

A Brief Historical Contextualization of the Confederate Monument at the University of Mississippi

Prepared by:
John Neff
Jarod Roll
Anne Twitty

With help from:
Darren Grem
Jillian McClure

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A Few Words on Monuments

Monuments are statements of values and ideals, often honoring those who are believed to have lived or died for the same values and ideals.

They are erected to express and preserve for all time the statements they embody. Many who dedicate monuments claim that raising a monument will ensure the immortality of its value statements. Ironically, the impulse to build monuments suggests supporters may be less than certain that future generations will accept and preserve the statements inscribed in marble and bronze.

Those who erect monuments are aware their values and ideals are contested. No monument to universally accepted values is necessary. The geographic proximity of those opposed to the monument is irrelevant — they can be at hand or at great distance, or even distant in time.

Monuments express three different relationships with those who build them. First, monuments reflect the relationship between the builders and their understanding of the role past individuals or groups played in shaping historical events. Second, monuments illustrate the relationship between past individuals or groups and the people who are erecting the monument. In fact, monuments often tell us more about the people who build them than the people they intend to commemorate. Third, monuments express a relationship between those who construct monuments and the times in which they live. Every monument is designed and built in a specific time and context, and is therefore a part of, and commentary on, its contemporary social, political, cultural, intellectual, and economic environment.

The Historical Context of the Monument in 1906

The women responsible for our Confederate monument, which was dedicated in May 1906, explicitly invoked all three of these relationships when they described their goal in constructing it. It was intended, they wrote in 1937, thirty years after it was put up, to serve as a “monument, not only to the heroes not forgotten, but to the zeal and untiring patriotism of a band of loyal women, and as history to the youth of the Southland.”¹

Tracing these relationships in the historical record shows how important Lost Cause ideology was in shaping the purpose, design, placement, and dedication of our monument. This ideology, which emerged in the 1880s and 1890s, made four related claims: first, it extolled the heroism of Confederate soldiers and identified Confederate defeat as the product of Union advantages in manpower and materials rather than their martial superiority; second, it declared that states’ rights—rather than the preservation of slavery, which they insisted was a benevolent institution in any case—had been the noble principle upon which the Confederacy was based; third, it proclaimed Reconstruction a failed experiment in racial equality that was vindictively foisted upon white southerners by a victorious Union; and fourth, it asserted that southern whites possessed a unique identity that gave the Confederacy enduring cultural power despite its defeat.

The first tenet of Lost Cause ideology, which valorized Confederate soldiers and attempted to rationalize Confederate defeat, was central to the design of our monument. The elite, educated white southerners who constructed it, in fact, made decisions about how to contextualize the service of Confederate soldiers that cannot be understood otherwise. Consider, for instance, the choices they made: to carve into their monument a passage from Lord Byron, describing the heroism of a small number of soldiers defending Venice from Turkish warriors in 1715; to engrave an epitaph on

¹ Minutes of the Eleventh Annual Convention of the Mississippi Division of the United Daughters of the Confederacy, 1937, 47; UDC as quoted in Michael Alan Upton, “Keeping the Faith with the University Greys’: Ole Miss as lieu de mémoire” (master’s thesis, University of Mississippi, 2002), 48.

the opposite side by Simonides in the original Greek, extolling the valor and commitment of the defenders of Thermopylae, who had been overrun by Persians in their defense of country; and to place atop their monument the figure of a common Confederate soldier, ever vigilant for the enemy's approach. In making these decisions, the creators of our monument proclaimed the bravery of those who died in service to the Confederacy in the face of unavoidable defeat. The might of the more numerous Federal armies did not, their choices asserted, make right. In a 1906 article in the *Confederate Veteran* describing the monument's dedication ceremony, Nellie Durham Deupree, the historian of the University's UDC chapter, likewise noted the courage of "[t]he valiant heroes of Lafayette County," who persevered despite impossible odds. "Their deeds of valor," she wrote, "are forever stamped on the memory of the fair women of Mississippi, who . . . preserve and perpetuate the memorial flame of love and patriotism for the great cause that was overwhelmed, not lost; overpowered, not defeated."²

The righteous and disinterested motives that supposedly guided the Confederate project, another tenet of Lost Cause ideology, was similarly important to those who dedicated our monument. The featured speaker at the dedication ceremony in 1906, Charles Scott, who had himself served in the Confederate cavalry, declared the Confederacy "the youngest, noblest, the bravest of all the nations of earth."³ The Confederate cause, he asserted, was morally just, even sacred, and, significantly, had nothing to do with the economic advantages white southerners reaped from slavery. "The Southern soldier," Scott noted, "whether officer or private, fought neither for gold nor other gain."⁴ These men, he argued, "fought such a great fight for the sake of principle alone."⁵ Scott himself never specified what he thought this principle was, but by the turn of the nineteenth century, Scott no longer needed to. For a generation already, former Confederates had worked hard to convince the nation that white southerners had seceded only in order to defend their constitutional liberties. Blithely contradicting an 1861 speech in which he declared slavery the "immediate cause" of the Civil War and the "cornerstone" upon which the Confederacy was built, Alexander Stephens, the Vice President of the Confederate States of America, asserted in 1868 that the conflict "was not a contest between the advocates or opponents of that peculiar Institution, but a contest...between the supporters of a strictly Federative Government, on the one side, and a thoroughly National one, on the other."⁶ The Civil War, in other words, had been fought over states' rights, not slavery. Confederate president Jefferson Davis made similar claims. The same man who described secession as a response to Northern "warfare on the domestic institutions of the Southern States" in his second inaugural would assert, nearly twenty years later, that "African servitude, was in no wise the cause of the conflict, but only an incident."⁷ Rather, he claimed, it was "violations of the compact of union" and a defense of a "sovereign right" that drove southern states to secede.⁸

Those who erected our monument were also motivated by the third tenet of Lost Cause ideology, which declared Reconstruction a dark era in the South's history. Nellie Durham

² Mrs. N. D. Deupree, "Confederate Monument at Oxford, Miss.," *Confederate Veteran* 14 (July 1906): 306.

³ *Biographical and Historical Memoirs of Mississippi*, vol. 2, (Chicago: The Goodspeed Publishing Company, 1891), 728; Deupree, *Confederate Veteran*, 307.

⁴ Deupree, "Confederate Monument," 307.

⁵ "Dedication of the Monument to the Departed Confederate Soldiers," *Oxford Eagle*, May 17, 1906.

⁶ Alexander Stephens, *A Constitutional View of the War Between the States*, vol. 1 (Chicago: National Publishing Company, 1869), 12.

⁷ Jefferson Davis, "Second Inaugural Address," February 22, 1862, <https://jeffersondavis.rice.edu/Content.aspx?id=107>; Jefferson Davis, *The Rise and Fall of the Confederate Government*, vol. 1 (New York: D. Appleton and Company, 1881), 80.

⁸ Davis, *The Rise and Fall of the Confederate Government*, 192.

Deupree explained that the UDC's "purpose" in its memorialization work, which included the Confederate monument, was "to hold aside the curtain of memory that those who will may read the story as it was written—as it was lived—in the bitter days of war and reconstruction."⁹ Black social and political advancements during the 1860s and 1870s, she suggested, had been a tragic mistake that served only to humiliate the white people of the South.

Finally, those who created our monument sought to extoll white southern nationalism, the fourth tenet of Lost Cause ideology. According to the local women of the UDC, our "monument was designed and built by a southern man, of southern marble and paid for by southern women."¹⁰ The *Oxford Eagle*'s coverage of the dedication also emphasized that the "monument throughout is strictly Southern, being of Southern material, manufactured by Southern men and designed by a Southern man." The use of the word "southern" here bolstered the unity of white southerners in 1906 and identified that assertion of unity with the Confederate cause. Speakers at the dedication ceremony referred to the marble from which the monument was carved to emphasize the racial unity between the memorialized Confederate dead and contemporary and future audiences. The *Oxford Eagle* reported that "the monument is made of the best quality of white Georgia marble, taken from the famous Tate quarries," where Confederate armies under the command of Joseph E. Johnston had fought. "[I]t can be truthfully said," the *Eagle* concluded, that the monument "has been baptized with some of the South's best blood." That the blood uniting the men, women, and marble was all "white blood" scarcely needed to be mentioned.¹¹

As the physical embodiment of Lost Cause-era white southern nationalism, our monument also reinforced white supremacy, which reigned in Mississippi and other southern states after the rights black southerners had won during the Civil War and Reconstruction were dismantled. This monument is one of hundreds placed in spaces of symbolic power throughout the former Confederacy during the 1890s and 1900s, the timing of which was not arbitrary. Earlier memorialization efforts placed monuments to the Confederate dead in cemeteries. The disfranchisement of black and poor white voters in the final decades of the nineteenth century, however, which paved the way for the disappearance of black politicians from state government at all levels, made possible the seizure of public spaces for the commemoration of Confederate soldiers by white elites.¹² Marking important public space with symbols that extolled white southern nationalism effectively asserted control over all of the public who had access to that space. These elite white southerners, of course, were ever mindful of race as they worked to disenfranchise African Americans, establish Jim Crow restrictions in law, and lynch black men and women with grim enthusiasm.

The people who dedicated our monument themselves clearly and contemporaneously articulated the connection between Lost Cause ideology and Jim Crow-era white supremacy. Charles Scott, who gave the main address at the dedication ceremony for our monument, was also campaigning to be governor of Mississippi that spring. In his official platform, released on March 31, 1906, Scott declared utter fealty to "the preservation and maintenance of civilization and white supremacy in the south." A Confederate veteran, Scott often campaigned in a Confederate uniform, and boasted the endorsement of a former Confederate general. In his platform, Scott emphasized the importance of public education, albeit for white students only, which fit neatly with his

⁹ Deupree, "Confederate Monument," 306.

¹⁰ As quoted in Upton, "Keeping Faith with the University Greys," 48.

¹¹ "The Confederate Monument," *Oxford Eagle*, May 17, 1906.

¹² In 1890 Mississippi adopted a new constitution that imposed a poll tax and other voting restrictions on the state's residents. Such measures were designed to end the participation of black and poor white residents in politics. See Mississippi Constitution of 1890, Article 12, Section 243. <http://mshistorynow.mdah.state.ms.us/articles/103/mississippi-constitution-of-1890>.

evocation of the Lost Cause during the unveiling of the monument at the state's flagship university. Scott declared that he would "earnestly favor for the dominant race adequate, indeed, liberal, appropriations for educational purposes, so as to afford a good common school education, free of cost, to every child within the confines of the state." Lest anyone misunderstand which children this might include, Scott added, "the foregoing are my views with reference to the white population of the state." He offered no such proposal for black Mississippians.¹³

The University likewise displayed its commitment to Lost Cause ideology and white supremacy and was seen by others as playing an important role in protecting and projecting them. Most obviously, the placement of our monument was only made possible with the assistance and endorsement of University administrators. It could not have been done otherwise. The prominence of the monument, moreover, which is located at the center of our campus, suggests an eagerness among the administration to embrace the Lost Cause ideology and white supremacy. Administrators, however, were not the only body of the University who welcomed our monument, or the values it represented, to campus. Students, too, played an important role. According to the *Eagle* and Nellie Durham Deupree, Charlton A. Alexander, a law student, spoke on behalf of the University at the dedication ceremony.¹⁴ The following year, meanwhile, students featured an image of the Confederate monument in the 1907 *Ole Miss* yearbook.¹⁵ Finally, the fact that in 1906 the public space most favored by the local UDC for a Confederate monument was the entrance to the University is also revealing. Although some within their own organization preferred to place their monument on the courthouse square, at the center of town and county, the UDC proceeded with the University location. Only in the following year did the alienated faction of the UDC and their county supporters decorate the crucial civic and public space of the county courthouse with its own monument to white southern nationalism and the memory of the lost men and Lost Cause of the Confederacy. Their actions, in short, reveal how essential the UDC thought the University was in the fight to represent white authority.

The Historical Context of the Monument since 1906

In addition to expressing three different relationships between monuments and those who build them, such structures also reveal a relationship between the monument as an artifact and all who come into contact with it after its construction.

When we reflect upon the University's history, it's plain that in the decades that followed the construction of our monument, the values it was created to inculcate were widely and readily embraced by white students, faculty, and administrators. The purpose Nellie Durham Deupree ascribed to the monument in 1906, as a condemnation of Federal tyranny and black advances during the Civil War and Reconstruction, resonated with the University community for more than half a century. The 1948 centennial edition of the *Ole Miss* yearbook, for instance, fondly appealed to the Lost Cause and the violent response of white southerners, and white Mississippians in particular, to Reconstruction:

¹³ "Platform of Charles Scott," [March 31, 1906] (quotes), Folder 4, Box 6, Small Manuscripts #1979, and "Something to Be Proud of," [May 1906], Folder 1, Box 1, Small Manuscripts #1998, both in Archives and Special Collections, J. D. Williams Library, University of Mississippi; "Charles Scott," *The National Cyclopedic of American Biography*, vol. 17 (New York: James T. White and Co., 1920), 231; "Scott, Charles," *Mississippi: Contemporary Biography*, vol. 3 (1907; Spartanburg, SC: Reprint Co., 1976), 736.

¹⁴ Deupree, "Confederate Monument," 307.

¹⁵ *Ole Miss* (n.p.: n.p., 1907) 94.

But the tyrants of the North and their cringing allies in the South had not reckoned with the spirit that had never been conquered—a spirit that burned on Scotland’s hills—a spirit that again would light up in the burning flames in the fiery crosses raised to heaven. The sound of men riding through the night and pale figures, ghosts of departed heroes, rode on errands of vengeance [sic], lighted by the fires of unmerciful justice. Ole Miss had her clansmen and they rode with all the courage that had made for them a name in the way they had thought was over. The fires had not burned in vain, and finally the South emerged into the light of hope and Ole Miss knew her sons would live again.¹⁶

In the 1950s, moreover, white Mississippians again invoked the racial dimensions of Reconstruction, as described by historian Joseph Crespino, who notes that the Mississippi Citizens’ Council employed nearly the same phrasing as Deupree had used in 1906 — “dark and bitter days of Reconstruction” — in a 1956 form letter supporting massive resistance to school integration.¹⁷

Additionally, due to its central location on campus, the Confederate monument was near the center of the battle that erupted between white opponents of integration and U.S. Marshalls during the desegregation crisis of September 30-October 1, 1962. There is no direct evidence that the rioters specifically rallied at the monument, but when they attacked U.S. Marshalls at the Lyceum and the Marshalls fired tear gas to disperse them, they fled to the eastern side of the circle, where they gathered near the monument. Once there, General Edwin Walker climbed on the side of the monument and, as historian Charles Eagles has explained, “congratulate[d] the students for their stand...and assured them of their right to protest and the justness of their cause.”¹⁸ Upon hearing Walker’s address, the Episcopal minister Duncan Gray, who was hoping to dissuade the crowd from employing violence, mounted the monument himself. As Eagles explains, Walker subsequently “announced that the group contained an Episcopal minister whose position embarrassed him as an Episcopalian. Four men pulled Gray down, roughed him up, and sent him away.” Walker then “encouraged the crowd to ‘go get ‘em boys’ and instructed them to ‘charge.’”¹⁹ Although the monument itself had not intentionally been chosen as a rallying point, it did, in other words, constitute an important site in the desegregation crisis: as a place where white opponents of integration violently put down their rival. Given the widespread support on campus and in Oxford for the Lost Cause and white supremacy, ideas the monument embodied, of course, it is no surprise that many observers believed it had inspired the segregationist mob in the first place.

Forced desegregation, of course, did not ensure an open university culture, especially for minority students and faculty. In the quarter century that followed, as chronicled in the *Ole Miss*, white students, including those in the University’s band, dressed in Confederate uniforms²⁰ and “southern belle” garb²¹ for a wide array of recreational and extracurricular events. At times, students

¹⁶ *Ole Miss* (n.p.: n.p., 1948), 30.

¹⁷ Deupree, “Confederate Monument,” 306; Joseph Crespino, *In Search of Another Country: Mississippi and the Conservative Counter-Revolution* (Princeton: Princeton University Press, 2007), 51.

¹⁸ Charles W. Eagles, *Price of Defiance: James Meredith and the Integration of Ole Miss* (Chapel Hill: University of North Carolina Press, 2009), 361.

¹⁹ Eagles, *Price of Defiance*, 362. *Newsweek* reported Walker’s address to the students while atop the monument as follows: “Don’t let up now.” He then continued, “You may lose this battle, but you will have to be heard...You must be prepared for possible death. If you are not, go home now.” “Mississippi: Sound and Fury,” *Newsweek*, October 15, 1962, 25. Charles does not cite this *Newsweek* article in the footnotes to pages 361-362, but he does make plain that both Walker and Gray did climb the monument. All of the sources he cited on those pages should be in special collections.

²⁰ *Ole Miss* (n.p.: n.p., 1965), 22; *Ole Miss* (n.p.: n.p., 1982), 14; *Ole Miss* (n.p.: n.p., 1987), 9.

²¹ *Ole Miss* (n.p.: n.p., 1969), 22.

donned Klan robes,²² put on blackface,²³ or masqueraded as lynchers.²⁴ The purpose of such Confederate symbols *after* desegregation was to ensure continued commitment to “closing” the university *once more* to new or more tolerant changes of mind and behavior. As the 1984 *Ole Miss* yearbook put it, “[t]he Confederate Soldier stands at the entrance of the campus, greeting prospective students and returning alumni alike. He reminds us of our Southern heritage – both its turmoil and peaceful tranquility.”²⁵ “Our” meant “white” and the assertion of a “peaceful” “southern heritage” entailed a gross interpretation of archived history, some of it only two decades past. Read in the context of a diversifying student body and faculty, of course, claims that the monument spoke for everyone on campus begged continued division.

In our time, this final relationship, between the monument and the University’s diverse constituencies, is not subject to precise definition, being as varied as the individuals who consider the monument a part of their personal landscape. Such relationships are susceptible to change over time as changing demographics and changing mores bring new people and attitudes into the relationship. Some will view our monument as a proud symbol of “southern heritage.” Others will consider it as simply a part of their experiential environment, an iconic landmark associated with the time they spent on campus. Still others will see it more intently, as a vestige of a past they cannot embrace.²⁶ The *Ole Miss* yearbook suggested the increasingly fragmented nature of the monument’s reception in 1987 when it declared that “[t]he faint echos [sic] of the Old South can still be heard at Ole Miss, either delighting or dismaying students, depending on their outlook.”²⁷

Since 1906, every previous generation has had opportunities to make this campus their own. It would be wrong to privilege previous generations over the current one. Every decision concerning our monument needs to limit its consideration to present needs, to the diversity and inclusiveness this University now champions.

²² *Ole Miss* (n.p.: n.p., 1978), 69, 195; *Ole Miss* (n.p.: n.p., 1984), 422.

²³ *Ole Miss* (n.p.: n.p., 1978), 6, 68.

²⁴ *Ole Miss* (n.p.: n.p., 1978), 195.

²⁵ *Ole Miss* (n.p.: n.p., 1984), 320.

²⁶ See, for example, Sierra Mannie, “Dear Ole Miss: Minorities Are Done Being Haunted by Confederate Ghosts,” *Time*, August 8, 2014, <http://time.com/3093672/university-of-mississippi-civil-rights/>.

²⁷ *Ole Miss* (n.p.: n.p., 1987), 9.

For additional reading, we recommend:

W. Fitzhugh Brundage, *The Southern Past: A Clash of Race and Memory* (Cambridge: Harvard University Press, 2005).

Kathleen Ann Clark, *Defining Moments: African American Commemoration and Political Culture in the South, 1863-1913* (Chapel Hill: University of North Carolina Press, 2005).

Gaines M. Foster, *Ghosts of the Confederacy: Defeat, the Lost Cause, and the Emergence of a New South* (New York: Oxford University Press, 1987).

Caroline Janney, *Remembering the Civil War: Reunion and the Limits of Reconciliation* (Chapel Hill: University of North Carolina Press, 2013).

Charles Reagan Wilson, *Baptized in Blood: The Religion of the Lost Cause, 1865-1920* (1980; Athens: University of Georgia Press, 2009).

Comments on the Contextualization Committee's Revised Language

In a meeting on Friday, April 15, the Contextualization Committee presented revised language it was considering for the plaque that currently sits in front of our monument. This revised language reads as follows:

As Confederate veterans were dying in increasing numbers, memorial associations built monuments in their memory all across the South. These monuments were often used to promote a popular set of beliefs known as the “Lost Cause,” which primarily denied that slavery was the principal cause of the Civil War. This statue, approved by the University, was dedicated by the citizens of Oxford and Lafayette County in 1906. Although this monument was created to honor the sacrifice of local Confederate soldiers, it is a reminder that the Confederacy’s defeat actually meant freedom for millions of people. On the evening of September 30, 1962, the statue was a rallying point where a rebellious mob gathered to prevent the admission of the University’s first African American student. It was also at this statue that a local minister implored the mob to disperse and allow James Meredith to exercise his rights as an American citizen. On the morning after that long night, Meredith was admitted to the University and graduated in August, 1963. This historic structure is a reminder of the University’s past and its continuing commitment to open its hallowed halls to all who seek truth and knowledge and wisdom.

Although this revised language marks a real improvement over the initial language, concerns persist. What follows is an attempt to think through, sentence-by-sentence, the problems and missed opportunities in this revised language:

As Confederate veterans were dying in increasing numbers, memorial associations built monuments in their memory all across the South.

The first issue, which concerns the introductory dependent clause, is that this language suggests, incorrectly, that the death of Confederate veterans prompted the monument’s erection. The monument is dedicated not to veterans of the war, but to men from Lafayette County who had died in the war. Additionally, veterans had been dying since the war and yet the monument was not erected until 1906.

There are additional issues related to the latter independent clause, including the failure of this language to acknowledge that the monument’s placement on our campus came at a particular, instructive moment. As scholarship shows, the monuments erected in the twenty or so years after the war’s end were placed in cemeteries. Beginning in the 1890s and after, however, the United Daughters of the Confederacy (UDC) and United Confederate Veterans (UCV) began placing them in symbolically powerful spaces, such as town squares, courthouse lawns, or, in this case, the ceremonial center of the state university. The disenfranchisement of African American voters, the legal creation of Jim Crow, and a national consensus around the idea of white supremacy in the 1890s made this seizure of symbolic space possible. The account of the dedication ceremony published in the *Confederate Veteran* in 1906 provides abundant evidence of this confluence of ideas and their clear expression by those involved with this statue.

Finally, in the body of the sentence “memorial associations” is too vague — at least the UDC should be mentioned specifically.

These monuments were often used to promote a popular set of beliefs known as the “Lost Cause,” which primarily denied that slavery was the principal cause of the Civil War.

The beginning of the sentence, modified by “often,” and referring to “a popular set of beliefs,” suggests that the Lost Cause was just as “often” as not a part of such commemoration efforts, and that, while “popular,” many white southerners may not have embraced the Lost Cause. The historical record, meanwhile, reveals that the Lost Cause was inextricable from the construction of Confederate monuments and that extraordinarily few white southerners rejected it.

Additionally, Lost Cause ideology did much more than merely assert that slavery was not the central cause of the war. It also 1) celebrated Confederate soldiers as heroes and declared that Union victory resulted from numerical and material advantages rather than martial prowess, 2) claimed that the Confederacy had been established, primarily, to defend states’ rights, 3) insisted that Reconstruction constituted a dark period in the region’s history during which black people had acquired social and political rights they were unfit to exercise, and 4) it reinvigorated white southern nationalism.

This statue, approved by the University, was dedicated by the citizens of Oxford and Lafayette County in 1906.

Use of the word “citizens” in this sentence obscures the politics of race in Mississippi in 1906. White Mississippians did not recognize African American Mississippians as first-class citizens, if they recognized them as citizens at all. We recommend that the plaque state that “residents,” or, better still, “white residents” of Oxford and the county dedicated the statue, in order to make the racial politics clear.

Although this monument was created to honor the sacrifice of local Confederate soldiers, it is a reminder that the Confederacy’s defeat actually meant freedom for millions of people.

The inclusion of the consequences of Confederate defeat is important, but needs to be stated in the form of an injunction to the viewer to actively think about the relationship this way, for example, “must remind us.” This is not an obvious relationship, but rather the work the plaque could conceivably try to do, and so must be stated in a straightforward manner.

On the evening of September 30, 1962, the statue was a rallying point where a rebellious mob gathered to prevent the admission of the University’s first African American student.

The events in 1962 involving the statue are at best tangential to the 1906 context of the statue. Did the mob rally at the statue or was it the closest they could get to the Lyceum without getting hit by tear gas? There’s no clear historical evidence suggesting symbolic intent and thus no firm support for this assertion. Of course, the symbolic placement of the statue at the entrance to the circle in 1906 meant that it was opposite the Lyceum, the most important building on campus, then and in 1962, and so was at the heart of the events in 1962 regardless. That’s why commenting on the symbolic placement of the statue in 1906 is so important to understanding its context.

Additionally, why does the plaque provide more detail about the events of 1962, i.e., providing the full date, than it does about the context of the statue's placement in 1906? In our view, the events of 1962, whether coincidental or causal, should be reduced to not more than one sentence. The context of 1906 should occupy a far greater proportion of the plaque's text.

Finally, as with the use of "citizens" above, the phrase "rebellious mob" fails to plainly acknowledge the racial make-up of this body, which was entirely white.

It was also at this statue that a local minister implored the mob to disperse and allow James Meredith to exercise his rights as an American citizen.

Local minister Duncan Gray's council to the mob is even less relevant to the context of the statue than the events of 1962 generally. The local minister failed to quell the mob. And he was subsequently beaten for his efforts.

Additionally, why mention Meredith by name here and not any of the people involved in 1906? The level of detail on 1962 here implies that those events were more important in terms of understanding the statue than the events of 1906.

On the morning after that long night, Meredith was admitted to the University and graduated in August, 1963.

This sentence has nothing to do with the monument and should be cut.

Additionally, the passive voice construction obscures how exactly Meredith gained admission. A casual reader of this and the preceding sentence could easily, and completely erroneously, conclude that the minister quelled the mob and persuaded administrators and students to let Meredith enroll. In reality, U.S. Marshalls and the federal courts permitted Meredith to enroll, against the persistent resistance of the state government, the university, and significant sections of the surrounding community.

This historic structure is a reminder of the University's past and its continuing commitment to open its hallowed halls to all who seek truth and knowledge and wisdom.

How does a statue of a Confederate soldier remind us of the university's continuing commitment to opening its "hallowed" halls? This sentence confirms and emphasizes the suggestions in the preceding two sentences that somehow the minister convinced the mob to disperse by climbing the monument and that his actions made possible Meredith's enrollment. If anything, the monument reminds us that the university's commitment to opening its "hallowed" halls is of very recent vintage, beginning sometime after 1962, and that its history of exclusion was much longer, from 1848 to 1962. The plaque could urge viewers to recognize that the statue should remind the university to learn from its exclusionary past and to redouble its recent commitment to inclusion, but this needs clearer and more forceful phrasing.

A possible revision of the plaque:

Following the disfranchisement of black voters, the United Daughters of the Confederacy and similar organizations seized prominent public sites for monuments to Confederate soldiers. While memorializing the service and loss of southern troops, these monuments endorsed Lost Cause ideology, which justified Confederate defeat as a moral victory, insisted that slavery was not the cause of the Civil War, proclaimed Reconstruction a failed experiment in racial equality, and reaffirmed white southern nationalism. In 1906, the University of Mississippi welcomed white residents of Oxford and Lafayette County to dedication ceremonies for this monument, placed at the entrance to the campus. The monument's legacy as a symbol of racial exclusion continued through the century, especially during Dixie Week celebrations that began in 1950, and in 1962 when it served as a rallying point for opponents of integration.

Although this monument commemorates local Confederate soldiers who died, today it reminds us of the distance traveled since the Civil War — that the Confederacy's defeat meant freedom for millions of southerners, that the war's end inaugurated constitutional amendments promising national citizenship and equal protection of the laws regardless of race, and that the University takes from its divisive past increased devotion to all who seek truth, knowledge, and wisdom.

Recommendations:

That the Contextualization Committee unify with us behind our recommendations and endorse them to the administration.

That the Contextualization Committee think creatively about the form and nature of this plaque and other plaques in the future. A brazen, raised-letter plaque on stone evokes a monument in itself. We recommend exploring permanent, weather- and vandal-proof signage similar to that currently employed by the National Park Service at, for instance, Shiloh National Military Park (see Appendix). Such signage provides more flexibility in text presentation, as well as the possibility for the inclusion of photographs, maps, and other graphic forms of displaying information.

That the Contextualization Committee prepare a comprehensive, publicly available record of their activities. We recommend the websites created by the Slavery and Justice Steering Committee at Brown University, the President's Commission on Slavery and the University at the University of Virginia, and the Woodrow Wilson Legacy Review Commission at Princeton University as models.

That the administration affirm publicly a commitment to future contextualization that honestly acknowledges this University's relationship with slavery, coordinating its efforts with the Faculty Working Group on Slavery.

That the administration place in the Thirty Year Plan and announce publicly a commitment to move the monument to the cemetery during the construction of the second circle (present site of the Tad Smith Coliseum).

Oxford Eagle, Thursday, May 24, 1906

“Dedication of the Monument to the Departed Confederate Soldiers”

Last Thursday by the U.D.C. was very imposing—Hon. Chas. Scott was the Orator of the Day.

Last Thursday a great throng of people attended the unveiling of the Confederate Monument. This beautiful marble shaft standing upon the campus of the State University is a fitting memorial to the gallant service of the men of LaFayette County who wore the gray. This shaft was erected by the noble women of this community under the auspices of the Albert Sidney Johnson Chapter, U.D.C., and was the result of several years continuous labor.

The vast crowd began their line of march from the square at 1:30 o'clock headed by the First Regiment Band, followed by many vehicles containing Hon. Charles Scott, of Rosedale, the speaker of the day, and many of the women who had labored so hard in this cause, behind all these came the Veterans, some with tottering steps, but inspired at the sight of their comrades in gray and the old banner they followed so closely in the carnage of war. Behind these the military boys upon whose shoulders must fall a share of the responsibilities of war in future days. The scene was an inspiring one and the day was highly enjoyed.

Hon. C.L. Sivley was master of ceremonies and when the large crowd assembled near the monument, Rev. W.D. Hedleston invoked the blessing of Deity in an earnest prayer. The speaker of the day was then introduced who for more than an hour recalled the glorious deeds of the men in gray and pointed out that all history had no parallel where men fought such a great fight for the sake of principle alone. He stated further that the highest courts in the land had long since upheld these principles for which the Southerner fought for. His address was earnest, replete with wholesome information and highly appreciated.

On behalf of the University Mr. C.A. Alexander, of the law department, made a very appropriate address. Mr. John F. Brown paid a beautiful tribute to the untiring work of the ladies in building this monument as a memorial to the deeds of his comrades.

The young ladies of Oxford placed at the base of the shaft many lovely garlands of flowers. The entire program was carried out to the great enjoyment of all present.

Oxford Eagle, Thursday, May 24, 1906

“The Confederate Monument”

The magnificent Confederate Monument which was dedicated Thursday, is an imposing shaft and its dimension is 22 1-2 feet high, surmounted by figure of a Confederate scout six feet six inches high, making a total of 29 feet. The monument is made of the best quality of white Georgia marble, taken from the famous Tate quarries. A pretty sentiment connected with this marble is that the valiant Joseph E. Johnston fought some of the famous battles of the war at and near this quarry, and it can truthfully be said that it was been baptized with some of the South's best blood.

The work with the exception of the figure of the soldier was manufactured by The Columbus Marble Works of Columbus. The figure was cut by the famous Italian artist at Carora, Italy. The entire designing of this monument was done by Mr. John A. Stinson, proprietor of The Columbus Marble Works, who is the son of a Mississippi Confederate soldier.

The monument throughout is strictly Southern, being of Southern material, manufactured by Southern men and designed by a Southern man. The monument is a credit to its designers and builders who have submitted designs and prices on six Confederate monuments in Mississippi, and of this number have secured contracts for five.

The Columbus Marble Works is the largest concern of its kind in Mississippi and one of the largest in the entire South, being fitted up with the very latest machinery for the manufacture of Marble and Granite. Their motto is The Best Material at the most reasonable prices, and parties desiring anything in this line will do well to write them before placing their orders elsewhere.

Confederate Veteran.



DEDICATION OF CONFEDERATE MONUMENT, HIGGINSVILLE, MO.

1. Procession of Veterans. 2. Procession of Children. 3. Confederate Home. 4. Gathering at Dedication of Monument.

written of him. His reckless bravery, his devotion to duty, and his love of country were scarcely equaled. Among many incidents in which he showed indomitable courage, one is noted. On the 28th and 29th of December, 1862, at Vicksburg, Miss., a Federal force had made a landing from the river just above the city. The 41st Tennessee and some other regiments were ordered in haste to confront them. Two companies from the 41st were advanced to a picket line, Company D being one of them. In a deserted log cabin in a skirt of timber several Federals had taken shelter, and were harassing our line with Minie balls. Volunteers were called for to drive them from the cabin. It was so hazardous a venture that but two responded—J. T. Halbert and Thomas Steadman, now of Texas. They crawled for a considerable distance to within fifty or sixty yards of the cabin, and opened such a fire that they drove the Federals pellmell from the cabin.

In the battle of Chickamauga this brave son of the South, while carrying the flag of his regiment in the heat of the battle, was badly wounded in his only arm, which rendered him incompetent for further service. He returned home after much suffering. His health failed and his nervous system was shattered from long exposure. Notwithstanding all this helpless condition, the notorious Federal General Pain had him arrested after his return home and sent to prison, where he remained for some time. After being released, he again returned home to his loved ones a helpless invalid. All that devoted relatives and friends could do was done until his heroic life went out and he slept.

Tom Halbert was the most noted soldier in his regiment. In the severest test of personal courage he seemed to be happiest. Such men are always generous and true, and this recklessly daring soldier met every demand consistent with that which was human.

CONFEDERATE MONUMENT AT OXFORD, MISS.

BY MRS. N. D. DEUPREE, HISTORIAN UNIVERSITY CHAPTER, U. D. C.

May 10, 1906, was a red-letter day in the annals of Oxford, Miss., as on that day there was unveiled a monument to the memory of the Confederate dead in the cemeteries east and west of the city. Six hundred sleep under the shade of the trees a short distance west of the university. Most of their names are unknown;

"But their memories e'er shall remain for us,
And their names, bright names, without stain for us;
The glory they won shall not wane for us.
In legend and lay
Our heroes in gray
Shall forever live over again for us."

Their deeds of valor are forever stamped on the memory of the fair women of Mississippi, who, as the Vestal virgins of ancient times kept ablaze the sacred fires of their deity, preserve and perpetuate the memorial flame of love and patriotism for the great cause that was overwhelmed, not lost; overpowered, not defeated.

The valiant heroes of Lafayette County, whose devotion made glorious many a battlefield, repose in the city cemetery. Their graves are lovingly cared for and decorated by their surviving comrades, and their deeds of glory are recorded on the western face of the stately shaft, bearing on its summit the figure of a Confederate soldier, who seems watching the enemy, as with hand shading his eyes he peers through the leaves of the grand old oak in front of him.

The monument is the fruition of long years of patient toil

begun by the Memorial Association of Oxford, organized soon after the war by the devoted women who had seen and known the trials of those heroic times. But as one by one these loyal women laid down the burden it was assumed by younger and stronger hands, and the work thus prosecuted toward completion. A few years ago the Albert Sidney Johnston Chapter, No. 379, U. D. C., was organized, and subsequently merged with the Memorial Association in the work so dear to Southern women, whose purpose has ever been to commemorate the chivalrous deeds of the men of 1861-65 and to hold aside the curtain of memory that those who will may read the story as it was written—as it was lived—in the bitter days of war and reconstruction.

The great crowd of people began the line of march from Court Square at 1:30 P.M. First, the First Regiment Band; then a beautifully decorated carriage, in which were seated Hon. Charles Scott, of Rosedale, speaker of the day, Hon. C. L. Sively, of Oxford, and Rev. W. D. Heddleston, Chaplain; then carriages with prominent men and devoted women, including the Daughters of the Confederacy; next a wagonette



THE MONUMENT AT OXFORD, MISS.

filled with the fairest flowers of the county's young womanhood, each representing a Confederate State, carrying garlands of red and of white roses; next, marching with measured tread, came the battle-scarred veterans, the most honored of the occasion, bearing aloft the sacred flag of the Confederacy; and, lastly, following the grim-visaged warriors, came the cadets from the training school in their gray uniforms, carrying the stars and stripes.

Upon arriving at the campus, which was never more beautiful, Hon. Mr. Sively, master of ceremonies, called on the Chaplain to lead the invocation. After the prayer, the Confederate girls formed a semicircle at the monument and sang the sweet old song, "The Bonnie Blue Flag," and laid their garlands of roses on the mound at the base. Mr. Sively gave a brief résumé of the work of the women of the Albert Sidney Johnston Chapter, which was consummated by the unveiling of the beautiful shaft, fashioned by Southern hands from Georgia marble taken from the famous Tate quarries, where Joseph E. Johnston fought some of the great battles of the war; so the stone has been baptized with some of the best blood of the South. The monument was designed by the son of a Mississippi Confederate soldier, manufactured by Southern men, and paid for by Southern women. Mr. Sively in a few beautiful remarks introduced the speaker, Mr. Scott, who was a Confederate soldier, a son of Mississippi, whom she is proud to claim and pleased to honor. The following extracts from his address give only a faint conception of its lofty and patriotic sentiments expressed in the purest English:

"More than forty years have been added to the silent centuries since the Southern Confederacy passed away, the youngest, the noblest, the bravest of all the nations of earth. When her stainless banner was forever furled on the fateful field of Appomattox, the enlightened lovers of liberty and justice in all countries and all climes joined with the distressed sons and daughters of the South, saying with white lips and heavy hearts:

'Let the ritual now be read,
The requiem now be sung,
An anthem for the queenliest dead
That ever died so young;
A dirge for her doubly dead
In that she died so young.'

"Go where you will within the confines of the civilized world, and the memory of Southern valor and Southern chivalry is venerated and esteemed. It was my good fortune to see this fact exemplified during the past season. One night in October last I was seated with my wife and daughter in the rotunda of the Grand Hotel, in Paris, one of the handsomest hotels in all the world. It was brilliantly illuminated with something like one thousand incandescent lights. This rotunda, with the adjoining café and dining hall, constitutes one vast room, with a seating capacity for fifteen hundred persons, and every available space was occupied. We sat and listened to the full, sweet tones of the inspiring music as the splendid band rendered many artistic and popular airs. These included a number of national anthems, among them those of Germany, Great Britain, and the United States. And then rang out the 'Marseillaise,' the national hymn of France. The crowd enjoyed all, but gave no audible sign of approval. Finally, my fellow-citizens, the quick, glad tones of 'Dixie' filled the air. Instantly every reserve light was flashed on; and as the exhilarating strains grew louder and louder, filling the vast hall and reaching to the lofty dome, there arose pro-

longed and deafening applause. Before realizing it, I found myself on my feet, with tears in my eyes, scarcely able to restrain my emotions; and if you, my fellow-Mississippians, had been there, we would have startled the astonished ear of Paris for once at least with that wild, weird cry known to all men as the 'Rebel Yell.'

"This ovation to 'Dixie' was not an accident. The air was rendered again during our stay at the same hotel. Again the reserve lights flashed on and the applause followed, a distinction not accorded to any other national air. Why is 'Dixie' so honored in the far-off land of the French lilies? The cause is not far to seek. It is the involuntary homage paid by the civilized world to the memory of the old South, once radiant with all the glory that was Greece and the grandeur that was Rome.

'No nation rose so white and fair,
None fell so pure of crime.'

And the world is beginning to recognize this fact, and we are now, in part at least, understood.

"The Confederate soldier, my friends, was different in many salient characteristics from all the warriors of all the world. With the exception of a few officers who had been educated at West Point, they were entirely lacking in military training or experience. High-strung, spirited, and independent, they were naturally impatient of discipline or restraint, yet they made superb soldiers. The Southern soldier, whether officer or private, fought neither for gold nor other gain. The call to arms was prompted neither by vengeance nor hatred. No unholy lust for conquest nor consuming love of martial glory summoned them from their peaceful homes to the tented fields. These men battled for a principle, in which each believed with all his heart, soul, and mind. Overwhelmed at last by countless numbers and the boundless resources of a hostile world (for the South fought the whole world), the soldiers returned to their desolate homes and devastated fields; but they promptly assumed and faithfully discharged the duties of American citizens. All this was done with a Southern grace and courtesy and good humor which in the course of time disarmed enmity and criticism and brought peace and good will to the whole country.

"The war is over. Its animosities have passed away. The house of York is no longer arrayed against the house of Lancaster; the white rose and the red now cluster lovingly and peacefully side by side on the fair bosom of our beloved country. Nevertheless, we must keep the record clean. We owe this to ourselves and to our children and to our beloved Southland.

"At last the whole nation begins to show signs of accepting the noble and patriotic sentiment of Oxford's statesman and peerless orator, the incomparable Lamar: 'My countrymen, know one another, and you will love one another.'

After the applause which greeted this polished address had quieted, Mr. Charlton Alexander, of the university law class, spoke in behalf of the university. Mr. John F. Brown, a veteran member of the Lamar Rifles, spoke for the local Camp of Veterans, thanking the Daughters for their tribute to his comrades. Mrs. J. S. Hudson, Secretary of the Albert Sidney Johnston Chapter, presented crosses of honor to seven veteran veterans.

The veterans present, under the command of Captain Shinnault, drawn up in line in front of the monument, fired a parting salute of three volleys, and thus ended the joyous and memorable occasion.



GEORGE FREDERICK HOLMES
The first president of Ole Miss



The Lyceum Building in 1860



1848

UNIVERSITY OF MISSISSIPPI

1948

It was on a bright, brisk, Monday morning in November, in the year 1848, that the University of Mississippi, now affectionately known as Ole Miss came into existence. Standing on the steps of the Lyceum Building a Mr. Thompson delivered an address on behalf of the Board of Trustees followed by President George Frederick Holmes who spoke for the faculty. Thereupon the University was declared officially open and ready to receive students.

The first session found some eighty Southern "gentlemen" enrolled. There has probably never been in the history of a University such an assemblage of "students". None of them had any back ground whatsoever for college work and being the scions of the southern hierarchy they were naturally not inclined towards discipline. "No more crude and disorderly set of young men ever assembled in any college." These were the words of the Reverend John N. Wadell who later became Chancellor. They came to the University attended by their slaves and carrying their hunting dogs and guns. Not a man on the campus went about without his pistol or at least a dirk and there is actually a case of an affair of honor the cause of which was the love of a young maiden of the village of Oxford. Pistols, by the way, had to be checked with the Dean of Men before going to class.

The sale of intoxicating beverages within five miles of the university was naturally prohibited by law, and five miles being five miles in those days of the horse and buggy instead of five minutes was naturally tough on the boys. But these fellows were no more daunted from having a sociable drink before breakfast than those that followed them. The long wagon trains bearing hay or cotton through the village of Oxford were more often than not carrying contraband liquor hidden under their innocent looking loads.

Such activities were naturally very much frowned on by the faculty and every effort was made to curb this debauchery, but the straw that broke the camels back was laid on when one of these eager scholars was found keeping a "lewd" woman in his room. He was severely reprimanded and dismissed from the school.

President Holmes fought the good fight, always optimistic, remembering that youth must have its fling; but, in the spring of 1849, a little over a year from the time he came into office, he resigned; and left the campus "to regain his health".

Following the departure of Mr. Holmes, the presidency of the college was taken over by Dr. Augustus B. Longstreet of Georgia. He was considered somewhat of a character but was liked by all the boys. The author of "Georgia Scenes", a series of humorous sketches depicting early 19th century life in Georgia, he became the father of the modern American comic strip.

It was under the benevolent despotism of Judge Longstreet that discipline of a sort was enforced on the campus and a great measure of scholastic progress gained.



A carriage-house in use at the University in 1860
The people are unidentified



Oxford Square. A rare picture showing the desolation
and ruin left by the Union forces

Century of Ole Miss

The courses pursued by these first Ole Miss students are not found too prevalent today. Languages, especially Latin and Greek, were considered paramount studies. Mental and moral sciences, rhetoric, logic, political economy, international law, and evidences of Christianity were also important subjects.

Students of 1948 would find it impossible to enter the University in 1848. This, because of the extremely difficult written examinations. Said examinations insisted on, among other things, a knowledge of the five books of Caesar and the six books of the Aeneid of Virgil.

In July of 1856, President Longstreet resigned under protest from the Board of Trustees. His influence continued to be greatly felt, however, as his son-in-law, L. Q. C. Lamar, the noblest Mississippian of them all, became a professor, in turn, Lamar's son-in-law, Edward Mayes became a Chancellor.

The reign of Longstreet was followed by that of Frederick A. P. Barnard, who was to become one of the greatest figures in American education and also a great name in science.

A facile talker, President Barnard addressed a meeting of the state legislature and managed to secure funds that were badly needed for new buildings and for larger and better equipment for the library and science department. Shortly afterward, the University of Mississippi took its honored place as one of the best equipped universities in America. It was a remarkable fact, considering that the university had been in existence only 13 years. It was through Barnard's efforts that the largest telescope in the world, at that time, was ordered for the school. The war came and it went to Northwestern University, where many history making observations were made, and it is still in use today.

Just as the war took our telescope, it took our greatest Chancellor (the title of president had been changed to chancellor). In 1861, the University was closed and Chancellor Barnard returned to his home in the north. But, even there, he was still concerned for the welfare of his beloved Ole Miss. It was through his influ-

ence that General Grant did not burn or destroy any of the property of the University.

Though not a part of the history of our university, we of Ole Miss always point with pride to the record of F. E. P. Barnard after leaving the campus. In 1864, he was chosen president of Columbia College, N. Y. Upon arriving there, he found a "second or third rate" college. When he left, it was one of the outstanding educational institutions in America. The women's division is named for him.

The drums rolled across the eleven southern states. From every town, village, and hamlet the horses dashed out carrying their riders for an appointment with history. Across the hot hinterland the Stars and Bars rode in glory. A jubilant populace raised their voices singing a new song—a song that would send thrills in to the hearts of men long after those who first sang it were gone. A piercing yell broke everywhere the stillness of the evening air and Ole Miss was ready for its date with destiny.

The opening of hostilities naturally affected the academic life of the campus for the worst. Many of the students left the campus immediately to join the Confederate army. On the campus itself a company was formed. William B. Lowry was elected commander. It was just an ordinary college company to the eye. There were many such formed throughout the country on both sides, but the University Greys were to make a name for themselves that would stand with the immortals who wore the grey. Forming Company A of the Eleventh Mississippi Davis Brigade, they followed Pickett in his last charge against Missionary Ridge. As they approached the summit under the hail of withering fire that would have forced less dauntless hearts to withdraw, General Pickett was struck down; but the sons of Ole Miss went on, reaching the furthest point of penetration. However no mortal could have taken the ridge that day, so the University Greys were forced to give way for lack of support. It was truly the high water mark of the South, and it was only just that the gallant men of the Uni-



Taylor Hall in 1870. In this building was housed the University preparatory school



The University Gymnasium in 1860

• • • A Century of

versity of Mississippi should follow them in their tradition today should be known throughout a nation as the Rebels.

When the blood had dried on Missionary Ridge and the long years of fighting against insurmountable odds had drawn to a close, the roll of Company A Eleventh Mississippi Davis Brigade was taken. Of the 136 that enlisted on the morning of February 28, 1861, only 24 could be accounted for. No school company in all the Southland or in the country of the enemy gave so much precious blood or esteemed a cause so highly as these "crude and disorderly set" of young men of our University Greys. Ole Miss, the South, the Nation has good cause to honor their name. They made of a lost cause, a defeat, a thing of glory that remains for all time an inspiration to those who follow.

Men did not have to go far off to find the war. The war came to them in all its horror of invading armies, pillage, and burning. The war came to Ole Miss.

The long line of Grey slowly gave way, falling back to Cornith. It had been a heavy price paid at Shiloh and there was great need for a base hospital close enough to the front to facilitate easy carriage and yet, where in this wilderness was such housing for the hundreds of suffering men. The answer was the Lyceum Building of the Ole Miss campus. This imposing hall dedicated to the peace and progress of all mankind was called on to do a job of mercy and it served well and with honor. Some 1,500 sick and wounded Johnny Rebs were cared for in the rooms where we now attend class, unmindful of the fact that many came to those rooms with a more graver purpose—some never to walk out again. For a short distance from the campus in unmarked graves lie those who breathed their last under the sound of the plantation bell.

That Ole Miss escaped the wanton destruction committed upon many of the South's great seats of learning was through our two great friends in the north, Chancellor Barnard and Professor Boynton. Through their intersection Grant spared the University the fate of those who stood in the path of Sherman.

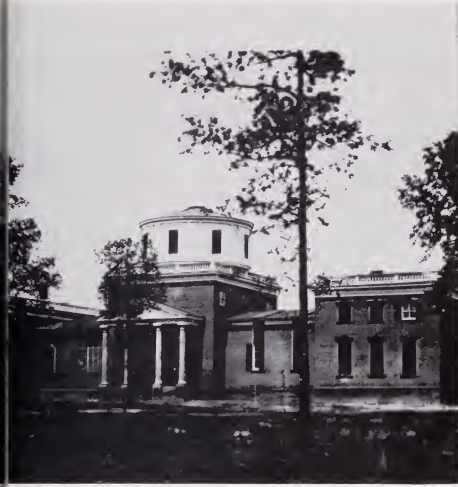
The war came to an end. The men came home to settle down to the serious task of making their lives from nothing. The South had lost the war. Though the spirit of the south was still unconquered. There were those men who would seek to destroy even that. Men came back to shambles that had once been homes. They had left wealthy; they returned impoverished. They returned to Ole Miss. They came with nothing; they hoped to take away all. How different were these men than when they had first come to the campus before four long years of war.

The University fought to keep its independence, but the state legislature, now carpetbagged and scallywagged, made attempts to change the school to suit their political views. The Board of Trustees was changed constantly. Chancellor Wadell, Stewart and Mayes, in that order, resigned because of that interference. As Wadell expressed it, "The name University applied to our institution is unquestionably a misnomer under present circumstances."

But the tyrants of the North and their cringing allies in the South had not reckoned with the spirit that had never been conquered—a spirit that burned on Scotland's hills—a spirit that again would light up in the burning flames in the fiery crosses raised to heaven. The sound of men riding through the night and pale figures, ghosts of departed heroes, rode on errands of vengeance, lighted by the fires of unmerciful justice. Ole Miss had her clansmen and they rode with all the courage that had made for them a name in the war they had thought was over.

The fires had not burned in vain, and finally the South emerged into the light of hope and Ole Miss knew her sons would live again.

Normalcy came to Ole Miss as it came to the entire South. It was in 1872 that Chancellor Fulton assumed the leadership of the University. His reign was free from the political interference of the reconstruction, and this academic freedom resulted in Ole Miss coming once again into its own as it had never before in the days of F. A. P. Barnard. A summer school was inaugurated. An additional township was secured for the University. A system of high



An 1860 picture of McCain Hall



FREDERICK A. P. BARNARD
President, 1856-57; Chancellor, 1859-61

Ole Miss

school affiliation was introduced. The enlargement of schools to include engineering, education, and medicine made Ole Miss now an official University. It was inevitable that this peace should be broken; as inevitable as Adam's desire to break the spell of Paradise. It was in June of 1882 that the Board of Trustees decided that women "should be admitted to the University on the same basis as men."

In the beginning there were no dormitories for the girls and they were required to stay in the homes of the faculty. This proved to be unpopular and no great percentage of women enrolled in the University until 1903 when adequate housing facilities were made available. Needless to say, however, the admittance of girls into Ole Miss had a remarkable effect on the increased enrollment of young men. A greater consequence was the softening the young ladies added to the life of the campus. It wasn't long before the law prohibited "excessive profanity" in the classrooms could be safely repealed.

The end of Fulton's reign at Ole Miss saw the rise of an "insidious kind of legislative and executive interference" through the Board of Trustees. From 1916 to 1932 the University suffered in the throes of political change. In 1930 the Chancellor and thirty members of the faculty were actually dismissed. Ole Miss was suspended from the accredited list but some years later returned to the fold. However, one must realize that Ole Miss was never an ivory tower. Ole Miss was and is Mississippi and it is only just that so goes Mississippi, so goes Ole Miss.

To a part of Mississippi, and as such a part of America, Ole Miss was ready in 1918. We have gone into great lengths to show the spirit of the Rebels in the great War between the States. Needless to say that same spirit terrified the Hun. Victory was won; but at such a cost.

It was on a bright June day in 1919 that a grey somber ceremony took place on a campus devoid of many of its favorite sons. In a simple gesture a memorial was unveiled which was to bear forever the names of the war dead of Ole Miss.

Ole Miss survived the bathtub gin era (although some of its sons did not) and staggered into the depression-ridden thirties. During this time enrollment was low. It was towards 1940 when prosperity and students were returning to Ole Miss, that the University seemed destined to meet its greatest height. Again we were halted. This time by the second major conflict in thirty years. As always, the Rebels lead the fighting ranks of the United States and of the world. Not since the Civil War had the soldiers of Ole Miss played such a major roll. The Army and Navy moved in immediately. Ole Miss herself trained and turned out experts in all fields of military operation. This year will see three new dormitories dedicated to three sons of Ole Miss who didn't return: Sam, Gerard, and Baxter. These new buildings symbolize a new and greater Ole Miss that is taking its place in this new day as one of America's oldest and most honored universities.

1848

UNIVERSITY OF MISSISSIPPI

1948

Battlefield Preserved

Shiloh National Military Park

General Park Service
U.S. Department of the Interior

Several generations regard the 1863 preservation of Shiloh as a national park. Their vision was to preserve the battlefield as a national park. Their vision was to preserve the battlefield as a national park. Their vision was to preserve the battlefield as a national park.

Shiloh National Military Park commemorates one of the bloodiest battles of the Civil War and the largest land battle of the American West.

of Union Gen. W. H. T. and of the 1863 Battle of Shiloh as a national park. The park is a national park. The park is a national park. The park is a national park.

The War Department developed and administered the park through an appointed Commission. The Commission included veterans from the one Confederate and two Union armies engaged at Shiloh.