

RELIGION, VIOLENCE AND NEO-CONFEDERACY – Ed Sebesta Monday 3/24/2019

INTRODUCTION

The neo-Confederate movement has an ideology of violence. They also have either a serious hostility or fear concerning different religious groups, ethnicities, races, or viewpoints which they feel have injured the “South,” are oppressing the “South,” have betrayed the “South,” or they feel are a danger to the “South.” The intersection of this ideology of violence and their hostilities constitute an ongoing danger to the safety of groups to whom they are hostile. This paper will focus on their hostility to specific religious groups and the potential that they might be the targets of violence.

The detailed documentation given in this paper may seem tediously excessive, but neo-Confederate have a practice of arguing a particular item being an outlier, the action of just one misguided individual or some rogue element in the neo-Confederate movement rather than being representative of their organization or movement.

The slogan for the 125th National Reunion of the Sons of Confederate Veteran poster in 2020 in St. Augustine, Florida is, “WE DON’T RECONSTRUCT .. WE RELOAD,” and shows a Confederate soldier reloading a gun.¹ To “reload” means you have already fired shots and need to “reload.” Understanding neo-Confederate views on religion and violence becomes a priority.

They pulled the slogan and the poster for this, when people started commenting on this but the Internet Archive has it online at:

<https://web.archive.org/web/20190228212854/https://scv2020reunion.com/>

(The webpage might take a minute to load from the archive.org)

Even after they pulled this poster and sanitized their webpage, the Nov./Dec. 2019 *Confederate Veteran* magazine, the Son of Confederate Veterans (SCV) official magazine, had a half page ad for the reunion with the slogan, “Unmatched Fury.”²

Author’s note. (7/28/2020). I wrote this originally last March 2019, and I updating a little on this page. However, I think recent events have revealed to the general public the real danger of the neo-Confederate movement.

The SCV was posting stuff like this last year, you can only imagine how “unmatched” their “fury” is now. I strongly urge the religious groups that the neo-Confederate movement is hostile to be very careful at this time.

¹ <https://scv2020reunion.com/>, saved, 3/26/2019.

² Advertisement for the St. Augustine 2020 Reunion, *Confederate Veteran*, Nov./Dec. 2019, pp. 67,.

ANTECEDENTS TO DYLANN ROOF AND THE CHARLESTON MASSACRE



Dylann Roof wasn't the first individual with neo-Confederate beliefs to resort to violence when he shot nine unarmed church goers to death at the Emanuel African Methodist Church on June 17, 2015.³

To the left is the t-shirt Timothy McVeigh wore when he blew up the Alfred P. Murrah Federal Bldg. in Oklahoma City on April 19, 1995. It was offered for sale by *Southern Partisan* magazine in their Christmas catalog.⁴ It celebrates the assassination of Abraham Lincoln. "Sic Semper Tyrannis" were the words cried out by John Wilkes Booth when he assassinated Lincoln.

The text on the backside reads "THE TREE OF LIBERTY must be refreshed from time to time with the blood of patriots and tyrants," and attributed to Thomas Jefferson.

Eric Rudolph who set off a bomb July 27, 1996 at the Olympics in Atlanta and bombed LGBT nightclubs⁵ had in his storage locker the books "Lee's Lieutenants – Volumes 2 and 3," and "The

South Was Right."⁶

The book, "The South Was Right," by Walter Donald Kennedy and James Ronald Kennedy, Pelican Publishing of Gretna, Louisiana was one of the founding books of the

³ Smith, Glenn, Boughton, Melissa, Behre, Robert, "Nine dead after 'hate crime' shooting at Emanuel AME," *The Post and Courier*, Charleston, SC, <http://www.postandcourier.com/article/20150617/PC16/150619408>, printed out 6/15/2016.

⁴ OKC Bombing Trial Transcript – 05/29/1997 16:25 CDT/CST, published 5/29/1997, *The Oklahoman*, Oklahoma City, OK, <http://newsok.com/article/1074807>, printed out 6/15/2016. Author has this t-shirt in his artifact collection. It was sold by the *Southern Partisan* magazine in their Christmas catalog which the author received November 1995. He ordered the t-shirt and received a letter dated Dec. 3, 1995 from *Southern Partisan* explaining that due to the demand for the t-shirt they were out of the size ordered and substituted a different size. Catalog in author's research collection.

⁵ Bonvillian, Crystal, Atlanta Journal Constitution, <https://www.ajc.com/news/national/serial-bomber-eric-rudolph-targeted-olympics-gay-clubs-abortion-clinics/2Pm8Uoj3XucMLRowsheGtL/>, saved 3/25/2019.

⁶ Myers, Lawrence W., "Bomber's Bookshelf?," *Media Bypass*, Vol. 7 No. 1, January 1999, pp. 40.

modern neo-Confederate movement and has sold over 125,000 copies.⁷ It is a book of angry grievance as indicated in the books description by its publisher.

Unfortunately, the South lost the struggle and has suffered ever since. It has become an economic colony of the North, used and exploited like other colonies throughout the world. Politically, the North ... continues to impose its radical social agenda on the rest of the country at the expense of individual liberty. ... the Supreme Court ... continues to suppress any efforts to reclaim liberty for the individual from the federal government.

Today, is a result of the war in which the South lost its right to be a free country, there is a continuing effort to obliterate all symbols dear to Southerners and make sure that the Southern states continue to have fewer rights under the constitution than other states. . . .

This book ... issues forth a frighteningly realistic picture of a captured people ...⁸

A disturbed person reading this, in which the government is portrayed as a monstrous oppressor, might well decide to set off bombs. Further there is another likely reason the Atlanta Olympics became a target.

The Georgia Division Sons of Confederate Veterans originally had decided in to take advantage of the Olympics being held in Atlanta, Georgia to promote itself.⁹ Another effort of the Georgia Division SCV was to try to have Confederate names on "Memorial Bricks" being sold by the Atlanta Committee for the Olympic Games to be placed at a new proposed Centennial Park.¹⁰ There was a Georgia Division Olympic Committee.¹¹

In 1996 the SCV announced that they were going to fly Confederate flags along the route of the Olympic torch and published the map of the torch route in the *Confederate Veteran*. The motivation for this plan is made clear in the final paragraph of the announcement.

⁷ Author information, *Confederate Veteran*, Vol. 72 No. 5, Sept./Oct. 2014, page 17. The dust jacket of "The South Was Right!" 2nd edition, 11th Printing in 2003 states that 93,000 copies have been sold. It is still in print and offered by the publisher. Kennedy, Walter Donald, Kennedy, James Ronald, "The South Was Right!," Pelican Publishing, 2nd edition, Gretna, Louisiana, 1994.

⁸ "Description," at Pelican Publishing Co. webpage for the book, <https://pelicanpub.com/proddetail.php?prod=9781565540248#.XJkxepg2qiM>, saved pdf 3/24/2019.

⁹ Half page advertisement asking for donations for promoting the SCV in the *Confederate Veteran* by the Georgia Division SCV, Vol. 1 1995, pp. 45. (Note: The *Confederate Veteran* sometimes had very unusual systems of numbering its issues, and for several years would give each issue for that year a different volume number, so 1995 had a Vol. 1, 2, 3, 4, 5, & 6.)

¹⁰ "Help Save the Georgia Flag!" *Confederate Veteran*, Vol. 2, 1995, pp. 45.

¹¹ "The Georgia Division Olympic Committee," *Confederate Veteran*, Vol. 3, 1995, pp. 48.

It is important to remember that this is not to be a protest, but a celebration of the SOUTH! The Olympics are being held all over the state of Georgia, and Georgians had to fight with the Atlanta Committee for the Olympic Games or (ACOG) because they wanted to change our State flag and they want nothing to do with the South. ACOG won't even allow one Olympic pin with the Georgia flag on it. ...¹²

The Georgia flag at the time had a blue canton with the Confederate battle flag as its field. The Georgia flag still has a Confederate design but not the Confederate battle flag and a Confederate design not recognized as such by the general public.

The Sons of Confederate Veterans was upset that the Olympics had rejected the Confederacy.

However, it was *Southern Partisan* magazine that reported and expressed the anger neo-Confederates felt over the rejection of the Confederacy by the Olympic Committees. Its 2nd Quarter 1996 issue, had the cover theme, "Atlanta Torches Tradition." *Southern Partisan* editor Richard Quinn in his introduction to the theme of the issue opens up with how the Olympic committee has rejected the Confederate battle flag but supports LGBT rights. The cover article, "Atlanta Torches Tradition," by Collie Owens rages against the city of Atlanta and the Olympic Committee. The article concludes:

My advice is to stay away. For soon Atlanta will lie in smoldering ruins – either literally or metaphorically, while in the flames of hell of General Sherman smiles.

Tom Landess, Associate Editor of the *Southern Partisan*, has a two and half page article expressing his anger at the Olympic Torch Committee for re-routing the torch to avoid Greenville County because it had passed an anti-gay resolution and supporting an anti-gay agenda. He reports that the path had been re-routed around Cobb County, Georgia for the same reason, and would have been re-routed around Spartanburg County, South Carolina, but they had rescinded their anti-gay resolution. (He always uses the term "homosexual.")¹³

Whether neo-Confederate anger over the Olympics rejecting the Confederacy and supporting LGBT rights was a reason for Eric Rudolph's bombings is not known. However, every white nationalist in the Southeastern United States was likely aware that the Georgia Olympics was rejecting the Confederacy and supporting LGBT rights including Eric Rudolph.

¹² Hall, John C., Jr., "The Olympics Come to Dixie," *Confederate Veteran*, Vol. 2 1996, pp. 52.

¹³ *Southern Partisan*, Vol. 16, 2nd Quarter 1996 had multiple articles: Quinn, Richard, "A Torch of a Different Color," pp. 6; No author, "Scalawag Award," pp. 11; No author, "CSA Today," Georgia entry, pp. 14; Owens, Collie, "Atlanta Torches Tradition," pp. 20-23; Landess, Tom, "The Politics of the Torch," pp. 21, 24-25.

Does Dylann Roof have two antecedents or just one it isn't definitively known. Perhaps there have been others, but no one really did an investigation or bothered to review what the violent white nationalists might be reading.

The cases of Roof, McVeigh, and Rudolph do show that violent extremists can be familiar with neo-Confederate ideology and it is possible that neo-Confederacy could be an element in their decisions to commit atrocious acts.

NEO-CONFEDERATE HOSTILITY TOWARDS SPECIFIC RELIGIOUS GROUPS

Until last Saturday March 23, 2019, I would for this section provide a series of sections explaining neo-Confederate specific hostilities to Unitarians, Muslims, and Jewish people. I was considering adding a section about the Southern Baptist Conference. Neo-Confederates have been feeling betrayed by their resolution apologizing for slavery and in 2017 a resolution rejecting the Confederate flag. I had also planned a section warning the Metropolitan Community Churches which largely serve the LGBT community.

Except last Saturday I read the "Chaplain's Comments," a regular column in the *Confederate Veteran*, for the national Sons of Confederate Veterans Chaplain-in-Chief, who is currently Dr. W. Herman White, in the March/April 2019 issue and realized that really almost all churches are the targets of neo-Confederate animus.

There are specific reasons for certain religious groups why neo-Confederates are hostile to them, but these reasons are just additional particulars to a more general hostility to modern religion.

White's column starts with the neo-Confederate idea that the South has the true Christian faith of Biblical inerrancy and has rejected the heretical beliefs of the "North." This is a fairly common belief of neo-Confederates that the Civil War was a theological war between a Christian orthodox South versus an anti-Christian North. What is alarming is what White writes next:

Thank God our Confederate ancestors rejected those apostates from primarily the northeast who sought to turn the away from the truth of God's plan of salvation. And we their descendants are facing those devil-inspired Christ rejecters in our day, and I believe the battle is even more fierce in our day. For there have been whole denominations which have forsaken their Southern heritage and have joined, in essence, with the one world, politically correct rejecters of God's word.

White then goes on to explain that in “most churches” their pastor is not teaching a Christian message but a “social message.” He denounces what he feels these pastors are preaching.¹⁴

This makes is clear what White was stating in his column in the January/February 2019 *Confederate Veteran* column where he quotes a biblical passage to warn that there will come a time where there will be false teachers and then states:

We are certainly living in that time, and our Confederate forebears would be horrified if they were to be able to enter almost all churches of our day. Most pulpits are filled with the same kind of apostates of the northeast that were in the lead of those stirring up a rabid hatred of all things Southern.

White is stating that “almost all churches” are those like the religious that persecuted the South prior and during the Civil War. The column then goes on to denounce, *The Battle Hymn of the Republic* and its composer Julia Ward Howe, Unitarians, socialists, and others.¹⁵ The attacks on Unitarians in this article will be discussed in a following section about the anti-Unitarian views of neo-Confederates.

In these two columns White is asserting that “most,” or “almost all,” churches are led by devil-inspired Christ rejecters such as those that persecuted the South and stirred up “a rabid hatred of all things Southern,” during and before the Civil War.

Former SCV Chaplain-in-Chief H. Rondel Rumburg in the March/April 2019 *Confederate Veteran* has an article featured on its cover, “God is Not Ashamed to be Called Their God’ vs. Abolitionism Gone South.”

The article advances the neo-Confederate idea that the Civil War derives from a theological conflict between the orthodox Christian South and a heretical North. What is new is that Rumburg is asserting that there is the same conflict underway today and denounces what he calls “new abolitionists.” In the neo-Confederate world view abolitionists before the Civil War were heretics and others out to destroy the orthodox Christian South, and hence what Rumburg sees as these new forces to destroy the present day Christian South he calls “new abolitionists.”

Rumburg opens his article with the claim, “The new abolitionists are ashamed of those of whom God is not ashamed.” He warns the readers:

¹⁴ White, W. Herman, “Don’t be everlasting too late,” *Confederate Veteran*, Vol. 77 No. 2, March/April 2019, pp. 12-13, quote on page 12.

¹⁵ White, W. Herman, “The Need to Be Vigilant,” *Confederate Veteran*, Vol. 77 No. 1, Jan./Feb. 2019, pp. 12-13, 69, quote on page 12.

These are the new abolitionists of whom Bible believing Christians should be extremely cautious ... They are ministers, theologians, local churches, seminaries and denominations which try to pass themselves off as Bible believing people but they are actually undermining the Word of God. They are more dangerous than infidels because they were a mask of orthodoxy; they are under the guise of being lovers of the Bible; this is found in both the camps of the Armenian¹⁶ (sic) and the Calvinistic systems.

Rumburg states that these “new abolitionists” “are ashamed of those of whom God said He was glad to ‘be called their God.’” Rumburg states, “What do I mean?” and explains that Abraham, Issac, and Jacob in the Bible owned slaves. The article is about modern Christianity, the “new abolitionists,” not believing in a pro-slavery theology and instead believing that slavery was wrong, like the abolitionists before the Civil War.

Rumburg states that the new abolitionists reject John A. Broadus, James P. Boyce, John L. Dagg, James C. Furman, R.L. Dabney, B.M. Palmer, and James H. Thornwall who were 19th century pro-slavery theologians and condemns the new abolitionists for judging negatively the pro-slavery views of these theologians.

In commenting on these antebellum enemies, Rumburg states:

Their evil genius spawned the radical reform movements, spawned many new cults, and attacked the Constitutional Republic. They were the New Agers before the “New Age Movement.” They practiced a form of oriental mysticism. One of their primary aims was the destruction of Biblical Christianity.

Rumburg states that the antebellum Transcendentalists looked for “his own sacrifice to kill.” Rumburg then explains:

The Calvinistic South was the lamb chosen as the proper sacrifice to atone for the supposed sins, and today men of the South have adopted a form of this radicalism. Seminaries and denominations are now trying their founders for a sin that God did not see as such.

The belief by Christians in the South that slavery was wrong is the meaning of “Abolitionism Gone South” in the title of the essay.¹⁷

Between White and Rumburg you have a searing hostility towards modern Christianity and a detestation that this modern Christianity which rejects pro-slavery theology is in

¹⁶ The author means Arminian, NOT Armenian. Arminian means the doctrines of Jacobus Arminius, a Dutch Protestant. Methodists are said to have Arminian ideas, but the author does not claim to be an expert on this.

¹⁷ Rumburg, H. Rondel, “‘God is Not Ashamed to be Called Their God’ vs. Abolitionism Gone South,” *Confederate Veteran*, Vol. 77 No. 2, March/April 2019, pp. 24-25, 60.

the South. How many churches in Mobile, Alabama have a pro-slavery theology, or in most cities in the former slave states? Not many.

These churches that reject pro-slavery theology are held by Rumburg to have leaders that are “more dangerous than infidels” and are “devil-inspired rejecters of Christ,” These modern church leaders are held to be like those who destroyed, “killed,” the antebellum slave South and defeated the Confederacy.

Any church or denomination that has expressed a view rejecting slavery might become the target of revenge for someone who believes in these fringe writings in the *Confederate Veteran*.

ANTI-SEMITISM

To the casual observer the neo-Confederate movement would likely to seem not to be anti-Semitic. In the first issue of *Southern Mercury*, a publication of the Sons of Confederate Veterans Educational PAC, Lewis Regenstein has a defense of the Confederate flag and relates the history of his great-grandfather Andrew Jackson Moses in the Civil War.¹⁸ The Sons of Confederate Veterans sells online and in their book catalogs over the years the book, “The Jewish Confederates,” by Robert N. Rosen.¹⁹ However, the SCV’s strong sales promotion of Frank Conner’s intensely anti-Semitic book, *The South under Siege*, the prominence of Conner himself in the neo-Confederate movement and Conner’s series of articles in *Southern Mercury* show not only how the SCV in its actions, effectively promotes anti-Semitic writing, intentionally or unintentionally. The promotion also shows how the anti-Semitism of this book is kept from being visible in the SCV publications.

Compare these two passages. The first is from his Sept./Oct. 2003 *Southern Mercury*, article, “Where We Stand Now: And How We Got Here,” Frank Conner states:

Previously, anthropologists had routinely recorded the notable differences in IQ among the races; but at Columbia, a liberal cultural anthropologist named Franz Boas now changed all of that. He decreed that there were no differences in IQ among the races, and the only biological differences between the blacks and white were of superficial nature. The liberals swiftly made it academically suicidal to challenge Boas’ flat assertion. Meanwhile, the liberals in the media heaped

¹⁸ Regenstein, Lewis, “An Honorable Cause: Why the Confederate Battle Flag Today?” *Southern Mercury*, Vol. 1 No. 1, July/Aug. 2003, pp. 3-4.

¹⁹ Online store, <https://scv.secure-sites.biz/store.php>, printed out 6/27/2016, books. For catalog sale; ¹⁹ Sons of Confederate Veterans Merchandise Catalog 2004-2005, page 16; Sons of Confederate Veteran Merchandise Catalog 2005-2006, page 16; Sons of Confederate Veteran Merchandise Catalog 2008-2009, page 16; Sons of Confederate Veteran Merchandise Catalog 2009-2010, page 16; Sons of Confederate Veteran Merchandise Catalog 2011-2012, page 16; Sons of Confederate Veteran Merchandise Catalog 2015-2016, page 14.

special praise upon black athletes, musicians, singers, and writers – and treated them as typical of the black race. The liberals were creating a false image of the blacks in America as a highly competent people who were being held back by the prejudiced white southerners.²⁰

Compare this to what he writes in his book, *The South under Siege*, on the same topic.

Until after the turn of the 20th century, anthropologists had routinely recorded genetic as well as cultural differences between races and ethnic groups – that being the whole point of anthropology. The highlighted differences among the races had included those of intelligence. But as Kevin MacDonald points out in *The Culture of Critique*, a German-Jewish-immigrant named Franz Boas changed all that. At Columbia, Boas arbitrarily claimed that biological differences between races were miniscule – that environment alone shaped the behavior of the different races and ethnic groups (a la Rousseau). A number of other Jewish anthropologists swiftly adopted Boas' position; and soon the Jews dominated the field of cultural anthropology. As MacDonald points out, by 1915 the Jews had gained control of the American Anthropological Association; and by 1926 they were chairing the anthropology departments at all of the major universities.

Kevin MacDonald is a professor emeritus of psychology at California State University–Long Beach who has argued in several books that Jews deliberately undermine the societies in which they live as a survival strategy, and that as a groups they are opposed to Western values. He has written that Jewish support for immigration to the United States is part of their plan to subvert this country.²¹

In reading the *Southern Mercury* article and then examining Chapter 20 “Secular Humanism Wins,” in *The South Under Siege*, you can see clearly that the *Mercury* article is a summary of a section of this chapter and the article in *Southern Mercury* substitutes “Northern liberals” for “Northern Jews.” The *Southern Mercury* article doesn't reveal, at least to the author, Conner's anti-Semitism. Unless you managed to obtain a copy of Conner's book you would have no idea from these two SCV publications, at least to the author, what the author considers, the anti-Semitism of this book.

²⁰ Conner, Frank, “Where We Stand Now: And How We Got Here,” *Southern Mercury*, Vol. 1 No. 2, Sept./Oct. 2003, pp. 10-14, quote on page 12, 2nd column.

²¹ See, “Evolutionary Psychology's Anti-Semite,” *Slate*, January 24, 2000, http://www.slate.com/articles/news_and_politics/culturebox/2000/01/evolutionary_psychologys_antisemite.html, printed out 9/13/2016; Greenberg, Brad A. ,“The Professor the Anti-Semites Love: Kevin MacDonald, Cal State Long Beach, and the downside of academic freedom,” *Jewish Journal*, May 8, 2008, http://www.jewishjournal.com/los_angeles/article/the_professor_the_antisemites_love_20080509/, printed out 9/13/2016.

In the book these two groups – “Northern Jews” and “Northern Liberal” – are referred to as separate and different. In a subsection titled, “To Gain Civil-Rights Protection Quietly for themselves, Northern Jewish Intellectuals Sponsor and Guide a Southern Black-Civil-Rights Movement During the Last Half of the 20th Century,” Conner writes:

The Northern liberals have been condemning the white South as the immoral discriminators against blacks since the 1830s. So the post-WWII white South – with its *de jure* segregation --- will make the perfect enemy in this case. The Northern Jewish intellectuals will portray the blacks as “black Jews” a brilliant and deserving race held back from success only by the straightjacket of Southern white discrimination.

Conner writes, “When we read between the lines of a number of texts written by, about, and for Jews, we see that their reasoning in the late 1940s ran more-or-less as follows:” Conner then asserts that “American Jews” are afraid to run a campaign “directly against the many anti-Semites among the Northern Gentiles, it could easily backfire, resulting in a marked increase in anti-Semitism. Some other strategy must be found.”

This strategy Conner explains:

First, by insisting that in business and social activities the overall society accept and respect and protect under the law the individual values and practices of each “victim” group – i.e., the blacks, the Hispanics, the American Indians, the Jews, militant women, and any other group that wants special status – the Jews then become merely one protected dissident group of many, instead of standing out all by themselves in lonely opposition to Gentile America.

Conner explains that this strategy will bring down the United States but the Jews don’t care.

... The fact that if pluralism is implemented, it will Balkanize the U.S. – destroying both its stability and productivity – is of little concern to many Jews: they are fast on their feet; and they figure they don’t owe the Gentiles anything.

There is another section with the title, “Northern Jews Wage All-Out Ideological Warfare Against the White South.”

Elsewhere in the chapter Conner asserts that African Americans were incapable of a civil rights movement on their own, stating:

Without the Northern Jewish intellectuals/activists to provide the funding, the guidance, and all-important media support, there would have been no 1960s Southern black-civil-rights movement.

Besides the directly stated racism in this book there are these indirect statements which imply that African Americans are too stupid to have run their own civil rights movement.

The chapter in its conclusion warns:

Look well at the Northern Jewish intellectuals/activists, O South, for they – who by rights should have been your closest friends – are by their own choice your dedicated and deadliest enemy.

Conner concludes the chapter that he is going to examine the role of Jews in civil rights “in the following three chapters.”²²

It should be noted that the editor of *Southern Mercury* for this issue was Frank B. Powell III who is also the current (3/25/2019) editor of the *Confederate Veteran*. “The South under Siege” was even rejected by major neo-Confederate publisher Pelican Publishing Company because of its content. The Sons of Confederate Veterans did not.

Other disturbing anti-Semitic elements will be covered in sections discussing hostility to Unitarians and opposition to hate crime laws.

PROMOTION OF “SOUTH UNDER SIEGE” BY THE SONS OF CONFEDERATE VETERANS

The Sons of Confederate Veterans until recently had this book available for sale in their online store. The author has the online listing printed out for May 14, 2018. The book is promoted with the following:

This important book by Frank Conner examines the true relations between the North and the South from 1830 to June 2000. It identifies the real history of each region, and the lies and distortions by which the Northern liberals have created totally false stereotypes of both the Northern liberal and the traditional white Southerner. It tells what the North has done to the South, and why the North claims to have done it, why the North really did it, and what the consequences have been. An excellent defense against the “official” history currently taught in the government schools.²³

²² Conner, Frank, “The South Under Siege: 1830-2000,” Collards Publishing Company, Newnan, Georgia, 2002; quote regarding IQ on page 393, quote differentiating “Northern liberals” from “Northern Jews” page 397; strategy statement, pp. 396-97, no possibility of a civil rights movement without Jews, pp. 400; deadliest enemy statement, 406; three chapters, pp. 406. The first edition has a binding error and the name on the binding is “The South Under Seige.”

²³The online listing for the book has been recently pulled. The author printed out the listing on May 14, 2018 for his records, <https://scv-online-store.myshopify.com/products/books-the-south-under-siege-1830-2000-a-history-of-the-relations-between-the-north-and-the-south-995>. The Internet Archive has an April 2, 2017 capture

The online listing seems to have disappeared recently, possibly the book has sold out and is no longer in print, or because the author of this essay has been repeatedly making reference to the fact that the SCV is selling this book.

In the early 21st century the book, *The South under Siege: 1830-2000*, by Frank Conner has gained prominence, acceptance and endorsement in the neo-Confederate movement. The following section establishes this.

The Sons of Confederate Veterans have advertised it for sale in their magazine and merchandise catalogs, and a review in *Southern Mercury* recommended it. It is very clear what this book was about, so, for the author, it is hard to believe that the SCV didn't know or understand what the book was about.

Frank Conner ran a series of full page ads for the book in *Confederate Veteran* magazine starting in 2003. The July/August 2003 issue ad makes very clear the book's view point. One paragraph of the ad states.

Ever since the 1830s, various groups of Northern liberals have been waging an ideological war against the white South, using black civil-rights as their main weapon against us. Their objectives are to discredit and destroy our society-and Southern Christianity along with it; and then to discredit Christianity in the US, and substitute secular humanism for it as the official religion, to justify establishing a totalitarian-socialist government in America.

This ad was repeated in the Nov./Dec. 2003 *Confederate Veteran*.²⁴

The South Under Siege was praised by Ann Rives Zappa in a reviewed in the Sept./Oct. 2003 *Southern Mercury*, a publication of the Educational PAC (Political Action Committee) of the Sons of Confederate Veterans. She calls it "a masterful volume of work painstakingly researched" and that "Author Conner uses several chapters of *The South under Siege*, to detail the rise of powerful black political movements and the proliferation of our enemies. He covers policies and events created by liberals through the Supreme Court and Congress during the Fifties and Sixties to keep the South in subjugation."

In the Sept.-Oct. 2003 *Confederate Veteran* the full page ad lists some of the content.

7. How the white Southerners had to disenfranchise and segregate the blacks.

<https://web.archive.org/web/20170402004812/https://scv-online-store.myshopify.com/products/books-the-south-under-siege-1830-2000-a-history-of-the-relations-between-the-north-and-the-south-995>. pdf saved 3/26/2019.

²⁴ No author, full page advertisement, "At Last!: The Real History That the Southern Historians Weren't Allowed to Write," *Confederate Veteran*, Vol. 51 No. 4, July/August 2003, pp. 2; Vol. 51. No. 6, Dec. 2003, pp. 2.

...

9. How the liberals ran the black-civil-rights movement as a war against the white South.

10. How the liberals used the federal government to establish the first phase of Reconstruction II: the Civil Rights Act of 1964 and the Voting Rights Act of 1965 (still in force.)

11. How the liberals used the black activists and the news/entertainment media to establish the second phase of Reconstruction II, which is now destroying the white South.²⁵

The March/April 2004 *Confederate Veteran* full page ad for the book omits mentioning civil rights legislation or African Americans, the book is about, “The fact is that various groups of Northern liberals have been waging an ideological war against the conservative Christian South at least since the 1830s ...”²⁶ In the Sept./Oct. 2004 *Confederate Veteran* ad informs that reader that:

The book chronicles the twists and turns in the ideological war which various groups of Northern liberals have been waging against the traditional white South for the past 170 years, in order to replace Christianity with secular humanism as the national religion, and to replace limited government with lockstep socialism in the US.”

The May/April 2004 *Confederate Veteran* full page ad feels Southerners have been fooled:

Those Southerners have been suckered into believing that states’ rights is really racism; that a strong aversion to socialist government is really a complete disregard for the welfare of the blacks and other disadvantaged minorities ...²⁷

It is hard for the author to believe that the Sons of Confederate Veterans at this time didn’t know what this book, with its racism, anti-Semitism, and conspiracy theorizing, was about.

In the next issue, July/August 2004 *Confederate Veteran* the book is first sold in the magazine by the Sons of Confederate Veterans themselves in their section titled, “Confederate Gifts from IHQ,” with and explaining that it tells a true history how

²⁵ No author, full page ad, *Confederate Veteran*, Vol. 51 No. 5, Sept./Oct. 2003, pp. 51.

²⁶ No author, full page ad, *Confederate Veteran*, Vol. 62 No. 2, March/April. 2004, pp. 17. (From 2003, to 2004 the volume of the *Confederate Veteran* jumps from Vol. 51 to Vol. 62. The author uses the volume and number as printed in the magazines themselves.)

²⁷ No author, full page ad, *Confederate Veteran*, Vol. 62 No. 3, May/June 2004, pp. 65.

supposedly the South has been oppressed by the “North” and that it is “an excellent defense” against the history taught in “the government schools.”²⁸

The ad besides not mentioning the fact that the book is hostile to civil rights, also defines this book as a “Confederate Gift,” that is it is part of Confederate “heritage.” The book is currently (6/24/2016) offered for sale online by the Sons of Confederate Veterans with the same comments as in the first SCV Confederate Veteran ad for the book.²⁹

It has been offered for sale by the *Sons of Confederate Veterans Merchandise Catalogs* for 2004-2005, 2005-2006, 2008-2009, 2009-2010, 2011-2012, 2015-2016 and 2016-2017 with the same endorsement.³⁰ It was also offered for sale in the 2013-2014 SCV Merchandise Catalog insert in the Sept.-Oct. 2013 *Confederate Veteran*.³¹

The SCV started to offer it for sale it more frequently again in the *Confederate Veteran* starting with July/August 2011, Sept./Oct. 2012, Sept./Oct. 2013, Jan./Feb. 2014, July/August 2014, Jan./Feb. 2015, May/June 2015 and since has stopped, probably because the author was sending documentation about the SCV selling this book to the media, synagogues, Christian denominations, and others in 2015.³²

However, what really demonstrates the influence of Frank Conner in neo-Confederate circles and in the SCV was that he was selected to write a series of four articles for the *Southern Mercury* magazine of the Educational PAC of the SCV. These weren’t just any articles. The *Southern Mercury* magazine had Conner define both the history of the South and also the purpose of the SCV and what direction it should take in the future. Each article also mentioned that he was the author of *The South under Siege* with contact information so the reader could purchase his book.

When the publication was launched Conner wrote the cover article, “Death of a Nation: The Almost Forgotten Body and South of the Confederate Veterans,” for the first issue of *Southern Mercury*, July/Aug. 2003, in which he gives forth the neo-Confederate concept of Southern history, and calls for the SCV membership to be educated with a

²⁸ No author, “Confederate Gifts from IHQ,” *Confederate Veteran*, Vol. 62 No.4, July/August 2004, pp. 62.

²⁹ No author, <http://scv.secure-sites.biz/store.php>, printed out 6/24/2016.

³⁰ Sons of Confederate Veterans Merchandise Catalog 2004-2005, page 29; Sons of Confederate Veteran Merchandise Catalog 2005-2006, page 29; Sons of Confederate Veteran Merchandise Catalog 2008-2009, page 28; Sons of Confederate Veteran Merchandise Catalog 2009-2010, page 28; Sons of Confederate Veteran Merchandise Catalog 2011-2012, Sons of Confederate Veteran Merchandise Catalog 2015-2016, page 28, Sons of Confederate Veteran Merchandise Catalog 2016-2017, page 32. Note, the author only possesses some of these catalogs, there may be others which might also have this book listed.

³¹ 2013-2014 SCV Merchandise Catalog, pp. 15, inserted in the *Confederate Veteran*, Vol. 71 No. 5, Sept.-Oct. 2013, insert was glued in between pages 20-21.

³² *Confederate Veteran* issues: July/August 2011, pp. 62; Sept./Oct. 2012, pp. 75; Sept./Oct. 2013, pp. 70; Jan./Feb. 2014, pp. 71, July/August 2014, pp. 70; May/June 2015 pp. 70. (These pages are the first page of the “Confederate Gifts from IHQ” ad.)

with that understanding. He is worried that “Some SCV members have actually accepted the beliefs of Northern liberalism (multiculturalism, et al.), and are helping the liberals to destroy the traditional Southerners as a people ...”

Conner writes:

Today the SCV should be a formidable instrument, successfully (and lawfully) defending the South’s traditional belief system and way of life against the accelerating attacks by the liberals and black activists, who are bent on vilifying and suppressing every vestige of our heritage.”

In the article Conner regrets that the SCV isn’t currently this ideological force.³³ In the next issue of the *Southern Mercury*, Sept./Oct. 2003, Conner writes “Where We Stand Now: And How We Got Here,” where he gives his understanding of Southern history in the 20th century. Conner sees the civil rights movement of the 20th century as an attack on the South and to counter this attack Conner writes, “To do that, we must urgently reform the SCV, and convert it into a (lawful) effective fighting organization; and we must use it to fight.”³⁴

His Jan./Feb. 2004 *Southern Mercury* article, “The Enemy’s Strategy,” is a complaint that liberals and African Americans are attacking the “traditional South.”³⁵ However, of particular interest is his last article in the *Southern Mercury*, “Reorganizing the Sons of Confederate Veterans,” in the May/June 2004 issue. In the article he calls for the reorganization of the SCV into a right wing ideological organization to fight culture wars. The individual members are to get training to fight culture wars to defend Confederate heritage which he defines is “the Protestant-based conservative belief system, and the set of values and way of life resulting from it, which were the essence of the Old South ...”

Conner further explains in the article:

It will teach each SCV member how and why a people possessed of that viewpoint would (and will) demand and get good (constitutional) government, and maintain a moral society while enjoying maximum individual freedom of action and low taxation.³⁶

³³ Conner, Frank, “Death of a Nation?: The Almost Forgotten Body and Soul of the Sons of Confederate Veterans,” *Southern Mercury*, Vol. 1 No. 1, July/August 2003, pp. 8-13.

³⁴ Conner, Frank, “Where We Stand Now: And How We Got Here,” *Southern Mercury*, Vol. 1 No. 2, Sept./Oct. 2003, pp. 10-14.

³⁵ Conner, Frank, “The Enemy’s Strategy,” *Southern Mercury*, Vol. 2 No. 1, Jan./Feb. 2004, pp. 5-7, 32-33.

³⁶ Conner, Frank, “Reorganizing the Sons of Confederate Veterans,” *Southern Mercury*, Vol. 2 No. 3, Jan./Feb. 2004, pp. 8-11, 27.

This is largely the direction the SCV seems to have taken as it becomes more explicitly political in its publication *Confederate Veteran*.

UNITARIANS

In 1998, Father Alister C. Anderson, SCV Chaplain-in-Chief, in the *Confederate Veteran*, in the “Chaplain’s Comments” section, in his first column, gives forth six points of study for readers to pursue in next two years. One is as follows:

Third: The major cause of the War for Southern Independence was ultimately theological. It was the great difference in the religious beliefs between the people of the North and South.

To support this assertion Anderson quotes a statement made by James Henley Thornwell in a speech which he finds in C. Gregg Singers’ book *A Theological Interpretation of American History*³⁷:

The parties in this conflict are not merely abolitionists and slave holders – they are atheists, socialists, communists, red republicans and Jacobins on the one side and the friends of order and regulated freedom on the other. In one word, the world is the battleground, Christianity and atheism the combatants, and the progress of humanity is at stake.³⁸

Another point for readers to learn is:

Sixth: We should avoid referring to ourselves as Rebels. It was the Northern politicians who first called “our war” the “War of Rebellion.” It was the radical Republicans who defined our ancestors as being Rebels. Our ancestors were loyal to the Constitution of the United States. It was the Northern socialists, communists, atheists, transcendentalists, abolitionists, rationalists, universalists,

³⁷ Singer, Greg C., “A Theological Interpretation of American History,” A Press, 1994. It is still in printed by other publishers. Originally it was published in 1964 by the Presbyterian and Reformed Pub. Col. in Philadelphia.

³⁸ Thornwell, James Henley, “The Rights and the Duties of the Masters: A Sermon Preached at the Dedication of a Church Erected in Charleston, S.C., For the Benefit and Instruction of the Coloured Population,” Charleston: Steam Powered Press of Walker & James, 1850, pp. 14, also available in “The Collected Writings of James Henley Thornwell,” volume 4, under the title, “Relation of the Church to Slavery.” The four volumes have been republished at least twice in the latter half of the 20th century.

existentialists, utopians, materialists, Armenians [sic] and Unitarians who should be called Rebels.³⁹

Armenians in this case doesn't refer to the nation of Armenia. Instead it a misspelling of Arminians and refers to a Protestant theology called Arminianism that rejects Calvinistic doctrines concerning predestination and whose leader was Jacob Arminius during the Protestant Reformation in Europe. Note that the Unitarians are specifically defined as usurpers of the Constitution.

Newly elected SCV Chaplain-in-Chief John Weaver, in his first *Confederate Veteran* "Chaplain's Comments," the official column of the SCV Chaplain-in-Chief, explains that the Civil War was a theological holy war.

The war of Northern Aggression was indeed a war against Christianity. In his book, *A Theological Interpretation of American History*, C. Greg Singer states on page 83: [Italics in original.]

... after 1830 there was a growing philosophical and theological cleavage between the North and South. While the North was becoming increasingly subject to radical influences, the South was becoming increasingly conservative in its outlook.

James Henley Thornwell quotation about the conflict is again quoted and Weaver explains that:

When a section, a state, or a nation denies the authority, inspiration, and application of the Bible, it has set itself up for a cultural revolution with major consequences. The North did exactly this when it embraced Unitarianism, transcendentalism, and abolitionism.⁴⁰

Weaver repeats the idea of the Civil War being a theological war and Unitarians being an element of the heretical North attacking the Christian South in a 2003

³⁹ Anderson, Alister C., "Chaplain's Comments," page 52-53, *Confederate Veteran*, Vol. 5 1998.

⁴⁰ Weaver, John, "Chaplain's Comments," *Confederate Veteran*, 2000 Vol. 5, pp. 60-61. (For several years each year was six volumes. The volume and numbering system of the Confederate Veteran magazine varies widely.); Thornwell, James Henley, "The Rights and the Duties of the Masters: A Sermon Preached at the Dedication of a Church Erected in Charleston, S.C., For the Benefit and Instruction of the Coloured Population," Charleston: Steam Powered Press of Walker & James, 1850, pp. 14, also available in "The Collected Writings of James Henley Thornwell," volume 4, under the title, "Relation of the Church to Slavery." The four volumes have been republished at least twice in the latter half of the 20th century.

“Chaplain Comment’s” column in the *Confederate Veteran*. Weaver contrasts a Christian South with an un-Christian North stating:

The South has historically been known as the Bible belt. Why? Because it was the North that forsook Christianity, and went into transcendentalism, rationalism, and Unitarianism. The South clung tenaciously to the Word of God.⁴¹

C. Gregg Singers’ book was originally published in 1964 by the Presbyterian and Reformed Publishing Co. during the Civil Rights movement, a second addition came out in 1981, and it is still in print. This idea of the Civil War being a theological Holy War or driven by theological differences has percolated in conservative religious circles and neo-Confederate ones.

In a Bob Jones University Press 1982 textbook, *United States History for Christian Schools*, a theological reason is mentioned in a list of the reasons for secession as follows: ⁴²

Religious Division – By 1860 the nation had already experienced division in its major denominations in its major denominational groups over issues of social reform, mainly slavery and suffrage. Baptists, Methodists, and others now became “Southern” or “Northern.” Accompanying these divisions was a rise in Unitarianism, Catholicism, and Transcendentalism. Southern states, in what is even today called the “Bible Belt,” saw themselves threatened by those holding these unbiblical beliefs, who were most numerous in the Northeast.

Neo-Confederate school text book “*The War Between the States: America’s Uncivil War*,” edited by John J. Dwyer, George Grant, J. Steven Wilkins, Douglas Wilson, and Tom Spencer, also advances these ideas of a theological civil war with Unitarians being part of the heretical “North” against the South. This 685-page book is in its 3rd printing as of 2013. There is a Chapter 9, “Religion and Worldview I,” about theological differences between “North” and South. In an attack on prominent 19th century revivalist Charles G. Finney in a special section, it opens with:

Both the abolitionist movement and later the Northern society that waged war against the South were powered with an engine rarely credited by historians for doing so – atheistic European rationalism. This potent philosophy collided with

⁴¹ Weaver, John, “Chaplain’s Comments,” *Confederate Veteran*, Volume One, 2003, pp. 60-61.

⁴² Chambers, Glen and Fisher, Gene, “United States History for Christian Schools,” page 284, Bob Jones University Press, 1982, Greenville, South Carolina.

orthodox Christianity – in particular Calvinism – at nearly every point. For instance, rationalism fueled the Northern philosophical juggernauts of Deism and Unitarianism.

The section is a Calvinistic assessments of Finney’s beliefs as a rejection of the Biblical truth and theologically in error and derived from rationalism concluding, “So rationalism, through both Christian and non-Christian philosophies, brought about the rejection of several pillars of Biblical distinctiveness.”

Finney is condemned as enabling abolitionism. His beliefs supposedly helped cause the Civil War, “Charles Finney and his fellow revivalists succeeded in popularizing the concept of abolitionism among some in both the evangelical and mainstream circles, this is especially true in areas like western New York, Pennsylvania and Ohio, who would not otherwise be influenced by William Lloyd Garrison and his ilk. Indeed, theological differences became one of the great sources of the friction that led to war between North and South.” Garrison was a leading 19th century abolitionist.

This attack on Finney isn’t just an attack on Unitarianism. Finney was a major influence on American Christianity and his revivalism and thinking is a source of modern evangelicalism.

In the front page for Chapter 13, “Border States,” is Thornwell’s statement, previously quoted, about what the conflict was about.⁴³

This book might be laughed at except it is in its 3rd printing. The primary editor John J. Dwyer was the editor of the religious newspaper, *Dallas Fort-Worth Heritage*, and has influence in conservative religious circles. The other editors of this book have some degree of prominence in reactionary religious circles.

Boyd D. Cathey, in his 2012 *Confederate Veteran* article, “The Land We Love: Southern Tradition and Our Future,” reiterates the idea of the Civil War being theological. Boyd contrasts the “North” and South:

In the South orthodox Trinitarian and Incarnational Christianity, in its various forms, has been and still is central to and pervasive in our society. ... While third and fourth generation Puritans of New York and Ohio began to veer into Unitarianism, transcendentalism, and heretical millenarian cults, the South’s popular orthodoxy inhibited deviations and heterodoxy.

⁴³ Dwyer, John, Grant, George, Wilkins, J. Steven, Wilson, Douglas, Spencer, Tom, “The War Between the States: America’s Uncivil War,” Western Conservatory of the Arts and Sciences, 3rd edition, 2013, quotes and section condemning Finney pages 152-155. See also http://www.bluebonnetpress.com/wbts_index.html, printed out 7/2/2016.

Boyd also sees this as a factor leading to the Civil War writing:

Growing out of the reality of their religiously-grounded society, Southerners were – and still are – self-consciously “traditionalist.” It was their defense of the legacy of their fathers – the customs, mores, usages, languages, and values they had inherited, as much as the economic warfare unleashed by the North – which propelled them to secession in 1860-1861.⁴⁴

Most ominously was a book review in the Jan./Feb. 2016 *Confederate Veteran*, Boyd D. Cathey reviews “Cultures in Conflict: The Union Desecration of Southern Churches and Cemeteries,” by Charles A. Jennings. The publisher given is Truth in History in Owasso, Oklahoma. This is the same publisher and city given for the book at the www.biblicalandsouthernstudies.com website.

Cathey’s review states that in the book Jennings explains that “the Northern and Southern states were growing dramatically apart, not just politically and economically, but also religiously and culturally,” and that “by the 1830s and 1840s, the South was becoming more conservative religiously and culturally, while in many areas of the North, the older Puritanism had evolved into Unitarianism and liberal evangelicalism.”

Cathey then asks the question, “But how to explain the rage and sickening zeal of many Northern soldiers and the ravages they committed when they came South?” Cathey refers to the books forward written by Charles Baker stating:

In his forward to the book, Dr. Charles Baker attributes this lapse into what was basically barbarism to the collapse of orthodox Puritanism and the increasing dominance of liberal Protestantism.

Cathey quotes Thornwell’s statement about the true nature of the conflict as previously quoted in this chapter. The book thus makes the desecration of churches and cemeteries in the South, “barbarism,” “ravages” done with “sickening zeal” due to the “collapse of orthodox Puritanism” which Cathey had also referred to as “the older Puritanism” having “evolved into Unitarianism and liberal evangelicalism.”

The Truth in History web site currently (7/2/2016) has a web page article, “Jewish Hatred Against Jesus Christ.” In another article, “The House of Israel and The House of Judah,” asserts that the ancient Israelites weren’t the ancestors of modern day Jews. Another article, “The Seventy Weeks of Daniel,” explains the history of the persecutions of the Jews as the punishments by Jesus upon the Jews for their rejecting

⁴⁴ Boyd, Cathey D., “The Land We Love: Southern Tradition and Our Future,” *Confederate Veteran*, March/April 2012, pp. 16-23, 56-60. Quotes on page 22.

him and the destruction of Jerusalem by the Romans as another divine punishment.⁴⁵ At the Truth in History website Charles Jennings is listed as the contact person with the phone number matching the phone number in the *Confederate Veteran* review.⁴⁶ Also, earlier archived web pages at archive.org have Charles A. Jennings as the website author in the “About Us” description.⁴⁷

Dr. Charles E. Baker was the Chaplain in Chief of the SCV in the early 1990s.⁴⁸

The Truth in History website has listed this book on their website in the past and it can be found on archived web pages at archive.org. However, now you would not find it on the Truth in History website, but you will find it sold at the Biblical and Southern Studies website which was founded by Rondel Rumburg, past Chaplain-in-Chief of the SCV, and the editor of the *Chaplains’ Corps Chronicles of the Sons of Confederate Veterans*, and is the editor of the 3rd edition “Chaplain’s Handbook,” for the Chaplains in the SCV.⁴⁹

Boyd D. Cathey was on the Editorial Advisor Committee of *The Journal of Historical Review* of the Institute for Historical Review, according to an archived page from 2001.⁵⁰ According to Scott Miller, University Programs Coordinator at the United States Holocaust Memorial Museum in Washington, D.C., “The central institution of Holocaust denial in the United States is the Institute for Historical Review (IHR), located in southern California, and founded (with a deceptively scholarly name) by Willis Carto.”⁵¹

⁴⁵ Truth in History website, <http://truthinhistory.org/>, article “Jewish Hatred Against Jesus Christ,” <http://truthinhistory.org/jewish-hatred-against-jesus-christ.html>, printed out 7/2/2016; article about Jews not being Israelites, “The House of Israel and The House of Judah,” <http://truthinhistory.org/the-house-of-israel-and-the-house-of-judah.html>, printed out 7/2/2016; “The Seventy Weeks of Daniel,” <http://truthinhistory.org/the-seventy-weeks-of-daniel-2.html>, printed out 7/2/2016.

⁴⁶ <http://truthinhistory.org/contact-us/index.php>, printed out 7/3/2016.

⁴⁷ <https://web.archive.org/web/20070201233218/http://truthinhistory.org/>, printed out 7/3/16.

⁴⁸ Baker, Charles Estell, “Chaplain’s Comments,” *Confederate Veteran*, Jan.-Feb. 1993, pp. 44. This issue doesn’t have a volume or number.

⁴⁹ The website www.biblicalsouthernstudies.com seems to be primarily devoted to publishing H. Rondel Rumburg’s writings, but doesn’t give much information who is in charge. The page <http://www.biblicalsouthernstudies.com/?page=shop/privacy>, does list H. Rondel Rumburg as the contact individual for the group. However, Gary Lee Roper does mention that Rondel Rumburg is the founder of the Society for Biblical and Southern Studies in “Antebellum Slavery: An Orthodox Christian View,” Gary Lee Roper publisher, 2008, pp. 179. The first issue of the *Chaplain’s Corps Chronicles of the Sons of Confederate Veterans*, Jan. & Feb. 2006, has him as Chaplain-in-Chief writing an editorial, http://www.scv.org/pdf/chaplains/2006_Jan.pdf, printed out 7/3/2016, and he is listed as the editor in the June 2016 issue, http://www.scv.org/pdf/chaplains/2016_Jun.pdf, printed out 7/3/16. For the listing of the 3rd edition of the “Enlarged Sesquicentennial Edition” of the “Chaplain’s Handbook,” <http://chaplain-in-chief.com/catalog.html>, printed out 7/3/2016.

⁵⁰ <https://web.archive.org/web/20010203165300/http://ihr.org/jhr/jhrindex.html>, printed out 7/3/2016. Later archived pages don’t list the Editorial Advisory Committee.

⁵¹ Miller, Scott, “Denial of the Holocaust,” <http://www.socialstudies.org/system/files/publications/se/5906/590607.html>, printed out 7/3/2016. This is the website of the National Council for the Social Studies, an organization for social studies education and was founded in 1921.

The sale of this book as well as the book review could possibly introduce SCV members to the Truth of History publisher and possibly Truth of History's website's promotion of what could be characterized as virulent anti-Semitism without the book review referencing anything about Jewish people.

In regards to Unitarians, in being made historical villains whose religion resulted in "desecrations" and "ravages" done with "sickening zeal," it is entirely reasonable that someone might decide to avenge these alleged historical crimes with an act of violence.

The Sons of Confederate Veterans has reaffirmed the neo-Confederate ideas of the Civil War being a theological conflict and Unitarians as historical villains persecuting the South in two recent articles. One was the "Chaplain's Comments," by Dr. Herman White, Chaplain-in-Chief of the SCV, in the January/February 2019 *Confederate Veteran* which was discussed earlier in this paper.

The other is the March/April 2019 *Confederate Veteran* the in the featured cover article, "God is Not Ashamed to be Called Their God' vs. Abolitionism Gone South," was also discussed earlier in the paper.

White's column is primarily about denouncing the song, "Battle Hymn of the Republic," which he states is written by "a Christ-rejecting reprobate concerning the faith," and that the song was, "a rallying cry to be used to rally northerners to their evil cause by invoking God in it to make more acceptable."

White points out that it was written by Julia Ward Howe who was a Unitarian who "did not believe in the fundamental doctrine of the Bible," and "she was a radical socialist zealot, whose desires centered on an all powerful central government to force their views on the people of the nation."

White even works in a comment on Muslims and Jihad in his attack on the song and Unitarians.

The message of the song was intentionally so as to convince the people of the north they were in fact fighting a holy war for a righteous cause, (the Muslims call it a jihad.)

After further asserting that Unitarians were in a conspiracy to destroy the South White states, "True Christianity played a huge part in the war against the Southern people, and as already stated, was fomented by Christ rejecting zealots such as Julia Ward Howe." The south is held to be true to the Bible rejecting "... these reprobates religious concepts of universalism, humanism, deism, rationalism, atheism, and radical socialism (to name a few."

In discussing his belief in the Confederate armies there were Christian revivals he states, "The Spirit of revival continued moving throughout the remainder of the war, and even

afterwards, even during the continued northern effort to destroy our Southern culture which they call Reconstruction ...”⁵²

The Sons of Confederate Veteran Chaplain-in-Chief is instructing the membership of the SCV that the Unitarians were agents in the destruction of the antebellum South, the Confederacy and persecutors of the South during Reconstruction.

Rumburg’s essay doesn’t mention Unitarians specifically, but instead mentions Transcendentalists. However, neo-Confederates regard Unitarians as a part of Transcendentalism. In Rumburg’s article he states:

The abolitionist movement came as a result of the protest against both the theological and sociological orthodoxy of Calvinism. Calvinism, during the 1800s, had lost its civil power in the North, but it was thriving in the South so the transcendentalists, pietists, and semi-pelagianists south to enthrone man in God’s place and make all things equal with God. The rule of revolution was instituted to destroy the rule of righteousness.

Rumburg quotes R.L. Dabney in condemning transcendentalists, and states, “Transcendentalists headed the abolition movement.” After condemning transcendentalism and stating that individually transcendentalists “chose his own sacrifice to kill,” and that the “Lord Jesus Christ, God’s holy Sons, was not acceptable to these radicals,” he states that, “The Calvinistic South was the lamb chosen as the proper sacrifice to atone for the supposed sins.”⁵³

In White’s and Rumburg’s writings Unitarians are stated to have persecuted and metaphorically slaughtered the South. Reading this what would an armed and angry white nationalist be likely to do?

MUSLIMS

The *Chaplains’ Corps Chronicle of the Sons of Confederate Veterans*, Nov. 2006, has a short section, “Confederate view of Islam,” to assert to the readers that there is, in fact, a Confederate view of Islam. The introduction to the section states, “Our Confederate compatriots saw the immense paganism and evil in false religions, and Islam was one of those that they viewed in such a way.” The article then includes a set of quotes from pro-slavery theologians, with a note stating how each supported or fought for the Confederacy. R.L. Dabney states, “Mohammed extends the same hope to all his sinful follows.” Girardeau is quoted, “Mohammedanism is the great apostasy of the East.” Thornwell has a more lengthy attack, characterizing Islam as being swindle or

⁵² White, H. Herman, “Chaplain’s Comments,” *Confederate Veteran*, Vol. 77 No. 1, Jan./Feb. 2019, pp. 12-13, 62.

⁵³ Rumburg, H. Rondel. “‘God is Not Ashamed to be Called Their God’ vs. Abolitionism Gone South,” *Confederate Veteran*, Vol. 77 No. 2, March/April 2019, pp. 24-25, 60.

racket, “Where it could not extort a blind credulity, it made the passions the vehicles of its doctrines; the timid it frightened to submission, the profligate it allured to acquiescence, and the heretic and skeptic it wheedled and cajoled by a partial patronage of their errors,” and “its strongest attraction the license which it gave to voluptuous indulgences.”

Someone might be critical of one religion or another. People make choices as to what religion they believe in and have opinions about others all the time. What is of interest here, however, is that condemnation of Islam is held to be a part of Confederate heritage.

In response to Minnesota Muslim Congressman Keith Ellison, an African American, taking his oath of office with a Koran owned by Thomas Jefferson, the *Southern Mercury* in 2007 ran an article by Ted Sampley titled “What Thomas Jefferson Learned From the Q’uran.” The article is about the American war and victory over the Barbary Pirates in the early 19th century. Jefferson is supposed to have learned from his Koran that Islam is a danger, concluding, “Jefferson had been right. The ‘medium of war’ was the only way to put an end to the Muslim problem. Mr. Ellison was right about Jefferson. He was a ‘visionary’ wise enough to read and learn about the enemy from their own Muslim Holy Book.”⁵⁴

The current SCV Chaplain-in-Chief Ray Parker, Dean of the Master’s Theological Research Institute of the MASTER’S International University of Divinity (The name of the university has “MASTER’S” in capitols.), has an editorial in the Feb. 2016 *Chaplain’s Corps Chronicles of the Sons of Confederate Veterans* condemning “the culture of tolerance,” asserting that those who are tolerant will get killed by Muslims as part of God’s wrath against the tolerant.

The great weakness of this culture of tolerance is that it denies the God of the Bible and falls under His wrath. Actually, Jesus Christ said, – He that believeth not the Son shall not see life; but the wrath of God abideth or remains on them. This culture has set itself up as judge and jury, but it will be destroyed by enemies from within. What enemies? Enemies they tolerate in their culture such as Islam! Why? ... They will be overwhelmed when they are lined up as cattle to be beheaded by their enemy for their moral decadence. When their protests cannot deter their enemy they will not know how to act. Why? They believe Islam is a peaceful religion...

Parker then discusses an act of terrorism in France. He criticizes the French who honored the dead with candles and flowers, rather than expressing hatred against Muslims. Parker rejects this stating, “Will flowers and candles protect you? Such

⁵⁴ Sampley, Ted, “What Thomas Jefferson Learned From The Q’uran,” pages 12-13, *Southern Mercury*, Vol. 5 No. 2, April 2007. The article can be found online.

reactions are the norm of a culture of tolerance. When such a radical Islamist goes to shoot you, just lift a flower in one hand and a candle in the other and all your problems are solved!”⁵⁵

Parker revisits the topic of Muslims again in a June 2016 editorial *Chaplain’s Corps Chronicles of the Sons of Confederate Veterans* discussing a defense of the Confederacy by Confederate Gen. D.H. Hill in the 19th century. Hill asserts that abolitionists were hypocrites. Then in reference to what I think is the massacre of church goers in Charleston by Dylann Roof Parker writes:

But such hypocrisy has not ceased. For example, we are not supposed to judge Muslims by the myriads of atrocious acts (murders, beheadings, burnings, crucifixions, etc.) that they perform worldwide, but Confederate history, with its symbols, is supposed to be obliterated from history because of the action of one murderer who had a Confederate flag in his possession, but not a Confederate heart in his body.⁵⁶

The Sons of Confederate Veterans Lt. Commander-in-Chief Larry Allen McCluney, Jr., in his “Report of the Lt. Commander-in-Chief,” in the March/April 2019 Confederate Veteran recommends that the members should attend the seminars of the Abbeville Institute to be educated. So it is of interest how the Abbeville Institute regards Muslims.⁵⁷

The Abbeville Institute also has articles which perceive Muslims as a menace. One example is Thomas Fleming who as former editor of *Chronicles* magazine ran a campaign of hysteria about Muslims in *Chronicles* for decades. His 2015 article at the Abbeville Institute, “From Under the Rubble: The Wearin’ of the Cross,” is a tirade against Muslims.

Fleming’s article starts with a brief mention of “A Palestinian Muslim named – what else? – Muhammad kills five military men,” and is upset that television ABC News focused on Muhammad’s use of drugs. Fleming asserts that the murder was motivated by the Koran’s teaching. Fleming writes:

⁵⁵ Parker, Ray, “Editorial,” *Chaplain’s Corps Chronicles of the Sons of Confederate Veterans*, Feb. 2016, http://www.scv.org/pdf/chaplains/2016_Feb.pdf, printed out 7/3/2016.

⁵⁶ Parker, Ray, “Editorial,” *Chaplain’s Corps Chronicles of the Sons of Confederate Veterans*, June. 2016, http://www.scv.org/pdf/chaplains/2016_Jun.pdf, printed out 7/3/2016.

⁵⁷ McCluney, Larry Allen, Jr., “Report of the Lt. Commander-in-Chief,” *Confederate Veteran*, Vol. 77 No. March/April 2019, pp. 8-9, 39, recommendation page 9.

As Srdja Trifkovic and others have shown beyond a shadow of a doubt, Islam is a religion of war, violence, and oppression. The only function of non-Muslims in their world is to pay taxes and endure oppression.

Srdja Trifkovic is a *Chronicles* writer and writes anti-Muslim books.

President Obama is portrayed as knowingly allowing Muslim immigration to make the United States an Islamic nation.

Even the President of the United States, as ignorant and clueless as he seems to be, must have run into an advisor who has given him a few hints. What does it tell us, when we learn that under the Obama administration 400 thousand other potential Muhammads are arriving legally into the United States every year? Will this news cause the President suddenly to sober up? Not hardly. He is getting the country he wants, a place where his Islamic friends and relations can be considered typical.

Muslim immigrants to the United States are held to be a scheme of a ruling elite to oppress Americans.

Importing militant Islam into the United States is not an end in itself but a means to subjugate the American people by creating chaos and instilling fear ... Terror has been, historically, an instrument of ruling regimes. The French and Russian Revolutions, Nazi Germany and Maoist China all used terrorism to intimidate their subjects. Our own regime has refined on their methods: Import dangerous people from Latin America and the Islamic world, fill their heads with nonsense about rights, and convince Americans that chaos and fear are normal, and they will surrender all that is left of their liberties to this new KKK—the KuKoranKlan.

And so on the article goes. The title is in reference to “Wearing of the Green” a poem by Dion Boucicault in reference to British oppression of the Irish. The implication is that Christians will be similarly oppressed. Fleming informs us that Dion Boucicault left Ireland to the United States. Fleming concludes the article with the question, “Where, now, would anyone go to escape cultural genocide?”⁵⁸

In 2019 in a nation with anti-Muslim hysteria raging, these writers in SCV publications are just a few voices among many in a shrill cacophony. However, when presenting itself to the media, the SCV is usually perceived as a group with a sentimental

⁵⁸ Fleming, Thomas, “From Under the Rubble: The Wearin’ of the Cross,” Abbeville Institute, <http://www.abbevilleinstitute.org/blog/from-under-the-rubble-the-wearin-of-the-cross/>, printed out 7/3/2016.

interest in history that referenced as “heritage.” The Abbeville Institute wishes to promote the romantic image of Southern cultural roots. These articles should raise the question as to what the real agenda of the neo-Confederate organizations are and specifically that of the Sons of Confederate Veterans.

SOUTHERN BAPTIST CONVENTION

It might seem that the Southern Baptist Convention (SBC) might be a target of neo-Confederate ire, but the SBC is grappling with its past and in particular slavery and the Confederacy. Though the SBC isn’t mentioned by name, likely the ire expressed in the writings of H. Herman White and H. Rondel Rumburg against contemporary denominations is likely primarily directed against the SBC, though this is a guess.

The current Chief of Heritage Operations for the SCV is Walter Donald Kennedy.⁵⁹ He and his twin brother James Ronald Kennedy are prolific authors of neo-Confederate books with their own website <http://kennedytwins.com/>. He is the author of the book, “Myths of American Slavery,” which seeks to defend American slavery. As of 3/26/2019 it is still available for sale online at SCV website. The page for the book in the shop states, “Donnie Kennedy, author of *The South Was Right*, has done it again with this expose on American slavery. Why so much of ‘what everyone knows’ about American slavery is wrong, and how these myths are used to advance the liberal agenda.”⁶⁰

In his chapter “Abolitionism Versus Christianity,” he expresses his anger against the SBC for their passing the Racial Reconciliation Resolution, which apologized for the SBC support for slavery. In a section titled “Radical Influence in the Southern Baptist Convention,” he states:

In the life of humanity 150 years is but a mere “drop in the bucket.” But what a “drop” the last 150 years has been for the Southern Baptist Convention.

Kennedy then explains that his parents, his grandparents, and his self were Southern Baptists, and his father a Baptist deacon for more than 40 years. Continuing:

... the author was totally unprepared for the action of the One Hundred and Fifty Year Assembly of the Southern Baptist Convention in 1995. The passing of the so-called Racial Reconciliation Resolution by the assembled delegates defamed and otherwise slandered the good name of Southern Baptists of the past 150 years. The resolution is nothing more than liberal double-speak for an act of cultural genocide against the South.

Kennedy then argues that “Southerners” are oppressed and “can be hated with impunity” and “ain’t got no rights.” Kennedy calls the resolution “infamous” and states

⁵⁹ <http://www.scv.org/new/heritage-operations-2/>, pdf saved 3/26/2019.

⁶⁰ <https://scv-online-store.myshopify.com/products/books-myths-of-american-slavery-213>, pdf saved 3/26/2019.

that the Baptist delegates, “regurgitated on cue the abolitionists (i.e. liberal) propaganda about the institution of African servitude and life in the Old South.” Kennedy feels that he has been betrayed. He feels that this is an act of “cultural genocide.”⁶¹

This book was praised by the Sons of Confederate Veterans in its publications.

In the SCV’s *Southern Mercury*, Zappa lauds “Myths of American Slavery” by Walter D. Kennedy in a book review by Ann Rives Zappa, who states the book “is required reading for all Southerners.”⁶² This book is as of 3/26/2019 is sold in the SCV Online Book Store.⁶³ Additionally it has been sold in their Merchandise catalog for 2004-2005, 2005-2006, 2008-2009, 2009-2010, and 2011-2012, 2015-2016, 2016-2017.⁶⁴

The SCV also praised another book defending slavery and with a condemnation of the SBC.

The SCV has a group called the Chaplain’s Corp and they published a newsletter, *Chaplains’ Corps Chronicles of the Sons of Confederate Veterans*. In April 2008, *Chaplains’ Corps Chronicles* favorably reviewed “Antebellum Slavery: An Orthodox Christian View,” by Gary Roper. Reviewer and SCV member Michael Andrew Grissom, author of “Southern by the Grace of God,” “The Last Rebel Yell,” “Will the South Survive,” each of these titles a white supremacist neo-Confederate book, writes:

What makes this book so refreshing is that it is devoid of the hysterical modern views propounded so effectively by the civil rights industry. It actually deals with truth, -- a commodity virtually unknown in today’s poisoned culture.

The book makes the point that it is ludicrous to apologize (as several states have done recently) to a black population for legal slavery that occurred years ago when presently illegal slavery exists in at least 20 countries of the world including the USA.

Roper’s “Orthodox Christian View” insists that the Bible justifies slavery and those who disagree are not really Christian.

⁶¹ Kennedy, Walter Donald, “Myths of American Slavery,” Pelican Publishing, Gretna, Louisiana, 2003, pp. 88-89.

⁶² Zappa, Ann Rives, “Myths of American Slavery by Walter D. Kenney,” book review, *Southern Mercury*, Vol. 1 No. 3, Nov./Dec. 2003, pages 30-31.

⁶³ <https://scv.secure-sites.us/store.php>, printed out 3/26/2019.

⁶⁴ Sons of Confederate Veterans Merchandise Catalog 2004-2005, page 28; Sons of Confederate Veterans 2005-2006 Merchandise Catalog, page 28; Sons of Confederate Veterans 2008-2009 Merchandise Catalog, page 27; Sons of Confederate Veterans 2009-2010 Merchandise Catalog, page 27; Sons of Confederate Veterans 2011-2012 Merchandise Catalog, page 27.; Sons of Confederate Veterans Merchandise Catalog 2015-2016, page 27; Sons of Confederate Veterans Merchandise Catalog 2016-2017, page 31. Note, the author only possesses some of these catalogs, there may be others which might also have this book listed.

The 1995 Southern Baptist resolution repudiating slavery is condemned in the book. Roper writes, “It was a sad day indeed when the Southern Baptist Convention placed “Political Correctness” above “Biblical Truth” and then quotes white supremacist Samuel Francis to say that this resolution “placed them [Southern Baptists] on the path to a modernist, secularized and socially radicalized version of Christianity that breaks with their own traditions and history, as well as with the historical meaning of the New Testament.”⁶⁵ The Presbyterian Church in America is also condemned for their apology for slavery in the book.⁶⁶

The SCV sells Roper’s book in their *Confederate Veteran* magazine as one of the “Confederate Gifts from IHQ,” advising readers that “This 350 page book does not pander to the ‘politics of guilt and pity.’”⁶⁷ It is sold in the online SCV book store as of 5/25/2013.⁶⁸ It was sold in the SCV Merchandise Catalogs of 2008-2009, 2009-2010, and 2011-2012.⁶⁹

Later when the SBC starts considering voting to condemn the Confederate flag. SCV Lt. Commander-in-Chief Thomas V. Strain Jr. in the “Report of the Lt. Commander-in-Chief” in the Sept./Oct. 2015 *Confederate Veterans* comments:

However, I don’t believe anyone saw coming the full-on assault waged against us by people who were once our allies – like the National Republican Party and Southern Baptist Convention... The simple truth of the matter is this – while the SBC was worrying about removing the Confederate Battle Flag from the Confederate monument in Columbia, the United States Supreme Court, in a five to four decision, decided that every state had to observe same sex marriages without regard to how each state defined marriage according to their own laws, or their own constitution.⁷⁰

Strain was later elected Commander-in-Chief of the SCV.

The SCV at their national convention in Richardson, Texas in July 2016 passed “Resolution in response to Southern Baptist Convention (SBC) Resolution 7 on Sensitivity and Unity Regarding the Confederate Battle Flag,” and published it in the

⁶⁵ Roper, Gary Lee, “Antebellum Slavery: An Orthodox Christian View,” published by Gary Lee Roper, April 2008, page 281-82.

⁶⁶ Roper, Gary Lee, “Antebellum Slavery: An Orthodox Christian View,” published by Gary Lee Roper, April 2008, page 285.

⁶⁷ No author, “Confederate Gifts from IHQ,” *Confederate Veteran*, Vol. 66 No. 2, March/April 2008, page 62-63, unpaginated, book sold on page 62.

⁶⁸ <https://scv.secure-sites.us/store.php>, printed out 5/25/2013.

⁶⁹ Sons of Confederate Veterans 2008-2009 Merchandise Catalog, page 26; Sons of Confederate Veterans 2009-2010 Merchandise Catalog, page 26; Sons of Confederate Veterans 2011-2012 Merchandise Catalog, page 26. Note, the author only possesses five of these catalogs, there may be others which might also have this book listed.

⁷⁰ Strain, Thomas V. Jr., “Report of the Lt. Commander-in-Chief,” *Confederate Veteran*, Vol. 73 No.5, Sept./Oct. 2015, pp. 8-9.

Nov./Dec. 2016 *Confederate Veteran*. The SCV resolution claims that the SBC resolution is intimidating, and notes that individual congregations in the SBC are autonomous. The conclusion of the resolution is, “THEREFORE, BE IT RESOLVED, that the Sons of Confederate Veterans call upon Southern Baptist Congregations to ignore the distraction of SBC Resolution 7 ...”⁷¹

Also, in response to the SBC Resolution 7 the same issue of Confederate Veteran included an article, “Resolutions From the Southern Baptist Convention in 1861,” by Richard Lee Montgomery to show that the SBC was then an enthusiastic supporter of the Confederacy. Montgomery claims that the SBC resolution “has alienated who knows how many Southern Baptists, who are members of the Sons of Confederate Veterans.” He says that he knows many SCV members who “state they are no longer Southern Baptist.”

Montgomery concludes that the SBC of 1861 and 2016 “now are on two different pages. Certainly just comparing the theological differences of then and now, is major enough...” Montgomery is stating that the SBC is no longer the faith it was in 1861, themes which White and Rumburg state with condemnation.⁷²

The commentary about the SBC by the SCV in 2016 is not as hostile as that towards other religious group. One reason is that many SCV members are members of SBC churches. As SBC Resolution 7 stated:

WHEREAS, thousands of Sons of Confederate Veterans (SCV) members are members of Southern Baptist churches and many Southern Baptist churches have cultivated great relationships with SCV camps by opening their facilities for regular meetings, special occasions, and cemetery memorial services, and⁷³

Another reason is that many SCV camps depend on the facilities provided by SBC churches.

The more hostile views of White and Rumburg in 2019 versus 2016 maybe because the situation within SBC churches might be deteriorating for the SCV camps. Individual churches can ignore the SBC Resolution 7, but they also could have members that are enabled by the resolution to question the presence of the SCV and Confederate memorabilia in their church.

⁷¹ “Resolution in response to Southern Baptist Convention (SBC) Resolution 7 on Sensitivity and Unity Regarding the Confederate Battle Flag,” *Confederate Veteran*, Vol. 74 No. 6, Nov./Dec. 2016, page 29.

⁷² Montgomery, Richard Lee, “Resolutions from the Southern Baptist Convention in 1861,” *Confederate Veteran*, Vol. 74 No.6, page 28, 30, 62-65.

⁷³ “Resolution in response to Southern Baptist Convention (SBC) Resolution 7 on Sensitivity and Unity Regarding the Confederate Battle Flag,” *Confederate Veteran*, Vol. 74 No. 6, Nov./Dec. 2016, page 29.

Betrayal by one who you thought was your close friend is perhaps one of the more bitter experiences in life.

VIOLENCE



Figure 1 The North Carolina Division of the United Daughters of the Confederacy was so proud of their donation of a Ku Klux Klan flag to the Museum of the Confederacy in Richmond they issued a postcard. Author's collection.

Neo-Confederates organizations have openly praised violent white supremacist groups since early in their history.

In a 1902 article, "Vindicate the Past," the *Dallas Morning News* reported that the United Confederate Veterans (UCV) Historical Committee had issued a report adopted by the whole organization as to how young people are to be educated about the Civil War and Reconstruction. The report states that the Civil War was about "State sovereignty and a nicely balanced system of Federal government."

The report also states:

In conclusion we would call favorable attention to a book recently published entitled, "The Leopard Spots," by Thomas Dixie Jr., of Virginia. Many favorable and extended notices of this wonderful book have appeared in the press, both North and South. Of it the *Manufacturer's Record*, of Baltimore, says:

"In following the many lines laid thorough the romance, and tracing the events of the wreck of war, the reign of terror induced by the carpetbag rule, with its radical cure, the Ku-Klux-Klan, the subsequent revival of many of the evils of reconstruction under scalawagism and the desperate revolution which restored the whites to power, the reader is convinced that he is dealing with history, and history presented in a guise which out to be effective for a better understanding

by men and women of other sections of the great fight which the Southern whites, crippled and hampered as they have been, have made for civilization.”⁷⁴

The chairman of the committee is Stephen D. Lee who is also known for his statement called “The Charge,” which is his statement as to the purpose of the Sons of Confederate Veterans which the SCV has adopted as their official purpose.

S.E.F. Rose (Laura Martin)⁷⁵ specialized in writing books and pamphlets praising the Ku Klux Klan and on the strength of her pro-KKK writing was unanimously elected

Historian General of the UDC in 1916 at their 23rd national convention in Dallas.⁷⁶

From 1910 to 1917 her booklet and later her book praising the Ku Klux Klan as the great heroic effort of the ex-Confederate soldiers were offered for sale in the *Confederate Veteran* magazine.

The first booklet was published by the Mississippi Division of the UDC.

KU KLUX KLAN

This booklet published by order of Mississippi Division U. D. C., to be sold and proceeds to go to the erection of a monument at Beauvoir, Miss. (home of Jefferson Davis), to the memory of Confederate Veterans, contains absolutely correct history of the origin of this famous Klan. Price, 25cts. each; postage, 1c. for single copies, 5c. for six, 5c. for twelve. Address MRS. S. E. F. ROSE, Historian, Mississippi Division U. D. C., West Point, Miss.

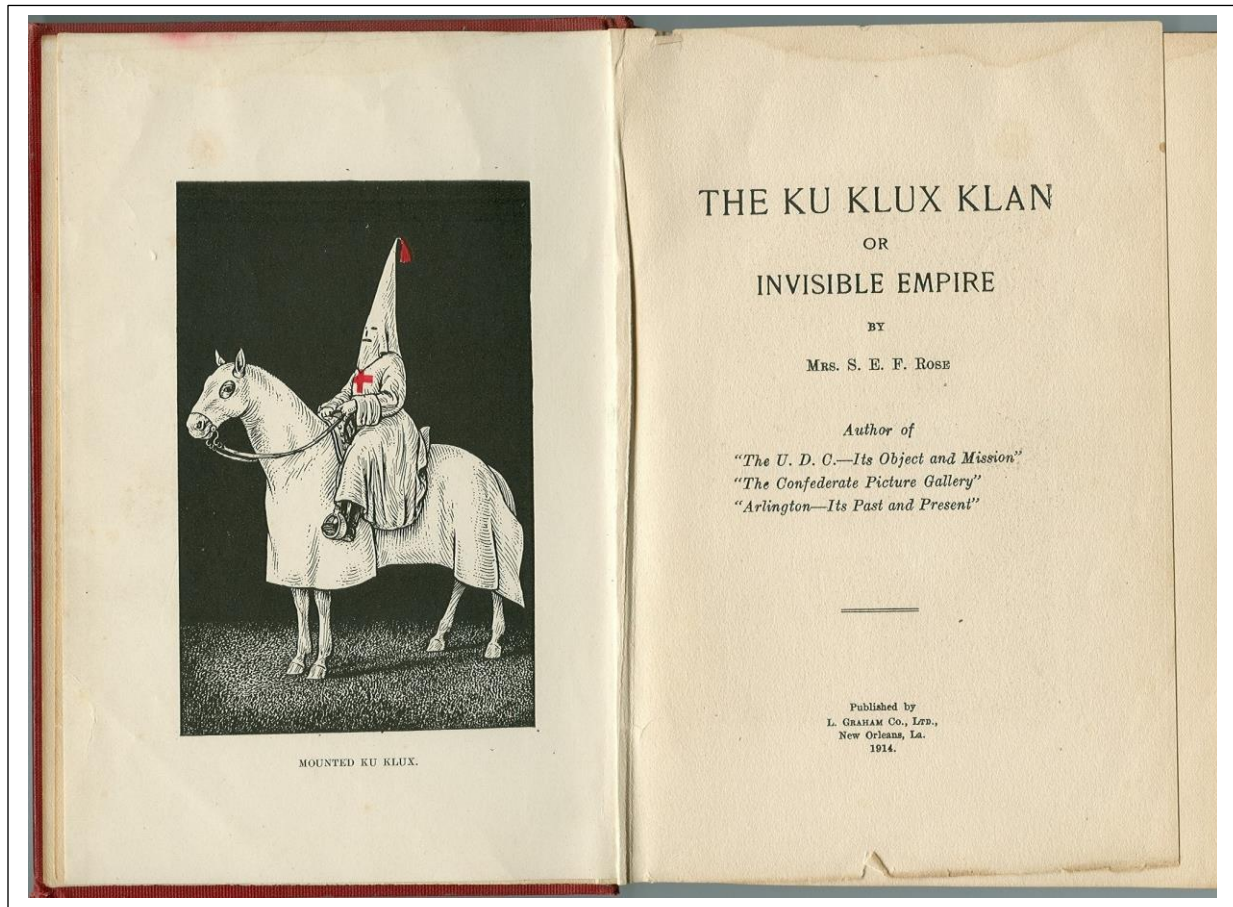
Advertisement *Confederate Veteran*, April 1910, Vol 18 No. 4 page 189.

⁷⁴ Lee, Stephen D. et al, “Vindicate the Past,” *DMN*, 4/26/1902, pp. 4,5.

⁷⁵ Members of the UDC exclusively used their married names until sometime in the latter part of the 20th century.

⁷⁶ No author, “Mrs. S.E.F. Rose,” *Confederate Veteran*, Vol. 25 No.7, July 1917, pp. 331.

When the book was first published it received the endorsement of the Sons of Confederate Veterans and the United Daughters of the Confederacy.



In the front piece of the book is stated:

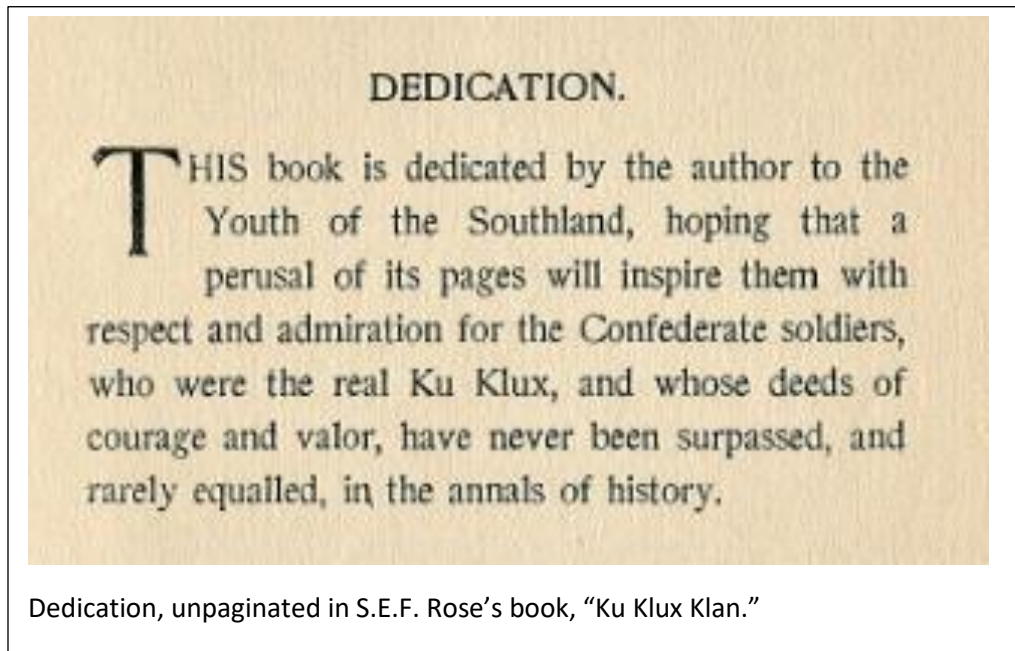
This book was unanimously endorsed by the United Daughters of the Confederacy in Convention assembled at New Orleans, La., November 12-15, 1913, and co-operation pledged to secure its adoption as a Supplementary Reader in the schools and to place it in the Libraries of our Land.

And:

A Resolution to endorse this Book was adopted, without dissenting voice, by the Sons of Confederate Veterans at Reunion May 6-8, 1914 at Jacksonville, Florida, and their efforts pledged to have it placed in schools throughout the South.⁷⁷

⁷⁷ Rose, S.E.F. (Laura Martin), "The Ku Klux Klan or Invisible Empire," L. Graham Co., New Orleans, 1914. Unnumbered pages in the beginning of the book.

Note that at both conventions the book was endorsed “unanimously” at the UDC convention and “without dissenting voice,” by the SCV convention. Laura Martin Rose’s view was not the just the mainstream view of neo-Confederates, but nearly if not entirely the unanimous view of neo-Confederates.



The book is dedicated to the young people of the South hoping that they understand that the Ku Klux Klan was the great heroic effort of the Confederate soldier after the Civil War. Rose repeats the purpose that the book is written for young people in the South. In the Introduction she states:

For the purpose of giving the youth of our land true history about this remarkable organization, whose services were of untold value to the South, during a dark period of her history, this book is written.

Again in the acknowledgements, she states:

This book goes out to the world with a mission to perform: “To bring these truths of history directly to the youth of our land.”

THE KU KLUX KLAN
Or Invisible Empire
"K. K. K. Banner"

Just Out — Most Fascinating Book of the Day. Profusely illustrated. Letters from charter members of the Klan, biographical sketch of its great leader, Gen. Nathan Bedford Forrest. Indorsed by **Mrs. S. E. F. Rose, West Point, Mississippi**

leading educators, historians, the U.D.C. and S.C.V., who will cooperate in placing the book in schools and libraries. Interesting from start to finish. Price, 75 cents; postage, 10 cents. Order from author,

Advertisement in the January 1915 Vol. 23 No. 1, page 46, *Confederate Veteran*.

The book was advertised in the *Confederate Veteran* until 1917.

Rose did not live out the term of her office as UDC Historian General and an obituary was published in the *Confederate Veteran* in July 1917.⁷⁸

Grace Meredith Newbill, another pro-KKK was appointed to replace her. In the same issue of the *Confederate Veteran* is an article about her having a bronze table unveiled in Pulaski, Tennessee to honor the KKK. In the ceremony dedicating the tablet the citizens of Pulaski renamed one street "Ku-Klux Avenue," and a hill was renamed "Cyclops hill. Newbill in

the article gleefully points out, "... when you come to see us we will take you from 'Ku-Klux Place' down 'Ku-Klux Avenue' to 'Cyclops Hill.'"⁷⁹ This is an activity in the CSMA section of the *Confederate Veteran* magazine, the parent organization of the Dallas Southern Memorial Association which erected the Robert E. Lee statue in Oak Lawn.

Newbill dies shortly thereafter also in 1918. The obituary is in the CSMA section of the *Confederate Veteran*.⁸⁰

There were in the *Confederate Veteran* magazine numerous articles praising the KKK by S.E.F. Rose and others over the years.

⁷⁸ No author, "Mrs. S.E.F. Rose," *Confederate Veteran*, Vol. 25 No.7, July 1917, pp. 331.

⁷⁹ Newbill, Grace Meredith, "Birthplace of the Ku-Klux Klan," *Confederate Veteran*, Vol. 25 No. 7, July 1917, pp. 335-36.

⁸⁰ No author, "Into the Silent Land," *Confederate Veteran*, Vol. 26, pp. 181.

Not surprising when the movie “Birth of a Nation,” directed by D.W. Griffith, where the Ku Klux Klan saves the day, was released in 1915 it was received with enthusiasm by neo-Confederate groups.

The May 1916 issue of the *Confederate Veteran* had a full page inside front cover ad for the movie “Birth of a Nation” showings at the May 1916 Birmingham, Alabama UCV 26th

Confederate Veteran.

JEFFERSON THEATER **Birmingham** ONE WEEK STARTING SUNDAY MATINEE **May 14**

TWICE DAILY . . . MATINEES at 2:15, NIGHTS at 8:45
A SPECIAL ENGAGEMENT FOR THE VETERANS' REUNION
OF

D. W. GRIFFITH'S
Epoch-Creating Spectacle

18,000 PEOPLE 3,000 HORSES

THE BIRTH OF A NATION

COST \$500,000 TOOK EIGHT MONTHS TO PRODUCE

FOUNDED IN PART ON THOMAS DIXON'S "THE CLANSMAN"
A NEW FORM OF ART THAT HAS MADE THE MOST PROFOUND IMPRESSION EVER KNOWN TO THE AMERICAN STAGE
WILL THRILL THE SURVIVORS OF THOSE STIRRING YEARS OF OUR NATIONAL DEVELOPMENT LIKE A MESSAGE FROM THE OLD CAMP FIRES WHEN HISTORY WAS BEING MADE

Full page ad in *Confederate Veteran*, inside front cover, May 1916, Vol. 24 No. 5,

Annual Reunion. It was a twice daily showing which billed itself as “A Special Engagement for the Veterans’ Reunion.”

A nearly full page article in the same issue urged readers to see the movie stating, “Every visitor to Birmingham during the Reunion will have an opportunity to see the wonderful picture drama, ‘The Birth of a Nation,’ which will be shown there all during Reunion week.”

The article discusses the movie, gives biographical information about the producer and leading actor. Emphasis is placed on the fact that David Wark Griffith the director and Henry B. Walthall, who plays the Klan leader are both sons of a Confederate soldier.⁸¹

In the June 1917 issue has a review of the reunion and of the Confederate parade for the

reunion. Reported is that a contingent of a reviewed Ku Klux Klan appeared in the parade. The report is as follows:

It was a wonderful moving scene, this line of some twenty-five thousand people, whose passage of any point was said to require two hours and thirty-three minutes. A unique feature was a group of Ku-Klux in costume. The report is that this mysterious organization is to be revived and that there will be a large representation of the Klan in Washington next year. As one of the staff of Chief Marshal McCrossin, in command of the Alabama National Guard, was Henry B.

⁸¹ No author, “The Birth of a Nation,” *Confederate Veteran*, Vol. 24 No. 5, May 1916, page 237.

Walthall, so highly appreciated as the “Little Colonel” in “The Birth of a Nation.” He was kept busy responding to greetings from all sides.

With all the pro-Klan neo-Confederate propaganda it is not surprising that the neo-Confederate groups would not welcome a revived Ku Klux Klan that conceptualized itself as a continuation of the Reconstruction Klan.

In the 1917 KKK recruitment pamphlet for the 2nd KKK founded by W.J. Simmons it can be seen on the cover that they see themselves as the successor of the Reconstruction KKK. The cover gives its founding as 1866 and the date 1915 is given as a year of incorporation.

The pamphlet has three pages devoted to its historical narrative of the KKK during Reconstruction with some variations. In the pamphlet not just the former slave states, but the entire nation was saved by the KKK, “... for the Great Threat to the white race that loomed on the horizon of the South would have spread throughout the entire nation, had not the white robe of the Ku Klux Klan kept unrevealed those courageous and devoted hearts that were consecrated to saving the Anglo-Saxon civilization of our country, protecting the homes well-being of our people and shielding the virtue of womanhood.”⁸²

It was the United Confederate Veteran reunion grand parade at their convention in Houston in 1920 which introduced the KKK to Texas with its pernicious and nearly disastrous results.

The Confederate Reunion was held in Houston from October 6 to 9, 1920 and there are descriptions of the Klan participation the reunion parade. In the parade train of dignitaries in automobiles there were some automobiles with “plastered banners” saying “Knights of the Ku Klux Klan, Atlanta, Ga.,” with one of them carrying “Imperial Grand Wizard” William Joseph Simmons. Later in the parade was a Ku Klux Klan contingent with marchers and horsemen and a float.

The appearance of the Klan in the Confederate Veterans parade generated interest and that night, Oct. 9, 1920, the first chapter, “Sam Houston Klan No. 1” was formed. From Houston the Klan grew rapidly in Texas.⁸³

⁸² “Knights of the Ku Klux Klan,” 1917 issued by Col. W.J. Simmons. It is available at the DeGoyler library at SMU, “Earle Cabell: Family History,” 16-1-41. Ben E. Cabell.”

⁸³ Alexander, Charles C., “Crusade for Conformity: The Ku Klux Klan in Texas, 1920-1930,” Texas Gulf Coast Historical Association, Publication Series, Vol. 6 No. 1, August, 1962. The participation in the parade are pages 1-2, organizing of first Klan chapter pages 4-5, and rapid expansion in Texas, 5-10.

In the latter part of the 20th century and today the neo-Confederates like to say that the current KKK organizations are misusing the Confederate flag, but in the early part of the 20th century the neo-Confederates taught that the KKK was Confederate heritage.

Other examples of neo-Confederate leaders and organizations praising the KKK as heroes saving the South could be given. The neo-Confederates also praised the violent white supremacist Red Shirts in South Carolina. These examples are given to show that neo-Confederate praise for violent white supremacist goes back to the beginnings of the neo-Confederate organizations.

The question is in the 21st century what is the view of the neo-Confederates towards these violent white terrorist groups and towards violence? The evidence is disconcerting. This essay doesn't seek to exhaustively provide all the information, but only some representative examples which show definitively what the contemporary view of white terrorist violence is with the major neo-Confederate groups of today.

KU KLUX KLAN AND RECONSTRUCTION VIOLENCE

While the SCV passes resolutions against the contemporary Ku Klux Klan, however, it has a long history of praising the Reconstruction-era Ku Klux Klan. When United Daughters of the Confederacy General Historian S.E.F. Rose first published her enthusiastic praise for the Ku Klux Klan in 1914 it was endorsed by the Sons of Confederate Veterans at their 1914 Jacksonville convention. Such SCV veneration of the Reconstruction Klan are not, however, only a century old.⁸⁴

As of 3/27/2019 the video of the film *Birth of a Nation*, which glorifies the Ku Klux Klan is listed at the SCV online store. However, it has the notation "SOLD OUT," the stock of videos evidently having been sold out. The text for the video states:

his silent film masterpiece made in 1915. An epic account of The war Between the States and Reconstruction. So politically incorrect it hasn't been shown publicly in years!⁸⁵

The *Sons of Confederate Veterans 2019 Merchandise Catalog*, offers *Birth of a Nation* for sale on page 66 with the same text as the online listing.⁸⁶

⁸⁴ Rose, S.E.F., "The Ku Klux Klan or Invisible Empire," published L. Graham Co. Ltd., New Orleans, 1914. Quote in unpaginated front pages. To read excerpts of the book go to www.confederatepastpresent.org and use search term "Klan" to find other books praising the Klan published by neo-Confederates.

⁸⁵ <https://scv-online-store.myshopify.com/products/dvd-the-birth-of-a-nation-271>, pdf saved 3/27/2019. Also saved to the Internet archive at www.archive.org incase the listing gets deleted.

⁸⁶ "Sons of Confederate Veterans 2019 Merchandise Catalog," SCV, 2019, pp. 66.

This is not some recent decision or can be attributed to some one time mistake. The offering of this movie for sale by the SCV goes back to 2001.

In Vol. 1 2001 issue of the *Confederate Veteran* in a section titled “Classic Southern Reprints,” offers for sale a video of the film *Birth of a Nation*. The SCV notice for the book doesn’t mention the Ku Klux Klan stating:

... [D]irector D.W. Griffith recreates the human tragedy of the War Between the States and Reconstruction in the South after the downfall of the Confederacy. Filmed just fifty years after the end of the war, this epic motion picture takes a controversial look at the birth of Lincoln’s “new nation” out of the ashes of the Constitutional Republic.⁸⁷

In the Volume Three 2001 *Confederate Veteran* ad for the video the notice is changed to read, “Relive history with this classic silent film from 1915, D.W. Griffith’s masterpiece takes a controversial look at the birth of Lincoln’s ‘new nation’ out of the ashes of the constitutional republic.”⁸⁸ The idea that this film is historical instead of shrieking bigotry is laughable and calling it a “masterpiece” is an endorsement of the film.

The Volume Two 2002 *Confederate Veteran* laments that “Birth of a Nation,” is “So demonized in today’s politically correct climate that it is no longer shown publicly.”⁸⁹

It is also currently (6/18/2016) offered for sale online with the comment, “his silent film masterpiece made in 1915. An epic account of The War Between the States and Reconstruction. So Politically incorrect it hasn’t been shown in years!”⁹⁰

It was also offered for sale in the SCV Merchandise catalogs for 2004-2005, 2005-2006, 2008-2009, 2009-2010, 2011-2012, 2015-2016, 2016-2017, and 2019 with the comment, “An epic account of The War Between the States and Reconstruction. So Politically incorrect it hasn’t been shown in years!”⁹¹ It was also in the SCV Merchandise

⁸⁷ No author, “Classic Southern Reprints,” *Confederate Veteran*, 2001 Vol. 1, pages 28-29, quote from page 28.

⁸⁸ No author, “Classic Southern Reprints,” *Confederate Veteran*, 2001 Vol. 3, pages 42-43, quote from page 43.

⁸⁹ No author, “Classic Southern Reprints,” *Confederate Veteran*, 2002 Vol. 1, pages 44-45, quote from page 45.

⁹⁰ <https://scv.secure-sites.us/store.php>, printed out 5/25/2013.

⁹¹ Sons of Confederate Veterans Merchandise Catalog 2004-2005, page 37; Sons of Confederate Veteran Merchandise Catalog 2005-2006, page 37; Sons of Confederate Veteran Merchandise Catalog 2008-2009, page 36; Sons of Confederate Veteran Merchandise Catalog 2009-2010, page 36; Sons of Confederate Veteran Merchandise Catalog 2011-2012, page 36; Sons of Confederate Veteran Merchandise Catalog 2015-2016, page 36; Sons of Confederate Veterans Merchandise Catalog 2016-2017, page 40, Sons of Confederate Veterans 2019 Merchandise Catalog, page 66. Note, the author only possesses some of these catalogs, there may be others which might also have this video listed.

Catalog 2013-2014 which was an insert in the Sept/Oct. 2013 *Confederate Veteran* but without a caption.⁹²

What seems to be the avoidance of actually mentioning that this film is about the Ku Klux Klan is, to the author, typical of how the SCV appears to seemingly promote the Reconstruction KKK as heroes. They praise a pro-Klan work, but at the same time it is not apparent from their promotion of the video that film they promote is pro-Klan. The sales of the video stopped in the “Confederate Gifts” ad section of their magazine. Though in online ads and in the catalogs you do see the image of a Klansman on a horse on the DVD cover.

Recently published in 2016 by a new neo-Confederate press, Shotwell Publishers, is *Washington’s KKK: The Union League During Reconstruction*, by John Chodes with a forward by Clyde Wilson. This book argues that the Ku Klux Klan was organized to defend the South against who Chodes asserts were the real terrorists the Union Leagues. As Chodes states, “The Ku Klux Klan came into existence as a result of, and as a reaction to, the illegal, unconstitutional and criminal activities of the Union League.”⁹³

Another book which the SCV offers for sale, but the author hasn’t seen offered online (last checked 8/10/2016) nor seen offered in the *Confederate Veteran*, but only offered for sale in the SCV catalogs is *Invisible Empire: The Story of the Ku Klux Klan, 1866-1871*, by Stanley Horn. It was sold in five SCV Merchandise catalogs for 2004-2005, 2005-2006, 2008-2009, 2009-2010, and 2011-2012. From the text in the book for the catalog:

Conceived in the minds of six former Confederates as a social club for their own amusement, this Klan was disbanded in 1871, after its purpose of countering post-war aggression against the Southern people by Carpetbaggers was fulfilled. Presented for research purposes.⁹⁴

The Ku Klux Klan of Reconstruction in the SCV catalog is held to be the savior of the South and not a racist terrorist organization. It was also offered in the SCV

⁹² 2013-2014 SCV Merchandise Catalog, pp. 17, insert after page 20 in *Confederate Veteran*, Vol. 71 Nol. 5, Sept./Oct. 2014.

⁹³ Chodes, John, “Washington’s KKK: The Union League During Reconstruction,” Shotwell Publishers, Columbia, South Carolina, 2016, pp. x.

⁹⁴ Sons of Confederate Veterans Merchandise Catalog 2004-2005, page 30; Sons of Confederate Veteran Merchandise Catalog 2005-2006, page 30; Sons of Confederate Veteran Merchandise Catalog 2008-2009, page 29; Sons of Confederate Veteran Merchandise Catalog 2009-2010, page 29; Sons of Confederate Veteran Merchandise Catalog 2011-2012, page 29. Note, the author only possesses six of these catalogs, there may be others which might also have had this book listed.

Merchandise Catalog 2013-2014 which was an insert in the Sept/Oct. 2013 *Confederate Veteran* but without a caption.⁹⁵

MICHAEL ANDREW GRISSOM AND NEO-CONFEDERACY

Michael Andrew Grissom, a neo-Confederate free-lance writer, first book was *Southern by the Grace of God*, originally published by Rebel Press in 1988, then was picked by neo-Confederate Pelican Publishing Company in Gretna, Louisiana, in 1988 and there have been eleven printings as of 2007, there may have been more printings and the book is still in print. It is distributed in mainstream bookstores.⁹⁶ He has since authored a series of books.

This book is worth examining in detail for several reasons. It was, along with, *The South Was Right!* published a few years later by the Pelican Publishing Company, these two books launched the modern radical neo-Confederate movement. It has been enthusiastically praised and has been supported by both the United Daughters of the Confederacy and the Sons of Confederate Veterans. As noted earlier it has sold many copies and is widely distributed. Grissom's writings as a whole are also worth reviewing, though not all of his books have sold as many copies. Other works by Grissom have been endorsed by neo-Confederate groups and they also reveal his thinking and his neo-Confederate ideology.

Again, I would point out that the lack of capitalization of "negro" is in the original. The effort to have "Negro" capitalized goes back to the early 20th century and was an accepted practice decades before Grissom's book was published. Grissom in refusing to capitalize "Negro" is making a statement.

Finally one reason to focus on Grissom's, "Southern by the Grace of God," he has multiple elements of the neo-Confederate ideology relating to violence in just this one book and with the widespread praise of this book by the neo-Confederate movement, it is a good example of the movements ideologies relating to violence.

Grissom denounces emancipation as "the idea advocated by fanatic abolitionists, of freeing the slaves."⁹⁷ Grissom assesses Southern slavery as follows:

⁹⁵ 2013-2014 SCV Merchandise Catalog, pp. 14, insert after page 20 in *Confederate Veteran*, Vol. 71 Nol. 5, Sept./Oct. 2014.

⁹⁶ Grissom, Michael Andrew, "Southern by the Grace of God," Pelican Publishing Company, Inc., Gretna, Louisiana, 1988; Also, *Rebel Yell*, Nashville, Tennessee, 1988. Michael Andrew Grissom had a website <http://www.michaelandrewgrissom.com> which no longer exists but is archived at www.archive.org. Look at captures in the years 2007 and prior.

⁹⁷ Grissom, Michael Andrew, "Southern by the Grace of God," pp. 127, Pelican Publishing Company, Gretna, 1992.

There was a rudimentary misconception among northerners about slavery and the negro in general. Fiercely believing that slaves, who in the mild form of slavery practiced in the South would more fittingly have been called servants, were an unhappy lot just waiting for a chance to escape ...⁹⁸

Grissom has a chapter titled, “Reconstruction – Nightmare of the South.” Quoting Thomas Dixon, it portrays African Americans as wild ignorant irresponsible savages in a time of misrule and corruption. The following are some typical texts:

In North Carolina, burned plantations had resulted in roaming bands of negro bandits. In the northeastern part of that state, the crimes perpetrated by these hoodlums were particularly atrocious. They raided the unprotected countryside, burning houses and looting with near impunity. They entered the homes of defenseless ladies, forced them to entertain at the piano, cursed them, robbed them, stripped them of their clothing, and subjected them to indignities better left unprinted.⁹⁹

With a little prodding, the illiterate negro masses could be worked into a frenzy at most any time.¹⁰⁰

Grissom defends the infamous Black Codes explaining that they were needed to get African Americans to work for wages.¹⁰¹ The 14th Amendment, and 15th Amendment to the United States Constitution which, respectively, made African Americans citizens and gave African Americans the right to vote, are asserted by Grissom to be the cynical plans of the Republican Party to manipulate African Americans who he characterizes as ignorant. Grissom writes:

... There were nearly 4,000,000 negroes in Dixie, most of whom could neither read nor write. Most of them had no comprehension of matters beyond the boundary of the plantation, this ignorance of affairs presenting a golden opportunity to the Republicans who could instruct them how to vote. Forbid white people to vote, and Negroes could be manipulated into sending Republicans to Congress from every Southern state.¹⁰²

Grissom refuses to recognize African Americans as citizens in the Reconstruction state constitutional conventions complaining:

⁹⁸ Grissom, Michael Andrew, “Southern by the Grace of God,” pp. 128, Pelican Publishing Company, Gretna, 1992.

⁹⁹ Grissom, Michael Andrew, “Southern by the Grace of God,” pp. 151, Pelican Publishing Company, Gretna, 1992.

¹⁰⁰ Grissom, Michael Andrew, “Southern by the Grace of God,” pp. 166, Pelican Publishing Company, Gretna, 1992.

¹⁰¹ Grissom, Michael Andrew, “Southern by the Grace of God,” pp. 162-164, Pelican Publishing Company, Gretna, 1992.

¹⁰² Grissom, Michael Andrew, “Southern by the Grace of God,” pp. 165-171, Pelican Publishing Company, Gretna, 1992.

Every southern state was required to rewrite its constitution in a constitutional convention of delegates chosen in a statewide election of *all* adult males, *except those with disqualifications*. This meant that many ex-Confederates could not vote, and it meant that Negroes, even though they were not citizens, could vote. [Italics in the original]¹⁰³

Grissom devotes several pages portraying Louisiana's violent white supremacist groups, The Knights of the White Camellia and The White League, as heroes and saviors of Louisiana.¹⁰⁴ About the Knights of the White Camellia Grissom writes:

With a negro police force in Shreveport who cared little for the safety of white citizens, the white men organized the Knights of the White Camellia. The Knights in Caddo parish declared "a white man's government or no government" and made night rides, breaking up political meetings in which scalawags and carpetbaggers were instructing and inflaming the gullible freemen.¹⁰⁵

The Ku Klux Klan are especially held up as the saviors of the South. Grissom writes:

There were three requisite conditions for Republican power in the South: the negro vote, Republican control of the national government, and federal troops. Should any one of these supports be weakened or removed, Republican rule would collapse. The southerner had little control over troops or national politics, having himself been barred from voting, so he turned his efforts to the local scene, where the secret societies began to spring up in an effort to stop negro voting and run the carpetbaggers out of the South.

Grissom then writes of what he sees as the romance of the Ku Klux Klan, recommends *The Clansman* by Thomas Dixon published in 1905 and the 1915 movie *The Birth of a Nation* which glorifies the Ku Klux Klan in Reconstruction and quotes Woodrow Wilson's praise of it, that it was "history written by lightning." This book and movie portray African Americans as beasts and glorifies their subjection by violence.¹⁰⁶

¹⁰³ Grissom, Michael Andrew, "Southern by the Grace of God," pp. 167, Pelican Publishing Company, Gretna, 1992.

¹⁰⁴ Grissom, Michael Andrew, "Southern by the Grace of God," pp. 173-178, Pelican Publishing Company, Gretna, 1992.

¹⁰⁵ Grissom, Michael Andrew, "Southern by the Grace of God," pp. 173-4, Pelican Publishing Company, Gretna, 1992.

¹⁰⁶ Grissom, Michael Andrew, "Southern by the Grace of God," pp. 180-181, Pelican Publishing Company, Gretna, 1992.

Grissom captions an illustration of a hooded Klansman on a movie poster for D.W. Griffith's, *The Birth of a Nation* as follows:

The original Ku Klux Klan (1866-1877) played a vital role in ridding the post-war South of brutal carpetbagger rule.

The Red Shirts in South Carolina, who violently established white supremacy in South Carolina are also praised by Grissom.¹⁰⁷

In a short section in the book titled, "Papa and the KKK" Grissom portrays the Klan of the early 20th century as a benevolent patriotic organization that fought socialism and communism and did "*benevolent work among the poor.*" An example given of their patriotism was in a case of a sugar rationing violation in which "*they stopped the man and gave him a good beating.*"¹⁰⁸

In another section, "The Hangin' At Ada," a lynching in Ada, Oklahoma, of a white man is praised as an example of civic spirit. Grissom quotes a newspaper, *Daily Oklahoman* that the lynching "was entirely justified in the eyes of God and man" and "those who took part in it have no reason today to be ashamed or conscience-stricken."¹⁰⁹

Grissom has a chapter of recommended reading material with a list of books and periodicals. The white supremacist novels *The Clansman* and *The Leopard Spot's* by Thomas Dixon as well as his autobiography *Southern Horizons* is recommended.¹¹⁰ The reader is strongly encouraged to read *Southern Partisan* and the *Citizen Informer*, the latter the official publication of the white supremacist Council of Conservative Citizens.

Grissom's book endorses white supremacist violent terror against African Americans explicitly. It has been praised by leading neo-Confederate organizations.

The United Daughters of the Confederacy helped launch the sales of the book by running an excerpt in their magazine in 1988 and announcing that the work would soon be published. The excerpt included an address where readers could order the book.¹¹¹ Retta D. Tindal, UDC Historian General (2010-2012) in a 2007 article, "Confederate

¹⁰⁷ Grissom, Michael Andrew, "Southern by the Grace of God," pp. 181-182, Pelican Publishing Company, Gretna, 1992.

¹⁰⁸ Grissom, Michael Andrew, "Southern by the Grace of God," pp. 446-448, Pelican Publishing Company, Gretna, 1992.

¹⁰⁹ Grissom, Michael Andrew, "Southern by the Grace of God," pp. 411-418, Pelican Publishing Company, Gretna, 1992.

¹¹⁰ Grissom, Michael Andrew, "Southern by the Grace of God," "Southern Horizons" recommended on page 532, "The Clansman" recommended on page 533, "The Leopard Spots" recommended on page 535, *Southern Partisan* and *Citizen Informer* recommended on pages 538-9, Pelican Publishing Company, Gretna, 1992.

¹¹¹ Grissom, Michael Andrew, name given as "Mike," "The Mystery of John Hunt Cole," The United Daughters of the Confederacy Magazine, Vol. 51 No. 9, Sept. 1988, pp. 27-29.

Classics: For Research, Reference, or Refresher,” enthusiastically recommends Grissom’s book stating, “If you have a child or a grandchild or a UDC friend or any friend or family member who loves Confederate history, these books are sure to become there treasurers, too.” *Southern by the Grace of God* is one of the books Tindal is referencing here.

Tindal informs the reader that *Southern By the Grace of God*, “is a primer of all things Confederate” and that:

Mr. Grissom wrote this book for four reasons: to offer a firm understanding of our heritage, to instill pride in being Southern, to pursue the elements that characterize the South, and to rally Southerners to defend and preserve their unique heritage.¹¹²

Being that Tindal considers this book a “treasure” she sees it as accomplishing these goals, which gives insight as to how she defines this “unique heritage.”

In 2011 Tindal, as Historian General of the UDC published the General Historical Programs for Sept. 2011 to August 2013. These are a list of historical topics recommended for chapters for each month along with recommended books as references. For May 2012 the topic is Sam Davis, and one of the two books recommended is *Southern By the Grace of God* by Grissom.¹¹³

The UDC has also awarded Michael Andrew Grissom its Jefferson Davis medal, which is awarded “for outstanding contributions in furthering the study and preservation of Confederate history through historical research, writing, public speaking, and other points of special achievement.”¹¹⁴

Other neo-Confederate publications gave Grissom’s book their enthusiastic endorsement. In the 1989 *Confederate Veteran*, book editor James N. Vogler Jr. praises the book as follows:

This is a 569-page love letter to the Southland and the author makes no bones about it. ... As the author reveals at the beginning of the book, if you want to read something negative about the South you had better pass this one up.¹¹⁵

¹¹² Tindal, Retta D., “Confederate Classics: For Research, Reference, or Refresher,” *United Daughters of the Confederacy Magazine*, Vol.70 No. 10, Nov. 2007, pp. 15.

¹¹³ No Author, “General Historical Programs September 2011 – August 2013,” *United Daughters of the Confederacy Magazine*, Vol. 74 No. 5, May 2011, pp. 10-11.

¹¹⁴ Back outside cover of “American Terrorists,” by Michael Andrew Grissom and published through Create Space in 2016. Purpose of the medal is stated by the United Daughters of the Confederacy on their web site. <http://www.hqudc.org/objectives/>, printed out 9/11/2016.

¹¹⁵ Vogler, James N. Jr., “Books In Print,” *Confederate Veteran*, Sept. – Oct. 1989, page 37.

In 1988 the *Southern Partisan* review commented:

In attempting to turn the tide on twenty-five years of South bashing by mass media, liberals, and American history revisionists, Michael Grissom has produced the first modern Southern survival manual. ... *Southern by the Grace of God* is well written and very readable.¹¹⁶

The SCV started offering Grissom's book for sale in *Confederate Veteran* in 2001 in the "Classic Southern Reprints," section with the notice, "Celebrates in photographs and text the enduring legacy of being a Southerner. Issues a clarion call for those who love the South to defend and maintain that heritage."¹¹⁷ It is currently offered for sale by the SCV online (3/27/2019) with the notice, "The essential handbook for Southerners-proudly proclaims the traditions, the culture and the values that have long distinguished the South from the rest of the nation."¹¹⁸ It was offered for sale in the SCV Merchandise Catalogs for 2004-2005, 2005-2006, 2008-2009, 2009-2010, 2011-2012, 2015-2016, and 2016-2017 with the same book notice.¹¹⁹ It was also offered for sale in the SCV Merchandise Catalog 2013-2014 which was an insert in the Sept/Oct. 2013 *Confederate Veteran* but without a caption.¹²⁰ It was offered as one of "Confederate Gifts from GHQ," in the May/June *Confederate Veteran*.¹²¹

However, none of these ads or book reviews or articles mention the book's references to the Ku Klux Klan or any of Grissom's views about race, slavery, Reconstruction, or other white supremacist groups or Grissom's account of a lynching in Ada, Oklahoma. If a person was to pick up one of the neo-Confederate magazines or view an advertisement online none of these things would become evident. This is a key aspect of the neo-Confederate agenda. They are quite aware of the need to manage their image and it appears that often the communication of ideas that would injure their image is out of the general public's view.

Another Grissom book is, *When the South Was Southern*, which has a section of photographs of Ku Klux Klan robes. Grissom writes:

¹¹⁶ Hilderman, Walter, C., "Book Notes," *Southern Partisan*, Vol. 8 No. 3, Fall 1988, page 45.

¹¹⁷ No author, "Classic Southern Reprints," *Confederate Veteran*, Vol. 3 2001, pages 42-43, book notice on page 42.

¹¹⁸ <https://scv.secure-sites.us/store.php>, 3/27/2019 pdf saved. Also saved to the Internet Archive 3/27/2019.

¹¹⁹ Sons of Confederate Veterans Merchandise Catalog 2004-2005, page 29; Sons of Confederate Veteran Merchandise Catalog 2005-2006, page 29; Sons of Confederate Veteran Merchandise Catalog 2008-2009, page 28; Sons of Confederate Veteran Merchandise Catalog 2009-2010, page 28; Sons of Confederate Veteran Merchandise Catalog 2011-2012, page 28; Sons of Confederate Veteran Merchandise Catalog 2015-2016, page 28; Sons of Confederate Veteran Merchandise Catalog 2016-2017, page 32. Note, the author only possesses some of these catalogs, there may be others which might also have this book listed.

¹²⁰ 2013-2014 SCV Merchandise Catalog, pp. 15, insert after page 20 in *Confederate Veteran*, Vol. 71 No. 5, Sept./Oct. 2014.

¹²¹ "Confederate Gifts from GHQ," *Confederate Veteran*, Vol. 73 No. 3, May/June 2015, pp. 70-71.

The world knows the story of the Ku Klux Klan. Riding in the dark of night, southern men reclaimed the South from the black terror. Carpetbag rule was overthrown; civil law was reinstated; and, negro rampage was summarily ended.¹²²

The SCV offers for sale this book online currently (3/27/2019), and has sold it in their merchandise catalogs. It was sold in the SCV Merchandise Catalogs for 2005-2006, 2008-2009, 2009-2010, 2011-2012, 2015-2016 and 2016-2017 with the same book notice.¹²³ It was also sold in the SCV Merchandise Catalog 2013-2014 which was an insert in the Sept/Oct. 2013 *Confederate Veteran* but without a caption.¹²⁴ It was offered as one of “Confederate Gifts from GHQ,” (General Headquarters), by the SCV in the July/Aug. 2016 *Confederate Veteran*.¹²⁵

This book, *Southern by the Grace of God*, which praises the KKK and defends lynching has been embraced by the neo-Confederate movement.

RED SHIRTS

The Red Shirts were a violent group that overthrew the Reconstruction government of South Carolina through violence and intimidation during the elections of 1876 ending multiracial democracy there. The United Daughters of the Confederacy (UDC) operates the museum Oakley Park, which in a 2001 *UDC Magazine article*, “Oakley Park: Only Shrine of its Kind,” the author Donna Harris informs us that, “Today it stands as a shrine to the Red Shirt campaign of 1876.”¹²⁶ The article gives briefly explains that the Red Shirts were a “... movement to redeem South Carolina from Radical rule.”

However, when the UDC was raising funds for the building in the 1940s they were much more direct as to the reasons why they admired the Red Shirts.

The UDC South Carolina Division issued a publication with the cover, “United Daughters of the Confederacy, South Carolina Division: Golden Anniversary 1896-

¹²² Grissom, Michael Andrew, “When the South Was Southern,” Pelican Publishing Company, Gretna, Louisiana 1994, pp. 322-325, quote on page 323.

¹²³ Online at www.scv.secure-sites.biz, printed out 8/9/2016, Sons of Confederate Veteran Merchandise Catalog 2005-2006, page 29; Sons of Confederate Veteran Merchandise Catalog 2008-2009, page 28; Sons of Confederate Veteran Merchandise Catalog 2009-2010, page 28; Sons of Confederate Veteran Merchandise Catalog 2011-2012, page 28; Sons of Confederate Veteran Merchandise Catalog 2015-2016, page 28; Sons of Confederate Veterans Merchandise Catalog 2016-2017, page 32. Note, the author only possesses six of these catalogs, there may be others which might also have this book listed.

¹²⁴ 2013-2014 SCV Merchandise Catalog, pp. 15, insert after page 20 in *Confederate Veteran*, Vol. 71 No. 5, Sept./Oct. 2014.

¹²⁵ “Confederate Gifts from GHQ,” *Confederate Veteran*, Vol. 75 No. 4, July/August 2016, pp. 70-71.

¹²⁶ Harris, Donna, “Oakley Park: Only Shrine of its kind,” *UDC Magazine*, Vol. 64 No. 6, June/July 2001, pp. 23-24.

1946.” In it on page 13 is an article titled, “Oakley Park, Edgefield’s Red Shirt Shrine.” Oakley Park is an old Plantation house which the South Carolina UDC division had decided in October 1944 to restore. The importance of this house for restoration is stated in the following article, “Oakley Park was the home of General Martin Witherspoon Gary, who with his Red Shirts, in 1876, did so much to restore white supremacy in South Carolina.” The article also explains “The ‘Red Shirts’ were largely ex-Confederate soldiers under their one-time military commanders.”¹²⁷ Thus the article explains why this violent white supremacist group is part of Confederate “heritage.”

At the November 13, 1947 national convention of the UDC in Florida, the entire organization adopted the restoration of Oakley Park for a Red Shirt Shrine. A series of reports follow from 1948 to 1950 in the UDC Convention Minutes and articles in the UDC magazine on the progress of restoration until it is completed by Mrs. J. Frost Walker (Cornelia Walker).¹²⁸ In the UDC magazine there are reports that make clear the purpose of the Red Shirts were.

In the *United Daughters of the Confederacy Magazine*, March 1947, “General Wade Hampton,” pp. 11-3, the author, Mrs. J.A. Yarbrough said:

He devoted himself to the rehabilitation of his stricken State which was overrun by the Republican Party with Negroes holding high offices. Great as was his war service, his leadership in the trying days that followed was even greater. He was a member of a delegation sent by a taxpayers’ convention to protest with the authorities in Washington against upholding the enemies of law, order and decency in Columbia. The appeal fell upon deaf ears.

Exhausting every resource to secure peace and order, the white people of South Carolina determined to overthrow the government by a direct fight in 1876, and they selected as their leader, Wade Hampton. In convention at Columbia they nominated him for governor.

The campaign was one of the most remarkable political struggles in the world’s history. The famous Red Shirt campaign for the redemption of the State from outside and Negro rule is one of the great episodes of South Carolina history. Daily it seemed that a bloody conflict would ensue. The slightest error would have meant civil war. But Hampton kept the peace. His cool head, strategy and bravery gave his people the victory and once more South Carolina was under respectable

¹²⁷ “United Daughters of the Confederacy, South Carolina Division: Golden Anniversary 1896-1946,” no author, “Oakley Park, Edgefield’s Red Shirt Shrine,” pages 13.

¹²⁸ Walker, Cornelia, “Report of Oakley Park, The ‘Red Shirt Shrine,’ pp. 189-91, “The Minutes of the Fifty-Fifth Annual Convention of the United Daughters of the Confederacy,” 1948; Walker, Cornelia, “Oakley Park Report (“The Red Shirt Shrine”, located at Edgefield, SC),” pp. 188-191, “The Minutes of the Fifty-Sixth Annual Convention of the United Daughters of the Confederacy,” 1949; Walker, Cornelia, “Oakley Park: The Red Shirt Shrine (Final Report),” pp. 189-192, “The Minutes of the Fifty-Seventh Annual Convention of the United Daughters of the Confederacy,” 1950. Most issues of *UDC Magazine* for 1948 & 1949.

rule. It was months, however, before the other party and the Federal troops were removed from the State and Governor Hampton was finally in full control.

In *United Daughters of the Confederacy Magazine*, May 1948, pp.16-7, Mrs. J. Frost Walker wrote:

All whites over twenty-on years of age were required to take the 'iron-clad oath' before registering. This disenfranchised all the prominent whites and easily gave the ignorant negroes a majority.

According to the article by Caroline S. Coleman in the *United Daughters of the Confederacy Magazine*, Vol. 11 No. 7, July 1948, pp. 12-3.

Carpetbaggers and scalawags flocked to the State from all parts of the nation, seeking rich plums and inciting hard feelings among the child-like Negroes who left alone would have turned to their own white folks as their best friends.

Similar praise of post-Civil War terrorism can be found in Mrs. J.R. Carson's¹²⁹ article in the *United Daughters of the Confederacy Magazine*, September 1948, pp. 6-8, "The Great Triumvirate of the Reconstruction Period in South Carolina." Carson also asserts that allowing African Americans to vote was a mistake.

After the collapse of the Confederacy there was in South Carolina practically no civil authority; no organized State government, and no militia organization to afford protection of life and property. Garrisons of United States troops, many of them Negroes, former slaves, misled by passion, ignorance and evil counsellors, were stationed in the various towns and cities, and completely controlled the actions of citizens. Adventurers from without the State soon appeared to incite the Negroes to turn against their former owners, to become active in politics and to aspire to political office. Within a few years the control of the State government was rampant. Extravagance in the appropriation of public funds; dishonesty, disorder and a lawlessness reigned supreme, and for a decade the white population was helpless, and almost hopeless. Rancor towards the Southerners and philanthropy towards the Negroes combined to produce the measure known as Reconstruction, and this policy had the above disastrous results. No people in any time or anywhere faced so many difficult problems as did the people of South Carolina, and all of these at the same time. Social and economic, political and racial, all combined and interwoven, and upon the wise and proper solution of which depended not only white supremacy, but the very existence of the white race.

¹²⁹ Until the latter part of the 20th century members of the UDC often used only their husband's name and what the author's name often isn't known. The names used are the names that the authors used for themselves.

The *UDC Magazine* articles more recently have not included direct statements about white supremacy regarding the Red Shirts, as indicated in a 2013 article by Retta D. Tindal, Historian General of the UDC (2010-2012), “General Wade Hampton III,” about a Confederate general who became governor of South Carolina when the Red Shirts overthrew Reconstruction in South Carolina. The essay entirely omits mention of the Red Shirts. Tindal instead states, “His reputation as spokesman for a conciliatory policy for the Negro in the South grew in the post war years.” His opponent in the 1876 election for governor is called “a Maine carpetbagger.” The Republicans in 1876 are “Radical” which continues the idea that only a “Radical” would not support white supremacy. Tindal concludes, “He was from that time on known as the man who brought South Carolina out of Reconstruction.”¹³⁰

The Sons of Confederate Veterans (SCV) has also advertised books in which the Red Shirts are portrayed as Confederate heroes. The SCV advertised reprints of the 1935 book, *Hampton and His Red Shirts: South Carolina's Deliverance in 1876*, by Alfred B. Williams in a section, “Confederate Gifts from IHQ,” (International Headquarters) in the *Confederate Veteran*. The book is praised as “a fascinating chronicle of how the people of South Carolina, let [sic] by former Confederate General Wade Hampton and his famous Red Shirts, rose up to free themselves from the intolerable and dangerous conditions of the Reconstruction period.”¹³¹ When the book is sold in the *Confederate Veteran* in 2009, the SCV is more oblique, stating “The story of the restoration of home rule in South Carolina following eleven years of reconstruction.”¹³²

Another book that the SCV also advertises in their 2015-2016 merchandise catalog and earlier catalogs is the 1927 book, as well as online is “Ousting the Carpetbagger from South Carolina,” by Henry L. Thompson.¹³³ Both these books on South Carolina and Reconstruction were also advertised in the SCV Merchandise Catalog 2013-2014 which was an insert in the Sept/Oct. 2013 *Confederate Veteran* but without captions.¹³⁴

There are four important conclusions to be drawn from the history of neo-Confederate praise for the Red Shirts. One is that neo-Confederate groups see the Civil War and Reconstruction as one long conflict; two, that they comprehend the Red Shirts

¹³⁰ Tindal, Retta D., “General Wade Hampton III,” *UDC Magazine*, Vol. 76 No. 5, May 2013, pp. 15-16.

¹³¹ No author, “Confederate Gifts from IHQ,” *Confederate Veteran*, Vol 62. No.3, May/June 2004, pp. 62.

¹³² No author, “Confederate Gifts from IHQ,” *Confederate Veteran*, Vol 67. No.1, Jan./Feb. 2009, pp. 62.

¹³³ Sons of Confederate Veterans Merchandise Catalog 2004-2005, page 30; Sons of Confederate Veteran Merchandise Catalog 2005-2006, page 30; Sons of Confederate Veteran Merchandise Catalog 2008-2009, page 29; Sons of Confederate Veteran Merchandise Catalog 2009-2010, page 29; Sons of Confederate Veteran Merchandise Catalog 2011-2012, page 29; Sons of Confederate Veteran Merchandise Catalog 2015-2016, page 29 . Note, the author only possesses six of these catalogs, there may be others which might also have had this book listed. For the online store. SCV Online store, <http://scv.secure-sites.us>, printed out 5/15/2016.

¹³⁴ 2013-2014 SCV Merchandise Catalog, pp. 14, insert after page 20 in *Confederate Veteran*, Vol. 71 Nol. 5, Sept./Oct. 2014.

as part of the Confederate legacy to be honored; and three, they celebrate violent white terrorists as part of their Confederate “heritage.”

The fourth important conclusion is how neo-Confederate ideology can embrace white supremacists but not have it perceived by the public. Whereas almost all Americans know about the Ku Klux Klan, few know about the Red Shirts and other similar but more obscure violent groups during Reconstruction. So groups have been somewhat more visible in their embrace of the Red Shirts, though there has been some efforts to obscure this since the neo-Confederate organizations know that the author has been tracking them and publishing results.

ANGRY WHITE MEN

There can be an acceptance of using violent terror to achieve some goal, but not a perceived goal needing violence to achieve it. There can be perceived an opposition, but not deserving of violence. What is needed usually for violence to occur is a grievance occurring in the present which is perceived severe enough to deserve a response of violent terror or grievances over the past to inspire revenge.

Walter Donald Kennedy is the Chief of Heritage Operations and his twin brother James Ronald Kennedy is the Deputy Chief of Heritage Operations for the Heritage Operations Committee.¹³⁵ SCV Commander-in-Chief Paul C. Gramling Jr. in the Sept./Oct. 2018 *Confederate Veteran* announced his appointment of Walter Donald Kennedy to be the Chief of Heritage Operations.¹³⁶ Walter Kennedy in this same issue in his column, “Make Dixie Great Again,” (Yes there is a red cap to with this campaign.) states, “Several months ago, Commander Gramling instructed the Kennedy Twins to start working on his Southern Victory Campaign.”¹³⁷

Since the Kennedy twins are the new face of heritage defense their past and rhetoric should be examined.

The Kennedy twins opposition to civil rights goes way back into the 1960s. League of the South president Michael Hill reviews two of the Kennedy books in *Chronicles* magazine in a review titled, “The Good Kennedys,” that included a biography background of the authors and a history of the origin of the book.¹³⁸ The book, “The South Was Right!”

¹³⁵ <http://www.scv.org/new/heritage-operations-2/>, pdf of page saved 3/28/2019.

¹³⁶ Grambling, Paul, C. Jr., “Report of the Commaner-in-Chief,” *Confederate Veteran*, Vol. 76 No. 5, Sept./Oct. 2018, pp. 4-5.

¹³⁷ Kennedy, Walter D., “Make Dixie Great Again,” *Confederate Veteran*, Vol. 76 No. 5, Sept./Oct. 2018, pp. 10-11, 63.

¹³⁸ Hill, Michael, “The Good Kennedys,” *Chronicles*, Vol. 20 No. 10, December 1996, pages 44-45.

originates from the Kennedy brothers activism against Civil Rights in the 1960s, as Hill writes:

As teenagers in the 1960s, the Kennedys came to regard the defense of the South from its detractors as a “spiritual duty.” When the civil rights activists stepped up their attacks on Southern traditions, especially states’ rights, James and Walter volunteered to serve Mississippi gubernatorial candidate Ross Barnett and the “unpledged electors” movement. Both cast their first vote in a national election for Democratic candidate George Wallace in 1968. ...

As Lyndon Johnson and the civil rights movement continued to dismantle the Constitution, the Kennedys contemplated a book project to defend the founding principles of the Old American Republic. Understanding that the ideas behind the founding were essentially Southern and that their Confederate ancestors had fought to preserve the legacy of Washington, Jefferson, and Madison, they began researching the *The South Was Right*. James remembers: “We both had jobs and neither one of us considered ourselves writers. This was a labor of passion.” For the next two decades, they read and studied Southern history, literature, and political thought. Along the way, both men became convinced that a state has the right to secede if its interests are best served by that course, an issue they believe was not settled at Appomattox. The tyranny of busing and quotas and the sacrifice of our men to imperial politics during the Vietnam War opened the Kennedys’ eyes to the fact that the United States government was an out-of-control criminal enterprise that could be stopped only by a reassertion of the principles of states’ rights, nullification, and even secession.

Hill also explains that the Kennedys’ book is a significant factor in the formation of the Neo-Confederate movement and that they helped found the LOS to further their agenda.

The success of the Kennedy’s first book has contributed significantly to a renewed interest in the South’s cultural and political heritage. According to James, the most frequently asked question from their readers is, “Now that we know the lies and distortions spread about our Southern heritage, how can we organize to come to its defense?” By mid-1994, the Kennedys could give an answer. They both were instrumental in forming the Southern League, a rapidly growing organization dedicated to advancing the cultural, social, economic, and political well-being and independence of traditional Southerners. Reflecting on the ongoing campaign of cultural genocide against the South and America’s descent into Third World barbarism, Walter remarks: “If the Union can’t be saved, then we must and will save ourselves.”

In summary, “The South Was Right!” is an anti-Civil Rights books started in the civil rights era.

They have a website <http://www.kennedytwins.com/>. The first thing that stands out is the book, "Rekilling Lincoln," by Walter Donald Kennedy. In the preface he explains:

The "rekilling" of Lincoln is not an attack upon the body of the sixteenth president but rather an effort to place before the reader facts that will "kill" the mythology that has enveloped Abraham Lincoln.

This seems to be an attempt to deny the rather obvious intent of the books title, to want to assassinate Lincoln's character, as a "rekilling" of Lincoln. If the intent was to kill myths, the title might be "Demolishing the Lincoln Myths." Even "Killing the Lincoln Myths," starts to hearken back to the assassination of Lincoln. However the intent of the title to be a 2nd assassination is that it is named, "Rekilling Lincoln," and not "Killing Lincoln." "Re" would be a reference to something being done again, a second killing.

This book has been advertised in the *Confederate Veteran* starting in the May/June 2015 *Confederate Veteran* and three later other issues.¹³⁹ It is reviewed in the Sept./Oct. 2017 *Confederate Veteran* by Boyd D. Cathey. He stated that, "I found it to be one of the finest books by Walter Donald Kennedy, and one of the best on this topic."¹⁴⁰

Another book offered at their website is, "Lincoln's Marxists," by Walter Donald Kennedy and Al Benson, Jr. asserts that there was some type of communist agenda going on in the Lincoln administration. Cassie A. Barrow gives an earlier edition of this book, "Red Republicans and Lincoln's Marxists," a favorable review in the May/June 2008 *Confederate Veteran*.¹⁴¹ The 2nd edition is review in the July/August 2014 *Confederate Veteran* by Ann Rives Zappa who sees this book as credible reviews it favorably. Zappa informs us that:

Lincoln's Marxists thoroughly exposes the skullduggery these revolutionary misfits perpetuated against the South. They were Lincoln's willing henchmen in dismantling the ideals of the Constitution.

And concludes the review with:

We Southerners who love and defend States' Rights will never be able to free ourselves from Lincoln's legacy of tyranny.¹⁴²

¹³⁹ Advertisements in *Confederate Veteran*, Vol. 73 No.3, May/June 2015, page 25; Vol. 75 No. 4, July/Aug. 2015, page 27; Vol. 75 No. 5, Sept./Oct. 2015, page 53; and July/Aug. 2017.

¹⁴⁰ Cathey, Boyd D., "Rekilling Lincoln," *Confederate Veteran*, Vol. 75 No. 5, Sept./Oct. 2017, pp. 54-55.

¹⁴¹ Barrow, Cassie A., "Red Republicans and Lincoln's Marxists," *Confederate Veteran*, Vol. 66 No. 3, May/June 2008, p25.

¹⁴² Zappa, Ann Rives, "Lincoln's Marxists," *Confederate Veteran*, Vol. 72 No. 4 , July/Aug. 2014, page 52.

The SCV offered the 2nd edition for sale in their “Confederate Gifts from GHQ,” in the July/Aug. 2016 issue of the *Confederate Veteran*.¹⁴³ They also offered the 2nd edition for sale in their merchandise catalogs for 2015-2016, 2016-2017.¹⁴⁴ The 2nd edition is currently listed at the SCV online store, with the status that it is sold out.¹⁴⁵ It has been offered for sale at the SCV online store at least since April 2, 2017.¹⁴⁶ The online listing states:

This history illustrated how radical socialists laid the groundwork for today’s ever expanding federal government and urges readers to reclaim lost liberty.

Knowledge that Walter Donald Kennedy was promoting these ideas about a communist conspiracy would not be confined to those who purchased copies of this book. The cover article for the Nov./Dec. 2012 *Confederate Veteran* is “Lincoln’s Band of Tyrants.” The article gives a summary of Kennedy’s ideas about Marxism in the Lincoln administration. Additionally Abraham Lincoln is supposed to be like Adolph Hitler. The article conclude with the statement, “Lincoln, Marx, Engels and Hitler are indeed a strange but deadly ‘Band of Brothers.’”¹⁴⁷

These two books expresses the idea that there is some communist agenda in the United States government criminally oppressing the nation originating from Lincoln who is a tyrant, who deserves “re-killing.” It shows how much wild fringe ideas are being mainstreamed into the neo-Confederate movement. It is widely believed that it is justified to resist with violence tyrannical authority that commits crimes including those who collaborate with it. For those who have lost a grip on reality and who feel they are the victims of tyranny it can be imagine what might be the results.

For neo-Confederates the expression “red penny” probably has a whole different meaning.

Walter Donald Kennedy and James Ronald Kennedy have recently published two books expressing their views that the South is despotically oppressed. They are published by Shotwell Publishing, <http://www.shotwellpublishing.com/>.

¹⁴³ “Confederate Gifts from GHQ,” *Confederate Veterans*, Vol. 74 No. 4, July/Aug. 2016, pp. 70-71.

¹⁴⁴ “Sons of Confederate Veterans Merchandise Catalog 2015-2016,” page 25; “Sons of Confederate Veterans Merchandise Catalog 2016-2017,” page 30.

¹⁴⁵ <https://scv-online-store.myshopify.com/products/books-lincolns-marxists-997>, pdf saved 3/28/2019.

¹⁴⁶ <https://web.archive.org/web/20170402004358/https://scv-online-store.myshopify.com/products/books-lincolns-marxists-997>, at the Internet Archive.

¹⁴⁷ Kennedy, Walter Donald, “Lincoln’s Band of Tyrants,” *Confederate Veteran*, Vol. 70 No. 6, Nov./Dec. 2012, pp. 16-22, 24,52-53, 56-57.

One is the book, “Punished with Poverty: The Suffering South, Prosperity to Poverty & the Continuing Struggle,” asserts that the South is punished with poverty. The other is, “Yankee Empire: Aggressive Abroad and Despotic at Home.”¹⁴⁸

“Punished with Poverty,” ascribes every economic problem of the former slave states to the “Federal Empire” who live in an “occupied nation.” It has page after page of heated language. Reading the book the mind reels.

One side note, when a historian states that the American army “occupies” a place after the push back of the Confederacy during the Civil War rather than liberation you have some idea of their politics. When American armies reached an area slaves were liberated by one way or the other and surely we should say the American armies liberated a place from the Confederates.

As one example of the type of reasoning in the book, is Chapter 14, “Reparations for Southern Slavery – Abolishing Southern Poverty.” This chapter headline should instruct the reader, if anything could, when a word or phrase is used by a neo-Confederate it may mean something entirely different or even the opposite of what the word is usually thought to mean.

In this case the Kennedy brothers believe that the South should be paid for the slaves emancipated by the United States. In this chapter, is a section, “How Much Does the U.S.A. Owe the Southern People?” In this section the Kennedys state:

The adjacent list gives a small indication of the money the Federal Empire owes we the people of the South. But the listing is merely an example of the dollars that were directly exploited from an invaded, conquered, and occupied South.

Item number one of the list titled, “Examples of Southern Dollars Exploited By Federal Empire,” is “1. Slave Capital \$2,000,000,000.”¹⁴⁹ The list ads in some other items for a total of \$2,898,000,000 and concludes that 32 billion dollars is owed.

Chapter 8, “Poverty Imposed by Radical Abolition,” asserts that one of the primary reasons given for poverty in the South is that slave owners weren’t compensated. They write:

If the United States had compensated Southern slave owners for the approximately 4.5 million slaves in the South at the same rate they compensated

¹⁴⁸ Kennedy, Walter Donald, Kennedy, James Ronald, “Punished With Poverty: The Suffering South, Prosperity to Poverty & the Continuing Struggle,” Shotwell Publishing, Columbia, South Carolina, 2016; “Yankee Empire: Aggressive Abroad and Despotic at Home,” Shotwell Publishing, Columbia, South Carolina, 2018.

¹⁴⁹ Kennedy, Walter Donald, Kennedy, James Ronald, “Punished With Poverty: The Suffering South, Prosperity to Poverty & the Continuing Struggle,” Shotwell Publishing, Columbia, South Carolina, 2016, Chapter 14, pp. 161-172, quote pp. 161-162.

the owners in Washington, (\$300.00 per slave), it would have provided approximately \$1.350,000,000 that could have been used to restart the Southern economy. One of the primary reasons for the post-war poverty in occupied Dixie was the lack of investment capital.¹⁵⁰

In reading neo-Confederate books there is the great temptation to refute one species of lunacy or another, but you will never get through reading the books. You are essentially arguing with the historical equivalent of flat earthers or people who believe the earth is hollow and you are wasting your time. The primary thing to note is the heated language of grievance over the imagined oppression by a tyrannical government and the real lack of logic.

Sometimes in reading neo-Confederate writing you can be so astonished by statements, that some of the subtle things are missed. To the Kennedys African slaves are just lost capital.

The book, “Yankee Empire: Aggressive Abroad and Despotic at Home,” theme is that the South is the first victim of a Yankee Empire bent on global domination. It has heated language, the table of Contents has a Chapter 10, “Yankee Empire Plunders a Conquered South,” with sub-titles like “The Yankee Empire’s Destructive Reign of Terror,” “Attempts to Exterminate Black and White Southerners,” “The Yankee Empire’s Exploitation of its Captive Nation.” Chapter 12 is titled “Cultural Genocide.” A subtitle for a section in Chapter 14 is “The Altar of Freedom is Bathed in Southern Blood.”

What is a new development in this book and neo-Confederate thinking, is to position the South as a victim of U.S. Imperialism, leading to other U.S. interventions elsewhere. The second chapter is U.S. invasions and interventions in Iran, Libya, Iraq, Republic of Columbia, Honduras, Guatemala, Latin America and involvement with the suppression Boxer Rebellion in China among other U.S. actions. Chapter 3 is titled, “Hawaii the Yankee Empire’s First International Conquest.” Chapter 4 sets up a series of topics, “Yankee Empire Reconstructs the Philippines,” “Yankee Empire Reconstructs Cuba,” “Reconstructing Native Americans,” leading up to “Reconstructing the South 1865-Present.”¹⁵¹

However, the U.S. has been aggressive long before the Civil War. There were the Seminole Wars, the Mexican American War, and threats to Britain in the division of the Oregon territory. There was the purchase of the Louisiana Territory. There was the Trail of Tears in the expulsion of Native Americans from the Southeast of the United States.

¹⁵⁰ Kennedy, Walter Donald, Kennedy, James Ronald, “Punished With Poverty: The Suffering South, Prosperity to Poverty & the Continuing Struggle,” Shotwell Publishing, Columbia, South Carolina, 2016, Chapter 8, pp. 89-94, quote pp. 93.

¹⁵¹ “Yankee Empire: Aggressive Abroad and Despotic at Home,” Shotwell Publishing, Columbia, South Carolina, 2018, Table of Contents, pp. v-viii.

There was the Ostend Manifesto to purchase Cuba with the implied threat of war if Spain refused. There was filibustering where armed expeditions went to Latin America, such as William Walker's conquest of Nicaragua. Many antebellum Southerners talked about making new slave states out of Latin America. Matthew Fontaine Maury had a scheme to take the Amazon River basin from Brazil and make it one vast slave region. After the Civil War many Confederate leaders went to Mexico to form a colony under French puppet emperor Maximilian, and support him. Before 1860 the boundaries of the US extended from the Atlantic to the Pacific with Native Americans facing murder and mayhem.

Professor Matthew Karp at Princeton University has written an excellent book, "This Vast Southern Empire: Slaveholders at the Helm of American Foreign Policy," about aggressive US foreign policy to defend slavery in the United States and elsewhere in the Western Hemisphere prior to the Civil War.

In the March/April 2019 *Confederate Veteran* there is an ad for the organization, Descendants of Mexican War Veterans," with the slogan, "Before Manassas, there was Mexico," and explaining, "Many Civil War leaders like Lee, Jackson, Bragg, Beauregard, Longstreet, Johnston and soldiers they commanded saw action in the Mexican War."¹⁵²

However, this book asserts that the South is a victim of a vicious aggressor as if the former slave states were to be classed in with Iran or Guatemala.

The Kennedy brothers have contributed articles asserting the ideas in these books to the *Confederate Veteran*. One example is "Our Re-United Country?: The Sad Reality of Reconciliation" in the Sept./Oct. 2014 *Confederate Veteran*. The Kennedy brothers assert that reconciliation has results in philosophical, political, economic, social subjugation along with cultural distortion under a "Federal Empire." Southerners who don't share their view, the Kennedys call Vichymen, Quislings, and Scalwags.¹⁵³ Vichymen are the French who worked with the occupying Nazis. Vidkun Quisling headed a puppet fascist government during the occupation of Norway. Scalawags in Lost Cause nomenclature are white southerners who accepted the multi-racial democracy of Reconstruction after the Civil War.

Vidkun Quisling was executed by firing squad after World War II. Scalawags were terrorized by the KKK and other white terrorist groups during Reconstruction. During the liberation of France 9,000 collaborationists were executed, after the liberation 1,500

¹⁵² Ad for Descendants of Mexican War Veterans," *Confederate Veteran*, Vol. 77 No. 2, March/April 2019, page 63.

¹⁵³ Kennedy, Walter Donald, Kennedy, James Ronald, "Our Reunited Country?: The Sad Reality of Reconciliation," *Confederate Veteran*, Vol. 72 No. 5, Sept./Oct. 2014, pp. 16-22, 24, 56-62, 64-65.

were executed after a trial.¹⁵⁴ What punishments do the Kennedy brothers imagine for these contemporary southerners who they view as collaborators?

“Brexit: Dixie Homecoming,” by James Ronald Kennedy, July/Aug. 2017 *Confederate Veteran* sees the British vote to exit the European Union (Brexit) as leading people in the South to demand to be free. It states that “we the people of the South have traveled through 150 years of bondage.” The South has been “sanctified by the blood of her heroic sons and daughters defending her from cruel and evil invaders.” Southerners have repressed “The reality of being subjugated by Lincoln’s Federal Empire and being forced to accept a perverted form of government ...” Southerners are held to have “Surrender Syndrome” which is compared to “Vichy Syndrome” which the authors state is what the French had after the occupation. Southerners are referred to as a “captive people.” With Brexit the Kennedys see a potential reawakening of the South to support “freedom,” but what exactly that would be is not clarified.

One interesting freedom that they proposed with a reawakened Southern nationalist movement is this:

Legislative initiatives would include legislation defining “racism” as advocating the denial of civil liberties based on racial characteristics. And then make it a hate crime to libel or slander someone by falsely accusing them of racist motives for supporting traditional Southern heritage and political ideas.¹⁵⁵

Note that they are talking about “civil liberties,” not “civil rights,” the latter which they have spent a lifetime opposing. Basically this proposal would result in the arrest of every civil rights activist in the jurisdiction where this legislation would apply.

“The Confederate State of Hawai’i” by Walter Donald Kennedy in the Jan./Feb. *Confederate Veteran* proposes the American overthrow of the Hawaiian monarchy is equivalent to the Civil War defeat of the Confederacy. He explains, “In studying the history of the Kingdom of Hawai’i one will notice some very remarkably similar features in Hawaiian and Southern historical experience.” Kennedy further explains the purpose of the article:

It is often uncomfortable for a conquered people to view their condition as an oppressed people. Therefore, if we are citizens of a conquered nation, it is well for us to look at another invaded and conquered people’s experience, thereby, learning much about our own condition.

¹⁵⁴ Paxton, Robert O., “Vichy on Trial,” *New York Times*, Oct. 16, 1997, <https://www.nytimes.com/1997/10/16/opinion/vichy-on-trial.html>, 3/29/2019 saved as pdf.

¹⁵⁵ Kennedy, Walter Donald, Kennedy, James Ronald, “Brexit: Dixie’s Homecoming,” *Confederate Veteran*, Vol. 75 No. 4, July/Aug. 2017, pp. 16-19, 56-59.

Kennedy notes that there were former Union officers involved in the U.S. annexation of Hawaii so to assert that the Kingdom of Hawaii and the Confederacy had a connection through, “our mutual history with the Yankee conqueror.”¹⁵⁶

The outrageous temerity of likening the Confederacy to the struggles and misfortunes of the Hawaiian people victimized by worldwide Western imperialism is astounding.

In all this talk about occupation and oppression it might be asked what about the over four million slaves in the South. Besides the fact that Walter Donald Kennedy is the author of a book defending antebellum slavery as previously discussed, both the Kennedy brothers have something to say about it in their book, “Punished with Poverty.”

The Kennedy brothers repeatedly state in their book, “The slaves may not have liked slavery but they did not hate white southerners,” setting up a false opposite and skewed categories. Note also the word “may” implying that some slaves might have liked slavery. Many slaves view of slavery was much more negative than not having liked it which is euphemistic. The view of slavery by a slave and how they felt about their masters are two different things.

They further assert, “Slaves freely choosing to stay on their plantation and in peaceful contact with their ‘white folks’ does not fit the Yankee narrative of slaves longing to be free and hating their maters.” They also assert:

Unlike the absentee landlords of huge plantations in the Caribbean or South America, these slaves lived in near proximity to their master, who viewed his slaves more like an extended family than simply chattel.”¹⁵⁷

The writing of the Chief of Heritage Operations and the Deputy Chief of Heritage Operations, the Kennedy brothers, is enraged at what it sees as the oppression of the South and have been seeking to communicate that rage to the SCV membership. Being that the Commander-in-Chief has chosen them in 2018 to head up the Heritage Operations of the SCV it seems that their viewpoints have been embraced by at the leadership of the SCV who are elected by the members of the SCV.

The SCV has launched a program which they believe will change public opinion to be favorable to the Confederacy. It has a website <https://www.makedixiegreatagain.com/>. Walter Donald Kennedy in his editorial as Chief of Heritage Operations in the regular column, “Forward the Colors,” for the chief of heritage column explains the purpose and

¹⁵⁶ Kennedy, Walter Donald, “The Confederate State of Hawai’i,” *Confederate Veteran*, Vol. 76 No.1, Jan./Feb. 2018, pp.

¹⁵⁷ Kennedy, Walter Donald, Kennedy, James Ronald, “Punished With Poverty: The Suffering South, Prosperity to Poverty & the Continuing Struggle,” Shotwell Publishing, Columbia, South Carolina, 2016, pp. 64.

reasons for this new campaign. Walter Donald Kennedy states that the majority of the public and a large majority of southerners support Confederate monuments. However, he sees an “anti-south media” misinforming the public and warns, “If something is not done to give a more positive view of Southern Heritage, all monuments and memorials to the Confederacy will be labeled a Nazi-like symbols of racism,” and “When a majority of the public agrees with the neo-Marxist false narrative about the South, even Confederate displays on private property will be labeled a ‘public nuisance’ and will have to come down ...”

The campaign is going to purchase radio ads “to promote this positive narrative of the South” and have a campaign to get their message to the media. To pay for this members are asked to join a Confederate Legion the dues of which will pay for the campaign.

Walter Donald Kennedy editorial reveals rage over Confederate monuments being taken down. He opens his editorial with the statement, “The present-day continuation of cultural genocide is necessary to justify Yankee aggression and maintain the unholy alliance between Northern liberals ... and Southern Scalawags.”

In the article he complains, “... mainline religious groups are now jumping on the “hate the sinful South bandwagon ...”

In the conclusion he states, “Even if only a spark of that fighting spirit displayed by our ancestors is left within our souls, we can overcome the vicious anti-South campaign of Cultural Genocide.”¹⁵⁸

Events can be upsetting to all of us. In reading about some horrific crime we can easily feel enraged.

However, what is concerning here is the intersection of multiple factors: hostility to specific religious groups, a tradition of honoring white violent terrorists, the sense of horrific persecution past and present, and rage over Confederate monuments coming down.

It doesn't have to be a member of the SCV. Dylann Roof wasn't a member of the Council of Conservative Citizens. He read their material and acted. There could be an individual out there reading neo-Confederate materials in printed matter or online and with a Confederate monument coming down somewhere providing the ignition acts.

¹⁵⁸ Kennedy, Walter Donald, “Forward the Colors,” *Confederate Veteran*, Vol. 77 No. 2, pp. 10-11, 62.