

The Gray Line News



High Bridge



High Bridge Camp # 1581

Sons of Confederate Veterans

"DEDICATED TO THE PRESERVATION OF OUR SOUTHERN HERITAGE"

May 10, 2021

Dear Compatriots,

I hope you and your families are doing well. April, Confederate History Month, is behind us now and I hope everyone was able to get out there and celebrate it in one way or another. Our next event coming up is the Memorial Service at the Confederate Cemetery in Farmville on May 31st at 11:00 am. It is always a wonderful service which includes speakers, Color Guard, 21-Gun Salute, and Taps. It is one of my favorite events and it is local. I encourage everyone who can to participate; you will be glad you did. I hope to see you all at our May 27th meeting to discuss it further. Until then, you and your families take care and keep faith.

Respectfully Yours,
Don Reynolds, Commander

"You must study to be frank with the world: Frankness is the child of honesty and courage."

Robert E. Lee

Quotable Quotes

"The role of slavery became the proclaimed cause of the Civil War because it was necessary to put the South at a moral disadvantage by transforming the contest from a war for independence into a war waged for the maintenance and extension of slavery"

Woodrow Wilson, 28th President of the United States

"The fact that one army was fighting for union and the other for disunion is a political expression: the actual fact on the battlefield, in the face of cannon and musket was that Federal troops came as invaders, and the southern troops stood as defenders of their homes, and further than this we need not go."

Pierre Gustave Toutant Beauregard, Confederate General

"No people, in the history of the world have ever been so misunderstood, so misjudged, and so cruelly maligned"

Senator John B. Gordon, Former Confederate General, Speaking of Southerners

"Jackson was one of the most thoroughly conscientious masters who ever lived. He not only treated his negroes kindly, but he devoted himself most assiduously to their religious instruction. He was not only accustomed (as were Christian masters generally at the South) to invite his servants in to family prayers, but he also had a special meeting with them every Sunday afternoon in order to teach them the scriptures. He made this exercise so interesting that other negroes of the town craved the privilege of attending, and he soon had his room full to overflowing of eager pupils. This suggested to him the idea of organizing a negro Sunday-school, which he did several years before the war, and to which he devoted all of the energies of his mind and all of the zeal of his large Christian heart."

John William Jones, Chaplain, Thirteenth Virginia Regiment on Stonewall Jackson

The Myth of American History

BO TRAYWICK

"History is the propaganda of the victorious" – Voltaire

"He that is without sin among you, let him first cast a stone..." – Jesus

"Thou shalt not bear false witness against thy neighbor" – God

Is the past that is reconstructed by historians a revival or a "new show"? Paul A. Cohen asks this question in his book *History in Three Keys: The Boxers as Event, Experience, and Myth* (New York: Columbia UP, 1997). He answers that the history created by historians is fundamentally different from the history made by the people of the times. The historian's objective is to understand the past and then explain it as "event", whereas those who made the history explain it as "experience". The historian tries to look at the past objectively, whereas the people who made the history tend to look at it subjectively, and in a fashion that is psychologically tolerable to themselves. If such subjectivity becomes validated by communal consensus, then myths can be created in place of intellectual truth. "Myth" is the third way of looking at history.

Can an objective historian be a purveyor of myth? However committed he may be to the objective truth, he remains a product of his own culture, and he is subjected in varying degrees to its cultural imperatives, its "world view". How much cultural subjectivity goes into a historian's selection of historical matter to be examined or theses to be argued? How much pressure are professional historians under to be admitted to a course of study, to hold tenure, to gain grants, and to stay in good professional and financial graces with the powers that dispense these things?

It should come as no surprise to find that the most powerful nation in history has at its disposal the most powerful means of disseminating its own version of history. From the history books used in government accredited schools and colleges with their facts given or omitted, to television "docu-dramas", Hollywood romantics, National Park Service presentations, and the politically

correct sensationalism of the media, America has just as much incentive to tell its own story as "creatively" as anyone, and it has its own stable of "Court Historians" with government-accredited PhDs groomed to tell it – and, when necessary, to shout down, deride, or debunk with voluminous obfuscation anyone who disagrees with it.

The North's war against the South's secession is a glaring example. The story trumpeted from the heights is that the war was all about slavery, that the North fought to free the slaves and the South fought to keep them. End of story. Any questions? Well, yes. Something doesn't compute, here. If the North was waging a war against slavery, why didn't she wage war on New York and Boston, the two largest African slavetrading ports in the world according to the January 1862 issue of the *New York Journal of Commerce*, and trading with Brazil and Cuba at the time of Lincoln's election? Or on New England cotton mills and their profits from slave-picked cotton? Or on Northern iron foundries that forged the shackles and chains? Or on New England rum distilleries that made rum from slave-harvested sugar cane to use for bartering for a cargo of slaves on the African coast? Or on New England shipyards that built the slave ships? Or on the African slave-catchers, such as the Kingdom of Dahomey, the largest exporters of African slaves in the world for hundreds of years? And why did Lincoln's Emancipation Proclamation say that slavery was alright as long as one was loyal to his government?

Why? Because the slavery issue was the North's "red herring" used as moral cover for the true "Irrepressible Conflict" that was building within her classical mercantile system: the conflict between an increasingly predatory Northern industrial center that wanted to burst the constraints of the Constitution in order to achieve its ambitions, and a resistant Southern agricultural periphery that insisted on the federative nature of that Constitution that was the charter of the Union of Sovereign States that each had acceded to with ratification in 1788.

The attempted peaceful secession of the seven "Cotton States" at the election of

Lincoln, the presidential candidate of the first strictly sectional party in US history, should have resolved the situation, but with these States out of the Union, the North would have lost its largest source of cotton for its mills, its largest source of tariff revenues, its largest source of exports for its shipping, a major market for its manufactured goods, and control of the mouth of the Mississippi. The South would do business with England while the North's economy would collapse into bankruptcy and social anarchy, so – at the behest of the Northern industrialists, railroad magnates, financiers and crony capitalists who had gotten him elected – Lincoln provoked the South into firing the first shot, got the war he wanted, marched his armies across the South to the tune of the militantly Puritanical “Battle Hymn of the Republic” – burning, pillaging, raping, and killing – and drove the Southern States back into the Union at the point of the bayonet. As many as 38,000 citizens in the North who disagreed with Lincoln's policies got locked up without trial after he suspended the writ of habeas corpus in 1862. So much for the lofty sentiments of his Gettysburg Address.

The corrupt Reconstruction imposed upon the South after the war by “the Party of Lincoln” then effectively destroyed the federative nature of the Constitution, created an empire, concentrated its power in the Federal Government, and cemented it in the hands of the North with her large sectional majorities. The result was the corrupt “Gilded Age” in the North, and the economic subjugation and impoverishment of both Blacks and Whites in the South until World War II.

During the secession crisis, Virginia, the “Mother of States and of Statesmen,” called a Peace Conference and tried to hold the Union together, but warned Lincoln that any attempt at coercion of the seceded States would mean war. When Lincoln provoked the South into firing the first shot and then called for troops with just that intention, Virginia indicted him for choosing to inaugurate civil war and immediately seceded. Just as the Prophet Nathan said to King David (II Samuel 12:7), Virginia's secession forever says to “The Great

Emancipator” residing in his Olympian temple on the Mall: “Thou art the man!”

But this doesn't dance well to the plaintive fiddle tunes on a Ken Burns TV show, so the North's war of invasion, conquest, and coerced political allegiance must be turned into an Orwellian war of liberation. This “doublespeak” is the American Myth, the “propaganda of the victorious” validated by communal consensus, and eternally re-enforced by “Court Historians,” Politically Correct textbooks, Hollywood sensationalism, race-hustling politicians, and ham-fisted morality plays, while Southerners must be placed upon stools of everlasting repentance, and every trace of the truth of the Confederacy must be cast down the Orwellian “memory hole.” But the Truth cannot be killed. You may bury it alive, but it will not die.

CONFEDERATE MYTHBUSTER

MYTH: The Confederate Flags are an authorized symbol of Aryan, KKK and hate groups.

FACT: Quite the contrary. These despicable organizations such as the KKK and Aryans have taken a hallowed piece of history, and have plagued good Southern folks and the memories of fine Confederate Soldiers that fought under the flag with their perverse agenda. IN NO WAY does the Confederate Flag represent hate or violence. Heritage groups such as the [Sons of Confederate Veterans] battle daily the damage done to a proud nation by these hate groups. The SCV denounces all hate groups, and pridefully boast HERITAGE – NOT HATE.

Herein lies the problem with symbols: They have no inherent meanings; they have only whatever meanings people choose to read into them, and different people can associate very different meanings with the same symbol. The Confederate battle flag is now regarded in many different ways — as a symbol of slavery, as a rallying banner for white supremacists, as a quaint historical artifact, as a memorial to those who fought gallantly and bravely (even if it was in the service of cause no longer considered virtuous), as a general emblem of rebellion

against authority, as a benign display of regional pride, or even as a fond reminder of two “good ol’ boys” who were “never meanin’ no harm.”

It is true that for several decades after the Civil War, the Confederate battle flag was not widely regarded as a negative symbol. Its use was largely limited to historical ceremonies associated with veterans’ events and war memorials; the flag did not become the symbol most prominently associated with the Confederacy until several decades after the Civil War ended, and it was not widely perceived as a politically polarizing symbol until it was appropriated by segregationist politicians and groups in the middle of the twentieth century.

However, the fact remains that the Confederate battle flag has long since become the pre-eminent symbol of the Confederacy and what it stood for, and across the span of several decades it has been co-opted by segregationist and white supremacist groups such as the Dixiecrats, the KKK, and the Aryan Nation. Certainly one can be a racist or a white supremacist without associating himself with “Southern Pride” or a Confederate battle flag, but for better or worse, no one group is any more “authorized” to use the Confederate battle flag as their symbol than another. The Confederate government and its military

forces ceased to exist 150 years ago and therefore have no say or control over the usage of the Southern Cross.

The Sons of Confederate Veterans may sincerely object to the Confederate battle flag’s use by Neo-Nazis, skinheads, and other extremist groups, and perhaps some of the men who fought and died for the Confederacy would as well if they were alive today. But just as with the swastika, it’s likely to be a very, very long time before that symbol can be reclaimed and regarded in anything approaching a neutral manner, and probably not until the social issues underlying the public perception of that symbol have been more thoroughly canvassed.

Next Meeting

May 27,2021

Future Meetings

June 24,2021

July 22,2021

August 26,2021

September 23,2021

Upcoming Events

May 31, 2021

Memorial Day

Memorial Day TBA

Flags/Westview TBA

11:00 Confederate Cemetery

High Bridge Camp #1581
Farmville, Virginia 23901