACK OF THE MONTH**

Here’s a hate-filled diatribe from our friends at the SPLC who want to “Erase Hate”. This, gentlemen, is the mentality that you are up against. It is always good to know your enemy and this should give you some insight. Read on:

In response to the tragic murders at Charleston’s “Mother Emanuel” A.M.E. Church by a Confederate flag-waving white supremacist, the Southern Poverty Law Center is launching a campaign to identify and erase government-sanctioned symbols of the Confederacy across the country.

While many flags and other symbols are being taken down across the country, incredibly, many Southern states still honor Confederate “heroes” with paid holidays, and Confederate flags still fly in many public places and are emblazoned on city and state seals.

SPLC’s Erasing Hate Campaign

In fact, there are still statues, buildings and even a state park honoring Nathan Bedford Forrest, the Confederate general who led a massacre of black Union soldiers and later led the Ku Klux Klan.

“The Confederate flag doesn’t just represent Southern ‘heritage,’ it’s a deeply divisive symbol used by racist groups, one what was raised above state capitols in the Deep South during the civil rights movement to show that they stood for white supremacy,” said SPLC Founder Morris Dees. “There’s no place for this or other symbols of the Confederacy in our public spaces.”

The SPLC is creating an interactive, online map of sites throughout the United States that honor the Confederacy or its leaders – people such as Jefferson Davis, Robert E. Lee and Nathan Bedford Forrest.

To help us, please use our online form to send the Confederate names and symbols on public property in your town, and send us a photograph if possible.

We’re looking for Confederate statues or monuments; flags; government seals; patches on government uniforms; the names of parks, streets, schools, military bases or counties; school mascots; and other examples.

As part of the “Erasing Hate” campaign, we’re also preparing a community action guide to help local communities reach consensus on removing publicly supported symbols that represent the slave-holding South.

FAQ: Erasing Hate

Q: Why is Erasing Hate attempting to erase history?

A: The Erasing Hate campaign is not an effort to erase history. In fact, it relies on the historical record to help educate communities about Confederate symbols and how they have been used to represent the slave-holding South and white supremacist efforts to resist the civil rights movement. It encourages people to remind local governments that displaying these symbols in public spaces tacitly endorses the beliefs of the Confederacy and undermines confidence in a government’s ability to serve all of its citizens.

But these Confederate leaders and symbols should not be forgotten. They belong in our museums and history books. Erasing Hate encourages local governments to place these symbols in settings such as museums where people can learn the full history of the Confederacy.

Q: Removing Confederate symbols won't end racism in our country; shouldn't the SPLC focus on other ways to move our country forward?

A: These are divisive symbols that can leave some of a community's residents questioning if their local government treats all citizens equally. Beginning a conversation about these symbols can lead to more than the removal of a symbol. It can spark discussion of other issues involving inequality and discrimination.

No single campaign can eliminate racism. The Erasing Hate campaign is just one small part of our effort to fight hate and seek justice for the most vulnerable members of our society. Learn more here.

Q: The Confederate battle flag is a symbol of Southern heritage, not hate. It shouldn't be a focus of the Erasing Hate campaign.

A: It is true that, to many Southerners, the Confederate flag is an emblem of regional heritage and pride without the taint of its white supremacist origin. But to detractors, it has a starkly different meaning – representing racism, slavery and the country's long history of oppression of African Americans. The bottom line is, the flag represents a nation that was based on the idea of white supremacy and that went to war to maintain slavery. Confederate Vice President Alexander Stephens made this clear when he declared that the Confederacy was “founded upon ... the great truth that the negro is not equal to the white man; that slavery, subordination to the superior race, is his natural and normal condition.”

In addition, the flag was widely used by white supremacists during the civil rights movement. The Ku Klux Klan, in particular, adopted the flag as it waged a campaign of violence and terrorism against civil rights activists.

Most recently, it was displayed by the white supremacist who allegedly massacred nine African Americans at a historically black church in Charleston, South Carolina, on June 17, 2015. It is appropriate to question why local governments continue to display a flag with this history.

Q: Slavery existed under the American flag, too. Does that mean we should take it down?

A: There's no denying that slavery existed under the U.S. flag. There is, however, a key difference: The U.S. flag represents a country that ultimately freed its slaves. The Confederate flag represents a country that was founded to preserve slavery.

Q: I agree that the Confederate flag should be removed from public spaces, but why are you including Robert E. Lee in this campaign?

A: Erasing Hate does not believe Confederate leaders like Robert E. Lee should be forgotten. We should learn about Lee in our history books and museums. We should not, however, honor him for his efforts in leading a rebellion against the United States that, if it had succeeded, would have preserved slavery and birthed a nation devoted to white supremacy.

The fact is, many schools and other sites were named for Lee during the civil rights movement, in much the same way as the Confederate battle flag was hoisted above state capitols in the Deep South as a show of white resistance to ending the Jim Crow system of segregation. Communities should re-examine their tributes to Confederate leaders and determine if they represent their values and beliefs today.

Q: Isn't removing Confederate symbols disrespectful to our ancestors who served the Confederacy during the Civil War? Not everybody who fought for the Confederacy owned slaves or were racist.

A: This issue isn't about the personal motivations of individual soldiers. Historical documents show that as a nation the Confederacy endorsed slavery and white supremacy. We can honor our ancestors without endorsing the Confederacy and its beliefs.

Q: Outlawing these symbols will not change peoples' beliefs, and could cause backlash.

A: The Erasing Hate campaign is focused only on removing government-sanctioned symbols of the Confederacy. Under the U.S. Constitution, individuals have every right to fly a Confederate flag or display other Confederate symbols – and we would never seek to deny those rights. These symbols also have a place in educational settings.

A governmental body, however, should not endorse a symbol that represents the oppression of a group of its citizens. There will certainly be vigorous debate when a community considers removing these symbols, but Erasing Hate is dedicated to helping promote a thoughtful and respectful discussion.



**HERITAGE COUNTERATTACK OF THE MONTH**



This would have to go to the Tennessee Court of Appeals ruling in favor of the Forrest Camp in the issue of standing in our original lawsuit against the City. We can now go forward as necessary in order to get the names of the Parks returned to what they were. A huge win for history and for the SCV! There were many more, such as the NASCAR race in Darlington, the rally at Stone Mountain, various car

and truck rallies all across the United States. People are standing up and saying NO just like back in the day. Our video series on Facebook is bringing about questions and changes of mind. People are paying attention and it's awesome! There's a new win every day but we must keep up the fight as there are as many losses.

**WHERE CAN YOU SERVE?**

In the near future, I will be contacting several of you to be a part of the newly formed Lee Camp "Signal Corps" which will be responsible for all forms of Camp communications. This will involve the newsletter, Public Relations, Digital Media, Advertising, Education, and others. I am currently forming this organization, deciding what falls into this division, how to organize it, and who can be a part of it. If you feel you have the time and talent to join us, please email me at [mduagherty62@gmail.com](mailto:mduagherty62@gmail.com) and I will get back in touch ASAP. Since I'll probably be tapping you on the shoulder anyway, please feel free to make the first move.

COLLECTOR'S

**FORREST**

**COMMEMORATIVE COIN**

Solid bronze

**\$ 10 each — All proceeds go to  
Parks Defense Fund**

Contact: Harry Adams, Forrest Camp 215

[harryadamscsa@gmail.com](mailto:harryadamscsa@gmail.com)

\$10 each, plus \$1 each for shipping. Send your check to

Save the Parks

PO Box 241875, Memphis, TN 38124



# GET A TAG ...



# ... SAVE A FLAG



18th Tennessee Infantry Regiment



14th Tennessee Infantry

The Tennessee Division of the Sons of Confederate Veterans generously donates a portion of the tag sales to the Tennessee State Museum to be solely used for the museum's flag conservation program. If you do not have a SCV tag, you need to get one to help preserve your history.



This plate is available to any Tennessee resident who is registering a private passenger motor vehicle.

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# CITIZENS TO SAVE OUR PARKS

*Dedicated to the preservation and enhancement of our historic parks.*

## Fight City Hall ?

## We ARE !!!

Help us to save our historic parks: Forrest Park, Confederate Park, and Jefferson Davis Park.

I wish to join CTSOP. Please sign me up as a member. No membership fee.

name: \_\_\_\_\_

address: \_\_\_\_\_

city: \_\_\_\_\_ State: TN Zip: \_\_\_\_\_

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signature: \_\_\_\_\_ Date: \_\_\_\_\_

Please donate to our cause: Amount \$ \_\_\_\_\_ check number \_\_\_\_\_

Citizens to Save Our Parks

[www.citizenstosaveourparks.org](http://www.citizenstosaveourparks.org)

PO Box 241875

Memphis, TN 38124



## COMMANDER'S CORNER

Gentlemen:

This past month has been some kind of a rollercoaster ride emotionally for all of us. There's been more bad news than good, but much of the bad has been countered in some way by Southern loving individuals, expecting nothing in return. In many ways, we continue to see America stand up and say "NO" to the tyranny we are seeing in this country that began with that transplant in South Carolina.

Locally, we went from the emotional trauma of being railroaded by that lot of racists and criminals on the Memphis City Council regarding Forrest Park to being validated by the Tennessee Court of Appeals on our original legal action against them. On the down side, the visible support for our cause has been lacking. At a rally prior to the Council hearing, we had about 100 people attend – many came in caravan from Covington to join the cause. It was a good outing, it just seems like we could have more support for something so important to all of us. There is outrage all over the country as is proven when I look at the comments we get on Facebook with some of this news as it comes up. Yet there is a rally in Washington, DC that 3,000 say they are coming for and 50 actually show up. Planning this on Labor Day weekend may not have been the best idea, either.

In Danville, the City Council voted to remove the Current National flag from its place at the final White House of the Confederacy. The minute they made that decision, the Virginia Flaggers shot a huge Battle Flag up in a place of prominence not two blocks away. Two days later, another one went up along a major thoroughfare in Danville. Last weekend, a huge Current National went up close to the original spot of the one that was removed. We need to be working together with the Flagger organizations locally to make that happen here.

With that said, I have an announcement. There was some discussion a while back about nominating me for a second term as your Commander. At the time, I felt like I had another run in the tank, and would have been happy to do it. Today, I have to announce that I cannot accept another term as Commander at this time. This is a big job, has been a big job, and will big job going forward, and I will need to take some time off to recharge my batteries. After some time off, I will be happy to revisit that and perhaps take the job on again as may please the Camp, but I have put everything I have into this term. The Executive Committee is currently working to put together a slate of nominees to fill the slate of officers for the next two years, and if you have a nomination, we'd love to hear it from you. The election will be at our November meeting, so

you have plenty of time. It has been my pleasure to serve you as your Commander and to serve the SCV in that role as well. I will hope to serve as a mentor to the next Commander, and will still be heading the "Signal Corps" as long as he sees fit.

That said, the enemy is still there, and we must keep up the fight and keep pushing. We are in a war of propaganda, and have been for 100 years. In a meeting the other day, the question was asked "how can people be so stupid?" The answer is that they are not stupid, but that we have allowed this propaganda to be taught for the last 100 plus years, and it will take all our energy and knowledge to undo it. Josef Goebbels himself said it best:

"If you tell a lie big enough and keep repeating it, people will eventually come to believe it. The lie can be maintained only for such a time as the State can shield the people from the political, economic, and/or military consequences of the lie. It thus becomes vitally important for the State to use all its powers to repress dissent, for the truth is a mortal enemy of the lie, and thus by extension, the truth is the greatest enemy of the State."

He would be proud today. Now it's up to us to go and fix it.

God Bless the South,  
Mike Daugherty, Commander

<http://www.tennessee-scv.org/camp1640/>

Or visit our Facebook pages at:

<http://www.facebook.com/RELeeCamp1640>

<https://www.facebook.com/BluffCityGraysMemphis>

<https://www.facebook.com/pages/SCV-Memphis-Brigade-Color-Guard/268457703293353>

### **SCV LIFE MEMBERS ROSTER**

T. Tarry Beasley II	T. Tarry Beasley III
Winston Blackley	Eugene Callaway
John Cole	W. Kent Daniel Jr.
James Anthony Davis	Hubert Dellinger Jr., MD
H. Clark Doan	Eugene Forrester
Robert Freeman	Donald Harrison
Frederick Harrison	Frank Holeman
M. Gary Hood	William P Hunter, Jr.
Bobby Lessel	Jerry C. Lunsford
Frank M. McCroskey	Steve McIntyre
Arthur Oliver	Charles Wendell Park
Steve Reason	Larry J. Spiller, Jr.
Larry J. Spiller, Sr.	Osborn Turner, IV
Charles L Vernon	William C. Wilson





**Confederate Cavalry**



**Traveller** is the monthly newsletter of:

The General Robert E. Lee Camp #1640

Sons of Confederate Veterans

and

The Mary Custis Lee Chapter,

Order of the Confederate Rose

P.O. Box 171251

Memphis, Tennessee 38187

Steve M. McIntyre, Editor

**Next Camp Meeting \*\* September 14, 2015**

**Germantown Regional History and Genealogy Center, 7779 Old Poplar Pike, Germantown, TN**