



***The Glade Community Historical Society, Inc.***  
***Including Glade, Garfield & Pine Log, Arkansas***

**A 501 (c)(3) CHARITY**  
**gladehistory.org**

Glade Post Office & Store, circa 1890

## **2020 NEWSLETTER #3**

**The purpose of the society is to preserve the histories of the communities by researching and gathering stories, documents and artifacts.**

---

Life was rugged in the Ozarks of the 1800's when the Scotch Irish immigrants, mountain people from Tennessee, Kentucky and surrounding states arrived and engaged in subsistence farming after the Indians were pushed farther west by the government, and more land became available. At that time, few negroes lived in the Ozarks, but my favorite story is about George Washington Carver. He was born into slavery, his mother was sold, and he was left near Diamond, Missouri where a German immigrant family raised him to age 13 when he then moved north, worked and attended schools, and became the most prominent black scientist of the early 20th Century. There were few slaves and little sympathy for slavery in the Ozarks, but settlers were drawn into the conflict between the states. Between 1860 and 1930 the negro population in the Ozarks declined from an estimated 62,000 to 31,000 according to The Ozarks Land and Life, Milton D. Rafferty.

According to James J. Johnston in Mountain Feds Arkansas Unionists and and the Peace Society, the first Arkansas State Convention of 1860, voted the state out of the Union (39 to 35). "For most Arkansans, whether secessionists or Unionists, the primary concern was to protect their homes against slave revolts, Northern invasion, Missouri refugees, and —for the Unionists—Confederate Arkansas authorities." Thus the Peace Society was born." Johnson describes Arkansas in 1860 as "a line drawn diagonally across Arkansas from the northeast corner through Little Rock,—to the southwest corner—It would approximately divide the state into a rough mountainous upland northwest half and a lowland, often swampy, southeast half." This division roughly divided the state into pro-secessionists and pro-Union halves.

Then, in 1862 there was Confederate Conscription and some men left the state or joined the Confederate soldiers, some reluctantly. 'Rural Arkansas was open to Confederate guerrillas and recruiters, bands of raiders called jayhawkers, boomers, or bushwhackers who pillaged the countryside, especially robbing Union families. Unionist had to flee to the woods while the Peace Society, in the northern counties, opposed the Confederacy and secretly organized to oppose conscription. "Persecuted by secessionist neighbors and local official, some were hanged, especially if they opposed conscription."

Poorly organized, leadership was a problem and documentation for Unionist secret self-protection organizations is scarce. There is limited information about the prevalence of unionist organizations in Civil War Arkansas, and sometime during the war, the Peace Society morphed into the Union League. “The dearth of documentation about secret Unionist organizations in Arkansas outside north-central Arkansas may reflect the lack of Unionists outside that region. One only surmises that the documentation is strongest where secret Unionist organizations were strongest.” It is hard to find records if they don’t exist!

After the Civil War, more immigrants arrived during Reconstruction, as railroad construction and steam locomotives developed. The next wave of movement occurred during World War I—followed by other wars and more changes. And, in the 1930’s the depression and the New Deal impacted people’s lives and now we are dealing with a pandemic in 2020. Its impact will be reported for many years in the future.

Bill Bowden reported in the *Arkansas Democrat Gazette* (7/12/20) that Kenneth Barnes, a professor at the University of Central Arkansas in Conway, said “language sympathetic to the Klan could be found in Arkansas History textbooks used in public school through the 1960’s.” He continued, “Whats so striking about Brown’s book is that it thoroughly accepts and promotes during the 50’s and 60’s the Lost Cause thinking about the Confederacy and Reconstruction that was being created in the early 1900’s.” In the Lost Cause narrative, slavery was not acknowledged as a primary cause of the Civil War, according to Carl H. Moneyhon, a professor of history at the University of Arkansas at Little Rock. “In the decades after the Civil War, textbooks glorified the Union Soldier,” wrote Charles Russell Logan.

In the years after the war, Confederate veterans were irritated about what they considered Northern bias in history textbooks, so at a United Confederate Veteran National convention in 1892, a committee was chosen to select textbooks. The United Daughters of the Confederacy (UDC) continued this selection process into the twentieth century. The UDC proofed the textbooks to their desired specifications before the books could be published in the schools. Kimberly Mundell at the Arkansas Department of Education, said the commission was dissolved sometime before 2014.

A United Daughters of the Confederacy facebook page still exists and Wanda Dean wrote in an Encyclopedia of Arkansas that the UDC continues its mission of memorializing and celebrating the Confederate cause. “However, in the 21st century, many Americans have called this purpose into question and, instead, see the UDC as promoting the Lost Cause myth at the expense of a more full account of the past, through its censorship of public school textbooks in the early and mid-20th century and through its sponsorship of Confederate monuments from Public Land.”

All those years of learning from those Lost Cause textbooks may have slanted the views and subsequent behavior at the Little Rock Central High School Crisis of 1957 when some parents shouted insults at young black students in defiance of the federal government’s order for racial desegregation. Governor Orval Faubus enlisted the Arkansas National Guard to stop integration at Central High School. He was a well known segregationist who was elected for six terms as Governor of Arkansas from 1955-1967.

**John Hugh Reynolds wrote that in 1905 that “many good citizens joined the Klan.” That characterization of them being an early force for order and then falling into a pernicious organization was heard during Catherine Barrier’s childhood. Now 49, she is the Certified Local Government coordinator for the Arkansas Historic Preservation Program. And, Kenneth Barnes has written a book tentatively titled “The Ku Klux Klan in 1920’s Arkansas: How White Protestant Nationalism Controlled a State. His book will be available at the University of Arkansa Press in April 2021.**

---

**And here we are in 2020, dear reader, grappling with a pandemic that requires us to social distance and wear a mask for protection of self and others. Therefore, we will not meet this July 27, as we have in past years. If you have not sent your \$25 membership fee to Sam Reynolds at 20916 Slate Gap Road, Garfield, Arkansas 72732, please do so as we cannot continue without your assistance. Thank you for your support.**

**And, we have received the old Coal Gap School bell from the Douglas family. We are pleased and will pursue how we can display it for the community.**

**Glade Board: Patricia Heck (President and Newsletter author), Sam Reynolds (Treasurer), Ruth Billingsley, Judi Walter (Secretary), Dorothy Williams, Larry Hanner and Don Berndt, (Communication Director).**