



Dec. _____

2013

CELEBRATING THE SESQUICENTENNIAL OF THE WAR FOR SOUTHERN INDEPENDENCE

Doug Jefcoat - Commander - 601-425-5485
gj5485@bellsouth.net

Don Green - 1st Lt. Commander - 1-601-270-5316
dgreen_1865@yahoo.com

Ronnie Mitchell - 2nd Lt. Commander - 601-319-7151
fanuvsmove14@gmail.com

Glen Holifield - Chaplain - 601-729-2535

Billy Langley - Quartermaster - 601-425-4845

Adjutant - Cotton Norris - 601-426-2949
sheltonnorris@yahoo.com

THE CHARGE GIVEN BY GENERAL STEPHEN D. LEE
 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 which he loved and which you love also, and those ideals which made him glorious and which you also cherish. Remember, it is your duty to see that the true history of the South is presented to future generations"

ALERT! ALERT! ALERT!



Well, no immediate alert at the moment. We meet once again on **Sat. Jan. 25th for our annual Robert E. Lee/Stonewall Jackson Celebration.** Between now and then it should be our prayer that our governmental body in Washington D.C. will begin to get the idea that people like us are sick and tired of being sick and tired. There is one thing with which we can agree with the

liberals. We, as a nation have never been as divided since the "Civil War." The rest of America is just beginning to discover what America's Mecca is really about. Some people probably bow down in that direction each day. Just remember there are 535 people telling about 315 million, what they can and cannot do and how to live their lives, with a great deal of it being unconstitutional. **Remember, the states that make up the union,** not the other way around as Mr. Lincoln thought.

UPCOMING EVENTS



PRAYER REQUESTS

NOTIFICATION OF FAMILY OR FRIENDS IN NEED OF PRAYER

Just because we are not members of the same church or family, it is no reason that each of us in the camp cannot share a need for prayer about anyone or anything. God instructs us do so for one another. So if an occasion arises then either call or email George Jaynes so he can include it in the newsletter. There is no requirement to give a name or explain a situation in detail when asking for prayer. You may call during the day at 649-1867 or at night 428-5570. His email is georgejaynes1953@yahoo.com

RECRUITING/MENTORING

Everyone has different interests in life. Unfortunately, our society has gotten totally overly indulged in sports. Now, don't get angry. You most likely have family members and friends who play a sport or a variety of them. There is nothing wrong with that, until it becomes all consuming. Now with that said, anything in life can become all consuming. It's just that people don't seem to care as much anymore about from whom they have descended. No, we can't do anything about that, especially if find out one of them was a horse thief or a gambler that cheated and etc. However, as an old saying goes, if you don't know where you come from then how do you know where you're going. We can and must learn from the past. This serves in not only helping us to take certain actions that were wrong or just bad choices. It also helps us to follow the many good and courageous actions of our people who were very wise, patient, knowledgeable, and most importantly, Godly. They were not by any means perfect but, at times they sure were in the ballpark. As many of you may already realize if you study history you will be hung with at least one kind of title by friends and or family. However, you just keep on keeping on with what you are doing. It has been that half the current population in America was not even born when the hostages held in Iran for a year were released when President Ronald Reagan took office. There have been many years that the young people of this country have been taught lies and have fallen under the teachings of people who have spouted socialism, facism, and yes even communism. If only they had been encouraged and shown that this nation was not founded on these principles. We need to not only

recruit but, mentor young people whenever the opportunity arises.

SHILOH MONUMENT FUND

Many of you know this, however, there are most likely even more that do not realize that there is no monument to the Mississippi troops that fought at Shiloh, or what the Confederates referred to as Pittsburg Landing. This is one of those items that is long over due. So as we set up booths for recruiting and handing out information lets be aware to have a notification explaining the situation and a container for folks to drop in a couple of dollars or hopefully more. Remember, every penny counts.

DUES

Please check with Cotton Norris about this situation. Even if you are behind and past the grace date which is sometime in Nov. you will only be charged a late fee of \$5.00. So, stay current and you can at least receive the information from our camp, division newsletter and the national magazine.

CAMP 227

JONES COUNTY ROSIN HEELS

SCV

THE ANNUAL ROBERT E. LEE

STONEWALL JACKSON CELEBRATION

This year celebration will be on Saturday, Jan. 25th beginning at 5:30 in the fellowship hall of Bethlehem Baptist Church. The cost per meal is \$15. Reservations are required. They should be called in, mailed, or emailed no later than Tuesday, 21st by calling 601-649-1867 daytime or 601-428-5570 at night. You can email either csaford@hotmail.com or georgejaynes1953@yahoo.com of course the Bethlehem youth will be serving us and the older teenagers (mothers & daddies), will be behind the scene preparing and cooking the food. The camp color guard along with members from other camps will march in with a piper and post colors, followed by a pledge to the Christian flag and salutes to the State of MS. flag and the Saint Andrews Cross battle flag. Prayer will follow and everyone will be served supper!!! A few prizes will be given, any announcements of importance will be given and the speaker for the evening will begin. Afterwards their will be a time when we will remember any loved ones or families that need prayer with our piper playing a very old

Scottish tune named **Flowers of the Forest**. Of course we will have a time of remembering **Generals Lee & Jackson**. Just remember this is contingent on what our speaker has in the way of possibly honoring them in his speech. If Miss **Bonnie McCoy** is available for the evening, then hopefully she will come and play a couple of tunes on her fiddle. And last but certainly not least, Mr. **CoCo Roberts** of our camp will bring a pan or two of his infamous **Presbyterian pudding!!** Please mark the date and bring someone. **This is not a dull event and you will go away being glad you attended.**

QUITMAN RE-ENACTMENT

The upcoming event will be **2/21-23/2014** at **Archusa Water Park**. If you are able there will be some work days to prepare for mostly the re-enactors. **Firewood needs to be cut and transported. The dates for this will be 1/4/2014, 1/18, 2/1, and 2/15.** The entrance fee for re-enactors and visitors will **\$5.00 per person**. This fee comes from the folks that are in charge of the water park and not Mr. & Mrs. Carlin that are in charge of the actual event. On Saturday at 10 AM there will be a memorial service at the cemetery. The battles for Sat. & Sunday will be at 2 PM. Sat. night there will be a period ball in town with a meal, at a cost of **\$20.00 per person**. Kracker Dan will be the band for the evening's entertainment. Sunday morning at 10 AM, there will be a church service. There will be a meal served after the church service. There will also be nightly cannon firings, a ladies tea, the unveiling of a new marker, parade through downtown, a bounty for artillery that is pre-registered. **For more information contact Dianne Carlin at 601-678-5382, or carlindianne@yahoo.com**

THE CONFEDERATE SHOPPE

Miss Rita Baker, new owner of the Confederate Shoppe, has some overload on some of her inventory in books. The first is *The Authentic History of the KKK 1865-1877*, by Susan Lawrence Davis, daughter of one of the founders. There are 22 books in a case, which makes each book come to a cost of \$7.00 each. A case is \$154.00 + S & H, at 17.31, coming to \$171.31

Slave Ships & Slaving, by George Francis Dow. There are 32 books per case, and each book is \$7.00 each. The case will be \$224.00 + S & H, which is \$25.00. She had not yet, at the time of her call, figured in the tax.

The McCook Stoneman Raid by Byron H. Matthews Jr. There are 36 books per case coming to \$5.00 per book. Each case is \$180.00 + shipping.

Her intention is not only to clear her inventory but, offer

these books to SCV and UDC chapters for possible fund raising. If you would care to contact her the phone number is 205-393-8859, or 5352 AL., Hwy. 60, Akron, AL. 35441, and theconfederateshoppe@yahoo.com. She is also on Facebook. She is will be sending us a couple of books to give away at the Lee/Jackson Banquet.

Mississippi Division Heritage Education and Defense Fund

Surrender means that the history of this heroic struggle will be written our enemy, that our youth will be trained by northern school teachers; learn from northern school books, THEIR version of the war, and taught to regard our gallant dead as traitors and our maim veterans as fit subjects of derision. . . "

General Patrick Cleburne, CSA

Gen. Cleburne was right then and is right today!

Our youth should have the opportunity to learn the truth

Invest today in our youth, their education, and the truth

FAMILY HISTORIES

If would be nice if any of you would submit a portion of your family history. Your Confederate ancestors which would include the one on whom you joined the SCV. We always talk to each other about each others family but, it would be good to share these stories of your folks with others that read this newsletter. Just get them to George Jaynes and he will include them in one of the newsletters. This would really be a great addition to any of the newsletters.

POSSUM SAYS

The possum has already eaten so much thus far in this time of thanksgiving, with Christmas approaching, that he is just to full to even think. The editor concurs that he is full of something. Merry Christmas & Happy New Year! Ho! Ho! Ho!

THE UNITARIAN SOCIALIST FOUNDATIONS OF PUBLIC EDUCATION

Frank Owsley, whose work appears in the book *I'LL Take My Stand* has written regarding the true nature of and reason for public education in the South.

Owsley has stated: "After the South had been conquered by war and humiliation and impoverished by peace, there appeared still to remain something which made the South different – something intangible, incomprehensible, in the realm of the spirit. That too must be invaded and destroyed; so they commenced a second war of conquest, the conquest of the mind calculated to remake every Southern opinion, to impose the Northern way of life and

thought upon the South, write 'error' across the pages of Southern history which were out of keeping with Northern legend, and set the rising and unborn generations upon stools of everlasting repentance. . .The older generations, the hardened campaigners under Lee and Jackson, were too tough-minded to re-educate. They must be ignore. . .but the rising and future generations were to receive the proper education in Northern traditions."

Owsley observed that future generation of Southern children educated in public schools, read Northern authors. Despite local protests in some parts of the South, they were taught Northern "history" and presented with mostly apostate Unitarians as the exemplars of modern "literature."

It would be an interesting exercise at some point to go back and make a list of the authors you were forced to read during your junior high and high school years and to check out just how many were Unitarians. The results of such a search will amaze many of you.

In other words, Owsley noted: "There was for the Southern child and youth until the end of the nineteenth century very little choice. They had to accept the Northern version of history with all its condemnations and carping criticisms of Southern institutions and."

"Thus," wrote Owsley, "the North defeated the South in war, crushed and humiliated it in peace, and waged against it a war of intellectual and spiritual conquest."

So the Northern government waged both spiritual and intellectual war on the South—and used the public school system as its major weapon in this insidious assault. Lest you be fooled into thinking that times have changed, this still continues unabated today. The public schools do a much better job at brainwashing and indoctrination than they do at education. They always have. Many have erroneously lamented that the public school system is a terrible failure. In so doing they reveal a fundamental misunderstanding of the real nature of that system.

Pastor Steve Wilkins, (Pastor of Auburn Ave. Presbyterian Church in West Monroe, LA.) noted Christian historian and lecturer, has noted that the public school system has been a smashing success at doing what it was really intended for – indoctrination. Pastor Wilkins has stated that the public school system **never** existed to impart true education—not from day one! He is 100% correct in his analysis.

Cultural Secession

Dr. Michael Hill, President of the Southern League, has advocated what he labels as "cultural secession." He urges that individual families practise this form of secession in regard to vulgar television "sitcoms," offensive literature, most movies, and much of the "trash" music that assaults our senses today. In practical terms this is nothing more than a down-to-earth, common-sense application of Paul's admonition to the Corinthian Christians in his second epistle to them, where he exhorts them to "come out and be separate."

A major part of Dr. Hill's cultural secession vision is that families should, once again, assume the responsibility for

their children's education. They should not just blindly put the children daily onto those little yellow paddywagons that trundle them off to the local public braincleansing institution. To persist in that fruitless endeavor will almost assuredly guarantee that you will lose your children and that your children will lose their sense of history and heritage. They will never grow up to learn who they really are or what their real place in the outworking of God's plan for history

Why Christian Education

In recent years many parents have begun to sense that the public school system was not quite all they had been taught to think it was.

Alarmed at some of what they have seen and heard, and, in some cases, actually concerned for the physical safety of their children, they have opted to put their children in private schools or to educate them at home. While these people do not, in any way, constitute a majority, they are a growing minority and that fact, in itself, is a cause for rejoicing.

If you talked with many of the mothers and fathers that have opted to secede from public education would get a variety of answers as to why they have voted with their feet in regard to public schools. Some are concerned with the drug scene in public schools. Others cite lack of discipline, sex education classes, lack of sound reading instruction, lack of academics in general, forced busing programs, etc. and the list could go on. The truth of the matter is that all of these are sound and valid reasons for removing your children from the public (government) system. No one, having looked at the public schools today can honestly argue with any of these concerns on the part of parents, as well as a host of others that space will not permit the mention of.

But, as valid as all these reasons are, they do not touch the most important reason that we should **never** surrender our children to the public education system.

The *Westminster Shorter Catechism* tells us that "Man's chief end is to glorify God, and to enjoy him for ever."

This one, short, concise statement sums up the most important and compelling reason for Christian people in the South, and everywhere else for that matter, to refuse to submit their children to the public school system.

The *Holy Bible* states, in Colossians 3:k17 "And whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Being sinful people, we will all fail in much of what we do, but we must endeavor, with God's help, to do what He requires of us anyway. If we should seek to glorify God in our lives, in all we do, then seeking to glorify Him in our children's education is one of the highest priorities we can have. How much more can we glorify God than by seeking to raise up a generation that will honor Him?

In Matthew 28:19 Jesus tells his disciples to go and "teach all nations" or to "disciple the nations" as it is rendered in another version. Our descendants are never going to be able to disciple the nations and help to build the

Kingdom of God if we are so foolish as to leave their daily education up to an institution that was founded by socialists and Unitarians whose reason for promoting public education was to react against Christian education. Some might even go so far as to equate it to asking Satan to educate your children and then wondering why they don't all turn out to be born-again Christians.

If you would seek to glorify God and to help in the building of His kingdom you must make sure your children have a sound Christian education, one that will enable them to go out and "earnestly contend for the faith once delivered to the saints" in all areas of life. You can not do that and adhere to the public school system at the same time. No man can serve two masters.

Therefore, you must choose this day who you will serve in the education of your children.

To contact Mr. Benson, his mailing address is P. O. Box 55 Sterlington, LA. 71280. You may desire to subscribe to his publication - The Copperhead Chronicles. It is published four times a year at a cost of just \$10. It is extremely informative. It will introduce the reader to areas of our country's history of which they may not be aware. It is worth the few dollars for what you will receive from it.

Editor's Note: There will be a series on the Private School system, both secular and Christian coming in the near future.

The 'Great Emancipator' and the Issue of Race

Abraham Lincoln's Program of Black Resettlement

By Robert Morgan

Many Americans think of Abraham Lincoln, above all, as the president who freed the slaves. Immortalized as the "*The Great Emancipator*," he is widely regarded as a champion of black freedom who supported social equality of the races, and who fought the American Civil War (1861-1865) to free the slaves.

While it is true that Lincoln regarded slavery as an evil and harmful institution, it is also true, as this paper will show, that he shared the conviction of most Americans of his time, and of many prominent statesmen before and after him, that blacks could not be assimilated into white society. He rejected the notion of social equality of the races, and held to the view that blacks should be resettled abroad. As president, he supported projects to remove blacks from the United States.

Early Experiences:

In 1837, at the age of 28, the self-educated Lincoln was admitted to practice law in Illinois. In at least one case, which received considerable attention at the time, he represented a slave-owner. Robert Matson, Lincoln's client, each year brought a crew of slaves from his plantation in Kentucky to a farm he owned in Illinois for seasonal work. State law permitted this, provided that the slaves did not

remain in Illinois continuously for a year. In 1847, Matson brought to the farm his favorite mulatto slave, Jane Bryant (wife of his free, black overseer there), and her four children. A dispute developed between Jane Bryant and Matson's white housekeeper, who threatened to have Jane and her children returned to slavery in the South. With the help of local abolitionists, the Bryants fled. They were apprehended, and, in an affidavit sworn out before a justice of the peace, Matson claimed them as his property. Lacking the required certificates of freedom, Bryant and the children were confined to local county jail as the case was argued in court. Lincoln lost the case, and Bryant and her children were declared free. They were later resettled in Liberia.

In 1842 Lincoln married Mary Todd, who came from one of Kentucky's most prominent slave-holding families. While serving as an elected representative in the Illinois legislature, he persuaded his fellow Whigs to support Zachary Taylor, a slave owner, in his successful 1848 bid for the Presidency. Lincoln was also a strong supporter of the Illinois law that forbid marriage between whites and blacks.

Institute for Historical Review

The Journal of Historical Review, Sept. - Oct. 1993
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Source: http://www.ihr.org/jhr/v13/v13n5p-4_Morgan.html

Editor's Note: I know it's Christmas time, however, it is always a good time to take a shot. . .oops! I mean to fire one across the bow at Lincoln's, Holier than thou, legacy.

THE BIBLE ON THE BATTLE-FIELD

Among the dead of one of the battle-fields before Richmond was a Confederate soldier who lay unburied several days after the conflict. Already the flesh had been eaten by the worms from his fingers, but underneath the skeleton-hand lay an open copy of the Bible, and the fingers pressed upon those precious words of the twenty-third Psalm—"Thy rod and thy staff they comfort me."

This is from the book
Confederate Scrapbook

compiled by - Lizzie Cary Daniel

THE CONFEDERATE BATTLE-FLAG

This banner, the witness and inspiration of many victories, which was proudly borne on every field from Manassas to Appomattox, was conceived on the field of battle, lived on the field of battle, and on the last fatal field ceased to have place or meaning in the world. But the men who followed it, and the world which watched its proud advance or defiant stand, see in it still the unstained banner of a brave and generous people, whose deeds have outlived their country, and whose final defeat but added lustre to their grandest victories. It was not the flag of the Confederacy, but simply the banner, the battle-flag, of the

Confederate soldier. As such it should not share in the condemnation which our *cause* received, or suffer from its downfall. The whole world can unite in a chorus of praise to the gallantry of the men who followed where this banner led.

It was at the battle of Manassas, about four o'clock of the afternoon of the 21st of July, 1861, when the fate of the Confederacy seemed trembling in the balance, that General Beauregard, looking across the Warrenton turnpike, which passed through the valley between the position of the Confederates and the elevations beyond occupied by the Federal line, saw a body of troops moving towards his left and the Federal right. He was greatly concerned to know, but could not decide what troops they were, whether Federal or Confederate. The similarity of uniform and of the colors carried by the opposing armies, and the clouds of dust, made it almost impossible to decide.

Shortly before this time, General Beauregard had received from the signal officer, Captain Alexander, a dispatch saying that from the signal station in the rear he had sighted the colors of this column, drooping and covered with the dust of journeyings, but could not tell whether they were the Stars and Stripes or the Stars and Bars. He thought, however, that they were probably Patterson's troops arriving on the field and reenforcing then enemy.

General Beauregard was momentarily expecting help from the right, and the uncertainty and anxiety of this hour amounted to anguish. Still the column pressed on. Calling once to General Johnston, at the Lewis House, and say that troops on the plateau were very much scattered, and that he would be compelled to retire to the Lewis House, and there re-form, hoping that the troops ordered up from the right would arrive in time to enable him to establish and hold the new line.

Meanwhile, the unknown troops were pressing on. The day was sultry, and only at long intervals was there the slightest breeze. The colors of the mysterious column hung drooping on the staff. General Beauregard tried again and again to decide what colors they carried. He used his glass repeatedly, and handing it to others begged them to look, hoping that their eyes might be keener than his.

General Beauregard was in a state of great anxiety, but finally determined to hold his ground, relying on the promised help from the right; knowing that if it arrived in time victory might be secured, but feeling also that if the mysterious column should be Federal troops the day was lost

Suddenly a puff of wind spread the colors to the breeze. It was the Confederate flag—the Stars and Bars! It was Early with the Twenty-fourth Virginia, the Seventh Louisiana, and the Thirteenth Mississippi. The column had by this time reached the extreme right of the Federal lines. The moment the flag was recognized, Beauregard turned to his staff, right and left, saying: "See that the day is ours?" and ordered an immediate advance. In the meantime Early's brigade deployed into line and charged then enemy's right; Elzey, also, dashed upon the field, and in one hour not an enemy was to be seen south of Bull Run.

While on this field and suffering this terrible anxiety, General Beauregard determined that the Confederate soldier

must have a flag son distinct from that of the enemy that no doubt should ever again endanger his cause on the field of battle.

Soon after the battle he entered into correspondence with Col. William Porcher Miles, who had served on his staff during the day, with a view to securing his aid in the matter, and proposing a blue field, red bars crossed, and gold stars.

They discussed the matter at length. Colonel Miles thought it was contrary to the law of heraldry that the ground should be blue, the bars red, and the stars gold. He proposed that the ground should be red, the bars blue, and the stars white. General Beauregard approved the change, and discussed the matter freely with General Johnston; and the flag was submitted to the War Department, and approved.

This was from the book *Confederate Scrapbook*
Compiled By - Lizzie Cary Daniel

Christmas in the Confederacy

Excerpts below were written by Varina Davis, the wife of Confederate President Jefferson Davis, describing Christmas of 1864 in the Confederate White House in Richmond, Virginia.

"For as Christmas season was ushered in under the darkest clouds, everyone felt the cataclysm which impended the rosy, expectant faces of our little children were a constant reminder that self-sacrifice must be the personal offering of each member of the family."

Due to the blockades around Confederate states, families could not find certain types of food and merchandise for their holiday celebrations, and available items were outrageously priced. The Southerners had to substitute many of the ingredients in the favorite Christmas recipes, and they had to make most of their gifts and tree decorations.

In Richmond, where Confederate President Jefferson Davis and his family lived, it was discovered that the orphans at the Episcopalian home had been previously promised a Christmas tree, toys, and candy. The excerpt below shows how the people of Richmond creatively worked together to bring Christmas to the orphans in spite of the war's shortages.

"The kind-hearted confectioner was interviewed by our committee of managers, and he promised a certain amount of his simpler kinds of candy, which he sold easily a dollar and a half a pound, but he drew the line at cornucopia: hold it, or sugared fruits to hang on the tree, and all the other vestiges of Christmas creations which had lain on his hands for years. The ladies dispersed in anxious squads of toy-hunters, and each one turned over the store of her children's treasures for a contribution to the orphan's tree, my little ones rushed over the great house looking up their treasureless dolls, three-legged horses, tops with the upper peg broken off, rubber tops, monkeys with squeak gone silent and all the ruck of children's toys that gather in a nursery closet. Some small feathered chickens and parrots which nodded their heads in obedience to a weight beneath them were furnished with new feathers, lambs

minus much of their wool were supplied with a cotton wool substitute, rag dolls were plumped out and recovered with clean cloth, and the young ladies painted their fat faces in bright colors and furnished them with beads for eyes.”

When the orphans received their gifts, “the different gradations from joy to ecstasy which illuminated their faces was ‘worth two years of peaceful life’ to see.”

Christmas During the “Civil War”

As the war dragged on, deprivation replaced bounteous repasts and familiar faces were missing the family dinner table. Soldiers used to “bringing in the tree” and caroling in church were instead scavenging for firewood and singing drinking songs around the campfire. And so the holiday celebration most associated with family and home was a contradiction. It was a joyful, sad, religious, boisterous, and subdued event.

From the diary of Private Robert A. Moore, a Confederate soldier: *Tuesday, Ddec. 24th, 1861 camp near Swan’s. . . “This is Christmas Eve but seems but little like it to me”* *Wednesday, Dec., 25th 1861, camp near Swan’s. . . “This is Christmas & and very dull Christmas it has been to me. Had an egg-nog to-night but did not enjoy it much as we had no ladies to share it with us.”*

In a letter to his sister Anna Simpson, Tally Simpson Wrote: *“December 25th*

My dear sister,

This is Christmas Day. The sun shines feeble through a thin cloud, the air is mild and pleasant, a gentle breeze is making music through the leaves of the lofty pines that stand near our bivouac. All is quiet and still and that very stillness recalls some sad and painful thoughts. The day, one year ago, how many thousand families, gay and joyous, celebrating Merry Christmas, drinking health to absent members of their family and sending upon the wings of love and affection long, deep, and sincere wishes for their safe return to the loving ones at home, but today are clad in the deepest mourning in memory to lost and loved member of their circle. . . “

“When will this war end? Will another Christmas roll around and find us all wintering in camp? Oh! That peace may soon be restored to our young but dearly beloved country and that we may all meet again in happiness.” Johnny Green, of the 4th Kentucky’s Orphan Brigade, expressed this sentiment:

“Peace on earth, Good will to men should prevail. We certainly would preserve the peace if they would go home and let us alone.”

Christmas 1864; many units were on the march, either trying to evade capture or pursuing the opponent for better position. Soldiers left in the squalid conditions of prison camps spent the day remembering holidays at home, as did others in slightly more comfortable settings. Confederate General Gordon, writing from his headquarters near Peterburg, wrote of fighting famine as well as General Grant:

“The one worn-out railroad running to the far South could not bring to us half enough necessary supplies: and even if it could have transported Christmas boxes of good things, the people at were too depleted to send them.”

CONFEDERATE SOLDIER’S PRAYER

I asked God for strength, that I might achieve;
I was made weak, that I might learn humbly to obey.
I asked for health, that I might do greater things;
I was given infirmity, that I might do better things.
I asked for riches, that I might be happy;
I was given poverty, that I might be wise.
I asked for power, that I might have the praise of men;
I was given weakness, that I might feel the need of God.
I asked for all things, that I might enjoy life;
I was given life, that I might enjoy all things.
I got nothing that I asked for, but everything I hoped for
Almost despite myself, my unspoken prayers were answered
I am among all men most richly blessed.
Author unknown

This prayer has been determined to have been written sometime in 1865.

This was online and sent by Jim Cota who lives in Indianapolis and works in that area and is also a writer, tweeter, and shooter. You can view more posts online by Mr. Jim Cota.

MAY ALL OF YOU HAVE A VERY BLESSED CHRISTMAS AND A HOLY NEW YEAR!!



This image may not be the same for the rest of the world when it comes to Santa Claus, however, it’s ours. Mostly because he comes armed for all those bad little *yankee children!!*

“You’d better watch out”

