

THE GRIFFIN MESSENGER

FEBRUARY 2017

VOLUME V

ISSUE II

The Monthly Newsletter of the
Colonel William H. Griffin SCV Camp #2235

Charge to the Sons of Confederate Veterans

"To you, sons of Confederate veterans, we will commit the vindication of the Cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles he loved and which you love also, and those ideas which made him glorious and which you also cherish."

-- Lt. General Steven Dill Lee, Commander General, United Confederate Veterans, New Orleans, 25 April 1906.

NEXT MEETING

Tuesday, March 14, 2017
Diamond Oaks Country Club
5821 Diamond Oaks Drive, North
Haltom City, TX 76117
6:00 Eat and 7:15 Program
Casual Dress Appropriate

(There will not be a
February meeting.)

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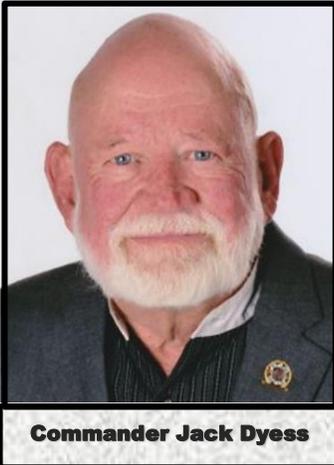
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CAMP OFFICERS

Jack Dyess, Commander
Mike Vinson, Lt. Commander
T. J. McClung, 2nd Lt. Commander
John Jenkins, Adjutant
Eric Oglesby, Chaplain
Sheila Randolph, Recorder
Joy Jenkins, Newsletter Editor
Diane Dyess, Genealogist



COMMANDER' REPORT



Commander Jack Dyess

This month, although I do so with great reluctance, I feel it necessary to address a serious potential problem for our camp. It has come to my attention that several heritage groups are experiencing severe disruptions and divisiveness due to the recent presidential election.

During the last election, I voted the same way I have in every presidential election since 1956. The fact the candidate was bushy haired or bald, short or tall, black or white, male or female, Republican or Democrat was insignificant. Some of the 15 candidates I voted for won – some did not. Some of those who won, in my opinion, did a good job (Ronald Regan for example) some did not (Jimmy Carter), for the candidate that I thought would be best for the future of the United States. I assume, and hope, you did likewise. If we both voted for the candidate who would do the best job, there is nothing else to say. The election is over and there is nothing that anyone can do now to change the outcome.

You have every right to feel elated or miserable, with that outcome. You have every right to express your feelings. You **do not** have the right to cause animosity within our camp. I hope that every member of our camp realizes we have members with strong feelings on both sides of this issue and each is entitled to those feelings. It is imperative that every member of our camp refrains from saying or doing anything during one of our camp meeting or events that will cause disruption within our fellowship.

After much thought and discussion with SCV friends and colleagues, and with the support of Diane, my confidant, best friend, wife and partner. I have decided to seek the office of Third Lieutenant Commander of the Texas SCV Division. The duties of this office are those of the Communication Officer of the Division, including email correspondence with the division members and supervision of the division newsletter. I feel I am completely qualified to fulfil these responsibilities based upon education and my experience as a writer, researcher, editor or supervisor of the Camp #2235 newsletter for almost five years and editor of the Society of the Southern Cross national newsletter for two years.

This year, as happens every two years, we will elect a new slate of Division officers thus the direction the Division will invariably take a new course – either subtly or dramatically. I am asking you to allow me the opportunity to possibly influence that direction. I strongly feel that the leadership of our organization needs to listen closely to the concerns raised by our individual members, address these concerns and comply with their desires as indicated by motions passed at annual reunions. I feel it is a primary responsibility of every SCV member in a leadership position to listen to any member who wishes to discuss any concern he may have concerning the organization, be it at camp, brigade or division level. Whether the leader agrees or disagrees with the member is beside the point, he still has the obligation to hear the members voice.

I believe we need much greater communications between our members and our leaders. To that end, I believe that our newsletter should be published frequently (monthly or quarterly) and contain reports from our leaders in each issue keeping all of us informed on what is happening in the Division. I believe it also should provide a forum for our members to inform all of us on events and happenings within their camps and areas and to express concerns as to what should or should not be occurring.

I have extremely strong feelings that the Constitution of the United States should have been followed in the 1800s and that it should be followed now. I feel equally strongly that the Texas Division Constitution should be followed to the letter. If there is some reason it should not be followed, I believe it should be amended – not simply ignored on a case by case basis.

I sincerely ask each SCV member reading this newsletter to vote for me for this position and support my candidacy. *NOTE: Unlike what we are accustomed to with announcements from office seekers, I am **not** asking for a campaign donation.*

Sincerely,

Jack Dyess

Commander, Camp #2235

Texas Division Color Sergeant

Commander, Texas Division Dismounted Color Guard

Chairman, Texas Division Education Committee

Commander, Texas Society Military Order of Stars and Bars

Newsletter Editor, Society of the Southern Cross

Teaching Docent, Texas Civil War Museum,

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HB 1359 has been introduced in the current legislative session in Austin. Its purpose is to strengthen the protection of our Confederate history and the history of our Great State of Texas. The bill will be known as the Texas Hero Protection Act. If there is no support for the bill, it will die. If this is important to you, please contact your representatives and let them know you support this bill. Please remember that a hand-written letter to a State Representative is roughly equivalent to 50 emails. Simply because it shows a greater level of concern and seriousness on the part of the sender. For the same reason, a telephone call is roughly equivalent to 50 letters and a personal visit to the Representative or Sender to hand deliver a letter is roughly equivalent to 250 emails. **Do not mention SCV, UDC or any other organization. You are representing yourself as a concerned voting citizen. They know how our organizations feel and discount them – organizations don't vote.**

This is our ancestor's history and they need us now –



Our Monuments, Our Memorials, Our Southern History Our Monuments, Our Memorials, Our History

**At the age of 34, A. Bryant Townsend enlisted in the 17th TX Infantry
"And answered call to duty to keep our Texas free"**

As our monuments and memorials continue to be attacked and threatened with extinction, I hope you will take the time to reflect upon what it would be like if there

were no more memorials that honor our Confederate soldiers or what it would be like if our Southern history were to be completely expunged from the pages of our history books and the hearts and minds of our descendants. Who would tell the true story of our ancestor's struggles, who would speak their names, who would defend their honor.

Many of these monuments and memorials were literally purchased with pennies from ladies' bake sales. Great efforts were made to honor the service of loved ones who fought for their homeland. Many of these loved ones died alone, far away from home. Many of the graves of these fathers, sons, brothers, husbands, and friends were never known or marked and never visited. These monuments and memorials became the headstones, the markers, the tributes that so many soldiers had been denied. The monuments and markers also became the graves markers to which the mothers, wives, daughters, and sisters could visit and find solace that their loved ones were still remembered even though their actual resting places remained unknown.

I contemplated what my Confederate ancestor would say about everything that is happening today. Would he be sad, would he be hurt, would he feel betrayed? I tried to think of what he would say and came up with this poem:

I was already middle aged
"too old to fight, Old Man"
When I left my wife and kids alone
To lend my helping hand.

The politicians called me
Said Texas needed me
So, on that day in '61
I joined the infantry.

I had no slaves to fight for
The issues quite confused
But when was called to duty
My honor could not refuse.

No one could ere anticipate
The war would last so long
And years would pass so slowly

Ere I could go back home

I was among the lucky ones
Though guilt was all I felt
For those who marched beside me
Lay neath the knees that knelt

I came back to my family
And tried to just move on
From what the war had put us through
From all the men now gone

I now am in my sixties
And look back on my past
And wonder how the future
Will judge my lot now cast

I hear how youth have judged me
Their history they don't know
Would they have turned their back upon
Their land that they loved so

I hear about the future
And how they will erase
Our role we played in history
'Cause *they* are so disgraced

Don't judge me by your standards
You were not even there
Just try to learn your history
Do not repeat I dare

The politicians call me now
Disgrace to history
Do they forget they were the ones
Who called to keep us free

Will they not stand beside me
Since they no longer need
The service of these lending hands
That kept our Texas free

And if they are successful
And history is expunged
Will they become the victims
When youth becomes their judge

Will actions that they've taken
Today that seem so good
Be judged by future leaders
And erased from earth for good

Be careful how you treat the past
Don't judge it by your fares
Just learn about your history
And don't repeat I dare.

Joy Jenkins, Camp #2235 Newsletter Editor
(This poem copyrighted 2117 by Joy Jenkins)



UNDERSTANDING THE WAR BETWEEN THE STATES

UNDERSTANDING THE WAR BETWEEN THE STATES SOCIETY OF INDEPENDENT SOUTHERN HISTORIANS

Section Three: African Americans in the Southern Culture Chapter 9 — African-American Bondage in World Perspective

By Vance Caswell of N. C., S.I.S.H.

Introduction

Before the invention and widespread use of machinery in the 1800s, servitude was commonplace in civilized societies everywhere. It was one of the chief means of controlling labor to get the world's work done. In the ancient Greek cities, credited with the invention of democracy, slaves were abundant. Citizenship was hereditary and freed slaves and immigrants did not take part in public life. In medieval Europe, many people were serfs, hereditarily tied to a particular piece of land and to service to its lord. For several centuries, Islamic pirates from North Africa raided the European shores of the Mediterranean and carried off thousands of people to slavery. Serfdom in Europe and the enslavement of white people in the Islamic world did not end until well into the 1800s. Slavery was also commonplace in Africa. Per United Nations reports it can still be found today in parts of Africa. Some form of dependency on and obedience to a master was the lot of much of humanity for most of history.

New World African Slavery

In the 1500s and 1600s, in one of the most important and remarkable events in history, intelligent and hardy Europeans explored the globe, discovering new lands and peoples. The most important discovery was of the New World – North and South America and the Caribbean Islands. This vast territory was sparsely inhabited by mostly nomadic Indians who spoke a multitude of different languages and were constantly at war with each other. The New World held vast resources. What it needed was labor to exploit those resources. During their explorations, the coasts of Africa had become familiar to Europeans. For three and a half centuries (1500s to 1800s) several million Africans were brought to the various European colonies in the New World to work. Every European country with ships engaged in this activity, including the English colonists of New England. Enslavement of native Indians had not worked. The great Spanish bishop of South America, Las Casas, known as a protector of the Indians, said that slavery was inappropriate for the Indians but was a benefit to "pagans" from Africa. European colonists drove themselves hard, and others even harder.

Both the east and west coasts of Africa supplied slaves. Black slaves went not only to the New World but throughout the vast Islamic world and even to China. This trade could not have been carried on without African chiefs who traded with coastal stations and supplied captive enemies and sometimes their own people for export. Such was the need of America for labor that the slave trade was extremely profitable to seamen, although also extremely dangerous, since the west coast of Africa was full of devastating diseases and was known as "the white man's graveyard." Interestingly, the black leader of the slave revolt portrayed in the film *Amistad* returned to Africa and became a slave trader himself.

North America was a less important destination in the international slave trade than such places as Brazil (Portuguese), Cuba (Spanish), Jamaica (British), and Haiti (French). Only about 5% of the imports came to North America. Even so, African slaves were legally held in all the 13 colonies at the time of their independence and plantation slaves were numerous in the Southern colonies. Few people had any strong feelings against this, including respectable Northerners who owned many house servants and farm workers. The first official record of slavery in what became the United States is from the court records of Northampton County, Virginia Colony, in 1653. A free African-American named Anthony Johnson was given permanent right to the labor of African-American John Casor. From an early period, it was well established in the English colonies that white servants were apprenticed for a fixed period of years and blacks were to be bonded for life. That the Africans were of a different race and culture was an important social fact. At law a master did not own the bonded person, but had a permanent right to his labor and an obligation for his care.

People these days who discuss American slavery fail to note an important point. The history of slavery in North America differs in significant ways from the remainder of the New World. From very early on most Americans sought to end further importation of slaves. They petitioned the British government to end the trade but were refused. This was one of the American grievances cited in the Declaration of Independence. The reason for this American position is clear – the black population was proliferating. Like the white population in the colonies, the black population was more than reproducing itself (an indication of relatively good treatment). Opposition to the foreign slave trade did not mean criticism of slavery. It meant: "We already have a large enough black population." The Constitution gave Congress the right to end slave importations after twenty years – keeping it temporarily open at the request of a combination of SC and GA with New England shipping interests. In 1808 importations were ended by federal law, and Americans were forbidden to engage in this trade. Southerners supported this ban on the international slave trade. Some slaves came into U.S. jurisdiction with the Louisiana Purchase and the admission of Texas as a State, and some were smuggled in. But by 1860 most African American bonded people were native born to America and had known no other life.

Republican propagandists and historians have harped on the charge that the Confederacy was inspired by Southern determination to reopen the foreign slave trade. There were indeed some political radicals who talked this up, but they were put down by overwhelmingly contrary Southern opinion. These same historians don't get around to mentioning that the Constitution of the Confederate States of America plainly forbids importation of African slaves.

Slave importations to Spanish and Portuguese possessions in the New World continued long after the American ban. Although it was illegal for Americans, New Englanders were greatly involved in carrying Africans to Brazil and Cuba, where slavery did not end until the 1880s. The last ship captain hanged for this crime was from Maine, just before the WBTS. Southerners honorably accepted and worked to enforce the suppression of the international slave trade. Henry A. Wise, later to be Governor of Virginia and a Confederate general, was active in this while he was U.S. Minister in Brazil. Here is an interesting story that never gets into your textbooks but illustrates the complex nature of the slavery question.

In 1860 a U.S. coast guard vessel near the Cuban coast intercepted the ship *Echo* from Providence, RI. There were 400 Africans on board, many of them in miserable condition, the mortality rate on the voyage having been 30%. The coast guard vessel was commanded by John N. Maffitt, who a few years later would be commanding the Confederate Navy raider *Florida*. The skipper of the *Echo* was a well-educated and affluent man named Edward Townsend, from a "respectable" RI family. He alleged that he had saved the Africans from death in their homeland, and let slip that he expected to clear \$130,000 from his voyage, a staggering sum in those days. Maffitt took the Rhode Islander to the U.S. Judge in Key West to be prosecuted. The Northern-born Federal judge there (later a Unionist) refused to take jurisdiction and sent Townsend to Boston, the supposed point of origin of his voyage. The judge in Boston let Townsend, who had influential friends, walk free of a crime equivalent to piracy in American and international law. Meanwhile, the *Echo* and its captives were taken to Charleston, SC, where they were received sympathetically and provided with food and clothing. The U.S. District Attorney in Charleston was James Conner. Unable to get hold of Townsend, he vigorously prosecuted the *Echo* crew. A few years later Conner was a general in the Confederate army and lost a leg in battle defending the South.

One writer claims falsely that the *Echo* Africans were enslaved in SC, indicating that hatred of Southerners outweighs the truth for him (and many others). In fact, the captives were sent back to their homeland, although many did not want to go.

Perspective

In what is now the United States, African American bondage existed for about two and a half centuries, perhaps ten generations or so. It involved millions of people spread over a vast territory. In this history one can find an incident to prove anything one wishes to prove, but historians should look at the general picture. It would be a mistake to think that slavery remained static and that easy generalizations can be applied. Like all human institutions, African American slavery evolved over time and was not the same in 1860 as in 1660.

Some historians have asserted that slavery was milder in South America than in the U.S. because the Catholic culture encouraged emancipation and racial distinctions were not so tightly drawn. But this is belied by the figures. In Latin America, a constant new importation of slaves was needed to make up for high mortality. The slave population there was largely male, while in the Southern U.S. the balance of numbers between the sexes was normal. White Southerners were overwhelmingly serious Christians. The black population by 1860 was Christian while Christianity was almost unknown in Africa. Southerners by and large encouraged monogamous family relationships, unknown in African cultures. Most Southern clergy insisted on this and had made great if not complete progress toward the goal.

It has been often pointed out that slavery ended everywhere in the New World without bloodshed except for Haiti and the United States. Southerners were aware of what had happened in Haiti. The ideology of the French Revolution in the 1790s brought on a slave revolt which led to the torture and extermination of the white population, including women and children, and to war between the people of mixed race and the pure Africans. What was once the most valuable island in the New World for its sugar production descended into poverty and disorder that remains till this day. Prewar Southerners were also aware of Britain's emancipation policy in its New World colonies. There emancipation was compensated. Slave owners collected their money and returned to England. Once rich colonies like Jamaica underwent rapid economic decline. The great British thinker Thomas Carlyle excoriated British leaders who showed great compassion for slaves who lived easy lives in a warm climate and were indifferent to the immense sufferings of their own people in the mines and factories of the time.

Much evidence shows that by 1860 African American bondage was moving toward a peaceful end in the Southern culture. Many African Americans were skilled craftsmen – masons, carpenters, sailors, overseers, chefs, butlers, seamstresses. More than among the freed people in the North then (and very possibly today). Quite a few were allowed to hire themselves out and enjoyed considerable freedom. On the plantations sturdy if modest dwellings were common and most workers were allowed personal gardens from which they made money. Invading Northern soldiers were astonished to find that African Americans had watches and fine clothes. They did not hesitate to loot the slaves along with the whites.

Some people today have likened prewar bondage in the Southern Culture to the concentration camps of totalitarian governments in the 20th century. This is a malicious and willfully false contention. The prisoners in 20th century camps were snatched from normal lives and imprisoned by governments with negative interest in their welfare. The Old South had domestic servitude, an institution as old as the

Bible. The bonded people were not the property of governments, they belonged to families who cared for their well-being, with whom they attended the same churches and were treated by the same doctors. There was no barbed wire around the plantations, no guard towers, no armed guards. In the early 20th century many people, black and white, looked back on the plantations before the WBTS as happy places. Plantations were farms, where people lived and worked together to grow crops to feed themselves and perhaps make a little profit.

Perhaps most people today think of African American bondage in comparison to the safe and prosperous life of Americans in the late 1900s and early 2000s. But the Old South ought to be viewed in its own times. Life expectancies for every one were lower than today. Many families saw half their children perish before adulthood. Women frequently died in childbirth from infections today easily treatable. Devastating epidemics struck the cities every few years. There was no welfare, no unemployment pay, no antibiotics, good anesthetics, or microsurgery. People grew their own food with hard labor and raised and killed their own livestock. The American frontier was not settled without a lot of tough people and tough behavior. Corporal punishment existed on plantations. It also existed in families, factories, the army, the navy, schools, and in local criminal punishment.

The Southern Culture was far from perfect and its people were aware that much of the civilized world had changed its attitudes and by the mid-1800s regarded them as backward. Outside critics were harsh in denunciation but conspicuously lacking in constructive suggestions. The Northerners who condemned slavery were also adamant that they did not want black people living among them. Southerners were doing the best they could and were creating as humane a way of life as they could. The great Massachusetts statesman Daniel Webster said that the abolitionists were to blame for diverting the South from early movement toward emancipation. What better evidence of the nature of the Old South than the absence of any slave revolt during the war when most white men were away from home. Thousands of black men accompanied and helped sustain the Confederate armies and often took their wounded and dead masters home. Conservative clergymen, North and South, knew that Scripture did not condemn servitude – it urged masters to be good masters and servants to be faithful servants. The Episcopal Bishop of Vermont, John Henry Hopkins, wrote a book on slavery just before the war by which he hoped to dampen down the fire directed at the South among his fellow Northerners. Abolitionists, he said, had never done anything helpful to African Americans, while white Southerners had done more to advance them than any people in history.

Recommended Readings

Roll, Jordan Roll: The World the Slaves Made, by Eugene Genovese, pub. 1976.
Our Fathers' Fields: A Southern Story, by James E. Kibler, pub. 1998.

Life and Labor in the Old South by Ulrich B. Philips, pub. 1929



**Saturday, April 8
Medal of Honor Parade
Gainesville, TX**

This is annually the largest gathering of American Medal of Honor Veterans in the country. There are usually 15 - to 25 of these heroes from World War through the current wars in attendance. The parade consists of units representing these conflicts including the War Between the States. You will be very impressed by this ceremony. Attendance/participation is completely free. You may march with us, ride on one of the SCV floats or simply be a spectator. We encourage period dress but that is, of course, not required. Contact Jack for more detailed information including directions and times.

**Friday and Saturday, May 5-6
Texas MOS&B Society Annual Meeting,
Fredericksburg, TX**

**Friday and Saturday, May 12-13
Forts Muster sponsored by the Texas Civil War Museum
Fort Worth, TX**

This is an educational event (school children on Friday and public on Saturday) with educational booths and displays set up by representatives on all historical groups from Texas history including frontier Texas Rangers and Indian fighters, Indians, Union soldiers, Confederate soldiers, Buffalo Soldiers, cowboys, vaqueros, etc. It is also a great opportunity to recruit new member for SCV and our camp. If you walk down Exchange Street in period dress, you will seldom be able to walk more than 100-feet before being stopped and ask if someone can take your picture by visitors from all over the world. The popularity of Confederate soldiers and their ladies is declining only in this country as will become clear at the number of foreign visitors who want a photograph with someone in a Confederate uniform or period dress. Again, this event is completely free of charge.

Saturday, May 20

**Grave Dedication and Cross of Honor Ceremony
Lawrence Chapel Cemetery near Taylor, TX**

This ceremony is in honor of an Auxiliary member of Camp #2235, Joy Jenkins' great, great grandfather, Alex Bryant Townsend, who served the Confederacy in Co. C, 17th Texas Infantry. Every member of our camp should make a special effort to support Joy and John by attending this event.

Friday and Saturday, June 2-4

**Texas SCV Division Reunion
Fort Worth, TX**

This year's reunion is right here in Fort Worth at the Radisson Hotel located at North Freeway and Meacham Blvd. Admission to the reunion is free including business meetings, vendors' areas (great opportunity to see and obtain WBTS items including period dress). Jack has announced that he has decided to run for election to the position of Third Lieutenant Commander of the Texas Division and he would like as many of our members as possible to be there to support him.

July 18-23

**SCV National Reunion
Memphis, TN**

Based upon my personal knowledge of some of the individuals involved in the planning of this reunion and the tours they have announced, I expect this to be the best Reunion I have experienced since joining the SCV. If you want to expand your education of the WBTS and have an extremely enjoyable vacation, you should start planning to attend this event now. It is only a short one-day drive (approximately seven-hours). I don't think I have ever looked forward to a reunion as much as this one. Jack

Shiloh Battlefield Bus Tour: *Nestled on the tranquil banks of the Tennessee River lies Shiloh National Military Park. On April 6-7, 1862, this rural countryside was the scene of the earliest bloody battle of the war.*

Memphis Queen Dinner Cruise: *Two-hour cruise with meal and live band,*

Mud Island Civil War Museum & Chicken/Fish Fry: *The strategic importance of the Mississippi River during the U.S. Civil War and the military campaigns initiated by both Union and Confederate forces are emphasized in five galleries of the museum. The major battles that occurred on the Mississippi, as well as those on the Tennessee and Cumberland Rivers, are highlighted. The war on the river comes alive*

with a simulated battle between a Confederate river battery and a scale reproduction of the front one-third section of a Union Ironclad Gunboat.

Ladies' Victorian Village Tour & Tea: During Memphis' early period of growth in the mid-19th century, a few wealthy Memphians built grand, Victorian-style homes in what was then the outskirts of the city.

Forrest's Memphis Raid & Civil War Sites: On September 10, 1864 Forrest staged a nighttime raid, hoping to free Confederate prisoners and capture two Union Generals, Washburne and Hurlburt, who were in command there. Forrest led about 1,500 men against a force of 6,000 Union soldiers.

Elmwood Cemetery Tour: Elmwood is the final resting place of more than nine hundred Confederate soldiers in Confederate Rest, along with nineteen Confederate generals: Isham Harris, Governor of Tennessee during the war and the Nathan Bedford Forrest Family plot, containing his mother, brothers and son.

Fort Pillow Field Trip: The fort was originally built by Confederate troops in 1861 and named after General Gideon J. Pillow of Maury County. It was abandoned in 1862 due to the Union Navy's advancement along the Mississippi River.



We believe that General Robert E. Lee was not only the greatest general of all time but also one of the greatest men of all time. We believe the admonition given by him to his soldiers in 1865 to "Abandon your animosities and make your sons Americans" should be followed.

We believe the words found in General Nathan Bedford Forrest's farewell address to his men on May 9, 1865, "Civil war, such as you have just passed through, naturally engenders feelings of animosity, hatred and revenge. It is our duty to divest ourselves of all such feelings, and, so far as it is in our power to do so, to cultivate feelings toward those with whom we have so long contested, and heretofore so widely but honestly differed" apply to us also. Again, in an address to the Independent Order of Pole Bearers Association on July 5, 1875, "We have but one flag, one country; let us stand together" also applies to us.

We believe that SCV members should follow The Charge given by General Steven Dill Lee – both of them.

He gave the second Charge, the one we recite at every Camp meeting, to the SCV in 1906. In 1896, he gave his first Charge to all, including us, who would be writing and teaching southern history. *Trusting into their hands [Southern Historians] the vindication of the South and of the Confederate soldier, we commend to them a model and a motto. The model is The Confederate Soldier. The motto is, Let him live in History, as he was in War, and as he is in Peace ... He had fought with honor; he surrendered with honor, and he has abided the issue with honor. He returned to the Union as an equal, and he has remained in the Union as a friend ... the Confederate soldier honors the [U.S.] flag which cannot wave without testifying to this great work of the South, while it proclaims alike the glory of the American Union. He learned to love that flag when he was a boy. He loved it even when he fought it. Every impulse of his generous nature prompts him to love Dixie and the Star Spangled Banner ... The Confederate soldier is a patriot of the highest type. He was a soldier because he was a patriot. He is a peaceful citizen, because he is a patriot. He has forgiven the war with its attendant injustice of invasion and reconstruction. He has risen above the humiliation of surrender. From the hero of war, he has grown to be the hero of peace. In this character, he deserves to be painted by history.*

Several thousand Confederate Veterans attended the 1896 Reunion in Richmond. The minutes state that applause almost continually interrupted General Lee while he gave his report. The delegates to the Reunion unanimously adopted the report.

If several thousand soldiers, who fought for the CSA, unanimously supported the *Stars and Stripes* and set an example of being good U. S citizens only 31 years after the War ended, and 19 years after *Reconstruction*, Camp #2235 will do so 152 years after the War.

We believe the 50-star flag of the United States of America is the symbol of the Country of which we are citizens and which we love and respect. We also feel that if you think there is a better country in the World, perhaps you would be happier if you moved there.

We shall not, under any circumstance, tolerate racism of any type by word or deed.

We pledge to assist and support all other heritage organizations, male or female, whose beliefs, goals and objectives are similar to ours so long as such assistance and support is in accordance with our Constitution, the Charge given by General Steven Dill Lee, and our Camp's basic beliefs.

We believe the admonition in the Charge given by General Steven Dill Lee to emulate the virtues of the Confederate soldier as exemplified by General R. E. Lee and other great leaders includes conduct becoming a gentleman or lady always and failure to do so is totally unacceptable.

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