We, too, Have Deeds of Heroism to Tell our Children: The Role of the United Daughters of the Confederacy in the Perpetuation of the Confederate Lost Cause in Fayetteville, Arkansas

Madison Whipple
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By
Madison Whipple

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History
J. William Fulbright College of Arts and Sciences
The University of Arkansas
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Introduction
The United Daughters of the Confederacy and the Myth of the Lost Cause

“We too have deeds of heroism to tell our children,” wrote Mrs. Tidball, an integral member of the Mildred Lee chapter of the United Daughters of the Confederacy, in an article for a Fayetteville newspaper. In saying this, she compared the Confederacy, and the legacy of the Old South, to that of the twelve tribes of Israel crossing the Jordan River and telling the story of the trek to the promised land to descendants for generations. The heroism, packaged as the Lost Cause of the Confederacy, was an ideology that sought to memorialize the Confederate States of America as a patriotic cause worthy of memorialization and vindication.¹

In 2020, the American South, and the United States as a whole, saw a movement that brought attention to the monuments that sit in many town squares and historic districts in cities from Washington DC to Bentonville, Arkansas.² These statues often depict Confederate generals or are dedicated to the memory of multiple Confederate companies. Monuments and statues are undoubtedly the most well-known visual representation of Confederate memory, as was made clear by the removal and relocation of these monuments all over the country. While these monuments honor the era of the Civil War, they are not contemporary to the time period they commemorate. Most of the Confederate monuments in the United States were built during the Jim Crow era of the twentieth century. However, these statues and memorials are, in reality, a small part of the work that was done on behalf of the Confederacy. The UDC had influence

¹ UDC Mildred Lee Chapter Yearbooks (1930-1979), Virginia Tidball Papers Addendum, MC 1457, box 8, folder 2, University of Arkansas Special Collections, Fayetteville, Arkansas (Hereafter referred to as the Tidball Papers).
through the avenues of education, visual culture, and public ritual. This influence was promoted by many organizations under the umbrella term of Ladies’ Memorial Associations (LMA).

This study will particularly focus on the United Daughters of the Confederacy (UDC), and their influence over Fayetteville, Arkansas through the means of literature, public newspapers, and performance of the Confederacy. This will join the conversation about the racist history of the UDC on the national and state levels to show that the Daughters’ influence regarding the Confederacy extended into widespread and diverse areas of the country, in this case, into the town of Fayetteville, Arkansas. This is to prove that the women of the Mildred Lee chapter of the United Daughters of the Confederacy held considerable power throughout the 1920s and 1930s, and that they were a major force for the education of the town. Not only did they influence the education of children in Fayetteville, but through their influence within the University of Arkansas, they attempted to sway the minds of the adults as well. The education of the public was important because the UDC was able to educate children with a belief in the value of Confederate culture, and they were able to make sure those who had already left school were aware of this as well. The local Daughters had a grip on Fayetteville and attempted to build a generation convinced that the “truth” of history was the story presented by the UDC: The Confederacy was misunderstood and it, along with the institutions of the Old South, should be honored.

In their mourning and memorialization of the Confederacy, the UDC and other like-minded organizations set in motion a revisionist view of history called the Myth of the Lost Cause. Specifically, they started to promote the idea that the South and the Confederacy were justified in their secession and had fought the Civil War principally over the issue of states’
rights. This was a false narrative that they presented as truth to much of the South, and the glorification of a fictionalized past only grew as the Civil War became a more distant memory in the minds of the South’s children. The genesis of the Lost Cause can also be linked to Reconstruction, a period of relative federal control in the South that provided for the newly freed African Americans to begin lives that were not centered around forced labor. Veterans of the Confederacy and planters, along with their wives and children, saw Reconstruction as an affront to their long-held culture, one that was centered around slave labor and a racist and classist hierarchy. Reconstruction, for the white Southern elite, was the destruction of their values and livelihoods, all facilitated and approved by the Federal Government. The idea that freedmen and women could now work and live on an equal playing field as their former masters was a matter of great offense to the white elite class, and they ran with the idea that the United States government, abolitionists, and the newly freedmen and women, had destroyed the reputation and way of life in the South. They had to do something to defend their honor, and the Lost Cause was just that: an ideological avenue to defend the rights and actions of white Southerners through the Confederacy, thereby making sure that hierarchy of white supremacy and planter elitism was maintained.  

The Lost Cause and its memorialization by the UDC has been studied by historians on the national and state level through many different lenses. Perhaps the leading authority on the national UDC is Karen L. Cox, whose book *Dixie’s Daughters: The United Daughters of the Confederacy and the Preservation of Confederate Culture*, chronicles the Lost Cause and its promotion by the UDC throughout the South. The book spans the years between 1894 when the

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UDC was founded and when, nationally, the group began to wane in influence after the first World War.⁴

The UDC is a women’s organization created in 1894 by Caroline Meriwether Goodlett and Anna Davenport Raines (from Nashville and Savannah respectively). Both women were children of Southern planters and Confederate veterans, and started their organization as a means to honor, memorialize, and promote the Confederacy, which, in their minds, was unjustly defeated militarily, but not culturally. The UDC, however, took this cause a step further in not only preserving the legacy of the Confederacy, but also in seeking to vindicate those who had been “wrongly” placed on the losing side of history.⁵ Both Goodlett and Raines were children of planters, and had grown up with the skewed perception of the Civil War and Reconstruction that the Lost Cause promoted. Thus, when they formed their association, they spread this ideology through five main channels: memorial, history, education, benevolence, and patriotism. Through these five avenues, the UDC emerged as a force for the promotion of Lost Cause ideology and an undeniably powerful influence upon Southern culture.⁶

The members of the UDC were not solely concerned with mourning and honoring the Confederate memory. They did plenty of that, but they were also uniquely determined to vindicate the cause of the Confederacy on a level never attempted by other memorial associations. These women, daughters and granddaughters of wealthy planter families and


⁵ Cox, 16.

⁶ Cox, 19.
Confederate veterans, used their group as defense of their own families, and defense of the South as a whole.\textsuperscript{7}

As Cox makes clear, the UDC was also a group where status mattered. They did not care much for the poorer whites of the South, nor for the former slaves formerly owned by their families. Indeed, their work was dedicated to the maintenance of a social and racial hierarchy that sought to keep the descendants of these slaves at the very bottom. They instead used the Lost Cause as a weapon for the white elite, the people who “truly” upheld and represented the glory of the antebellum South. In order to become a member, the woman who sought membership had to prove that she was related to a Confederate veteran family by blood. The chances of gaining membership were higher if the woman’s family were officers or war heroes. These stories were easily verifiable and supported the type of family, for the most part, that the UDC considered the backbone of the South. The UDC was infatuated with the elite white strata of people from the South, and argued these people were the ones who should be remembered: masters of benevolent and economically powerful plantations. These men upheld the South not only through their crops, but also on the battlefields.\textsuperscript{8} The UDC’s actions intended to change the narrative surrounding the Confederacy. They did this in many ways, and by the height of their power, they had changed the mainstream conversation around the South. They succeeded in lifting their culture onto a pedestal of honor, rather than shame, in the eyes of the rest of the country.\textsuperscript{9}

On the state level, Confederate memorialization and the Arkansas Division of the UDC has been studied by historians including Fred Arthur Bailey and Charles Russell Logan. Bailey’s work, titled “Free Speech and The Lost Cause in Arkansas” appeared in the \textit{Arkansas Historical}

\textsuperscript{7} Cox, 1. 
\textsuperscript{8} Cox, introduction. 
\textsuperscript{9} Cox, 7.
Quarterly and addressed the UDC’s commission regarding literary promotion of the Lost Cause in Arkansas. It looks at the Arkansas Division of the UDC through the lens of their early twentieth century textbook committee, and their allies within political and intellectual spheres. Logan’s work, *Something So Dim It Must Be Holy: Civil War Commemorative Sculpture in Arkansas 1886-1934*, focuses not just on the UDC, but the other memorial associations that existed in the state and commemorated the Confederacy with monuments. Both studies focus on the impact of the Lost Cause on Arkansas through different mediums, many of which were facilitated by the Arkansas division of the UDC.¹⁰

The Arkansas Division of the United Daughters of the Confederacy was founded on March 7, 1896 in the town of Hope and the Pat Cleburne chapter was only the second chapter west of the Mississippi.¹¹ From 1896 on, the UDC’s Arkansas division only grew, and like the national UDC, sought to promote the ideology of the Lost Cause. The Arkansas UDC continued the mission of memorializing the Confederate troops of the state and seeking vindication for those veterans who had fought and died for what the UDC saw as a just cause. This essay will continue the conversation established by these historians, framing Fayetteville, Arkansas as a microcosm of the national and state influence of the United Daughters of the Confederacy. The UDC has been studied on a larger scale, but its impact was just as serious in cities that may, at first glance, seem insignificant.

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¹¹ Logan, 21.
At the edge of the Mason-Dixon line lies Washington County, Arkansas, in the Northwest region of the state. Beyond being known for its university, Fayetteville is recognized as the “progressive” hub of the region; the unofficial slogan for the city being “Keep Fayetteville Funky.” However, under the surface of this liberal facade is a history that is rather like the rest of the state’s: a veneration and honor of the Confederacy that has wound its way tightly into the fabric of the city, and the university, itself.

Fayetteville is not well known for being a bastion of the Confederacy, probably because there are no obvious physical reminders of the Civil War beyond the Confederate cemetery which houses a monument to its veterans (established by the Southern Memorial Association in 1878, with the monument being erected in 1898). However, the collective history of Fayetteville is recognized as progressive, relative to its neighbors- Bentonville to the north, and Fort Smith to the south- who had more public and obvious connections to the Confederacy.\textsuperscript{12}

This veil of progressiveness, however, overlays a deep-seated history of problematic action surrounding the Confederacy in Fayetteville. This “true” history was presented by the Mildred Lee Chapter of the United Daughters of the Confederacy. Established on October 16, 1897 by Miss Fannie Scott, the Fayetteville chapter of the UDC had twenty charter members, both married and unmarried young women, committed to the cause of preserving the Confederacy.\textsuperscript{13} The women of the Mildred Lee chapter, in their ninety-three-year history, worked toward the objectives of the national UDC and also pursued local projects, namely bestowing Crosses of Honor upon Confederate veterans and maintaining the Confederate cemetery. These women, however, differed from other memorial organizations in their pursuit of

\textsuperscript{12} In Bentonville and Fort Smith, the James H. Berry and Varina Jefferson Davis chapters respectively erected monuments to the Confederacy in public squares.

\textsuperscript{13} Chapter Yearbooks (1930-1979), Tidball Papers.
reeducating the population of Fayetteville to believe the “unbiased” history surrounding the “War Between the States.”

Contrary to the diminished influence that, according to Cox, was occurring throughout the South, the Mildred Lee chapter was successful in their endeavors long after the First World War.14 Their most influential years, it seems, were the 1920s and the early 1930s. This is when the chapter boasted maximum involvement in the national scene of the UDC, as well as when they carried out a plethora of projects locally. The Mildred Lee chapter kept the UDC in Fayetteville at full steam, from the turn of the twentieth century to the interwar period. The chapter even hosted the Arkansas Division’ convention, a gathering of more than twenty chapters, twice within a span of fifteen years- in 1909 and 1924.15

The UDC was a group that, along with other organizations within the Progressive Era, wielded power that was unprecedented for women in the early twentieth century. Not only did they serve as wives to high powered university officials and politicians, but they also held high power themselves. Annie Gaines Duke-Futrall, in addition to being the wife of John Futrall, President of the University of Arkansas for almost three decades, was the first female member of the University’s Board of Trustees. Anne Wade Roark Brough, wife of Governor Charles Hillman Brough, was a member of the Mildred Lee chapter as well.16 These women, along with many others, were members of Fayetteville’s established upper echelon of society, and their dual status as members of the UDC and integral pieces of the university community furthered the perpetuation of the racial and social hierarchy that was in place.

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14 Cox, 7.
15 Typescript of Mildred Lee chapter history, Tidball Papers, Box 6, Folder 20.
16 Chapter roll list, Tidball Papers, Box 8, Folder 6.
The UDC’s breadth of membership meant that they had many avenues of influence at their disposal. The women fought through the means of intellectualism, a hallmark of not only their elite status as white women, but also of their proximity and connection to the University. In general, the mission of the national UDC was to promote, honor, and vindicate the men and women that shaped the Confederacy into what they would call a “glorious cause.” In practice, this meant using every resource they could find to promote the legacy of Confederate culture.

Nationally, this manifested in the UDC’s most recognizable projects: statues and monuments to the Confederacy. However, there was also a national effort to ingrain in almost every demographic a reverence for the glory of the Old South, an ideology that came to them by genealogy must be felt just as naturally by the rest of the population. They did this through public reminder in sculpture, but they did not stop at monument building, especially in Fayetteville.

Considering that by the time the Mildred Lee chapter had its first anniversary, there was already a memorial established in Fayetteville by the Southern Memorial Association (SMA), the local UDC had to establish its own homage to the Confederacy in a more unique fashion. The Mildred Lee chapter took advantage of their location: Fayetteville, because of the university, was considered a more learned and intellectual city. Therefore, they were able to weave the Lost Cause into patterns of academia and education that already existed in Fayetteville. The four distinct tools that the UDC used to establish their ideology in the minds of the town were textbook and book funding/distribution projects, local newspapers, visual (non-monumental) reminders of the Confederacy, and the UDC’s practice of performing the Confederacy through various means.
Chapter one will examine the impact of book funding and distribution. This was a way for the UDC, as mentioned previously, to use their intellectual abilities and their connections at the University of Arkansas to promote the Lost Cause. This is particularly evident in the case of both writing/mandating textbooks for schoolchildren and the donation of books to the Fayetteville Public Library, an event that they did (at least) annually.\textsuperscript{17} The two books examined to prove the UDC’s influence on education are David Y Thomas’ \textit{Arkansas in War and Reconstruction} and \textit{The Women of the South in War Times} by Matthew Page Andrews. Thomas’ book, published in 1920, was written by a history professor from the University of Arkansas. It was funded by the Arkansas Division of the UDC’s textbook committee and intended for use in all Arkansas public schools. The book produced what the UDC called an “unbiased” history of Arkansas and was used in schools for decades. Andrews’ book was not a textbook, rather it was intended as a primer on the struggle of Confederate women for the general public. The national UDC used this book to spread their ideology by encouraging chapters around the country to buy it; those chapters then donated them to their local schools and public libraries. In Fayetteville, there is at least one record of the book being donated to the Fayetteville Public Library. These two books serve as a microcosm of the influence that the UDC had in education through the written word, both in schools and for the public.

Chapter two will argue that another facet of education on the UDC ideology in Fayetteville was through local news publications. Many newspapers, including the \textit{Fayetteville Daily Leader}, the \textit{Northwest Arkansas Times}, and more, published articles that promoted stereotypical tropes that aligned with the Lost Cause. The articles followed commentary on Arkansas’ pre–Civil War history, the legacy of the Confederacy in Arkansas, and even

\textsuperscript{17} Mildred Lee Chapter No. 98 Records, MC 1071, Box 1, Folders 7-8, Minutes (1926-1941), University of Arkansas Special Collections, Fayetteville, Arkansas. (Hereafter referred to as the Mildred Lee Chapter Records).
commentary on the events and goings-on of the UDC in Fayetteville. Many of these articles were not written by the UDC, but they promoted the ideology and served as tools of propaganda for the UDC in their preservation. The Mildred Lee chapter kept an extensive record of these articles in scrapbooks. The members of the UDC intended to preserve for posterity the ideology of the Lost Cause through newspaper articles, even if they were not written by members of the organization. The newspapers used are all housed in the Mildred Lee chapter scrapbooks, compiled by the committee of the chapter historian during the 1920s and 1930s.

Chapter three will focus on the third aspect of the UDC’s public education strategy: the influence the UDC cultivated through their performance of the Confederacy. The performative aspects of the UDC came in two forms: performance of the Confederacy by proxy through inanimate objects such as portraits, sashes, and pins, and performance of the UDC members and auxiliary members through memorial ceremonies, their children, and their ritual prayers. The first performance was the donation of portraits—of both Robert E. Lee and Stonewall Jackson as visual reminders of the heroes of the Confederacy to Fayetteville High School. Official UDC sashes and pins were additional visual markers of the Confederacy that the UDC physically wore and used as public signifiers to distinguish themselves as important members of the public. Through these symbols, they weaved themselves into the collective minds of the community and established their influence by associating themselves with these prestigious institutions. Performance was also a physical action on the part of the members of the Mildred Lee chapter. They did this through ritual ceremonies, prayers, and the establishment of a chapter of the Children of the Confederacy. This facet of the UDC was especially important, as it showed that

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18 These articles were mostly from the *Arkansas Gazette* and the *Fayetteville Daily Leader*.
19 Chapter yearbooks, 1930-1979, Tidball Papers, Box 8.
20 Chapter yearbooks, Tidball Papers, Box 8.
physical manifestation of the Confederacy had not died with the surrender at Appomattox. The performance of the Southern culture these women were fighting for showed very clearly to the public that the culture of the Old South was the culture that should be followed. This not only made Southern elitism inherently connected with memorializing the Confederacy, but it also helped enforce Jim Crow, as the women’s actions simply confirmed that the rich and white of the South should be those who were considered superior.
Chapter One
The Use of Literature for the Cause of the Confederacy

“The war has often been referred to as ‘the times that tried mens’ souls.’ It also tried the souls of women and found them pure as gold and true as steel,” wrote David Y. Thomas about the women of Arkansas on the home front. This small detail was a reflection of the members of the UDC’s self-ideation, that they were not only the ones who provided for the South during the Civil War, but they would be the ones to provide for the South in the century following it as well. In 1923, the statewide lobbying committee for the UDC was given $2,500 after petitioning the Arkansas General Assembly for the rights to sponsor the “true history” of Arkansas in its public schools. This set them apart from the other memorial organizations in the state, as they were the first to propose concrete content for the revised telling of history in Arkansas schools. The UDC had already established itself as a popular group, as they brought a basis of morality and refinement to the Jim Crow South, much like the other Progressive Era women’s organizations around the country. The UDC gave women a sense of purpose and belonging in the pursuit of a common goal. However, as historian Fred Bailey has argued, the Arkansas division of the UDC sailed into uncharted territory when they inserted themselves and their histories into schools and the public via the literature they approved, sponsored, and donated during the 1920s and 1930s.

This push for memorialization through literature came from the guidelines for each chapter’s historian, clearly entailing the establishment of a narrative that was conducive to the glory of the South through any means necessary. Each year, a different historian was elected,

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22 Bailey, 157.

23 “Some Objectives for Chapter Historians, for 1931, as urged by Mrs. H.E. Montague, Historian, Arkansas Division, U.D.C,” Mildred Lee Chapter Records.
but the objective stayed the same: to collect a permanent record that preserved the legacy of the Lost Cause. In 1923, Davis Yancey Thomas, head of the department of history at the University of Arkansas, was hired by the UDC to memorialize the Confederacy in the form of a textbook for school children. Thomas’ work, *Arkansas in War and Reconstruction, 1861-1874*, confirms and reinforces, through scholarly diction, that the version of history presented by the UDC was “correct.”

The content of Thomas' book was a reflection of the ideology that the UDC had established as “true.” It was content that served to fulfill the mission of the UDC to vindicate the Confederacy. Rather than telling an honest history of Arkansas’ involvement in the war, Thomas penned a narrative that framed the state’s secession in the light of states’ rights, stating that, “Men wanted to guard certain property rights and believed that they had a right to withdraw from the Union, if necessary, for the protection of their interests.”24 In addition to this, he feigned victimhood for the white people of Arkansas during the period immediately following the war, perpetrated by the Freedmen's Bureau and its corrupt agents, many of whom, “Took the negro’s word without question,” to the chagrin of the white men and former Confederates who employed them.25 Thomas’ book essentially established that the victims of the Civil War were the white Arkansans who remained loyal to the Southern cause, just as the UDC believed. Thus, the work both fulfilled the Daughters’ prescription, while simultaneously it undermined the Union and Black Arkansans.

The perspective posed by Thomas regarding the Civil War, referred to by the UDC’s preferential phrase “the War Between the States,” was that the South did nothing wrong by

24 For reading on Arkansas’ resolutions for secession: *Resolutions passed by the Convention of the people of Arkansas on the 20th day of March, 1861*. Pdf. [https://www.loc.gov/item/rbpe.00103400/]; Thomas, 1.

25 Thomas, 409.
seceding, that, in fact, this was more patriotic than bending to the will of the federal government. The Confederacy is referred to as patriotic, while the Union is, for the most part, referred to as the “enemy” in Thomas’ writing; asserting that the actions perpetrated by the Union troops against Southern homes and families was far worse than that of the Confederacy, that the South was destroyed at their hands. In addition to describing the destruction of the war, Thomas also notes that the people of Arkansas mostly saw secession as the only means necessary by which to defend states’ rights. In his book *Free Speech and the Lost Cause in Arkansas*, historian Fred A. Bailey confirms that Thomas’ book lauded the Confederate military victories and looked down upon the actions of the Union. This perspective was especially important to the Fayetteville UDC, as it was proof that the Confederacy fought admirably against the Union in the “Action at Fayetteville” in 1863. Although they lost, it was due to the savagery of the federal troops, but not any lack of valiancy within the Confederacy. Though Thomas’ book started with the history of the Civil War and justification for the cause of the Confederacy within the conflict, this was merely the beginning of the oppression and woes of the glory of the South.²⁶

Thomas also used many anecdotes within *Arkansas in the War and Reconstruction, 1861-1874*, all of which supported the Lost Cause version of history, and most of which were racist or painted the Confederacy as victims at the hands of Federal troops. The stories that Thomas penned about the war had to do mostly with the atrocities committed by Unionists and “negroes.” One such story is that of a Commander in the Fifty-Third United States Infantry, a Black infantry, that was stationed in the town of St. Charles, Arkansas on behalf of the Union. This Commander, Orlando C. Risden, ordered an evacuation of the town. However, two women, coincidentally both of whom were Confederate widows, were murdered by one of the

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²⁶ Thomas, 1, 10, 83.
Commander’s men while preparing to evacuate with the rest of the town. Thomas describes their murders in vivid detail, that they were killed by, “a negro fiend who shot the former and dragged the latter into the yard by the hair and beat out her brains.” 27 This gruesome account served the UDC’s purpose of educating children to believe that the atrocity of the Civil War was most often perpetrated by the Union or by African Americans, in order to reinforce the racial hierarchy that was already in place. Disturbing stories such as this proved to and instilled in students that those who fought against the nobility of the South were not to be trusted and indeed, they were to be avoided so that no further harm came to more Anglo-Saxon Arkansans.

In addition to vilifying the Black men of the Union, Thomas also related accounts of the atrocities committed by white Union troops in Northwest Arkansas. One such story was a letter, from Confederate Captain Joseph G. Peevy, which stated that, “[Federal Troops] have murdered every Southern man that could be found...no Southern man, however old or infirm, or how little he may have assisted in our cause, is permitted to escape alive.” 28 In order to uphold the UDC’s justification of memorializing the Confederacy, the Union had to be characterized as evil. Southerners, according to stories such as this, were not at fault for the crimes committed against them, because the Union was made up of bloodthirsty, rampaging, and, most importantly, Northern men. Thomas proved the UDC’s ideology correct through these stories, and also made sure that students in Arkansas were aware of how awfully their Confederate ancestors had been treated, thus providing vindication through the influence of children.

However, Thomas did not end his narrative with the end of the war and continued the textbook with the history of Reconstruction. The general opinion of the UDC regarding the period of Reconstruction immediately following the Civil War was that it was chaotic control.

27 Thomas, 376.
28 Thomas, 372.
facilitated by the federal government with the intent to ensure the destruction of the South.\textsuperscript{29} The United States government “disrupted” the relationship between Blacks and whites in Arkansas. The breakdown of that relationship came with the arrival of abolitionists and “carpetbaggers” into the state. This was exemplified, to Thomas, by the election of Powell Clayton as the governor of Arkansas. Thomas said Clayton, “began to organize a militia, largely colored,” and that this Republican scheme was, “an engine of oppression” in the hands of the new governor. Thomas goes on to say that Powell’s Reconstruction militia, “2000 strong and mostly negroes, moved about over the state terrorizing and plundering the people.” Reconstruction was, essentially, according to Thomas, the realization that the mission of the abolitionists, whom Thomas equates to the Liberal Republicans of the era. Clayton’s supporters wanted to turn the slaves against their masters and Thomas claimed this was happening en masse at the hands of Black people and their Republican enablers. The militia under Powell Clayton, along with other institutions of the Reconstruction era South- especially the Freedmen’s Bureau and Freedmen schools- supposedly created a population of Black Southerners, former slaves, that could live off of the rations provided by the federal government. This, for Thomas, meant the destruction of the Southern economy, the Southern way of life. The Civil War sparked the beginning of the end, but the final nail was put into the coffin when Reconstruction gave African Americans a sense of identity outside of being a captive labor force. With no coerced labor, the Southern elite could never return to their traditional way of life.\textsuperscript{30}

\textsuperscript{29} Tidball Papers, box 6, file 20. This comes from a book of reference for the UDC. It advises them on the UDC’s official stance on multiple parts of history, including Reconstruction.

\textsuperscript{30} Thomas, 420-421. More information on Reconstruction and its truthful impacts on the American South can be found in David Blight’s book titled \textit{Race and Reunion: The Civil War in American Memory}. In this project, I only vaguely skim the biased and dishonest information surrounding Reconstruction that was perpetuated by the UDC and their political partners.
One of the main goals of the UDC as an organization was to tell the “true” history of the South, and the way that Thomas painted the Reconstruction era partially accomplished that goal for the Arkansas division of the organization. Albeit through a revisionist lens, it was the perspective used to educate hundreds of thousands of children, including those in Fayetteville. According to a local newspaper, the local UDC chapter (Mildred Lee) gave copies of Thomas’ book to all grammar level grades in Fayetteville schools. Thomas and the UDC not only taught this version of history as the unbiased truth, but they also taught it within a framework that implied Northerners and African Americans were to blame. The Mildred Lee chapter used the book in order to further their agenda of making the Lost Cause an official history, and instilling fear and disdain in public school students for the North and for the Black people of the South, once again reinforcing the social and racial hierarchy that they were actively trying to keep in place.

In addition to distributing Thomas’ writing, the Mildred Lee chapter was closely associated with those who made decisions regarding the funding and writing of the textbook in the first place. Minutes from the 1926 Arkansas General Convention state that Mrs. P.M. Heerwagen, along with serving as the President of the Mildred Lee Chapter, was the Arkansas State Recording Secretary. Thus, Mrs. Heerwagen worked closely with Mrs. Lora Goolsby, Arkansas Division President and Thomas’ point person while writing his textbook. The Mildred Lee chapter’s personal connections to the textbook—both through the author and through their President/State Recording Secretary—made it all the more important to distribute in Fayetteville schools. The Fayetteville Daughters had a hand in the first textbook funded by a Southern Memorial Association, thus their widespread distribution of it seems fitting. The Lost Cause in

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31 Mildred Lee Records, box 1, chapter minutes book has a clipping in it from an unnamed newspaper that has the title “UDC to Give Schools Civil War History of State.”
education was present through Thomas’ book, and schoolchildren in Arkansas had no real alternative to the history they were presented with. Thus, the UDC had realized its goal through the implementation of Thomas’ book. The future population of white Arkansans were set up to continue the legacy that was believed and perpetuated by the UDC.

The adults of Fayetteville were not left out of the equation when it came to being educated on the Lost Cause, as the UDC implemented literature in public libraries as well, namely in the Fayetteville Public Library, over the course of many years. *Women of the South in War Times*, by Matthew Page Andrews, was written in 1920 and published in Baltimore, Maryland. A compilation of diaries and stories of Southern women, Andrews’ book was a favorite of the national UDC, and the Mildred Lee chapter was no exception to that. In June of 1921, the chapter ledger states that Mrs. J.A. Moore received a copy of the book and was tasked with donating it to the Fayetteville Public Library.32

There were a few very distinct things this book did for the UDC. First, it established the precedent for the type of women that the UDC was attempting to appeal to. The UDC was an organization that strove to imitate the women of the Old South, particularly those who were members of or descended from the white planter elite. This is exemplified by “The Diary of Mrs. Judith Brockenbrough McGuire, 1862-1863.” This account begins with the origin story for the song “Dixie Land,” explaining that the melody was originally written for a song by a “‘Yankee’ minstrel,” whose lyrics, “Never more than minstrel nonsense, were, in addition, a poor imitation of negro dialect.” First, this placed blame for the mockery of Black people onto a Northerner, and second, it gave way to the reimagining of the song by Reverend M.B. Wharton, whose lyrics

32 Chapter minutes from 1921, Mildred Lee Records.
were more “indicative of the ideals of the South.” Wharton’s version of the song was a cheery one about the glory of the South remaining intact despite the loss of the Civil War, stating that “Dixie” was still “The land where rules the Anglo-Saxon.” Mrs. Brockenbrough-McGuire gave the UDC, through her inclusion of this song, proof as to whose culture they were working to uphold. This was a definitive example of what historian Nina Silber, quoted in Karen Cox’s work, referred to as the “Cult of Anglo-Saxonism.” The UDC was bolstered by white supremacist ideals to further its cause, and was able to do so because of the mainstream acceptance of white supremacy at the time. Members of the UDC were encouraged by stories of women like Mrs. Brockenbrough-McGuire, and continued their fight, as they were clearly justified and accepted for their beliefs in a culture that celebrated whiteness as a point of pride. It was the continued ideation of white hegemony from the Old South in books such as Andrews’ that allowed the UDC to exert influence.

In addition to the diary of Mrs. Brockenbrough-Mcguire, Andrews’ book allowed the UDC to exemplify what type of women it allowed to become members. Chapter twenty-six, titled “Narrative of an Early Graduate of the First College for Women,” told the story of Mrs. Loula Kendall Rogers, one of the first graduates from the Wesleyan Female College in Macon, Georgia. Mrs. Rogers was appointed to be the Lady Manager of the Mount Vernon Association in her county after graduation, a position that indicated her status as a wealthy, educated Southern woman. The Mount Vernon Association was established to preserve the plantation owned by the first President of the United States. It was the first private women’s preservation association, and the founder, Louise Dalton Bird Cunningham, invited only “influential” women

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from throughout the South to serve as members of the association for their respective states and counties. Mrs. Rogers position was one of high honor in the South, one that was reserved for women who had been a product of plantation ownership, and by default slave ownership. Mrs. Rogers' narrative continued, telling of the rumblings from the North, which were insurrectionist rumblings, as far as the Mount Vernon Association was concerned. She accused Harriet Beecher Stowe and many other Northerners of inciting divisiveness between the two regions, claiming that they were portraying the South in a false light. She wrote:

Had they known the attachment of servants [slaves] to their owners on the large plantations, and their devotion to the young people of the family, conscience might have awakened them to appreciate the situation. Every true Southern mistress was a Florence Nightingale on her premises, waiting on the sick, looking after their clothing, and teaching them industrial occupations in every line that would make them useful throughout life.35

This skewed perspective of how Southern women cared for their slaves was exactly the narrative that the UDC promoted. Slaves were happy, they were taken care of by their mistresses and masters, and they were only made dissatisfied with their situation because of Northern provocation, harking back to Thomas’ opinion that abolitionists facilitated the downfall of the South. Mrs. Rogers’ account was a prime example of what the ladies of the UDC strove to be: elegant, important, educated women who fought against the “disdainful” narrative of Northerners. They sought to be women who insisted that they were the backbone of the Confederacy and knew full well that their former slaves’ lives were supposedly not miserable. The UDC used narratives like this to portray exactly what type of woman it gave membership to, which clearly excluded women who were not like Mrs. Rogers’. Whether they be too poor, too

35 Andrews, 290.
uneducated, or too Black, the UDC would reject their membership, as it attempted to uphold the hierarchical basis of the planter elite-socioeconomically and racially.\textsuperscript{36}

This is clear in Fayetteville because of the elite social strata of the members of the Mildred Lee chapter. In theory, the UDC accepted all members who could prove official blood relation to a veteran of the Confederacy. In practice, however, this excluded women who perhaps did not have the means to find such official documentation. Within the Fayetteville group, it is easier to see where the connections to power earned the women a place in the UDC, because many of the women were married to university presidents, university department heads, professors, or held a position of their own. This legacy is seen all around the University of Arkansas; Futrall Hall and Hotz Hall, both dormitories, are named after UDC members. Hotz is named after both Mr. and Mrs. Hotz, and Futrall Hall is named specifically after Annie Gaines Duke Futrall. Not only did Mrs. Futrall and Mrs. Hotz have powerful husbands, as previously mentioned, but they had powerful positions themselves. Stella Palmer Hotz was the University of Arkansas’ first female faculty member and Annie Futrall was the first female Board of Trustees member.\textsuperscript{37} In a more modern way, Stella Hotz and Annie Futrall were like Mrs. Rogers; they were educated, wealthy, and important. Women like them, based on the precedent set by women of the 1860s were the standard that the UDC used to include members into its fold, because they perfectly fit within the bounds of the hierarchy that allowed elite white women to do such things.\textsuperscript{38}

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\textsuperscript{36} Cox, 5.
\textsuperscript{37} Chapter Yearbooks, Tidball Papers box 6, file 14.
\textsuperscript{38} It is important to note that the University of Arkansas has come under scrutiny for the honoring of Senator J. William Fulbright, who was in stark favor of segregation, and Governor Charles H. Brough, who called in and accompanied federal troops to Elaine, Arkansas to round up Black sharecroppers following the 1919 Elaine Race Massacre. However, these men are not the only two problematic figures who are honored by the university today-clearly- there are still buildings that honor racist legacies built by women in the UDC and their husbands. It begs the question of whether or not we should be honoring women for their achievements if those achievements were accomplished within the socioeconomic and racial hierarchy that their work sought to maintain.
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In addition to this, *Women of the South in War Times* served another specific purpose for the UDC. Not only did it alert Fayetteville to its standard for members, but it provided the general public with information that was facilitated by the Daughters. The book was initially given to the Fayetteville Public Library in 1921, and two copies were also given to the FHS library in 1926. By introducing such literature into circulation, the UDC accomplished its goal to provide history for the town that was set to their tune. The UDC introduced this book as a “true” history, a look into the glory of Southern stories: ones that featured women who fought earnestly for a true cause. Not only did this legitimize the UDC’s power, but it also made shaping the opinions of the public and the children of Fayetteville rather easy. It was a book that was widely available because of the UDC’s donations, providing Fayetteville the opportunity to educate itself with Lost Cause literature. The UDC had little work to do beyond making sure the books were available, the readers provided the rest of the accomplishment, as they began consuming information provided for by those who “disproved” the story from a Northern/abolitionist point of view. This took many forms, one of which was an anecdote from Southern slaves in which these newly freedmen allegedly complained of their work in the North. Under the patronage of “Yankees" the former slaves were not as well taken care of and they did not find fulfillment in their new wage-earning jobs. These pieces of the South fit together to create a picture of a harmonious and prosperous society, one ruined by Northern Abolitionists first and eventually by Reconstruction.

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39 Convention notes from 1925-26, found in chapter ledgers, Mildred Lee Records, box 1.  
40 Andrews, 167.
The Daughters’ connections in politics and academia were what made such literary projects possible, and it was a collective effort among the entire Arkansas Division of the UDC to make the books a reality. Thomas’ work, for instance, was supervised and edited by the President of the Arkansas division of the UDC in Little Rock, but much of the content was discussed at the Arkansas UDC’s annual convention in 1924, hosted by the Mildred Lee Chapter. At the Convention, Division President Mrs. George B. Gill remarked, “This is [the Daughters’] history, and you can and must assist Dr. Thomas by sending him all the information you can possibly collect.”

Fayetteville, therefore, served as an arena for not only the birth of the textbooks themselves, but the site of the meetings that occurred between the President of the Arkansas UDC and Thomas, as he worked and lived in Fayetteville. Thus, while the supervision was coming from Little Rock, the local faction of UDC members served as the liaison between the author of the histories and the rest of the state. In addition to this, the textbooks written were used in the local schools in Fayetteville, donated by the UDC and also facilitated by the Arkansas History Commission a group headed by University of Arkansas President John H Reynolds. The commission served to collect the “true” history of the state, and allied with the UDC in order to make sure that this version of history was compiled and distributed to students.

The UDC was easily able to insert itself into the approval of textbooks for students from elementary school to college. Its allies included Reynolds and Dallas T. Herndon, who in 1911 was elected to the post of secretary in the Arkansas History Commission and firmly established a connection between his commission and the UDC in the fight for the Lost Cause remaining mainstream. Bolstered by men who had significant connections both within academia and the Arkansas state government, it was easy for the UDC to exert influence upon the Arkansas

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41 1924 annual convention minutes, Mildred Lee Records, box 1.
42 Bailey, 152.
History Commission. By the early 1920s, the Arkansas UDC had gathered and entrusted Herndon and the History Commission with its material evidence, evidence that was to be published in a textbook. This is what led to Thomas’ writing of the books, and subsequently allowed the UDC, particularly in Fayetteville, to educate students in Arkansas’ schools, while simultaneously vindicating the Lost Cause.43

In Fayetteville, the respected position of many members of the Mildred Lee Chapter, combined with the influence of Thomas as a department head at the University meant that the chapter had little problems with donating and implementing the use of their sponsored texts in schools. They donated the books to Fayetteville high school, which was commended in the UDC annual convention notes in 1926.44 In addition to this, the UDC’s implementation of textbooks at FHS proved advantageous for its essay contests and awards.45 If students were being taught with a version of history that supported the position of the UDC, then the essays they wrote would as well. The essays were simply proof that the UDC had great influence in the education of the student population of Fayetteville. The Mildred Lee chapter, through its implementation of textbooks in public schools, ensured that the education of posterity was one that highlighted the “true” history of the state. Those who learned it would then go on to believe it and teach it to their children, thus reinforcing the racial and social system of oppression for years to come.

Literature was an important avenue in the spread of information in the 1920s and 1930s. The 24-hour news cycle and social media were not an option for the Mildred Lee chapter, so it took to spreading its version of history through the most influential way the Daughters could get: through books. They used literature, both in schools and in public libraries, to portray the history

43 Bailey, 156.
44 1926 Convention Notes, Mildred Lee Records.
45 Article describing essay contest at FHS, Chapter Minutes, Tidball Papers.
of the South on their own terms. The Mildred Lee chapter in Fayetteville was especially
connected to this literature in many ways, and overarchingly, joined the Arkansas and National
UDC in both the dissemination of textbooks and books for adults.
Chapter Two

Publishing & Preserving a Confederate Legacy

In her book *Dixie’s Daughters: The United Daughters of the Confederacy and the Preservation of Confederate Culture*, Karen Cox writes that, “The UDC left no stone unturned to ensure that the next generation was motivated to honor and uphold the values of the Confederate generation as they had.”\(^\text{46}\) The Mildred Lee chapter of the UDC particularly focused on intellectual advocacy for the cause of the Confederacy, which centered around avenues of public outreach including literature. Another avenue of public education was newspaper coverage, and the preservation thereof. This was an offshoot of literary education- but framed the UDC in the public eye rather than just in schools and libraries. By preserving a narrative of Southern hegemony through newspaper clippings, the members of the Mildred Lee chapter infiltrated the community of Fayetteville for the Lost Cause through what was largely the most popular form of media in that day.

Through a combined effort of memorialization and vindication, the UDC used countless newspaper articles, all with the common theme of Southern glorification, to preserve for posterity a record of the “true” version of history. To these women, this served as education for the general public: those who were not privileged enough to join the ranks of the UDC but were the objects of its mission. The clippings provided hundreds of print sources for the Lost Cause mythology that supported the validity of the Confederate culture and confirmed of the deceitful nature of the Northern narrative surrounding the Civil War. The “War Between States,” and the events thereafter were twisted against the Confederacy, and it was the job of the UDC, through

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the compilation of newspapers into countless scrapbooks, to prove the narrative against the South wrong to the public. In the Mildred Lee chapter, this meant clipping histories and paying for advertisement from the *Arkansas Gazette*, the *Fayetteville Daily Leader*, and various other publications. This confirms that the history of the Lost Cause was accepted and even considered popular during this period of history.\textsuperscript{47}

Though the vindication of the Confederacy was the overarching goal of the organization, the UDC gave specific duties to each member, many of which had to do with memorialization and education as well. While the UDC is well-known for its physical memorials (statues, plaques, etc.) the Daughters also ensured that written and visual records were preserved for the future education of the public. The woman who was bestowed with this responsibility was the chapter historian. In 1931, an overview of the historian’s duties was penned by Mrs. H.E. Montague, the historian for the state of Arkansas’ division of the UDC. Among these many duties was the appointment of many chairmen to divide the work of historical education. These included, most importantly for the public education through print, the chairmen of “reviewing histories and articles in current magazines and new books,” and “preserving clippings regarding our South and her Cause, and keeping chapter scrapbook.”\textsuperscript{48} Thus, the chapter Historian, through her council of chairmen, was responsible for controlling the education of the public- not only preserving the stories told to the public about Confederate culture- but also evaluating whether or not something in the public record should be allowed, depending on what narrative the story spun surrounding the South. The evaluation of magazines and books presented to the public meant that members of the UDC, as elite white women, and especially those who were tied to the

\textsuperscript{47} Treasurer’s records from 1928, Mildred Lee Records, Box 4.
\textsuperscript{48} Typescript of Objectives for Chapter Historians by Mrs. HE Montague, 1931, MC 1457, Box 6, Folder 13, Virginia Tidball Papers Addendum: UDC Mildred Lee Chapter Yearbooks (1930-1979), University of Arkansas Special Collections, Fayetteville, Arkansas.
University of Arkansas, had sway over which articles and histories were given to the people of Fayetteville. The preservation of stories that passed their evaluations played out mostly in the clipping and compiling of newspaper articles that supported the UDC’s cause, whether it be an article honoring Confederate veterans or a rebuttal against the history being told by Northerners.

The clippings themselves varied in subject matter, but all pointed to one overarching goal: telling the “true” Lost Cause history of the Civil War and of the culture of the South. The scrapbooks from the Mildred Lee chapter of the UDC weave a complex narrative that promotes the modern South as a product of the sensibilities of the antebellum South. One report by Mrs. Clementine Boles, representative for the Mildred Lee Chapter at the UDC National Convention, lauded the Daughters for retaking Richmond, Virginia for the Southern cause after its devastating and undeserved fall in 1865. She proudly stated that the glory of President Davis and the Confederacy was now supported by the UDC, the bearers of the New South, as a result of the efforts of the Old South.49 The newspaper clippings preserved in their scrapbooks, which were compiled yearly, range from biographies of Confederates from Northwest Arkansas to opinion pieces, Arkansas history, obituaries, and articles describing the activities of the UDC. Each article can be placed into one of two categories, both of which served to educate the wider public: a story that promotes or connects the Confederacy to the history of Arkansas, or a story that promotes the beneficial and respected work of the UDC and its members.

The first type of clippings were those that lauded the UDC as an honorable and beneficial organization in Fayetteville centered largely around their proclivity to provide for Fayetteville High School, their preservation of Confederate memorials, and their charitable works in the

community. Essentially, these articles served to deter the public from believing that the UDC was simply an organization fighting for the nostalgia of the past. It was a group that made an impact in its city and served its citizens. One article mentions how the UDC gave awards and scholarships to students at Fayetteville High, another how they donated books to the high school, and yet another how they were “doing for soldiers of the Old South what the federal government does...for the soldiers of the North; aiding Confederate veterans...and caring for Confederate cemeteries.” These acts of service for the community, especially its veterans, gave the UDC a grip on what histories Fayetteville presented to the public. The timing of these articles, during the era of Jim Crow, meant that in the eyes of the public, the actions of the Daughters served the community in the hopes of upholding the Southern culture that was so necessary to the mission of the UDC. Preserving the stories of their benevolence preserved the community’s opinion of the group, and these articles’ presence in Fayetteville showed that the Lost Cause ideology that the UDC fought for was mainstream.

The second category that the scrapbook clippings fall into is that of the Confederate history of Northwest Arkansas, with the intent to intertwine the Confederacy with the history of the community itself. This included a large swath of different articles, ranging from biographies to nostalgic editorial pieces, from histories of the Civil War to those from the antebellum period. Many of these stories were not actually penned by UDC members, and in fact the majority of them do not mention the UDC directly. However, these articles lend credence to the history told by the UDC. For example, one such article was titled “Negroes’ Love for Former Masters

50 Typescript of “UDCs to Give Schools Civil War History of State,” “UDC Awards Made at FHS Convocation,” and Convention materials from 1925-26, 1926-, MC 1071, Box 1, Folders 7-8, Mildred Lee Chapter No. 98 Records: Minutes (1926-1941), University of Arkansas Special Collections, Fayetteville, Arkansas.
51 “UDC Awards Made at FHS Convocation.” Mildred Lee Records, 282.
52 “UDCs to Give Schools Civil War History of State.” Mildred Lee Records.
53 “UDC Benevolent Group, Article by Mrs. Tidball Shows.” Mildred Lee Records.
Commented On” by Judy Brown for the *Fayetteville Daily Leader*. The moral of this “true” account is essentially that Confederate men, former slave owners in particular, had a bond with their former slaves that no Northerner could have had nor understood. This is proven by an anecdote wherein a plantation owner’s grandson went to a barber shop in the Western United States, saw a Black man, and addressed him as a master would a slave (read: by the n-word). This kindled- to the surprise of the barber shop owner- a very warm and nostalgic bond between the Black man and the planter’s grandson, a bond that only two Southerners could have. This story “proved” that former slaves revered their former masters and loved them like fathers, which when preserved and used as an educational tool by the UDC, supported its version of history and upheld white supremacy in the South. This story served as evidence that the antebellum South was a place where slaves felt like family. The UDC used these stories to revise the reality of history, presenting proof of its version of history as the truth in service to the education of the public.

The UDC also sought to perpetuate the stereotypes of former slaves in Arkansas, because in doing so, it upheld the white supremacy of the Old South, thus vindicating the Confederacy. One such story, “Gone Are the Days,” by Sue H. Walker, also for the *Fayetteville Daily Leader*, chronicles the stories of several “trustey old negroes,” whom the author grew up around in Fayetteville. Walker went on to tell the story of five gentlemen, all of whom fulfilled her idea of a “respectable law-abiding class of negroes,” which Fayetteville was “fortunate to have.” She often referred to the mens’ “simian” features, and their “simple-minded old souls,” as she told the story of her family’s slave ownership. In preserving such a story, the UDC proved to its community that the racial and social hierarchy was worth upholding to remain in good relations.

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54 UDC Mildred Lee Chapter Yearbooks (1930-1979), Tidball Papers.
with Black residents. The UDC preserved Anglo-Saxon hegemony, to prove that Arkansas was and would remain a place where the Confederacy was alive. However, people of color and people in poverty were not only ostracized from being a part of their accepted idea of supremacy, but they were also forced to accept it themselves, as stories such as Walker’s remained part of the mainstream news. The Confederate culture being cultivated by the UDC confirmed the need for Jim Crow legislation and stagnant race relations in Fayetteville, and left those who, in the antebellum past were not considered human, out of the equation of education and refinement.

More “proof” comes in the form of the articles in which the UDC compiled and published lists of Confederate Civil War regiments from Fayetteville. If, for instance, the name of a contemporary Fayetteville resident corresponded with some ancestor from the roll, the UDC succeeded in tying the members of the community to the Confederacy. By preserving these rolls through newspapers, the UDC further enmeshed the history of Fayetteville with the history of the Confederacy and accomplished its goal of vindicating those who would scorn the South and its veterans. One article in the *Arkansas Gazette* titled, “In Memory of the Brave,” chronicled the story of the Fayetteville Confederate Cemetery and how it in particular honored the community as the resting place of Confederate soldiers and veterans from all over the region. While this was not written by or about the UDC, it was preserved to show that the city of Fayetteville was honorably and permanently linked to the Confederacy and its veterans. In saving this piece, the UDC provided proof that the Lost Cause was justified, as it was a matter of respect for Fayetteville residents who had passed on.

In using newspapers to advertise and report on their cause, the members of the Mildred Lee chapter distinguished themselves from the general public of Fayetteville. By reporting on and preserving in the public record the activity of the UDC, the newspapers of Northwest Arkansas helped define what Southern womanhood was. In preserving what these papers contained, members of the UDC cemented themselves as examples of what Fayetteville women should be. By advertising and by memorializing themselves as the ultimate example of proper women, the UDC drew a distinct line between who the Southern cause was for, and who it was satisfied with leaving behind. This not only elevated the Daughters’ statuses but maintained the social and racial hierarchy that came along with the Jim Crow South. In turning the public’s focus toward the UDC, local publications upheld a standard of goodness being associated with being white and rich.

The preservation of reporting on the UDC’s association with local education pointed toward a mentality of grooming the next generation for upholding the Southern cause. These articles told the public that the UDC was a force in the education of their children, that those who were elite enough—those who won scholarships, checked out its approved books from the library, entered its essay contests—they would be the next tours de force in the fight for the preservation of the Confederacy. The legacy of the Mildred Lee chapter’s contribution to education was preserved in its scrapbooks as a reminder to those in the future: the UDC mentality worked, and it moved education further along. These awards produced students who confirmed the Confederate culture as correct and influenced their trajectory for the future. Those who had more access were also those who were funded and taught by the UDC and allowed for the continuation of the dominance of the white elite in every facet of life.58

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58 Articles relating to FHS. Tidball Papers.
The United Daughters of the Confederacy’s Mildred Lee chapter had a lasting effect on the community of Fayetteville. The members sought to educate the public and influence their mentality, and they used local publications to do it. Whether this was in the way that the chapter Historian and her team preserved stories that glorified the UDC and the Confederacy, or just the very mention of the UDC as a benevolent organization in the papers at all, the Daughters accomplished their goal of public education in the 1920s and 1930s. These women knew what they were doing. They exemplified their cause through scrapbooks via the favor of the press given to them. Had they never received validation through publications like the *Fayetteville Daily Leader* or the *Arkansas Gazette*, the women of the UDC would have been less likely to have been as well known or as apt to influence the general public. However, the Daughters and the press showed intertwining ideologies, in reporting and preserving, and made it so Fayetteville as a whole was primed and ready for the flourishing of Confederate ideology.
Chapter Three
Performing the Confederacy

Mildred Rutherford served as the national UDC’s Historian General from 1911 to 1916. She was one of the more prolific orators and writers within the ranks of the Daughters, compiling more than seventy scrapbooks on the history and membership of the group. She was also known for speaking at UDC engagements in full 1860s attire. She lived the character of the Southern Belle—spaniel curls and hoop skirts included. While no member of the Mildred Lee chapter is recorded as having been notorious for dressing in such a way, visual culture was still important to the chapter, whether that be through tangible artifacts or through performative ritual. Performing did not mean that the women of the Mildred Lee chapter were constantly dressed in the garb of the 1860s, or that they truly acted out the lives of Confederate women. Performance, in this case, is the term used to describe the activities of the UDC that required the physical presence of the members and their children to make the Confederacy a visible cultural phenomenon.

Performance, in this case, was the display and conceptualization of the Lost Cause in Fayetteville, even if the members of the Mildred Lee were not present. The UDC used tangible artifacts in a way that performed for the glory of the South. Portraits of important Confederate men were hung in Fayetteville schools, and members of the UDC wore sashes, pins, and other garments that indicated not only that these women were members of the UDC, but that they were also representing the Lost Cause. These objects were a part of the UDC’s performance in that they brought an air of legitimacy to the history that the Daughters were so adamant in preserving.

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The portraits and accessories were a performance that served to further solidify the racial and socioeconomic boundaries the UDC was attempting to enforce.60

In addition to this, some of the most visible displays of the UDC’s influence over Fayetteville came from its celebration of Confederate memorial days— for Robert E. Lee, Jefferson Davis, Stonewall Jackson, its ritualization of honor for Confederate veterans, and its formation and promotion of an auxiliary group to the UDC, the Children of the Confederacy. As Karen Cox established, members of the UDC used these performances as “living monuments” to the Confederacy. They performed as living monuments themselves, and they also used their children as the next generation of testaments to the glory of the Old South, raising memorials through the power of experience.61

Fayetteville is a city which firmly associates itself with higher education and, therefore, with intellectualism. The UDC used this to its advantage, by disseminating the Lost Cause visually— not with monuments for everyone to see and understand— but with refined representations of the Confederacy and those who fought for it. Ceremonies, portraits, pins— these are the things that struck the eyes of Fayetteville residents in the twentieth century. These artifacts, whether tangible or not, ensured that the Confederacy was truly seen in a light that emphasized the culture’s feigned elegance and passion. It was a move by the UDC that made waves because its conception of the South was not merely in monumental form, but in experiential form. In a town that valued learning, the UDC made clear that visualizing the

60 “Confederate Cemetery,” Historic Washington County, 03/15/2021, https://www.historicwashingtoncounty.org/confedcem.html. The Fayetteville Confederate Monument was built by the Southern Memorial Association and dedicated in 1897, it stands in the center of the Fayetteville Confederate Cemetery.
61 Cox, 120.
Confederacy was an experience and an opportunity to learn fully what the glory of the Old South should look like.

The Mildred Lee chapter of the United Daughters placed special significance on donating to local schools. They donated money from the chapter’s education fund, as well books, as was previously mentioned. However, the chapter donated a few particularly unique items to Fayetteville schools as well. For the UDC, performance of the Confederacy extended into material objects, as its influence was a part of the school even when they were not physically in the building. Thus, whenever the chapter received portraits of Confederate generals, the Mildred Lee chapter donated them to the schools in the area.62

In 1925 and 1926, four portraits of Confederate generals were placed in Fayetteville schools. In 1925, the Mildred Lee chapter’s division report stated that, “Two large and handsome pictures of General Robert E. Lee have been placed in two of our city’s schools.”63 In 1926, the report stated that two more “handsome pictures,” one of Lee and one of Stonewall Jackson, were loaned to Fayetteville High School for an indefinite amount of time. While a total of four portraits does not seem like a sizable donation of visual materials, these portraits were all donated in the span of one year. A microcosm of the rest of the chapter’s time in Fayetteville, the UDC inserted itself into the schools in ways that would resound with children. The UDC was aware that pictures were visually compelling for students. The portraits, even in such a short time, would provide aid to the lessons being taught from UDC approved textbooks in the local schools. Not only was the Fayetteville school system infiltrated by the UDC through literature,

62 Cox, 121. The national UDC also placed emphasis on portrait donation.
63 1925-26 Convention minutes, Mildred Lee Records.
but also by the people they depicted in their halls. The UDC was a subtle yet fully present force in the education of children in Fayetteville, both through means of lessons, literature, and visual aid.

In addition to the portraits as inanimate performance of the Confederacy, the UDC represented the Confederacy through its accessories. The UDC mandated that there be pins and sashes worn by members, not only to honor the Confederacy, but to signify their membership in the elite organization. These accessories seem trivial on the surface, but they represented a deep divide between those women who were a part of the UDC - the elite - and the women who were not welcome into the organization - those who were not educated or poorer than the general body of the Daughters. The pins and sashes depicted various symbols of the Confederacy, which gave everyone who saw them visual cues as to what these women believed and who they were. They were only to be worn on “formal occasions and in uniform manner,” but were also to be worn, “with pride and dignity as they identify you with a great organization which is founded on the deeds and principles of a heroic people for the purpose of preserving their memory and glory to succeeding generations.”64 It was a sort of branding that can be equated with sorority pins, to signify devotion to that particular organization, and the values it upheld. While the women of the Mildred Lee chapter were devoted to the organization, in the larger scheme of things they were devoted to the Confederacy. It was a point of pride for the elite UDC members of Fayetteville, that they literally wore the honor of the Old South on their clothing; that they were the representatives of the history that was being forgotten by the early twentieth century.

The UDC’s pins and sashes were a visual bastion to the legacy of the Confederacy, the Daughters were its keepers and protectors, and everyone was able to see that through their

outward appearance. In addition to the pins providing visual aid to the UDC in order to signify their membership, they also established that to be visually a part of the UDC was to visually be a part of the elite of Fayetteville. These women used visual symbols in this way to set themselves apart as the saviors of the Confederacy, and to honor the legacy of the Old South wherever they went. They were the elite, they were the educated, and they made it known that their ideology was to be respected through their choice of accessories.

![Fig 3.1 Diagram of pins and sashes to be worn, UDC Printed Items, 1989-1941, Mildred Lee Records, University of Arkansas Libraries’ Special Collections.](image)

Just as the UDC members wore accessories that bestowed upon them the honor of the Confederacy, they also gave such an honor to the men they deemed worthy by giving out crosses of honor, for service in the Civil War. In bestowing the crosses onto Confederate veterans, the UDC perpetuated its cause as rightful. These men had proven their bravery and valor in defending the South and thus defending the ideology of the UDC. The veterans who were given
the crosses represented, to the UDC, a group dedicated to guarding the culture of the South. The Confederate veterans that were given crosses of honor also indicated to the rest of the town which men were deemed worthy of the legacy of the UDC. In perpetuating this visual ode to the Confederacy, through Confederate veterans, the UDC allowed its ideology to be performed by more than just the members themselves. The ritual for the bestowal of crosses read, “Live long to wear this Cross which so fittingly typifies your connection with our beloved Southern Confederacy and our great organization.” Thus, the purpose of the ritual was to turn Confederate (and later United States military) veterans into pawns in the UDC’s performance of its ideology.

Visual symbols were especially powerful, because the students and the general public of Fayetteville would be met with the Confederacy in a tangible form all around them, even if the UDC was not physically there to represent it. Intellectually, the UDC could accomplish spreading the Lost Cause through things like literature and essays. However, the things these women wore on their person distinguished members of the UDC from their counterparts, the general public, those who were not self-identified warriors for the Lost Cause. It was the effort to build visual surroundings as performances of the Confederacy that helped the UDC establish their hegemony in memorializing the Old South. The UDC utilized strategies to educate even those who were not rich or traditionally educated by immersing them in the visual culture of the South.

Historian Megan Boccardi, from the University of Missouri, wrote that the UDC’s activism, including, “Public events such as parades, breakfasts, speeches and fairs,” were all

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“aimed at increasing support for the aging Confederate Veterans and asserting the Founders’ understanding of the Civil War.” Although Boccardi is writing about the Missouri division of the UDC, her words ring true for the Mildred Lee chapter as well. The UDC’s visual manifestation of Confederate culture was not solely found in tangible objects. Honoring the Confederacy and the Lost Cause visually came in many different forms. One of the most prevalent forms of the visual culture of the Confederacy in Fayetteville was the ritualized performance of the Confederacy by the members themselves, as well as their children. These performances ranged widely in Fayetteville and its surrounding towns, from ceremonies to honor the legacies of Confederate men, to the annual celebration of the birthdays of Robert E. Lee and Jefferson Davis.

In addition to performing the Confederacy themselves through such celebrations, the UDC also enlisted the children of the town as performers. In Fayetteville, an auxiliary chapter to the Mildred Lee Chapter of the United Daughters of the Confederacy was formed in 1925. This was the Caroline Dunn Chapter of the Children of the Confederacy (CoC). The objectives of the CoC were essentially the same as the UDC’s, but where the UDC produced materials and hosted memorials, the CoC learned from the material and attended memorials, all under the supervision of the Daughters. This sort of performance by proxy allowed the women of the UDC to utilize their children as pawns in the visualization of the culture of the Old South. Clearly, as children, the members of the Caroline Dunn chapter were not fully aware of what they were doing, thus they served as malleable actors in the hands of the Mildred Lee chapter. Through these children, the UDC could perform functions that associated posterity with the ideals of the Confederacy, as well as making children major actors in the story of the South. The CoC chapter in Fayetteville

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served to benefit the UDC chapter, and it was accomplished through the indoctrination and manipulation of children.

The national division of the UDC mandated that each chapter observe official Confederate memorial days. However, instead of a short ceremony personalized to each day, the UDC had a strict ritual that was to be performed at each memorial service. The most substantial part of the ritual is the prayer, which begins, “Almighty God...we adore thy love and providence in the history of our country, and especially we would like to thank thee for our Confederate history.” The prayer goes on to thank God for the Confederacy’s “pure record of virtue, valor, and sacrifice...a patriotic and courageous people untarnished (sic) and nothing to regret in our defense of the rights and the honor of our Southland.”

This prayer, performed at every Confederate memorial event, is an example of the absolute reverence that was felt by the UDC for the Confederacy. In acting out this reverence, the UDC equated the Confederacy to the purest followers of God possible. The women of the UDC were deeply Christian, and they performed their version of history so convincingly, especially in the so-called “Bible Belt,” that it was not questioned that godliness and Southern ideology went hand-in-hand. This tactic not only allowed the UDC to glorify its own cause, but indeed it made the Daughters saviors-by-proxy for the people of Fayetteville. Christianity being performed at the same time as the ideology of the Confederacy being performed equated the two in the minds of Arkansans. If the UDC was holy, so was its cause. Remembrance and the honor of the Lost Cause, through these sorts of prayers, was upheld and normalized. Through the muddling of Christianity with Southern nationalism, the UDC in Fayetteville was able to make

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these memorial days sacred. This angle of Christianity helped the UDC confirm that the perpetuation of racist and classist hierarchies was ordained by God.

However, these memorial days were also sacred to the UDC in and of themselves. In elevating the status of these Confederate men, the UDC perpetuated the importance of such generals and officials. Honoring Lee and Jackson, among others, through ceremony completed the cycle of education and indoctrination set forth by the literature and portraits in the schools. According to Texas historian Kelly McMichael Scott, Decoration Day, as Confederate Memorial Day was sometimes called, “Attracted a wide audience—civic, church, and commercial organizations joined in the activities.” While she is referring to the UDC on the statewide level, she exemplifies that chapters like the Mildred Lee chapter, in celebrating such memorial days, attracted the public to its ideology through such performances, as celebration of ancestors made sense to those who had grown up in the former Confederacy.68 By default, this was the UDC’s way of inadvertently converting the general public of Fayetteville to believers in the Southern cause. The purpose of performance was to live out all of the elements of Confederate culture, thereby confirming the glory of the Southern cause and further enforcing the racial and social hierarchy that was not only the legacy of the Old South, but also that of the post-Reconstruction Jim Crow South.

In addition to performing the Confederacy themselves through such celebrations, the UDC also enlisted the children of the town as performers. In Fayetteville, an auxiliary chapter to the Mildred Lee Chapter of the United Daughters of the Confederacy was formed in 1925. This was the Caroline Dunn Chapter of the Children of the Confederacy (CoC). The objectives of the CoC were essentially the same as the UDC’s, but where the UDC produced materials and hosted

68 Kelly McMichael Scott, “From Lost Cause to Female Empowerment: The Texas Division of the United Daughters of the Confederacy, 1866-1966,” (PhD. Diss, University of North Texas, 2001), 81.
memorials, the CoC learned from the material and attended memorials, all under the supervision of the Daughters. This sort of performance by proxy allowed the women of the UDC to utilize their children as pawns in the visualization of the culture of the Old South. Clearly, as children, the members of the Caroline Dunn chapter were not fully aware of what they were doing, thus they served as malleable actors in the hands of the Mildred Lee chapter. Through these children, the UDC could perform functions that associated posterity with the ideals of the Confederacy, as well as making children major actors in the story of the South. The CoC chapter in Fayetteville served to benefit the UDC chapter, and it was accomplished through the indoctrination and manipulation of children. While there are not many records that detail the activities of the Fayetteville CoC chapter, all such auxiliaries to the UDC were essentially the same: they required the same proof of heritage as the UDC, and their purpose and actions were largely the same. CoC members, as directed by their “mother chapter,” met once per month to study a different Confederate general, as well as assisting with veteran visits, UDC meetings’ social hours, and delivery of gifts to veterans (in 1926 this occurred during Christmas).69 The CoC was a way to implant the Confederacy in a small group of children, who, when released into Fayetteville schools, would serve as actors for their mothers. They confirmed that the Lost Cause would be performed amongst their peers, and secured the curriculum implemented by the UDC.70

The women of the UDC in Fayetteville attempted to influence the schools as much as they could, but they could not go to class with the students. They also could not definitively know that their textbooks and portraits were doing the job of converting students to the cause of the Confederacy. This is where the CoC served as a performance by proxy for the UDC, as the

69 1925 and ‘26 convention notes, Mildred Lee Records.
70 1925 and ‘26 convention notes, Mildred Lee Records.
student members of all ages were, by law, required to go to school. These student members would then be able to spout the “truth” of the Lost Cause, thus confirming the version of history proposed by textbooks like Thomas’, or the importance of having Confederate portraits in the school.

Children are powerful forces in influencing their peers. It is known that socialization outside the home, especially during the elementary ages, primarily comes from school interactions. Thus, using children as actors of the Confederacy ensured that the UDC would be performing the Confederacy even when the members were not physically present. All chapters of the CoC were required to learn from *A Confederate Catechism: 1861-1865*, by Lyon Gardiner Tyler. Among other things, this catechism provided answers to questions children were bound to have about history, such as “Was slavery the cause of secession or the war?” The answer provided to members of the CoC was a resounding “No,” which was countered with the thought that, “The vindictive, intemperate anti-slavery movement was at the bottom of all the troubles.”

This was another instance in which not only the UDC enforced literary indoctrination, but familiarized and normalized the Lost Cause for a select few children, with the intention that the few children would then act as cornerstones of the Confederacy in schools. These students already had a basis in the nuances of Southern history, so they were able to confirm to all of the other students that this was the “correct” history. It was a sort of puppet show that the UDC played through its children, allowing them to act upon their learning only once they were thoroughly steeped in Lost Cause ideology. This made it easier for the UDC to influence

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posterity, as not only the teachers taught the Lost Cause history in schools in Fayetteville, but indeed the students’ peers taught it as well.

Public events-performances-were meant to assert the Lost Cause as true. These performances asserted the UDC as “correct” in the eyes of the public. The Lost Cause of the UDC was a visual and performative phenomenon as much as it was a literary and intellectual one. The Mildred Lee chapter followed suit with the rest of the Daughters, confirming what was first established in Cox’s work on the National UDC. Cox points out that the performance of the Confederacy was a firmly established facet of their purpose and helped to engrain their ideology just as much as monuments or textbooks would. The women of the UDC were actors, and the Mildred Lee chapter was no exception. They played out the Confederacy in their everyday lives, and these performances lent themselves to the authenticity with which the general public believed in the things the Daughters promoted. This was a class of women that not only sought to make sure their presence was known, but that it was also woven into the minds and opinions of their fellow citizens. In Fayetteville, the UDC was no exception to the rest of the country: they connected themselves in an intricate web to the Confederacy, through their actions and through their visual hallmarks.72

72 Cox, 140.
Epilogue
The Legacy of the UDC in Fayetteville

On College Avenue in Fayetteville, the Washington County Courthouse sticks out as one of the most recognizable historical buildings in the city. Outside of the building, there is a roughly hewn stone column that is capped by a plaque which reads: “This corner was the scene of hot fighting by Confederate troops under Brig. General W.L Cabell and Federal forces commanded by Colonel M. La Rue Harrison, on April 18, 1863. Erected by Mildred Lee Chapter, U.D.C 1926.” It is one of the most public relics of the UDC in Fayetteville, and that it quietly sits in the garden of the courthouse to this day is a testament to the legacy of the Mildred Lee chapter. They were a group of respected women whose cause has still not been removed from the grounds of the city.

Karen Cox gives a general overview of what the National UDC did to impact the country, particularly as it relates to education, stating that the UDC “did not operate in a vacuum. The Daughters idealization of white supremacy as an Old South custom that should remain intact is critical to understanding the racist implications of their work.” The Lost Cause and through that, white supremacy, was taught in schools as late as the 1970s. The curriculum imposed by the UDC had a profound effect, not just on schools, but on the children who grew up learning that the Lost Cause was the “true” history of the Civil War and its aftermath. This sort of learning upheld Jim Crow laws discouraged desegregation of schools, while it encouraged the perpetuation of white supremacist policy in the United States. Cox shows that the UDC played a huge role in the systemic institutionalization of racism in the United States through the promotion of its racist curricula. Not only did white children grow up instilled with the belief

74 Cox, 6.
that white supremacy was justified, so did Black children. The effect of being taught about one’s own inferiority is profoundly harmful, and this was furthered by the policies imposed against Black people, created by white politicians who, in learning from Lost Cause curricula, incorporated such beliefs into legislation.\footnote{Cox, 161.}

The most recognizable legacy of the UDC will always be its monuments to the Confederacy. Especially in today’s America, where the statues are being discussed and criticized as long-standing memorials of a racist history. This is true, the monuments stand as a beacon for a system of oppression; they were built during Jim Crow, and they honored slaveholders. However, these criticisms do not address the far-reaching effect that the UDC had on the South, as these monuments are not as visible in cities like Fayetteville, allowing the residents to think that their town has a longer established history of progressivism. However, the commitment to education in the city of Fayetteville made it an important location for the dissemination of Lost Cause ideology in the state.

First, the University of Arkansas has honored the work of professors and faculty like David Y Thomas by preserving it. He served as head for the department of history and his work is preserved and respected accordingly, despite his connection and his promotion of a racist ideology. Is it right to completely expel the histories of such men? No, but it is necessary to reconcile with the fact that the University of Arkansas, as a whole, has come to be the institution that it is based upon the ideologies of those who have served it. Thomas is just a small piece in the puzzle of acknowledging the University’s checkered past, and in turn the past of the city of Fayetteville as a whole.
The University of Arkansas has also cemented the legacies of Fayetteville women who were members of the UDC themselves. As mentioned previously, Stella Palmer Hotz was the first woman to be a full professor on campus, and the University’s Honors Dorm, Hotz Hall, is named after Stella and her husband Henry, who served as Dean of the College of Education for 11 years. On the University website, this is identified without mentioning that Mrs. Hotz served as an important member of the UDC during her entire tenure at the University and helped to implement and cement the type of curricula that enforced white supremacy. This was especially evident with her husband serving as the Dean of the College of Education, where teachers were trained to uphold the history taught to them by professors like Hotz and Thomas.\footnote{Palmer Hotz, Alumnus and Longtime U of A Supporter, Passes Away." University of Arkansas News. March 28, 2019, https://news.uark.edu/articles/46677/palmer-hotz-alumnus-and-longtime-u-of-a-supporter-passes-away.}

Another of the University’s UDC honorees is Annie Gaines Duke Futrall, the first female board of trustees member at the University of Arkansas. In addition to her own position, she was also the wife of John Clinton Futrall, who served as University President for over two decades. Another dormitory, Futrall Hall, is specifically named after Annie Futrall, who the University’s website says was “very visible to the campus and its visitors as a hostess at the University Functions for 26 years.”\footnote{“Futrall Hall,” Division of Student Affairs: University Housing, University of Arkansas, March 18, 2021, https://housing.uark.edu/halls/futrall-hall.php.} Annie Futrall was also a member of the Mildred Lee chapter, and while simultaneously serving as University Functions hostess, she served as hostess for a number of UDC events and memorials as well. The woman who was the female face of the University, who is still honored by name on campus, was also active in promoting the Lost Cause, which is not recognized today in her legacy.

Another facet of Fayetteville’s veneer of progressive history comes in the form of school integration in 1954. On the surface, Fayetteville looked to be forward-thinking: the school board
voted to integrate Fayetteville High School only three days after the Brown decision came down from the Supreme Court. In actuality, the Fayetteville School Board was facing a financial crisis. The city had a school that served Black students from kindergarten to eighth grade, but for high school, the city sent its Black students to Fort Smith or Van Buren, where there were segregated high schools. The bills for everything—room and board, tuition, food—were all being footed by the city of Fayetteville’s school board. The reality of the situation was that this was financially unsustainable, which the school board knew. Ultimately, the decision to integrate was a financial one. The school board received virtually no backlash regarding the decision, and one lone protestors showed up to the school on the day that the five Black students were to start. This seems to bear no resemblance to the Fayetteville of the 1920s, wherein the UDC had implemented their curriculum. Though, in fact, the integration of the school, in a subtler way, supports the Lost Cause ideology.

The group of girls who the school board allowed to attend FHS were known by the town; they were unthreatening. There was virtually no risk for the school board in sending these girls to the school, because they were not unfamiliar to anyone in the town. Secondly, the school was still using literature that was supported by the UDC, like the rest of the state. The Black students at FHS, being in the minority, would have no say in the information they were learning, especially not in relation to history. White teachers and white school board members enforced the curriculum of FHS, which was in turn influenced by the UDC. Essentially, the decision to integrate was not monumental because it was a matter of practicality, and it did not disturb the

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79 Brill, 344.
established hierarchy of race and social class that was represented by the UDC. The Mildred Lee chapter could still have influence over the schools because it had power over the curriculum. The members also had power over their children, who attended Fayetteville schools. The UDC in Fayetteville clearly still had sway, as FHS was integrated quickly, all other levels of the school system did not integrate until there was a threat of lost funding. Fayetteville schools were not completely integrated until 1965. This is proof that the city of Fayetteville continued to enforce the ideology presented and implemented by the UDC. Today, however, the integration of Fayetteville schools is celebrated, without recognition of the problematic history that led to the decision.

This supports historian Fred Bailey, who explains that the bold protests for integration at Central High School in Little Rock were a result of the education of Arkansans for the first half of the twentieth century. The UDC influenced the historiography of the entire state, which is made evident by the fact that the basis for Arkansas Civil War history was David Thomas’ book into the 1950s. As Karen Cox argues, the UDC’s influence made a “New South that was created in the image of the Old.” Segregationist politicians in Arkansas such as Jim Johnson, Orval Faubus, and J. William Fulbright were all taught with material that was influenced by the UDC, and as a result, this influence led to their views and actions on integration and civil rights. Furthermore, the influence of the UDC in Arkansas helped to solidify the culture of white supremacy that still exists in the state today. The current UDC does not have the power they once had, but their legacy lives on through the systemic racism that is still incredibly prevalent in Arkansas today. There are many areas of white supremacist legacy that this study did not cover, and the historiography of racism in Arkansas, and particularly, in Fayetteville, is ripe for

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81 Bailey, 166.
82 Cox, 163.
research. The Mildred Lee chapter, although influential in their community through education and public notoriety, also influenced Fayetteville and the university in other ways. For instance, historians should look at the influence of systemic racism on Greek Life, faculty, admissions, buildings, and community planning at the University of Arkansas and in Fayetteville. The work of reconciling the past with the trajectory of the future is not finished, and new perspectives of the community’s history deserve to be researched.

The connections of Fayetteville to the Lost Cause and the UDC are far more subtle than its Southern neighbors in Fort Smith, or those to the North in Bentonville. However, just because no monument sits in the downtown square, that does not mean in the slightest that the UDC did not make themselves visible. They were the public faces of the flagship university of the state, and they influenced all levels of learning even in spite of Brown v. Board and civil rights activism that Fayetteville was a part of. The members’ legacies are concrete and honorable, as far as anyone at the university and in the town of Fayetteville is concerned. While these women did make significant advances for their sex in the education system of Northwest Arkansas, they also stood for a cause that kept oppression a mainstream and acceptable way of thinking.

The city and the university pride themselves on being a beacon of modern thought and intellectualism in a state that is not known for such things, but in assuming this role they erase the problematic past that must, at some point, be reconciled with. The actions of the UDC were supported by a receptive local government and the University of Arkansas. The Mildred Lee chapter prospered here, and while today Fayetteville is a more progressive town, the UDC and the influence of the Lost Cause laid a foundation for the growth of the community.
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