

Confederate Rest Monument Public Comment

I just spoke with a Matt Evans. He states he is a Camp Commander for the Sons of Confederate Veterans in Chicago. He is inquiring about having the removed confederate marker returned to their organization.

His info – Matt Evans [REDACTED]

I told him we would have someone get in touch with him.

Darin Hall
Parks Operations Leadworker

From: Dominique Paul Noth [[mailto:\[REDACTED\]@gmail.com](mailto:[REDACTED]@gmail.com)]
Sent: Wednesday, August 16, 2017 12:49 PM
To: Forest Hill Cemetery
Subject: Confederate Plaque

Not big on disturbing the dead, but the living I know are disturbed by information that plaque honoring confederacy was added to cemetery -- in 1980s!

Dom Noth
[REDACTED]

From: Marjory Lyford [[mailto:\[REDACTED\]@att.net](mailto:[REDACTED]@att.net)]
Sent: Monday, August 21, 2017 12:31 AM
To: Hall, Darin
Subject: Confederate Rest

Hi Darin,

Because of my longtime interest in Forest Hill and Confederate Rest, I would like to express my feelings about the removal of the plaque and the proposed removal of the monument. I am not disturbed about the removal of the plaque, because it could be easily replaced by a simple historical marker that could tell the story about why confederate soldiers are buried at Forest Hill Cemetery in Madison Wisconsin.

However I think it would be wrong to remove the monument. In my mind, it is a very fitting monument for that space and it would be a real loss for the cemetery. The writing only states the facts of who is buried there and who gave the monument.... along with the very human sentiment that it was given in loving memory of Alice Waterman and the soldiers, who died so far away from their homes and loved ones. It is my opinion that the monument is not offensive in any way!

Thank You! Marjory Lyford

From: ken kalinowski [mailto: [REDACTED]@yahoo.com]

Sent: Thursday, October 05, 2017 4:14 PM

To: Parks <parks@cityofmadison.com>

Subject: RE: Forest Hill Confederate Rest

Hi Nicole,

Last month Mayor Soglin mentioned he was going to

address it at the city council meeting. When I contacted them, they said that the parks department was addressing it. It didn't make it on last month's agenda and I was told to check again in October.

I am greatly concerned about the issue and feel that current politics are having too great an influence on what shouldn't be an issue at all. It's not a park with a prominent statue but a cemetery! And the monument is a collection of the names of the interred, with a modest dedication from the United Daughter of the Confederacy, this group has been in existence since the 1890's. You know the story of Alice Whiting.

The cemetery rules have changed more in the last 2 years than the last 10. I have copies of these.

These soldiers were POWS, so poorly treated that the local populace provided food and medicine. 150 years later, all far from home, haven't they suffered enough?

If I was a rich man I would pay to send them home.

Perhaps that should be discussed.

There is no confederate conspiracy here, no, not at all.

Any assistance would be greatly appreciated.

Sincerely,

Kenneth Kalinowski

From: ken kalinowski [mailto: [REDACTED]@yahoo.com]

Sent: Thursday, August 17, 2017 7:11 PM

To: Laschinger, Lisa

Subject: Monuments

Hello Lisa,

With sadness I heard the news this afternoon. Who truly owns the monuments themselves? I would like to see them returned to the rightful parties if possible. I heard a rumor that Major Price was going to be relieved of his Southern cross of honor, if that is true then the rightful owner would be the Son's of Confederate veterans. I am in touch with them as well. I know that this was all politically motivated and has nothing to do with you good people carrying out your duties. Any help would be most greatly appreciated!!

Sincerely,

Kenneth Kalinowski

[REDACTED]

From: [REDACTED]@yahoo.com [mailto:[REDACTED]@yahoo.com]

Sent: Friday, August 18, 2017 11:20 AM

To: Mayor

Subject: Online Contact the Mayor Submission

Name: John Poore

Address: [REDACTED] Mixon Road

Address 2:

City: Piedmont

State: AL

Zip Code: 36272

Home Phone:

Work Phone:

Cell Phone:

Email: [REDACTED]@yahoo.com

Message:

If you are going to dispose of the confederate memorials in the cemetery I am offering to make arrangements to come and get them in an effort to preserve part of our nations history. I look forward to your reply. Thank you.

Bass, Kelly

Subject: FW: Confederate Monuments

From: V Straughn [REDACTED]
Sent: Wednesday, August 23, 2017 8:21 AM
To: All Alders; Mayor; Rummel, Marsha
Subject: Thank you!

Dear Mayor Soglin & Council Members,

Thank you for the intelligent and historic analysis of what should be done about Confederate monuments! As you suggest, the best solution is to present parallel monuments or statements to address historically inaccurate information and we support you in that view.

Having traveled the U.S. viewing dozens of historic monuments, we recognize that the most powerful of them are the ones, for example, in which groups such as American Indians/Native Americans/First Peoples have placed statements explaining how the historical moment is understood when viewed from their perspective.

As teachers, we recognize the importance of correcting historic inaccuracies rather than trying to erase them. This is how we learn and improve.

Please forward our emails to the Landmarks Commission for consideration.

Victoria Straughn
Dean Morse
Madison, WI

Bass, Kelly

Subject: FW: American Historical Association statement on monuments

From: Rummel, Marsha

Sent: Tuesday, August 29, 2017 7:45 PM

To: All Alders; Soglin, Paul; Knepp, Eric; May, Michael; Viste, Doran; Romines, Charles

Cc: Fields, Debbie; Allen, Heather

Subject: Fw: American Historical Association statement on monuments

Steve is Professor of History at UW Madison and teaches courses on 19th century US history, the Civil War, slavery and slave revolts. He has offered to help us contextualize a historic marker for the Confederate Rest if we decide to pursue that option. I will forward additional comments he shared with me about the confederate soldiers buried in Forest Hill.

Marsha

From: Stephen Kantrowitz [REDACTED]

Sent: Tuesday, August 29, 2017 4:42 PM

To: Rummel, Marsha

Subject: American Historical Association statement on monuments

Hi Marsha - FWIW, this is a really smart summary of what a lot of historians (including me) would say about monuments, politics, and slippery slopes.

Steve

Statement on Confederate Monuments

Approved by AHA Council August 28, 2017

The American Historical Association welcomes the emerging national debate about Confederate monuments. Much of this public statuary was erected without such conversations, and without any public decision-making process. Across the country, communities face decisions about the disposition of monuments and memorials, and commemoration through naming of public spaces and buildings. These decisions require not only attention to historical facts, including the circumstances under which monuments were built and spaces named, but also an understanding of what history *is* and why it matters to public culture.

President Donald Trump was correct in his tweet of August 16: “You can’t change history, but you can learn from it.” That is a good beginning, because to learn from history, one must first learn what actually happened in the past. Debates over removal of monuments should consider chronology and other evidence that provide context for why an individual or event has been commemorated. Knowledge of such facts enables debate that learns “from history.”

Equally important is awareness of what we mean by “history.” History comprises both facts and interpretations of those facts. To remove a monument, or to change the name of a school or street, is not to erase history, but rather to alter or call attention to a previous interpretation of history. A monument is not history itself; a monument commemorates an aspect of history, representing a moment in the past when a public or private decision defined who would be honored in a community’s public spaces.

Understanding the specific historical context of Confederate monuments in America is imperative to informed public debate. Historians who specialize in this period have done careful and nuanced research to understand and explain this context. Drawing on their expertise enables us to assess the original intentions of those who erected the monuments, and how the monuments have functioned as symbols over time. The bulk of the monument building took place not in the immediate aftermath of the Civil War but from the close of the 19th century into the second decade of the 20th. Commemorating not just the Confederacy but also the “Redemption” of the South after Reconstruction, this enterprise was part and parcel of the initiation of legally

mandated segregation and widespread disenfranchisement across the South. Memorials to the Confederacy were intended, in part, to obscure the terrorism required to overthrow Reconstruction, and to intimidate African Americans politically and isolate them from the mainstream of public life. A reprise of commemoration during the mid-20th century coincided with the Civil Rights Movement and included a wave of renaming and the popularization of the Confederate flag as a political symbol. Events in Charlottesville and elsewhere indicate that these symbols of white supremacy are still being invoked for similar purposes.

To remove such monuments is neither to “change” history nor “erase” it. What changes with such removals is what American communities decide is worthy of civic honor. Historians and others will continue to disagree about the meanings and implications of events and the appropriate commemoration of those events. The AHA encourages such discussions in publications, in other venues of scholarship and teaching, and more broadly in public culture; historical scholarship itself is a conversation rooted in evidence and disciplinary standards. We urge communities faced with decisions about monuments to draw on the expertise of historians both for understanding the facts and chronology underlying such monuments and for deriving interpretive conclusions based on evidence. Indeed, any governmental unit, at any level, may request from the AHA a historian to provide consultation. We expect to be able to fill any such request.

We also encourage communities to remember that all memorials remain artifacts of their time and place. They should be preserved, just like any other historical document, whether in a museum or some other appropriate venue. Prior to removal they should be photographed and measured in their original contexts. These documents should accompany the memorials as part of the historical record. Americans can also learn from other countries’ approaches to these difficult issues, such as Coronation Park in Delhi, India, and Memento Park in Budapest, Hungary.

Decisions to remove memorials to Confederate generals and officials who have no other major historical accomplishment does not necessarily create a slippery slope towards removing the nation’s founders, former presidents, or other historical figures whose flaws have received substantial publicity in recent years. George Washington owned enslaved people, but the Washington Monument exists because of his contributions to the building of a nation. There is

no logical equivalence between the builders and protectors of a nation—however imperfect—and the men who sought to sunder that nation in the name of slavery. There will be, and should be, debate about other people and events honored in our civic spaces. And precedents do matter. But so does historical specificity, and in this case the invocation of flawed analogies should not derail legitimate policy conversation.

Nearly all monuments to the Confederacy and its leaders were erected without anything resembling a democratic process. Regardless of their representation in the actual population in any given constituency, African Americans had no voice and no opportunity to raise questions about the purposes or likely impact of the honor accorded to the builders of the Confederate States of America. The American Historical Association recommends that it's time to reconsider these decisions.

From: Shea, Ann

Sent: Monday, January 29, 2018 7:51 AM

To: Laschinger, Lisa <LLaschinger@cityofmadison.com>; Bauer, Laura <LBauer@cityofmadison.com>

Cc: Knepp, Eric <EKnepp@cityofmadison.com>; Romines, Charles <CRomines@cityofmadison.com>; Rutledge, Kay <KRutledge@cityofmadison.com>

Subject: Forest Hill Cemetery comment via facebook message



Brian Sather

Unassigned ▾

SUN 6:21PM

So, this Confederate area in Forest Hill is in the news again; the city is meeting in order to try to find a solution. After visiting the area today, I'm trying to see the point. The wreath in front marks the monument which spoke of unsung heroes, etc. Soglin ordered it removed in August. It has been hidden; he won't tell the media where it is.

The standing monument simply has the names of the men buried there and who dedicated it. The city is proposing three solutions:

1. Remove it.
2. Alter the message (although the only thing which could even be controversial is the phrase "dedicated").
3. Add another plaque of explanation

The Union area has a National park style of plaque explaining their story. This seems like the most sensible solution for the Confederate area.

The city of Madison used to fly the Confederate flag here on Memorial Day. That's hard to imagine. The Civil War can be explained without giving it glory.



From: [REDACTED]@cox.net [mailto:[REDACTED]@cox.net]
Sent: Sunday, January 28, 2018 2:01 PM
To: Parks <parks@cityofmadison.com>
Cc: Romines, Charles <CRomines@cityofmadison.com>
Subject: Parks Contact Submission: General Parks Questions

Contact Information:

=====
Name: Andrew Sullivan
Street Address:
[REDACTED] Western Ave
Omaha, NE 68114
Phone: [REDACTED]
Email: [REDACTED]@cox.net

Comments / Questions:

=====
Subject: General Parks Questions

Comments / Questions:

I am very angry your city decided to remove the confederate monument and you entertain idiots over the topic. The South defended itself from an invading Yankee army. You should leave such monuments alone even if they seem inaccurate or disturbing to others. The war was huge and costly. Let people honor their dead.

From: Jonathan Phelps [mailto:[REDACTED]@icloud.com]
Sent: Monday, January 29, 2018 1:05 PM
To: Park Commission <pacommission@cityofmadison.com>
Subject: Please do not remove the monument

Please do not remove the monument. This is part of are American history. Not only that this is a cemetery where young Confederate men lay. To me this is a big desecration of there graves.

I would like to also say for the record. Confederate Soldier , Sailor's and Marines in the Civil War were made U.S. Veterans by an act of congress in 1957. US. Public Law 85-425 Section 410

Approved 23rd of May 1958. This made all Confederate Army, Navy and Marines Veterans equal to US. Veterans, Additionally, Under US. Public Law 810, Approved by the 17th Congress on the 26th February,1929 . The War Department was Directed to erect headstones and recognize Confederate Graves sites as US. Grave Sites.

thanks from Jonathan R Phelps
[REDACTED] S 50th Wausau, Wisconsin

Board members of the City of Madison – Landmarks Commission, Board of Parks Commission, Equal Opportunities Commission:

Please reverse the actions of Mayor Paul Soglin. He did not have the authority to remove, dismantle or “hide in a protected place” the monument that has stood in the cemetery over the past years. All those monuments are part of the colorful history of our city of Madison and they should remain as a reminder of that history. The problems in Charlottesville should have no bearing on what we do here in Madison, Wisconsin, contrary to some public opinion.

There is so much I could say, but I won't, because I have very strong feelings about re-writing history. We can't change that, nor should we try to ignore it by removing long-time placed monuments. I don't think having a monument necessarily honors those fallen soldiers, but it reminds us that somewhere a family lost a loved one, regardless of which side they were fighting for. It is time we respect the past and move on.

Restore those markers and leave our history alone. The City of Madison has made enough history to take us forward many years. Please use common sense and honor those who fought for those freedoms for everyone!

Thank you for your time and consideration. Also for serving on these Commissions. You have to be made of something special to participate in politics.

Linda E. Gerke

████████ Whitcomb Drive #11

Madison WI 53711

██████████ home
██████████ cell

[REDACTED]

From: Rummel, Marsha
Sent: Monday, January 29, 2018 11:26 PM
To: Bass, Kelly
Subject: Fw: Comments on Cemetery Marker Issue
Attachments: SoglinLetter.docx; sogresp.pdf

From: David Woldseth
Sent: Wednesday, September 13, 2017 4:41 PM

To: [REDACTED]

Subject: Comments on Cemetery Marker Issue

I understand the matter has been sent to the Landmarks Commission. Therefore, I thought I would share the letter that I sent the Mayor and my alder. I have also sent the Mayor's response; I have not heard from my alder.

Mayor Paul R. Soglin
Mayor's Office
210 Martin Luther King, Jr. Boulevard
Room 403
Madison, Wisconsin 53703

Mayor Soglin:

I write to express my disappointment over the recent decision to remove the historical markers at the Forest Hill Cemetery.

I agree that Confederate monuments and symbols, by and large, should be removed from public spaces. I think these decisions need to be done case by case. A Robert E. Lee statue at Washington and Lee University? Okay. Silent Sam at the University of North Carolina? Take it down.

In this case, I write based on my personal story. My ggg-grandfather, Sir William Lee, served in the CSA military during the US Civil War. He was captured, like these men, as a prisoner of war. While being transported to a POW camp in Elmira, New York, the train collided with another train near Shohola, Pennsylvania. He died, and he was buried in a mass grave alongside the tracks—Union and Confederate dead together. After a horrible flood in 1903, grave markers were destroyed by the elements and bodies began to come out of their graves. In 1911, they disinterred the remains and transported him and the other dead to another mass grave in the Woodlawn National Cemetery in Elmira, New York. They rest under a marker with Union soldiers' names on the north side of the marker and Confederate soldiers' names on the south side.

Why do I know this? As a child, I took an interest in genealogy, and the story of an ancestor killed in a railroad crash intrigued me. I wrote the General Services Administration for his war record and learned where he had been originally buried and the fate of his remains. As a high school sophomore, my family visited this mass grave, and I proudly posed beside the marker for a photo where I pointed to his name on the marker. I had solved an old family mystery lost to time, and this was my crowning jewel—to visit his grave and see his name. I write this letter for the possible descendants of these men. I do not know if they had descendants, if they favored slavery, if they were drafted, or if they were forced into enlisting under threat by neighbor. We never will know. I merely know that, for genealogists, cemeteries are hallowed grounds and now these men, POWs like my ancestor and dead far from home, will go unremembered and unnamed. I acknowledge that a different marker may be planned, but, given the political environment, the controversy, and the reality they died fighting against this

country, I doubt any new marker will ever be constructed. Your decision denies researchers the joy and satisfaction of discovery I received as a history-loving teenager.

I could make other points such as how one analyzes words on a grave marker. “Unsung heroes” and “valiant” apparently caused some problems. I sure hope Madison doesn’t investigate to make sure all “devoted fathers” were really “devoted” and all “loving mothers” were really “loving” elsewhere in the cemetery. I could also delve deeper into these POW lives and their motives for fighting. After 150 years, I would never know. I know I do not know why my four ancestors fought for the Confederacy. I never will. For better or worse, that is lost to history. I do know that I wish to share my personal story about one to let you know why I strongly disagree with your decision.

Sincerely,

David A. Woldseth



Cc: Alder Maurice Cheeks, 10th District



Office of the Mayor

Paul R. Soglin, Mayor

City-County Building, Room 403
210 Martin Luther King, Jr. Boulevard
Madison, Wisconsin 53703
Phone: (608) 266-4611
Fax: (608) 267-8671
mayor@cityofmadison.com
www.cityofmadison.com

August 22, 2017

Mayor Paul Soglin's Statement and Historical Perspective of Confederate Monuments at Forest Hill Cemetery

The focus on the Confederate monuments is the history of slavery. However, the story is bigger than that. With the end of Reconstruction in 1877 came the southern effort to return to the Antebellum years and to honor the Lost Cause. It produced a legal, economic, and social legacy of oppression that was to last a century. It manifested itself in two ways. First, there was the legal framework and then there was the historical narrative.

Black Codes or Jim Crow Laws. To ensure the subjugation of blacks to retain as much of the slave economy as possible, the individual southern states began the enactment of what we referred to in the twentieth century as Jim Crow laws. Some Americans are aware of those that required social separation since they were highlighted in the Civil Rights Movement of the late 1950's and 1960's. African-Americans were required to sit in the back of the bus, use separate restroom facilities, could not dine in white restaurants, or stay in white hotels.

There were also Black Codes designed to continue the economic enslavement of blacks. They were to continue unabated through World War II and legally did not end until the U.S. Congress adopted the Civil Rights Act of 1964. Black Codes banned African-Americans from holding jobs or at least required licenses which they could not obtain.

The Jim Crow laws required the signing of annual employment contracts; if a clause was violated, no matter how late into the year, the employee forfeited all wages for the year, of course leaving the individual now indebted to the employer.

Laws were adopted making the lack of employment a crime, resulting in vagrancy convictions which lead to imprisonment and assignment to forced labor as the Black convicts were rented out to local businesses. Indebted parents were offered the opportunity to free themselves of the debt if they signed apprentice contracts for their children, putting the children into another form of slavery.

This repression and economic tyranny not only destroyed the Black family but it further fueled white racism. As this new form of Black enslavement spread and drove down the cost of labor, it resulted in lowering wages for all workers, particularly the majority of the population which was low-income whites. Struggling to find gainful employment as farm hands (sharecroppers), construction workers, or service jobs, the poor white population blamed their plight on African-Americans who were doing the work for virtually no income beyond primitive shelter and limited amounts of food.

While the Black Codes were adopted, a new propaganda effort was initiated, designed to retell the story

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of the South. The pre Civil War economy was healthy, everyone was at peace, and the slaves were happy. Organization began to flourish after Reconstruction to portray the genteel image of the south. One such group was the United Daughters of the Confederacy (UDC).

The UDC raised funds and erected hundreds of monuments and statutes in the South and the North. These memorials were installed fifty, sixty years and more after the end of the Civil War, a term they refused to use. The UDC refers to the treasonous conflict as the War Between the States so as to remove the onus of sedition and rebellion.

The Southern Poverty Law Center, which tracks hate groups, classifies the United Daughters of the Confederacy as a neo-Confederate organization:

The neo-Confederate movement includes a number of organizations that generally share the goals of preserving Confederate monuments, honoring the Confederate battle flag and lauding what is judged to be "Southern" culture. Many have close ties to the white supremacist League of the South...

...UDC articles praise an array of neo-Confederate ideologues such as Michael Andrew Grissom...a member of two racist groups, the Council of Conservative Citizens and the League of the South... The UDC has also worked directly with these kinds of groups in erecting monuments and staging Confederate battle flag rallies. Most recently, the UDC's president, Mrs. William Wells, shared the podium with League president Michael Hill and white supremacist lawyer Kirk Lyons.

The larger monument at Madison's Forest Hill Cemetery is not a Civil War monument. It was installed over sixty years after the end of the war. It is a slab of propaganda paid for by a racist organization on public property, when our city was inattentive to both the new form of slavery propagated by the donors with the Black Codes and to the meaning of that despicable fixture honoring slavery, sedition, and oppression.

We will honor our history. We will respect the dead. We make sure that our legacy is to tell the truth and to remove evidence of racist historical revisionism. We will use the story of these monuments to tell the truth about a century of Jim Crow, economic oppression and those like the United Daughters of the Confederacy and the Klu Klux Klan who spread their lies far beyond the boundaries of the rebellious states.

Chronology as it Relates to Madison Wisconsin

1860-1861

Eleven Rebellious States lead by South Carolina on December 20, 1860 and followed by Mississippi, January 9, 1861 secede from the Union. The states rationalize their action as *state's rights*. The reason for succession was their fear that the presidency of Abraham Lincoln would lead to the abolition of slavery. After the war, ended, confederate sympathizers would attempt to rewrite history claiming that the reason for the rebellion was to preserve the autonomy of the states, not slavery.

April 12-13, 1861

The first battle of the Civil War took place outside Charleston South Carolina when Confederate troops attacked the United States of America by firing on Fort Sumter. The United States Army surrendered to the army of the Confederate States of America. This action of rebellion, sedition, and treason was to lead

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to the loss of 620,000 lives.

April- July 1862

Over 1000 captured traitors of the Confederate Army were moved to Camp Randall in Madison, Wisconsin in April 1862. Over the next two months, 139 prisoners died from their wounds, disease, or both. One prisoner was shot to death by a guard. All of the prisoners were buried in individual marked graves in the city's Forest Hill Cemetery.

May 9, 1865

General Robert E. Lee the commander of the traitorous troops surrenders to Ulysses S. Grant at Appomattox

1865-1877

The period of Reconstruction was a period when the U.S. government maintained control of the rebellious states ensuring that former black slaves had civil rights, participated in government, while southern infrastructure was slowly rebuilt.

Late 1890 – 1910

As white supremacists regained control of southern state governments Black Codes or as they came known, Jim Crow Laws are adopted. We think of them in terms of separate restrooms, dining and seating facilities but the real objective was economic subjugation. Consequently, blacks were limited in their ability to own businesses or property, lease land, sign contracts, vote, and their children could be 'apprenticed' if the parents were in debt. In addition, of course convicts were forced into labor and could be rented out. The result was a new version of slavery and a greater hatred from poor whites who found that they had to compete with this new form of slavery in the labor market. These conditions existed into the 1960's.

1894

The United Daughters of the Confederacy (UDC) is formed.

1915

The Klu Klux Klan, outlawed after the Civil War reemerges, as domestic terrorists. The growth of the KKK is accelerated by the racist film, *Birth of a Nation* released that year.

1931, approximately

The United Daughters of the Confederacy, a racist and bigoted organization as part of their national strategy of propaganda and determination to rewrite history providing a favorable interpretation of the Civil War installs a monument in Forest Hill honoring the treasonous rebels. It has been over 60 years since the end of the Civil War. The monument has no connection to the events at Camp Randall or the burial of the Confederate soldiers. It is not the first time the UDC disturbs a historic site in their effort to rewrite history.

1939

The film, *Gone With the Wind* is released promulgating the revisionist history of slavery in a format known as the *Lost Cause*, a romanticized view of Antebellum South glorifying slavery, subjugating women, and depicting southern men as honorable while northern men were viscous, abusive and vile.

1981

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One hundred and sixteen years after the end of the Civil War, a new plaque honoring the rebellious soldiers buried at Forest Hill cemetery is placed at Confederate Rest with private money. As far as we know, it is only time someone has been allowed to erect a remembrance not related to a burial that was part of a funeral since or authorized by the cemetery deed of a deceased since the United Daughters of the Confederacy installed their monument in 1931.

2017

The Southern Poverty Law Center which researched and listed organizations which espouse bigotry and hate.

United Daughters of the Confederacy

Richmond, Va.

Formed in 1894 from the remnants of local memorial associations affiliated with Confederate veterans' camps, the United Daughters of the Confederacy (UDC) is open only to women related to Confederate veterans of what the UDC still calls the "War Between the States."

Although the UDC promotes an image of genteel Southern ladies concerned only with honoring their ancestors — and is, in fact, the least political of the neo-Confederate groups — its publications sometimes belie that benign appearance.

In a 1989 article in *UDC Magazine*, for instance, Walter W. Lee minimized the horrors of the Middle Passage by pointing out that "the sixteen inches of deck space allotted each slave is not all that smaller than the eighteen inches the Royal Navy allowed for each sailor's hammock and the slaves rapidly had more room due the much higher death rate."

Lee also argued that "the worse suffering group among those engaged in the trade" were "the crews of slave ships." Other victims of slavery Lee cites are "the purchasers of slaves" who "found themselves locked into a form of agriculture that could not compete with the new machines."

Other UDC articles praise an array of neo-Confederate ideologues such as Michael Andrew Grissom, author of *Southern by the Grace of God* (a book which portrays the original Klan favorably) and a member of two racist groups, the Council of Conservative Citizens and the League of the South.

The UDC has also worked directly with these kinds of groups in erecting monuments and staging Confederate battle flag rallies. Most recently, the UDC's president, Mrs. William Wells, shared the podium with League president Michael Hill and white supremacist lawyer Kirk Lyons.

New Orleans Mayor Mitch Landrieu on May 23, 1917:

The historic record is clear: The Robert E. Lee, Jefferson Davis, and P.G.T. Beauregard statues were not erected just to honor these men, but as part of the movement which became known as The Cult of the Lost Cause. This "cult" had one goal—through monuments and through other means—to rewrite history to hide the truth, which is that the Confederacy was on the wrong side of humanity. First erected over 166 years after the founding of our city and 19 years after the end of the Civil War, the monuments that we took down were meant to rebrand the history of our city and the ideals of a defeated Confederacy. It is self-evident that these men did not fight for the United States of America. They fought against it. They may have been warriors, but in this cause, they were not patriots. These statues are not just stone and metal. They are not just innocent remembrances of a benign history. These monuments purposefully celebrate a fictional,

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sanitized Confederacy, ignoring the death, ignoring the enslavement and the terror that it actually stood for...

... We have not erased history; we are becoming part of the city's history by righting the wrong image these monuments represent and crafting a better, more complete future for all our children and for future generations. And unlike when these Confederate monuments were first erected as symbols of white supremacy, we now have a chance to create not only new symbols, but to do it together, as one people. In our blessed land we all come to the table of democracy as equals. We have to reaffirm our commitment to a future where each citizen is guaranteed the uniquely American gifts of life, liberty and the pursuit of happiness...

A handwritten signature in black ink, appearing to read "Paul R. Anthony". The signature is written in a cursive style with a large initial "P" and a long, sweeping tail.

From: Rummel, Marsha
Sent: Monday, January 29, 2018 11:28 PM
To: Bass, Kelly
Subject: Fw: confederate rest

From: Jen Blume
Sent: Wednesday, August 23, 2017 11:52 AM
To: All Alders
Subject: confederate rest

General Information

Name: Jen Blume

Address: [REDACTED]

City: [REDACTED]

State: [REDACTED]

ZIP: [REDACTED]

Phone:

Work Phone:

Email: [REDACTED]

Should we contact you?: Yes

Message:

you know you are in violation of the law...
you are desecrating a Veteran site....
you have no respect for the laws of this country....
what is next ?

keep removing monuments and you are doomed to repeat the past...it has been proven ...are you all that ignorant that you would violate federal law?

I live in WI.... and I am embarrassed at the ignorance of people like you!

Recipient:
All Alders

[REDACTED]

From: Rummel, Marsha
Sent: Monday, January 29, 2018 11:26 PM
To: Bass, Kelly
Subject: Fw: Leave Standing the Monuments to the Men

From: Alan Green
Sent: Tuesday, September 5, 2017 3:03 PM
To: All Alders
Subject: Leave Standing the Monuments to the Men

General Information

Name: Alan Green

Address: [REDACTED]

City: [REDACTED]

State: [REDACTED]

ZIP: [REDACTED]

Phone:

Work Phone:

Email: [REDACTED]

Should we contact you?: Yes

Message:

Madison Mayor Paul Soglin's proposal to remove a monument inscribed with the names of Confederate dead from Camp Randall disrespects men whose misfortune it was to die imprisoned, after having fought for their region of the country.

While it's true, to their discredit, that the leaders and officers of the Confederacy were often slaveholders, the common soldiers who gave their lives for the Southern cause were usually not. They fought because their counties or states had voted to secede, not because they felt compelled to fight for slavery.

As Civil War historian Shelby Foote famously noted, when asked by invading Union officers why he was fighting, a captured Confederate private replied, "'Cause y'all are down here."

Which of course is not to excuse anything about the barbaric and repugnant practice of slavery, nor the secession that tore our country apart, but rather to say that the history of those times had subtleties that we should try to understand so that we may, perhaps, understand our own times more.

Like their counterparts in Union blue, the ordinary soldiers of the Confederacy endured poor conditions and horrible battles. But the Southern soldiers were less well-equipped than the Northerners – indeed many went barefoot, while Northern soldiers often received two identical boots. But soldiers of both sides, if captured like those at Camp Randall, could expect maltreatment.

My own great-great-grandfather illustrates this. He was a humble subsistence farmer in West Tennessee and owned no slaves, but when his region sided with the South, he and his neighbors volunteered to fight for the Confederacy. At great personal sacrifice they left crops in the field and wives and children behind to do what

they in their worldview thought was right.

Captured in the battle of Fort Donelson, which was closer to his home than La Crosse is to Madison, my great-great-grandfather was interned in a Union prison in Illinois, released in a prisoner exchange eight months later, fought in the horrific battle of Chickamauga, was captured again in the battle of Atlanta, imprisoned again at Camp Chase, Ohio, and died three months later of disease caused by mistreatment.

Five other badly-treated Confederate prisoners died the same day, of preventable diseases like typhoid and dysentery, and over 2,000 are buried in the Confederate cemetery that is all that remains of the camp, having died under the same inexcusable conditions.

But the story doesn't end there. Decades after the war was over, with the wooden gravemarkers of those long-dead Southerners deteriorating badly, local men replaced them with permanent concrete gravestones complete with full and respectful identification.

And in the middle of the cemetery they erected a large statue of a Confederate soldier. On the arch underneath they carved one word: AMERICANS.

Who were the local men who took such care of the graves of their fallen foes? They were all former Union soldiers.

In East Tennessee, after his county voted not to secede, another great-great-grandfather and his neighbors donned "Union suits" and fought in the United States Army. In those days, as perhaps now, feeling as your neighbors felt and doing as your neighbors did was more important than the dictates of far-off authority.

And yet this Union soldier's own father had owned a slave, who he had grown up with. History is complicated.

Unlike most enslaved Africans, who suffered horribly, that slave, Bob Lillard, was enslaved in name only. My great-great-great-grandfather Lillard made it known in the community that Bob was free to come and go as he wished and to travel across the mountain for days or weeks at a time to work in a copper mine to earn his own money. Bob slept in the family home when he was in town, and was formally freed when the elder Lillard died. He is buried in the Lillard section of the cemetery with the rest of my family.

I tell that story to show that relationships between people and their society were as complicated then as they are now and because we all have stories with tangles in our roots.

And history is nuanced, too. Along with a rebel and a Yankee, my ancestry on my mother's side includes a man from sub-Saharan Africa – a black man. We need our unfiltered history to help us make sense of it all.

In Vietnam, my Marine unit was respectful of the graves of enemy soldiers who died fighting us. We recorded their markings but never disturbed or dishonored them.

Surely these men who died at Camp Randall – these Americans – deserve the same. If the Union soldiers who fought them could forgive and honor them, surely the people of our more enlightened age can find the charity to do the same.

Mayor Soglin and the good citizens of Madison, we must resist labels.

Please recognize the difference between a monument glorifying a noxious cause and one which simply respects those who died as imprisoned soldiers, often at the hands of or through the neglect of their captors, the victors, in places like Madison, Wisconsin, and Columbus, Ohio.

Take down the monuments to the cause. They must go.

But leave standing the monuments to the men. They were our ancestors too.

Recipient:
All Alders

[REDACTED]

From: Rummel, Marsha
Sent: Monday, January 29, 2018 11:28 PM
To: Bass, Kelly
Subject: Fw: Confederate Rest Cemetery

From: ron walker
Sent: Tuesday, August 22, 2017 12:29 PM
To: All Alders
Subject: Confederate Rest Cemetery

General Information

Name: ron walker

Address: [REDACTED]

City: [REDACTED]

State: [REDACTED]

ZIP: [REDACTED]

Phone: [REDACTED]

Work Phone:

Email: [REDACTED]

Should we contact you?: Yes

Message:

Please vote to decline to remove the large stone at Confederate Rest cemetery. It sits within the walls surrounding the cemetery. The only things written on the stone are the names of the soldiers buried there, and a dedication to Ms. Waterman, the very kind lady who tended the graves until her death. There is no political message or Confederate symbolism expressed on the stone. The removal and verbal trashing of these monuments is extremely divisive, upsetting and offensive to many Madison residents for reasons unrelated to racism. The descendants of those buried there have disproportionately and patriotically constituted the military of the United States since the Civil War ended over 150 years ago, and it is quite vulgar and insensitive to insult their heritage and ancestors. Thanks for considering my message.

Recipient:

All Alders

[REDACTED]

From: Rummel, Marsha
Sent: Monday, January 29, 2018 11:29 PM
To: Bass, Kelly
Subject: Fw: Monuments

From: Steven M. Scott
Sent: Friday, August 18, 2017 1:18 PM
To: All Alders
Subject: Monuments

General Information

Name: Steven M. Scott

Address: [REDACTED]

City: [REDACTED]

State: [REDACTED]

ZIP: [REDACTED]

Phone: Extension: [REDACTED]

Work Phone: Extension: [REDACTED]

Email: [REDACTED]

Should we contact you?: Yes

Message:

I am ashamed of my City Council and my Mayor for the removal of the monuments at Confederate Rest in Forest Hill Cemetery. This is not a park, city or state building our ground but a cemetery where these young men who died at Camp Randall are interred. The monuments should stay right where they are. I would like to know who and why thought this was a good idea.

Recipient:

All Alders

From: Rummel, Marsha
Sent: Monday, January 29, 2018 11:30 PM
To: Bass, Kelly
Subject: Fw: Confederate monument n Forest Hills Cemetery

From: Thomas Garver
Sent: Sunday, October 8, 2017 9:41 PM
To: Rummel, Marsha
Subject: Confederate monument n Forest Hills Cemetery

Marsha:

Tom Garver here. I cannot make the Equal Opportunities Commission meeting on Thursday 10/12, but if a committee is established to look at the "Confederate graveyard" situation in Forest Hills in greater detail, I would like to be considered for membership.

As you may have seen, I thought Mayor Soglin's reflexive proposal to remove the granite monument listing the names of Confederate soldiers who died in Madison while held prisoner here was all wrong and wrote a letter to the editor saying so (a letter which, slightly changed, went to Paul as well).

The issue of this monument addresses two issues, the listing of Confederate soldiers' names and the name of Alice Whiting Waterman, a woman from the south who lived in Madison and who cared for the graves when no one else would.

The story told here is not about "heroes" or "the lost cause," but about human decency and kindness. No further monuments should be removed, although some descriptive material might be provided to tell the history of the United States' northernmost Confederate Cemetery.

So, I feel strongly about this issue and would like to be considered if there is going to be further study, etc., etc.

Tom Garver

[REDACTED]

From: Rummel, Marsha
Sent: Monday, January 29, 2018 11:28 PM
To: Bass, Kelly
Subject: Fw: Removal of Confederate Markers at Forrest Hill Cemetery

From: Joseph Barus
Sent: Tuesday, August 22, 2017 3:07 AM
To: All Alders
Subject: Removal of Confederate Markers at Forrest Hill Cemetery

General Information

Name: Joseph Barus

Address: [REDACTED]

City: [REDACTED]

State: [REDACTED]

ZIP: [REDACTED]

Phone:

Work Phone:

Email: [REDACTED]

Should we contact you?: No

Message:

Dear Council Members,

Attached is a copy of a message I have also sent to Mayor Soglin regarding the removal of "offensive" grave makers and monuments at a local cemetery. I am also including the council on the message to hopefully foster discussion.

Dear Mayor Soglin,

I feel compelled to write this letter in complaint of your decision to remove Confederate Monuments and grave makers from the local cemetery. As a gay man living in 2017 I am very aware of the damage of racism, bigotry, and hatred as I have experienced such things my entire life. However, these monuments were not placed in the name of hatred or bigotry, but were placed to recognize the names and resting place of men who died fighting for what they believed in. The symbols that are associated with the Confederate Army are a piece of American history, like it or not. These symbols have become something today, that have a very different meaning than they did back when the Confederate Army selected a flag to unite under as they chose to leave the Union. While we agree that the end game of the Confederacy was that they did not want to accept the abolition of slavery, the Confederate flag and other monuments of the Confederate symbolism have morphed into icons that represent the hatred of everything that is not white, heterosexual, and Christian. But what purpose does removing grave markers serve? Instead of trying to solve this problem by education, teaching tolerance and harmony, you are instead trying to fix a problem by erasing its presence from history. Aren't we taught that we must learn our history so that we do not repeat the mistakes we made? It is disrespectful to the dead to remove the markers of their tombs in a cemetery, and it is flippant and arrogant to think you can just deal with intolerance and hatred by erasing images that offend you. If they

offend you, then speak out about what is offensive so that we can open up discussions that lead to the opening of minds.

As per the argument that the wording of the memorials in the cemetery paints a lie, what of it? I have read there are those who consider it obscene to call the actions of "The Boys" The Confederate Soldiers valiant and heroic, but they died in an act of war. Even if you do not believe in the appropriateness of their cause, the fact that these men fought for what they believed in and gave their lives for that cause is the very definition of heroic. Ask every soldier, and every Gold Star Family and they will tell you that this is true.

I can understand removing monuments from public places that celebrate the intention of hatred and violence that the Confederacy has come to represent. I cannot condone removing what is the equivalent of grave markers from a place of rest of soldiers who died for something they believed in, even if it is something I am morally opposed to. I cannot condone hiding away our dirty laundry to protect our precious values when what we should be doing is creating the dialogue to teach and educate. When we take our own personal values to a public place to express and defend them we call this freedom of speech. We march, demonstrate, and protest to those values as worthy. Those with different values have the freedom to counter rally and espouse their beliefs. Both sides exist side by side for all to see and hear. Isn't that a better option than burying our ugly past and tearing down monuments and grave markers? I saw there is a proposal to replace the "offensive" monuments with something that has a more palatable wording, and I say that is wonderful, I will even pitch in for a fund raiser. But the original monuments and markers in the cemetery need to be left alone so that by their presence we can allow people to make up their own minds about what is right and what is wrong.

Thank you for your time.

Respectfully,
Joseph Barus, RN.

Recipient:
All Alders

[REDACTED]

From: Rummel, Marsha
Sent: Monday, January 29, 2018 11:27 PM
To: Bass, Kelly
Subject: Fw: Forest Hill cemetery

From: Gary Godwin
Sent: Thursday, September 21, 2017 9:44 AM
To: All Alders
Subject: Forest Hill cemetery

General Information

Name: Gary Godwin

Address: [REDACTED]

City: [REDACTED]

State: [REDACTED]

ZIP: [REDACTED]

Phone:

Work Phone:

Email: [REDACTED]

Should we contact you?: Yes

Message:

You people have got to be the lowest of the low. While the cultural cleansing of America continues, your town is taking it to a new low by attacking cemeteries. It's a shame that the dead can't even Rest In Peace without weak minded fools trying to come in and remove monuments and plaques all because they're dedicated to confederate soldiers. Shame on you and I hope your citizens vote all you cowards out of office.

Recipient:

All Alders

[REDACTED]

From: Rummel, Marsha
Sent: Monday, January 29, 2018 11:25 PM
To: Bass, Kelly
Subject: Fw: Monuments at Confederate Rest, Forest Hill

From: Monica Burkert-Brist
Sent: Tuesday, September 5, 2017 8:07 AM
To: All Alders
Subject: Monuments at Confederate Rest, Forest Hill

General Information

Name: Monica Burkert-Brist

Address: [REDACTED]

City: [REDACTED]

State: [REDACTED]

ZIP: [REDACTED]

Phone: Extension: [REDACTED]

Work Phone: Extension: [REDACTED]

Email: [REDACTED]

Should we contact you?: Yes

Message:

Dear Alders: I hope you will receive and read this message before tonight's vote about removing the monuments and markers at the Confederate Rest at Forest Hill Cemetery. I write to express my own opinion only and to urge you to replace the current monument with a respectful and accurate historical commemoration of the soldiers buried there. Please read on.

I am a progressive, life long Democrat and I am appalled that we have raced to judgments about how to respond to this small, highly historical and important resting place in our city. The confederate graves at Forest Hill are the northernmost burial site of confederate soldiers in the United States. They were prisoners of war at Camp Randall and our city's decision back in that time to give them a final resting place is a sign of the tolerance and post war effort to heal the wounds of the Civil Warsomething we should be proud of. The monument that you are being asked to take down tonight has the names of the young men buried thereand the graves are so worn that without that listing visitors will now know who these people are.

I am not suggesting that we should applaud or honor the confederate soldiers. But we SHOULD have an appropriate, historically accurate marker to replace what is being taken down and to point out that these POWs are buried just yards away from the soldiers who fought to preserve the Union and who are commemorated in a similar plot in Forest Hill... many visitors who come to the cemetery ask about that little plot of ground. Simply destroying something is not a statement to be proud of put something in its place to answer people's questions and to use history to teach the lesson that our Civil War was fought to end a terrible evil and injustice and that the losses of all should never be forgotten. Don't just take an easy vote designed for a nice liberal headline please take a thoughtful, more difficult position to preserve and teach the lessons of our history.

Recipient:
All Alders

From: Rummel, Marsha
Sent: Monday, January 29, 2018 11:22 PM
To: Scanlon, Amy; Bass, Kelly
Subject: Fw: Confederate Rest monument

This should go into the legislative record.

From: Rummel, Marsha
Sent: Tuesday, August 29, 2017 9:36 PM
To: All Alders; Soglin, Paul; Knepp, Eric; Romines, Charles; May, Michael; Viste, Doran; Erdman, Natalie; Wolf, Karin; Fields, Debbie; Allen, Heather; Stouder, Heather
Subject: Confederate Rest monument

Here is more info from Prof Steve Kantrowitz about the ~140 confederate soldiers, the 1st Alabama battalion of which they were a part, and the national efforts of groups like the United Daughters of the Confederacy to promote proslavery ideology.

Marsha

From: Stephen Kantrowitz ,
Sent: Monday, August 28, 2017 4:08 PM
To: Rummel, Marsha
Subject: Re: Confederate Rest statue
Hi Marsha -

Hizzoner has got some facts garbled in the blog — I don't know what he means by "Black Codes"; we historians use that term for a very specific set of laws a) in the pre-Civil War North (also as "Black Laws") and b) in the immediate aftermath of the Civil War in the South. His outline of the history of the UDC is okay. He puts the 1890s and the present day in the same frame, even though the organization has obviously changed a great deal.

But there's no mistaking that the UDC as formed at the turn of the last century was dedicated to enshrining Confederate veterans as symbolic heroes for their communities and their region; the Confederate past they imagined was a thoroughly fictional one, without slavery as a cause or dissent or division within the white South as a continuing reality.

I just want to reflect on a couple of things, some of them factual, some of them about how we memorialize the past.

I don't know much about the prisoners who died at Camp Randall except that it seems many of the larger pool of prisoners from whom they were drawn were soldiers of the 1st Alabama. This unit, which organized in April 1861, was a volunteer regiment. It's not unusual for people to claim that these soldiers either did not fight for slavery or did not know what they were fighting for—that they were pawns in a rich man's game. In fact, in 1860 35% of free households in Alabama--virtually all of them white households--owned slaves, so it's a near-certainty that many of the prisoners at Camp Randall were either slaveholders or the sons of slaveholders. That is, they understood their fight for the Confederacy as intimately tied to the future of slavery. How do we know this? Because when Alabama's secessionists had declared their state's divorce from the Union in January

of 1861, months before these soldiers volunteered, they made it crystal clear that Alabama was to be a commonwealth safe for slavery; see the declaration the secession convention issued at http://civilwarwiki.net/wiki/Alabama_Ordinance_of_Secession.

A second claim is that they were drafted, but this is false: the Confederacy did not begin drafting until about the time these men, already in arms, were captured. A third, more explicitly pro-Confederate response is that these men were only seeking to defend their homes against a Yankee invader. Crucially, on this score, the 1st Alabama was formed in January 1861, *months before* Lincoln called for volunteers to suppress the rebellion (which happened in the third week of April). So let's not imagine these were just pawns in a rich man's war-- people without agency or freedom to choose. Surely they were under social and cultural pressure to enlist. But many white Alabamians also rejected the Confederacy and secession, becoming a domestic resistance to the Confederacy later in the war. All these people made choices.

I am relieved and happy to know the Confederate flag no longer flies on public property in Madison. That's a minimal achievement, but an important one nevertheless. We're back where we should have been in 1865. We need to keep emphasizing the centrality of slaveholding and proslavery ideology to the Confederate rebellion. Its leaders were traitors to any USA I want to claim allegiance to, and they and their symbols certainly deserve no place of public honor. The UDC came into being to pick up the work of those veterans at the end of the 19th century and establish them as heroes of their communities and their (white) people. Its work fostered and continued the reconciliation of "North" and "South," by which they meant the white people of each region who were committed to maintaining government of, by, and for white men. That reconciliation took many forms, including the mass-produced Confederate markers in countless courthouse squares across the South, the wholesale rewriting of the history of the nineteenth century to remove slavery as the principle cause and emancipation as the principle consequence of the war, and the cultural climate of white supremacy that made "The Birth of a Nation," celebrating the Ku Klux Klan, a national sensation in 1915.

In general I think the argument that we should keep Confederate monuments in place in order to "teach the history" is unpersuasive; a few markers (like the Roger Taney statue just removed by the city of Baltimore) have decent contextualizing copy, but mostly the scale of the statuary overwhelms any historical counterweight. In this case, not having seen the size and placement of the marker, I can't make a clear judgment, but if it is as small as it seems, it seems to me that a contextualizing marker would help make sense of the presence of these graves here and give context (if not in any moral sense honor) to their deaths. More important, I think, it could help Madisonians understand that the celebration of the Confederacy was not only a Southern phenomenon but continued, even here, throughout the 20th century. Speaking as a Yankee by birth and lifelong residence, that's a lesson we could stand to think about more than we do.

This has nothing to do with the graves of the actual POWs who died here; their markers remain.

On the disposition of the marker: I would contact Angela Glasker at the Wisconsin Historical Museum [REDACTED] and see if they are interested in housing it. The Wisconsin Veterans Museum might be a more logical home, but it's my understanding that they are merging not too many years from now. I'd be happy to talk with the Museum about contextualizing the monument if they decide they want it.

I hope this is what you were looking for. Feel free to come back with questions/clarifications.

Steve

On Aug 27, 2017, at 3:45 PM, Rummel, Marsha <district6@cityofmadison.com> wrote:

Here is Mayor's blog, FYI

<http://www.cityofmadison.com/news/mayor-paul-soglins-statement-and-historical-perspective-of-confederate-monuments-at-forest-hill>

From: Rummel, Marsha
Sent: Sunday, August 27, 2017 3:26 PM
To: Stephen Kantrowitz
Subject: Confederate Rest statue

Hi Steve-

The United Daughters of the Confederacy statue in Forest Hill Cemetary is awaiting it's fate in the hands of the Madison Common Council.

Could you send me what you posted on FB with any additional info you care to share so that I could share it with the City Council and Mayor (and city at large really) to help us understand who the soldiers were, how they got there, who was the UDC and any other information that you have time/willingness to provide?

Also do you have any contacts at WHS who oversees their civil war collection? I had a friend who used to work there but someone else's name at WHS was in the VM so I just left a general message for information about whether they would accept the statue. I want the city to have all the options available to us.

I got an email from a NYT reporter and called her back on friday, she is in Chicago office writing a story about all the statues and the decision that many municipalities are undergoing to decide what to do with conferderate statues. I directed her your way for more background.

Thank you in advance for your assistance.

Regards-

Marsha

From: Rummel, Marsha
Sent: Monday, January 29, 2018 11:23 PM
To: Bass, Kelly
Subject: Fw: Confederate Plaque at Roselawn

From: Sharon Goff
Sent: Monday, January 29, 2018 2:42 PM
To: All Alders
Subject: Confederate Plaque at Roselawn

General Information

Name: Sharon Goff

Address: [REDACTED]

City: [REDACTED]

State: [REDACTED]

ZIP: [REDACTED]

Phone: [REDACTED]

Work Phone:

Email: [REDACTED]

Should we contact you?: Yes

Message:

My name is Sharon Goff, growing up in Madison. I recently moved back to Madison after teaching in VA, listening to my students tell me about their Confederate roots. We had many discussions on ethical topics and moral issues involving Southern My name is Sharon Goff, growing up in Madison. I recently moved back to Madison after teaching in VA, Heritage. These young people were confused why there was so much hatred toward them, simply because they had a Southern Family Tree. In these classrooms from Fredericksburg to Big Island, students were tired of feeling guilty that their great-great-grand dad was a Confederate soldier.

I've done substantial reading on the recent flurry of erasing from public memory the Confederate Monuments. I am drawn to John Daniel Davidson's article in the Federalist, July 2017, "...these should be a powerful lesson in American history—a testament to our turbulent past and would be diminished if they were removed to a sanitized display in a museum. A mature society would recognize that the past is always with you and must always be kept in mind."

Of the three options, I believe Leaving the monuments in place but altering their messages, would be a reasonable choice. As long as "this message" does not skew words to one current political perception of the Civil War. These men WERE "unsung heroes" to Jesse's family in Big Island. An antiseptic plaque stating what was at site before, is not acknowledging that there were brave Southern soldiers who died in a Wisconsin prison. Let's learn from these historical lessons.

Recipient:
All Alders