Raleigh Documents and Correspondence

Introduction

The North Carolina Division United Daughters of the Confederacy announced that they were holding their service for their 2015 convention at the Edenton Street United Methodist Church in Raleigh, North Carolina. It was listed on a web page that has since been pulled but is available at [www.archivve.org](http://www.archivve.org). The link is:

<https://web.archive.org/web/20130611041742/http://ncudc.org/2015GeneralConv.html>

The current North Carolina United Daughters of the Confederacy webpage for the 2015 convention says merely that the memorial service will be at a downtown Raleigh church which is where the Edenton Street UMC is. <http://www.ncudc.org/2015.html>.

There was some correspondence with an individual representing himself with Edenton Street United Methodist Church that Edenton Street UMC had cancelled the United Daughters of the Confederacy (UDC). After sending a certified letter to Rev. Ned Hill, pastor of Edenton Street UMC, there was a reply from him that Edenton Street UMC wasn’t hosting the North Carolina UDC and that they had no contact with the UDC. Yet I wonder how the North Carolina Division UDC got the idea that they were going to be able to use the Edenton Street UDC.

So as of this date, 11/28/2014 it isn’t known which church the North Carolina Division UDC is using. It could very well be some other downtown church.

I am writing other groups in Raleigh to get more information and make people aware of the issue.

Documents and Correspondence

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| November 9, 2014  Edward H. Sebesta    [edwardsebesta@gmail.com](mailto:edwardsebesta@gmail.com)  Rev. Ned Hill  Senior Pastor  Edenton Street United Methodist Church  228 West Edenton Street  Raleigh, NC 27603  Dear Rev. Hill:  I am an investigative researcher of the neo-Confederate movement. I am published internationally in peer reviewed academic journals and by university presses as well as in Black Commentator. I enclose a copy of my online resume which is also available at [www.templeofdemocracy.com/resume.htm](http://www.templeofdemocracy.com/resume.htm).  I am writing regarding your hosting of the United Daughters of the Confederacy (UDC) 2015 North Carolina Division Convention. Though the North Carolina UDC has pulled the mention of the Edenton Street United Methodist Church offline, it is amply documented in the Internet Archive. You can printout the original schedule showing that they were going to be at the Edenton Street United Methodist Church at this link.  <https://web.archive.org/web/20131109190519/http://www.ncudc.org/2015GeneralConv.html>  I also enclose a copy. It was also for a while there in the Google cache for the web page.  The new webpage for their convention, <http://www.ncudc.org/2015.html> just says, “at a local church in downtown Raleigh.” Your church is located in downtown Raleigh. I enclose a printout of the web page. It seems that they are still planning to meet at the Edenton Street United Methodist Church, but it is being done in a stealth mode.  I did get some emails from a person representing himself as Stefan Youngblood using an AOL email [stefanyo@aol.com](mailto:stefanyo@aol.com) saying that the UDC convention event at Edenton Street United Methodist Church had been cancelled. I then asked if there was going to be an official note that it had been cancelled on the Edenton Street United Methodist Church I did not hear back. Perhaps I had been the subject of a prank. I then emailed Stefan Youngblood at [syoungblood@esumc.org](mailto:syoungblood@esumc.org). I did not hear back. I finally sent a certified letter to Stefan Youngblood, Director Contemporary Worship. I did not hear back. I have been subjected to prank emails before so I am not surprised. Hopefully the Edenton Street United Methodist Church wasn’t providing cover for the UDC. Without an official reply I don’t know.  Please find enclosed an article from the *Richmond Free Press* regarding churches hosting the 2014 UDC National Convention in Richmond, Virginia. In the article is the account of St. Paul’s Episcopal Church deciding that even though they have hosted the UDC eight times since 1994, they were not going to host the UDC in 2014 or in the future. This is the church that was attended by Robert E. Lee and Jefferson Davis. The article is online at <http://richmondfreepress.com/news/2014/nov/07/confederates-hold-service-downtown-church/>.  The United Methodist Church is the denomination 2nd most frequently hosting UDC national convention events and the only Methodist denomination hosting UDC national events. The African Methodist Episcopal Church, African Methodist Episcopal Zion Church and the Christian Methodist have not hosted since 1990 a single national convention of even of the UDC or the Sons of Confederate Veterans (SCV). In fact I haven’t run across these other three denominations ever hosting a neo-Confederate event of any type at any time. I enclose two bargraphs of denomination hosting mentioned.. You can see these bargraphs online at [www.templeofdemocracy.com/churchesoftheconfederacy.htm](http://www.templeofdemocracy.com/churchesoftheconfederacy.htm).  This is somewhat surprising that the United Methodist Church hosts any neo-Confederate groups given that John Wesley was an abolitionist.  Given that it may well be that the Episcopal Church is going to stop hosting neo-Confederates, the United Methodist Church runs a risk of going forward starting in 2013 of becoming one of the leading denominations hosting neo-Confederate groups.  One concern I have developed in investigating neo-Confederate groups is how they are enabled by mainstream organizations such as corporations, churches, government bodies and others. So I have decided to ask these groups to reconsider their relations with specific neo-Confederate groups. It is all well and good that I have written on extremist Confederate Christian nationalist for the *Canadian Review of American Studies* (<http://www.templeofdemocracy.com/ConfederateChristianNationalism.pdf>), but I have realized that the enabling of a racist historical consciousness in the general public and racist neo-Confederate groups by mainstream churches is as detrimental to America as these fringe churches.  The United Daughters of the Confederacy has a lengthy history of supporting white supremacy going back to the early 20th century shortly after they had finished organizing. You can see many primary documents regarding their racism at [www.confederatepastpresent.org](http://www.confederatepastpresent.org) and use the search term “daughters.”  However, their racism is not confined to the past. This is an organization that currently runs a Red Shirt Shrine to glorify a violent white supremacist group in 19th century South Carolina and of which they are proud of as documented in the June/July 2001 *UDC Magazine* article, pages 23, 24, and the cover of their magazine. In an article in the Dec. 2012 *UDC Magazine*, pages 11-14, is an appalling racist article in which the infamous post-Civil War Black Codes of the former Confederate states are defended, African American men are represented have been potential rapists, the 14th Amendment to the Constitution is argued to be misguided, freed African Americans are asserted to have been incompetent to be citizens. The article asserts, “Newly liberated Negroes were not prepared for their freedom…” In a Nov. 2007, *UDC Magazine* article, page 15 article the pro-KKK book “Southern By the Grace of God,” is recommended as a “treasure” to be given to members’ children. These are but three contemporary examples of the UDC’s racism. Documentation enclosed.  The British academic, Michael Billig in his landmark book, “Banal Nationalism,” discusses the fact that the discussion of nationalism usually revolves around extremists to the exclusion of seeing the banal nationalism in everyday life. Billig contrasts the focus of the usual analyst of nationalism to the analyst of banal nationalism as follows:  The analyst of banal nationalism does not have the theoretical luxury of exposing the nationalism of others. The analyst cannot place exotic nationalists under the microscope as specimens, in order to stain the tissues of repressed sexuality, or turn the magnifying lens on to the unreasonable stereotypes, which ooze from the mouth of the specimen. In presenting the psychology of a Le Pen or Zhirinovsky, ‘we’ might experience a shiver of fear as ‘we’ contemplate ‘them’, the nationalists, with their violent emotions and ‘their’ crude stereotyping of the Other. And ‘we’ will recognize ‘ourselves’ among the objects of this stereotyping. Alongside the ‘foreigners’ and the ‘racial inferiors’, there ‘we’ will be – the ‘liberal degenerates’, with ‘our’ international broadmindedness. ‘We’ will be reassured to have confirmed ‘ourselves’ as the Other of ‘our’ Other.  By extending the concept of nationalism, the analyst is not safely removed from the scope of investigation. We might imagine that we possess a cosmopolitan broadness of spirit. But, if nationalism is a wider ideology, whose familiar commonplaces catch us unawares, then this is too reassuring. We will not remain unaffected. If the thesis is correct, then nationalism has seeped into the corners of our consciousness; it is present in the very words which we might try to use for analysis. It is naïve to think that a text of exposure can escape from the times and place of its formulation. It can attempt, instead, to do something more modest: it can draw attention to the powers of an ideology which is so familiar that it hardly seems noticeable. [ Billig, Michael, *Banal Nationalism*, Sage Publications, London, 1995.]  I extend Billig’s concept to a concept of banal white nationalism. My paper on it is online at [www.templeofdemocracy.com/breaking.htm](http://www.templeofdemocracy.com/breaking.htm). The presentation of racist groups in sensational media reports are of largely marginal individuals who we will socially never run into, who have belligerent attitudes and behaviors, use racial slurs, have poor middle class decorum, and who perhaps wear funny clothes. Like Billig’s extremists, they reassure us that we aren’t racist since we are not like them. However, if we realize that racist attitudes and practice need not be confined to belligerent individuals shouting racial slurs or confined to physical assaults, we should not be so self-assured ourselves and have to examine a much wider range of practices and consider if we are involved. Suddenly it can be people that we know and who socially circulate in the circles in which we circulate.  The UDC as a well-mannered genteel group is largely not perceived as racist despite their ongoing practice as mentioned earlier in this letter.  Already the Boston Avenue United Methodist Church in Tulsa, Oklahoma hosted the 2013 national convention of the UDC despite the letters I wrote to leadership of the Boston Avenue church, to the United Methodist Church national leadership and to others in the United Methodist Church.  I am writing you to ask you to not lend your facilities to the North Carolina Division UDC for their 2015 convention or for any unit of the UDC for any event. When a church lends their facility to the UDC or other neo-Confederate organization besides enabling them by giving them the use of their facility they also lend the prestige of their denomination and often a prominent historical church.  Sincerely Yours,  Edward H. Sebesta  P.S. My webpage is being redesigned, but the material referred in the links mentioned in this letter should be easily locatable.  Cc: Rev. Lisa Yebuah, Rev. Justin Morgan, Rev. Will Hasley, Ashley Griffith, Leigh Holloway, Amy Harriman, Kevin Holland, Rev. Bert Snyder, Dan Johnson, Rev. Renae Newmiller, Rev. Joy Owen, Rev. Stefan Youngblood, Rev. Geneviere Nadler. |