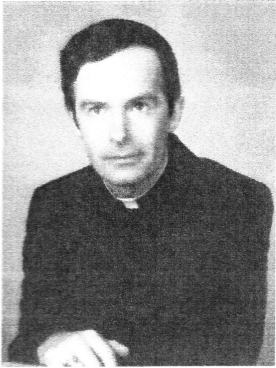


Chaplain's Corner, Hughes Camp Chaplain Richard W Rudd



The use of symbols and emblems is as old as humanity. Nearly four thousand years ago, Jacob erected a stone monument at Bethel to commemorate the vision God gave to him. (Gen. 28:18) They reveal identities, inspire beliefs, revive

memories, rally emotions, portray loyalty, and evoke action. While crosses and religious monuments have been under relentless attack, the hallowed Confederate Battle Flag, designed as a St. Andrew's cross, is the most recent victim of prey.

I have a copy of a painting created by Charles Gilbert when he was eighteen. Its title, *All Is Vanity*, was inspired by Solomon's declaration. (Eccles. 1:2) The original can be viewed at Antoine's in New Orleans' Vieux Carré (French Quarter). Depending on one's perspective, it portrays either a young woman seated at a vanity admiring her reflection in the mirror, *vanitas representing her preoccupation with her beauty, or a hideous skull-memento mori, remember that you will die.* The Confederate Battle Flag also elicits two opposing perceptions. Like the woman looking in the mirror, liberals look at this flag and see, instead of the America envisioned by the Founding Fathers and defended by our ancestors, the reflection of their own biases and hatred which they seek to transpose onto southerners, past and present, as well as all other Americans who resist conformity to how they envision the nation. Being audacious enough to claim divine powers they do not have, liberals offend defenders of the Battle Flag by daring to insist on defining what the flag represents and why it is flown. Only God knows what is in the heart. (Ps. 44:21)

New Englanders, most of whom are liberals who see themselves as champions of freedom of choice and the right to choose, proudly boast of their ancestors' prominent role in fighting for secession from the British Empire. Yet, these same Yankees, 150 years after the WBTS, continue to castigate the South for exercising freedom of choice and the right to choose to secede from the Union. This obvious contradiction is one reason why Yankees had to fabricate another justification for the war and settled on slavery.

As the Austrian writer Arthur Schnitzler remarked, "When hatred is cowardly, it puts on a mask and calls itself justice."

What New Englanders do not talk about is their ancestors' historic role in promoting slavery and resulting racial tension in America. Slave trade in America began in earnest in 1697. New England's economy depended heavily on international trade. By 1775, 2,000 ships were based in New England. Molasses was bought in the West Indies and used to make rum. The rum was sold in Africa to buy slaves, the prisoners of rival tribes. These slaves were resold in the West Indies and the South to purchase the molasses used to make the rum. This trade triangle made Yankees the merchants of slavery in America. Thus, their holier-than-thou attitude toward the South is blatant hypocrisy.

Southerners joined by Washington, Jefferson, and Patrick Henry are on record wanting to end slavery in America. In 1787, southerners supported the Northwest Ordinance against slavery north of the Ohio. In 1808, southerners joined with the North to end slave trade as soon as the Constitution would permit (Article 1, Sec. 9, clause 1). Slave-owners in Virginia, Maryland, and Kentucky organized the American Colonization Society and established the nation of Liberia in Africa as a homeland for freed and repatriated slaves. At the time of the WBTS, only one in five southerners owned big plantations and the slaves to work them. Most southerners were small planters, individual farmers, professionals and shopkeepers, and the poor. To perpetuate the myth that the majority of southerners sacrificed all and fought to the point of death for the big plantation and slave owners is as ridiculous as suggesting that today's soldiers do the same for wealthy corporate stockholders and management. In the 21st century, liberals keep alive the memory of slavery that no longer exists in the South, but are silent about the slavery that does exist, especially of women, approved by the Koran (4:3, 24; 23:6; 24:33; 33:50, 52) and practiced by the Moslems they defend. These same liberals, who call our ancestors traitors, conspire

against the Union by weakening America's borders and defenses, undermining the Constitution with distorted interpretations and the interjection of international law, denigrating nationalism and patriotism, entering into unfavorable treaties and trade agreements, giving credence to UN resolutions, and laying the groundwork for a one-world government. After all crosses, Confederate flags, and religious and Confederate monuments have been desecrated and banished, the Declaration of Independence, Constitution, and the Stars and Stripes will be marked next for extinction.

To be continued next month...

Fr. Richard Rudd,

Hughes Camp Chaplain