

Aug.

2012



CELEBRATING THE SESQUICENTENNIAL OF THE WAR FOR SOUTHERN INDEPENDENCE



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Historian



**ALERT ! ALERT ! ALERT !**



We are having a camp meeting on Thursday, August 30<sup>th</sup>, at 7 PM at Western Sizzlin. A meeting has been requested and Mr. Billy Langley will be speaking to us on matters of importance concerning the future of our camp. So it would be best to be there to hear what he says. To borrow a quote from a TV commercial, when Mr. Billy speaks, people listen. So, he must have some important items to bring forth to our camp and we should be there to hear what they are and ask questions or discuss among us what he has to say. So come early as usual, and lets eat and fellowship with each other. Look forward to seeing y'all there.



## CAPS & POWDER

Mr. CoCo Roberts has plenty of caps for sale to either camp members or non-camp members. The caps are \$9.00 per tin. He still has pre-rolled and packaged cartridges just for some sheer convenience. He is going to order a case of powder this month. It will be the same amount \$14.00 per can. So if you are in need or know someone that is, just give him a call at home or 601-577-0205. This is for putting a few bucks in the camp kitty.

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## **BATTLE OF IUKA 150<sup>TH</sup> ANNIVERSARY**

**Labor Day Weekend**

**August 31 - September 2, 2012**

**Minerals Springs Park - Iuka MS.**

### WANTED

**Re-enactors and Sutlers**

**Re-enactors can register online at**

**[www.battleofiuka.com](http://www.battleofiuka.com)**

**Walk on participants are welcome**

**\$100 bounty for the first 10 cannons registered**

**School days educational events**

**Military drills and skirmishing**

**Living history demonstrations**

**Battle of Iuka descendants reunion**

**register online**

**Grand Ball Saturday evening \$10 fee**

**Saturday meal included**

**2 PM Battle re-enactment Sunday on 120 acre battle site.**

**FOR MORE INFO CONTACT:**

**[www.battleofiuka.com](http://www.battleofiuka.com) or**

**[www.tishomingofunhere.org](http://www.tishomingofunhere.org)**

**Barry or Ellen Ayers, 48<sup>th</sup> TN Infantry**

**Harold Lomenick - 662-423-1231**

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## **MOVIE OPPORTUNITY TO COME**

They Wore Blue and Grey

Screenwriter/Actor Gerry Glenn Jones

Who loves the old westerns, with John Wayne, Gabby Hayes, Gregory Peck, Randolph Scott, and other character actors of that time period? Well, it is our time for a resurgence of those western classic films. "They Wore Blue and Gray" is a screenplay that actor/screenwriter Gerry Glenn Jones wrote using the rustic theme of the old west with no crude language and nudity (family-friendly). Though the film does contain violence, good will prevail over evil and when mixed together, all that can be...will be expected.

The plot of the film revolves around two cousins who as young men attended West Point together. At the

time they received their commissions, war broke out. One cousin left the Union and joined the Confederate cause, while the other, stayed with the Union. They are later re-united when they return to their homes in Mississippi, where they, not only have to deal with a land hungry carpetbagger, who doesn't mind having people killed, but also, the wrath and hatred of their neighbors.

This film has a very unique twist at the end, that will leave movie goers saying, "I didn't expect that!" It will have great music, and superbly acted - scenes. They Wore Blue and Grey will have a strong cast of the best actors in the South, and the artwork will be great!

Set adviser for historical correctness will be Gary L. Benton ( W.R. Benton) <http://www.wrbenton.net/>

Some re-enactment units will be asked to set camp up like a normal re-enactment, stay overnight and act (possible speaking parts) or as background crowd, may be asked to double as town people and 1800's western look with clothing and horse gear may be needed. If in North MS., if you come from down the state you need to be able to get yourself up there and stay, depending on the crew. **Updates will come as necessary. Don Green can mass communicate to you guys and gals.**

Best thing to do is subscribe to the mailing list of the MS. Film Office and that way you will get information as you need it.

<http://www.visitmississippi.org/film/mississippi-film-office.aspx>

Questions need to be directed to Gerry Glenn Jones <http://www.actorgerryglennjones.com>

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## BRICKS FOR BEAUVOIR

This project will help finance the rebuilding of Beauvoir and is endorsed by the General Executive Council of the Sons of Confederate Veterans.

### **Ancestral Memorial Brick Order Form**

Instructions : Use the lines as laid out or come up with you own layout, but no more than three lines of info and no more than 15 spaces per line. You may

use abbreviations when necessary.

Line 1: \_\_\_\_\_

First and Last Name

Line 2: \_\_\_\_\_

Rank

Line 3: \_\_\_\_\_

Company and Regiment

**EXAMPLE**

Pvt. Thomas Newton  
Flynt  
Co. G 7<sup>th</sup> MS. Battn.

Make Checks in the Amount of \$50.00 per brick to:  
MS. Division, SCV  
For: Beauvoir Memorial Brick Fund  
Mail Checks to: MS. Division, SCV  
C/O Larry McCluney,  
1412 North Park Dr.  
Greenwood, MS. 38930

Bricks will be placed in a plaza around the tomb of  
the Unknown Confederate Soldier

**LOBLOLLY FESTIVAL**

**First Saturday in Oct. The 6<sup>th</sup>.**

We have talked about having a recruitment booth .  
Cotton can find out the cost for a space. We can have  
forms for people and information available, as well as  
flying the colors and have our fancy new sign behind  
us. Since the last installment of this newsletter the  
Main St. Organization, who has been in charge for the  
past couple of years has been contacted. The charge  
for a booth space in the arts and crafts section of the  
festival is \$100.00. We can decide what the camp  
wishes to do at our next meeting.

**ELECTION OF OFFICERS**

This is not far off and our last meeting at Western  
Sizzlin will be October. So we need to need to either  
nominate and vote then or wait and vote at our history  
encampment at Landrum’s Tour on the Saturday after  
Thanksgiving, as we have done on several occasions.  
So please be thinking about what your preference  
would be. You are the camp members and whatever  
the members decide, that is what will be done.  
Speaking of officers, the camp really is in need of a  
chaplain. He would need to be aware of any camp  
member that may be ailing or someone in his family.  
Also send cards of condolence to various folks with

the camp members signatures. In general just keep up  
with the needs of the camp and what we need to be in  
prayer of or for whom. This would not be a great time  
consuming position but, it would be nice if one of you  
in the camp just stepped forward and filled this  
position.

**FALL MUSTER**

This year it will be held on October 20<sup>th</sup> & 21<sup>st</sup>. At  
Beauvoir. It will begin at 9 AM - 5 PM Saturday &  
Sunday. For Sutler and Re-enactor in info contact  
Wallace Mason at 228-860-3800. For further info call  
228-388-4400. You can email [www.fallmuster.com](http://www.fallmuster.com) or  
[www.beauvoir.org/calendar/calendar.htm](http://www.beauvoir.org/calendar/calendar.htm) It is  
usually great weather for this event. If you have never  
been then you are missing a great time. The various  
sutlers ( old term for vendors ) where you can  
purchase anything from ladies drawers to cartridge  
rolls. There will be some current day vendors selling  
flags, tags, t-shirts etc. Also there will be plenty of  
food vendors. It would be a treat not only for you but,  
children or grandchildren to walk through the sutler  
tents and see all the things they have available to sell  
and also walk through where the soldiers are camped  
and ask questions about how the Confederate soldiers  
lived and survived for four long years. Of course  
there is the reenactment each afternoon and the  
spectators at this event have the advantage of being  
very close to the action. Bleachers are provided if you  
get there soon enough to get a seat. Plan on going and  
having fun and becoming educated at the same time.

**SCOTTISH GAMES & CELTIC FESTIVAL**

These games have been held since the late 80's and are  
located at the Harrison County  
Fairgrounds about 6 miles above I-10. Members of  
our camp color guard have participated almost since  
the beginning. At times we have been the color guard.  
It is a great honor to march at noon on Saturday  
second in line behind the pipe and drum corp. We  
also have an information booth with flags raised as  
high as they can go. We get a great many visitors that  
have various questions about our organization and  
also how to go about finding a Confederate ancestor.  
Some want to know where the nearest camp to them is  
located. These games cover more than just Scottish  
Heritage. It is worth the drive and buying a ticket to  
experience this event. Again you and the children  
would get a kick out of everything that is happening,  
which at times are several things at once. You will be  
given a guide as to the different events and there  
locations and times. They even let Carl “The  
General” Ford speak. So bring your rotten tomatoes

and be ready to throw at him. Just plan to be there, you will not regret it.

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### CHRISTMAS AT THE VILLAGE

This year's event will be held on Saturday, November 24<sup>th</sup>, beginning at 9 AM - 8 PM with a Candlelight Tour from 5 PM - 8 PM. As always we will be setting up our area on Friday afternoon. Anyone wishing to camp on Friday night is most welcome. Anyone who has not visited Landrum's Homestead is in for a real treat. Mr. Landrum has either built or disassembled old structures from around Jones and probably other counties and placed them in the homestead just as they were originally built. Our camp's setup is in a wooded area behind the homestead. CoCo Robert's possum stew is famous and free. Along with a strong cup of coffee fired up by us, makes for a good noon time meal. It would be good at supper except for one thing. There ain't nothing left to eat. Besides folks walking back to our area to see and talk to us about way back then, we have skirmishes which the Confederates **will win** each time this year. This is a great event and a most opportune time to educate and maybe do some recruiting. It's a great deal of fun to see the look on people's faces when you are telling them the truth, maybe for the first time in their life about the conflict and what their ancestors went through to try and keep what the founding fathers had in mind in the first place. If we are ready and willing to educate the our visitors that come to our camp area they will listen, and maybe go away with a different perspective of the war.

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### LAUREL SERTOMA CHRISTMAS PARADE

If things have not changed this year the parade will be held on Saturday the 1<sup>st</sup> of December, beginning at 10 AM. Also as usual at this time plan on meeting in the parking lot at Carl's office. Hopefully if George can get stirring early enough there will be some coffee ready. Of course no charge is being planned at this time for the use of the restroom but, with our economy you never know. We will motivate on down to the parade route about 9:15 - 9:30. All we are going to do for the first 30 minutes is watch the rest of the parade go by, so why get there any earlier, that is of course the Rev. Glen Holifield, or Joe Cospers and Billy "Red" Langley just want to look at women. Don't forget the after parade dinner at the Mauldin Community Center. Bring something to eat and bring a friend, even your wife and or girlfriend. Don Green may have the Petal parade lined up for later in the afternoon, which is really a lot of fun when you get to fire after sunset and you can really see the flames

shoot out from the rifles. Also there is the New Augusta parade and the date has not been announced yet to us. We always go down and help out the local SCV camp. Just keep these events in mind and participate if at all possible.

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### 5<sup>TH</sup> BRIGADE MEETING AT DIXIE

It will begin at 7 PM but not before we have some good ol vittles brought by everyone. In other words, potluck. The program may be presented by Jim Huffman from the Gainesville camp in Picayune or by 5<sup>th</sup> Brigade Councilman Don Green. Either way it will be an interesting presentation. Mr. Don wanted to let everyone know that the Executive Council meeting will be the next day in Jackson at 10 AM in the War Memorial Building for anyone who wishes to attend. The Brigade meeting will be **Friday night Sept. 7<sup>th</sup>** at the Dixie Community Center. Make plans to be there.

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## **THE POLITICALLY INCORRECT GUIDE TO THE SOUTH ( and Why It Will Rise Again )**

### **Chapter 12**

#### **Southern women were the backbone of the Confederacy**

Northern intellectuals always claim that they were the first to launch the women's movement with the 1848 Seneca Falls, New York, convention. In reality all that convention of disgruntled women produced was a proclamation that consisted of a laundry list of why women were supposed to hate men, such as He has made her, if married, in the eye of the law, civilly dead." While Northern women were drawing up their protest placards, Southern women were already operating farms, running plantations, tending to the sick, raising families, and being hospitable to boot. Southern history is full of women who filled the roles of men, or were as brave as men. None were braver or more devoted than Sally Tompkins of Virginia, the first woman in history to hold a military commission.

Sally Tompkins was an attractive, single young woman of means visiting relatives in Richmond in July 1861 when the first train cars loaded with the wounded of the Battle of Manassas began rolling into town. Though she had no medical training, she saw the chaos created by the sudden influx of soldiers. She boldly walked to the home of Judge John Robertson and demanded the keys to an empty home she knew he had. She opened the house as a hospital. For the next four years Miss Tompkins headed the

Robertson Hospital, treating 1,333 wounded men and losing only seventy-three of them to death. The untrained hospital matron had the lowest death rate of any hospital in the South-----or the North.

Miss Tompkins had no medical secrets. She believed in throwing open the windows and letting sunlight and fresh air into the house. She made sure the food was fresh, hot, and plentiful. She was a stickler about the cleanliness of soldiers' wounds and of their bed linens. She allowed no malingering in her hospital-----she believed that soldiers should be up and moving around to help them recuperate.

But what Sally Tompkins was doing was radical in the eyes of doctors assigned to regular Confederate hospitals. She was also embarrassing---a nurse matron with no previous experience who had a lower death rate than doctors with years of medical training. Those doctors forced a law through the Confederate legislature that required all military hospitals to have a Confederate officer in charge. As a civilian and a woman, Miss Tompkins would be forced to close her hospital.

Undaunted, Miss Tompkins went directly to President Jefferson Davis and described to him both her high rate of patient recovery and the fact that the doctors of Richmond were trying to shut down her hospital out of jealousy. Davis had the solution. Before she left the Confederate White House, Miss Sally Tompkins was commissioned an officer in the Confederate cavalry. From that moment on she was officially Captain Sally Tompkins of the Confederate Army. It was the first time in history that a woman had been formally inducted into an army on American soil.

Captain Sally never took a dime for her service to the Confederacy. In fact, she depleted the family fortune caring for her "boys" in Richmond. She never married, and lived to be an old woman. Her tombstone bears the lines of Matthew 25:35-36: "I was hungry and you gave me meat. I was thirsty and you gave me a drink. I was sick and you visited me."

Another Confederate nurse was Phoebe Yates Pember, a thirty-eight year old Jewish widow from Charleston. In 1861 she moved from Charleston to Richmond to take over matron duties in Chimborazo Hospital, a huge complex of hospital buildings in the city. When someone told her that a military hospital was no place for a woman she replied: "In the midst of suffering death, hoping with those almost beyond hope in this world; praying by the bedside of the lonely and heartsicken; closing the eyes of boys hardly old enough to realize man's sorrow, much less suffer man's fierce hate, a woman must soar beyond the conventional modesty considered correct under different circumstances." After the war she wrote her

memoirs, *A Southern Woman's Story*, which is still considered one of the best accounts of the war written by a woman because of its rich details and unflinching assessment of war in the South.

Both Tompkins and Yates were acting as nurses and ignoring medical bureaucracies long before more famous Union nurses like Clara Barton and Dorothea Dix had even taken the field. Unlike Northern feminists who often seemed to hate men, no one ever accused a Southern lady of being anything other than a lady. Southern women can treat the wounded and mind their manners while they're doing it. Courage and grace go together in the South.

**Editor's Note: As in most cases, whether in war or peace time, women usually do not receive the amount of credit they are due. This conflict was no different in that regard. On top of that, it took years for Southern women to be given their rightful due in their efforts during that four year long struggle. May we never forget their sacrifices.**

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The Maxims of  
**Robert E. Lee**  
FOR YOUNG GENTLEMEN

FOREWARD BY  
**John J. Dwyer**

**Introduction**

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After Robert E. Lee had become President of what was then Washington College in Lexington, Virginia, he received a letter from an English nobleman offering him an annual salary of \$50,000 to serve as president of a New York company promoting Southern commerce. This sum was over thirty times the \$15,000 Lee originally received as a college president. Characteristic of Lee's ever-present spirit of self-denial and sense of duty, he replied:

*"I cannot leave my present position. I have a self-imposed task. I have led the young men of the South in battle. I must teach their sons to discharge their duty in life."*

Lee's exemplary life still serves as an example to teach America's sons "to discharge their duty life." Lee's life was the epitome of self-denial. His own selflessness when rejecting the offer of the command of the Federal forces at the outbreak of the War Between the States is perhaps one of the most striking examples of self-denial in human history. Lee

walked away from almost certain victory and glory, and humbly accepted almost certain defeat and disgrace—all for duty's sake.

His struggle with that decision was not an easy one. Temperance, self - control, and self - denial---all of these attributes are defining characteristics of Lee and all central themes to the Christian faith. And all are character traits desperately needed by young men today. So it is that this little book is sent forth.

Contained in Lee's words is wisdom----wisdom sorely needed by the young men of our generation. Yet Lee's example is more than mere words. He was self-conscious of his duty, *manifested by his deeds*, and always concerned with the influence he might have upon others.

Lee once related an incident in which he was walking in the snow at Arlington. Lee's oldest son, Custis, was with him and he noticed that the boy was lagging behind. As Lee turned to look for his son, he noticed the young boy was carefully stepping in his father's deep footprints in the snow. In later telling of the incident, Lee said, "When I saw this, I said to myself, 'It behooves me to walk very straight, when this fellow is already following in my tracks.'

The quotes and anecdotes contained herein were collected and compiled over a number of years from various sources. The quotes come primarily from letters General Lee wrote to his children, his wife, soldiers, students, and acquaintances.

After General Lee's death, Baptist minister and Confederate Chaplain, J. William Jones discovered a worn military satchel among the General's personal belongings. In this satchel were found a number of sayings or personal "maxims" scribbled on pieces of paper. Jones referred to these as, "a great many maxims, proverbs, quotations from the Psalms, selections from standard authors, and reflections of his own." Many of these had been written by Lee during the war and kept with him for years. According to one biographer, these were Lee's, "...moral pronouncements: preachments and moral stories for public use as well as personal benefit." These maxims bear a strong resemblance to the advice directed to young men and contained in the verses in the Book of Proverbs, what the Scriptures call, "dark sayings." I refer to some of these as "Lee's Personal Maxims." Though not divinely inspired, they can, nonetheless, help point the way to wisdom and godliness.

Although not all of the quotes contained in this book were directed to "young gentlemen," it is to this class of American citizens that this modest volume is directed. General Lee once told someone, "Our country needs her young men now." That statement was no truer in Lee's day than it is in ours. I believe each maxim quoted, each admonition given, and each

anecdote recounted, will give direction and guidance to young men as they strive for the lofty goal of becoming a Christian gentleman.

And as they strive, young men will do well to follow in Lee's footsteps, for *Robert E. Lee walked very straight*.

Pro Aris et Focis  
Richard G. Williams, Jr.,  
Thanksgiving 2004  
Huckleberry Hollow, Virginia

**Rev. J. William Jones, D.D. *Life and Letters of Robert Edward E. Lee---Soldier and Man.* Originally published in 1906. (Reprint) sprinkle Publications, Harrisonburg, VA., 1986, 42.**

**Rev. J. William Jones, D.D., *Personal Reminiscences of General Robert E. Lee.* (Reprint) Tom Doherty Associates, LLC, New York, 2003, 132.**

**Bishop Robert R. Brown, *And One Was a Soldier---The Spiritual Pilgrimage of Robert E. Lee.* White Mane Books, Shippenburg, PA, 1998, 56.**

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## Foreword by John J. Dwyer

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Robert E. Lee has been disciplining young and old men for a long time. You won't learn much of that in the standard television documentary or the mainstream academic text. You will find it by examining General Lee's own life and words.

What about the young men entrusted to his leadership during the War Between the States? The sweeping religious revivals in the Confederate armies, particularly Lee's Army of Northern Virginia, comprise one of the great overlooked chapters of the war, and one of the preeminent spiritual awakenings in American history.

The rough surroundings of wartime military camp life traditionally prove spawning grounds for every conceivable vice man can imagine. But Lee's devout leadership spurred contrary developments in his army. He facilitated an atmosphere where Christian belief and practice flourished. What did that spiritual movement look like?

Well, many of the card decks you would see were tossed aside by repentant soldiers marching the trail to war—and often replaced by prayer books, pocket testaments, or catechisms. Gambling and profanity

alike were uncommon in this fearsome army.

Not only was the partaking of alcoholic spirits frowned upon by many in the army, but when stores of enemy liquor were captured, they were poured out onto the ground or burned—and that by order of the commanding officers.

Unlike most any other military force of the day, women of ill repute were not welcome in the van that followed Lee's army. And if it became known a soldier of the South was being unfaithful to a wife or causing a wife's unfaithfulness with his own actions, he risked cashiering.

You would observe more than one of Lee's captains profess belief in Christ after one of the camp's soul-searching sermons. Many of those officers would then call his company together, and remind them that they had followed him into many hard-fought battles, as well as into sin, and that he now wished his men to follow him into the blessed service into which he had just enlisted.

Up ahead, on a hillside, you might hear the chorus of over 2,000 manly voices echoing off the surrounding hills as they sang General Lee's favorite hymn, "How Firm a Foundation," in an open-air amphitheater built by a Virginia brigade.

Through the months you would witness the sermons and teaching of some of the greatest preachers in the South. Their common message, despite denominational distinctives, was the proclamation of Christ and Him crucified.

Lee did not merely permit or even promote such efforts; he himself participated with his whole heart. "General Lee used frequently to attend preaching at Jackson's headquarters," Lee's chaplain Dr. J. William Jones famously wrote, "and it was a scene which a master hand might have delighted to paint—those two great warriors, surrounded by hundreds of their officers and men, bowed in humble worship before the God and Saviour in whom they trusted."

You might even overhear Chaplain Jones tell Lee of the many fervent prayers offered on his behalf and the latter, renowned the length of the world for his military deeds, responding in a choked voice, "Please thank them for that, sir . . . And I can only say that I am nothing but a poor sinner trusting in Christ alone for my salvation, and need all of the prayers they can offer for me."

Perhaps only Oliver Cromwell and his Puritan army of "Roundheads" even approached the degree of orthodox devoutness of Robert E. Lee's army of young and not-so young men.

Even more overlooked by the supposed experts and scholars are Lee's contributions during his final years of earthly life. Please understand, young man,

that in the courts of true history, Providential history, Lee's greatest legacy is as a peacemaker, not a warrior. Following the war, the South lay in rubble, its manhood decimated, a harsh Federal military occupation further crushing it, and financial opportunists descending upon it from across the United States. Many Northerners desired the utter destruction of the South as a recognizable culture. Bitterness and hatred filled most former Confederates.

Lee recognized the issue was no less than the survival of the Southern people and their civilization. Wisdom formed his thoughts and actions. He rebuked younger officers who advocated continuing the war with guerrilla tactics; he refused to countenance or support large-scale emigration of Confederates to foreign lands; he urged Southerners to work lawfully and cheerfully within the existing laws of the United States to rebuild their fortunes and their land; and most of all, he beseeched them to forgive and forget wrongs committed against them by Federals past and present.

Business and financial opportunities cascaded in from around the world. But, as often he did, with his simple dignity and guileless ways, Lee surprised nearly everyone. He took the helm of tiny, war-ravaged Washington College in the backwater Virginia mountain village of Lexington, where Stonewall spent the decade before the war. With no assistant, scant budget, and beset by the burgeoning health problems of his aging body, he set about rebuilding the school, placing special emphasis on what curricula would best prepare the young men of the South to rebuild their land.

Yet many times, in many ways, he voiced his primary concern. Rev. Dr. James L. Kirkpatrick, professor moral philosophy at Washington College, recalled Lee's words: "Oh, Doctor! If I could only know that all the young men in this college were good Christians, I should have nothing more to desire!"

Time and again he counseled forbearance and forgiveness on the part of his students, friends, family, and people across the South during the villainy of "Reconstruction": "The gentleman does not needlessly and unnecessarily remind an offender of a wrong he may have committed against him...He can not only forgive, he can forget; and he strives for that nobleness of self and mildness of character which imparts sufficient strength to let the past be but the past. A true man of honor feels humbled himself when he cannot help humbling others."

I used to think how much more eloquent I would have been than Lee had the mother asked me what advice she should give her baby when he grew older. Lee said simply, "Teach him he must deny himself." Having now lived a long time without Christ, and a

long time with Him, I am beginning to understand Lee's simple, but profound wisdom. We are sinners and we want the wrong things, do we not? The life of Robert E. Lee teaches us that denying ourselves and preferring Christ is the hard but sure path both to earthly virtue and meaning, and eternal bliss and happiness.

And for those of us young—and not-so-young—men who have slipped from that path or never entered upon it, it is not too late for any of us. Just keep right on reading to the next page and let Robert E. Lee disciple you, too.

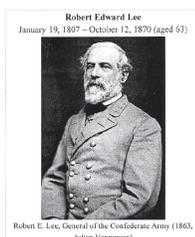
**John J. Dwyer is the author of the historical novels *Stonewall and Robert E. Lee*, and the historical narrative *The War Between the States, America's uncivil War*. He serves as history chair at Coram Deo Academy, near Flower Mound, Texas.**

## Lee's Definition of a Gentleman

“The forbearing use of power does not only form a touchstone, but the manner in which an individual enjoys certain advantages over others is a test of a true gentleman. The power which the strong have over the weak, the magistrate over the citizen, and employer over the employed, the educated over the unlettered, the experienced over the confiding, even the clever over the silly—the forbearing or inoffensive use of all this power or authority, or a total abstinence from it when the case admits it, will show the gentleman in a plain light. The gentleman does not needlessly and unnecessarily remind an offender of a wrong he may have committed against him. He cannot only forgive, he can forget; and he strives for that nobleness of self and mildness of character which impart sufficient strength to let the past be but the past. A true man of honor feels humbled himself when he cannot help humbling others.”

*From Lee's own handwriting  
found in Lee's worn military  
satchel after his death by  
Rev. J. William Jones*

Next month some of General Lee's actual maxims will begin concerning various topics.



Robert E. Lee, General of the Confederate Army (1865).

## A SOUTHERN VIEW OF THE INVASION OF THE SOUTHERN STATES AND WAR OF 1861-65

BY  
CAPTAIN S. A. ASHE  
RALEIGH, N. C.

PREFACE  
THE STATES

### PRESIDENT LINCOLN'S INAUGURAL

In the Veteran, I sought to show the right of the Cotton States to withdraw from the Union. That right was denied by Mr. Lincoln. In his first Inaugural, he said: "A disruption of the Federal Union, heretofore only menaced, is now formidably attempted. I hold that in contemplation of universal law and of the Constitution, the Union of these States is perpetual. Perpetuity is implied, if not expressed, in the fundamental law of all national governments. It is safe to assert that no government proper ever had a provision in its organic law for its own termination. Continue to execute all the express provisions for its own termination. Continue to execute all the express provisions of our national Constitution, and the Union will endure forever, it being impossible to destroy it except by some action not provided for in the instrument itself.

"Again, if the United States be not a government proper, but an association of States, in the nature of contract merely, can it, as a contract, be peaceably unmade by less than all the parties who made it? One party to a contract may violate it—I. E. Break it, so to speak—but does it not require all to lawfully rescind it?"

"Descending from these general principles, we find the proposition that in legal contemplation the Union is perpetual confirmed by the history of the Union itself. *The Union is much older than the Constitution. It was formed, in fact, by the Articles of Association in 1774. It was matured and continued by the Declaration of Independence in 1776. It was further matured, and the faith of all the then thirteen States expressly plighted and engaged that it should be perpetual by the Articles of Confederation in 1778. And, finally, in 1787, one of the declared objects for ordaining and establishing the Constitution was "to form a more perfect Union"*

"But if destruction of the Union by one or by a part only of the States be lawfully possible, the Union is less perfect than before the Constitution, having lost the vital element of perpetuity.

"It follows from these views that no State upon its

own mere motion can lawfully get out of the Union; that resolves and ordinances to that effect are legally void, and that acts of violence within any State or States against the authority of the United States are insurrectionary or revolutionary, according to circumstances.

“I therefore consider that, in view of the Constitution and the laws, the Union is unbroken, and to the extent of my ability I shall take care, as the Constitution itself expressly enjoins upon me, that all the laws of the Union be faithfully executed in all the States.”

Mr. Lincoln, like a million of other boys, had but a limited education and entered on the activities of life under such circumstances that it is said that he and his partner had a store with a license to sell liquor. He, however, began to practice law, and made a success of it—in the local courts.

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