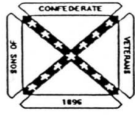
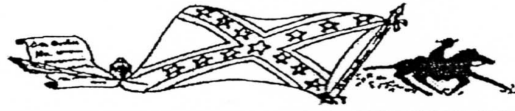


Jones County Rosin Heels



ROSIN HEELS DISPATCH



SONS OF CONFEDERATE VETERANS

1861

DEO VINDICE

1865

Jan. _____

2013

CELEBRATING THE SESQUICENTENNIAL OF THE WAR FOR SOUTHERN INDEPENDENCE

Doug Jefcoat - Commander - 601-425-5485
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Glen Holifield - Chaplain - 601-729-2535

Justin Pitts - Historian

Billy Langley - Quartermaster - 601-425-4845

ALERT ! ALERT ! ALERT !



ROBERT E. LEE /STONEWALL JACKSON **CELEBRATION**

Our next banquet celebration will be held at Bethlehem Baptist Church located at the corner of Reid Rd. and Hwy. 184, located across the road from Walker's Dairy Bar, on **the last Saturday of Jan. which is the 26th.** The posting of the colors will **begin at 5:30** followed by the salute to the flags and the blessing of the meal. Our speaker this time will be our current Division Commander Mr. Alan Palmer. After supper we will give out some prizes before Commander Palmer brings his message to us. **The cost per meal is \$15.00.** If you wish to pay in advance, checks can be sent to P.O. Box 52, Laurel, MS., 39441 and made out to Camp 227. Tickets make

an excellent gifts for wife & family. **For further information you can call - 601-649-1867 between the hours of 8 AM - 5 PM Monday - Friday or at night 601-428-5570 or 601-319-7027. The emails**

csaford@hotmail.com
georgejaynes1953@yahoo.com

Mr. Carl Ford was asked very politely if everything could be put on one his credit cards and then he would eventually get every dollar owed to him back. Well, he turned red in the face and said NO! Since last month he has settled down just a bit. For Mr. Carl that's a lot. You just never know what he may do. As much money as he makes everyone may have their meal paid for as the time gets closer to the supper.

UPCOMING EVENTS

PLEASANT HOME MEMORIAL

The joint memorial is set to begin at **10 AM, Saturday, January 19, at Pleasant Home Cemetery, 7 miles west of Purvis, MS., on the Purvis-Baxterville Rd., with set-up to begin at 9 AM.** Re-enactors and uniformed men and ladies in period dress are welcomed to take part in this important, multi-Camp, 5th Brigade memorial service. Other MS. Brigades are welcome to participate, as well as Brigades from neighboring Divisions such as AL. and LA. Please reply to Jim Huffman - huffman1234@bellsouth.net

QUITMAN RE-ENACTMENT

The event this year will be held in Feb. on the 22 - 24 at Archusa Water Park, near Quitman, MS. It will be the 3rd Annual Battles for the Texas Hospital. Below are the highlights for the weekend.

Friday - Possible school presentation that morning, TBA.

Noon - Check in begins for re-enactors and sutlers. 4 -6 PM - Encampment.

6 - 7 PM Night Cannon Firing.

7 - 10 Encampment.

Saturday - 9 - 11 AM - March to Quitman with Memorial Service at Clarke County Courthouse. Followed by parade through town to Confederate Cemetery to conduct another memorial service. 2 - 3 PM Battle will be fought. Then supper for troops at 5 PM. At 6:30 another firing of cannons at night. 7 PM - Dance begins with the group Kracker Dan providing the music.

Sunday - 9 -10 - Church Services. Battle will be from 2 -3, then at 4 PM re-enactors disband.

For further info contact - Dianne Long - Carlin on Facebook, or carlindianne@yahoo.com or 601 - 678 - 5382.

Camp 227 will have an information table set up near the stage for Saturday only. This is a great chance to once again get articles in the hands of visitors and help them understand a bit more about our Southern history and culture and how books, tv, movies, school, and now the internet does not always provide the correct information. It's also a great deal of fun talking with everyone that comes by the table.

NATCHEZ - ROUTH LAND ON TOUR

Mr. Everett Ratcliffe has invited us back for **Saturday, March 30th from 9 AM - 12:30 PM** with dinner on the front porch afterwards. On Friday, early afternoon, the tents will be set-up with the camp's equipment put inside for safe keeping until the next morning.. We need to be at Routhland Saturday morning no later than 8 AM to put everything in place and put up the flags. Their will be rooms reserved at the Days Inn on Hwy. 61 as usual. This will be the 19th or 20th year we have done this event. It is always fun and a kick out of meeting the visitors that have traveled sometimes from faraway places in America and other countries. This is an event that you do not want to miss.

APRIL - CONFEDERATE HERITAGE MONTH

Governor Phil Bryant will sign a Proclamation making April Confederate Heritage Month in MS.

This is always a busy time during the year for our camp color guard. Below are the memorial services than are already known.

General Nathan B. Forrest Camp in Marion, MS. just above Meridian. The cemetery is located on Confederate Memorial Dr. This memorial service is usually held on the first Sunday of April. In 2013 that will be the 7th. It begins at 2 PM.

W. D. Cameron Camp in Meridian will have their's the last Sunday in April and this year that will be the 28th, beginning at 3 PM. The cemetery is located above Meridian at Lauderdale Springs with around 1100 buried there, with about 70 Union soldiers included.

On Monday, the 29th at noon, in downtown Meridian, there will be a joint service of both SCV camps and two UDC chapters in front of the courthouse.

Same day at 4:15 our camp will have a brief service on the grounds of the courthouse in Ellisville next to the Confederate monument.

At 5:15 our camp will have a second service in downtown Laurel also on the grounds of the Laurel courthouse next to the Confederate monument.

There will be other memorial services held in various locations in which some of our color guard members may want to participate. Also sometimes there may be families that may ask for a ceremony to be conducted for an ancestor(s).

A lady at Beauvoir said that they have not set a definite date for memorial services this April. She said it could be either the 13th or 20th.

When asked about the date of the dedication of the new Jefferson Davis Library & Museum she said that it also had not yet been set.

LANDRUM'S PINEFEST

This event will be Saturday April 20th from 9 AM - 5 PM. There will be vendors and entertainment provided for the visitors. We have had a table with our items that the soldier may have carried with him while out in the field on the march. Flags of the Confederacy flying. A gun display with many children little and grown, asking if they may shoot the rifles. Of course, CoCo brings out his artillery piece and fires it. The loudest two barrel shotgun in history!! It has always been nice weather and we get lots of folks to come by and visit and talk and ask questions, which is what we want them to do. If this happens to be on the same day as Beauvoir's Memorial Day event, then we can split our forces.

THE EMANCIPATION PROCLAMATION – ALL BLOW & NO SHOW

By Al Benson Jr.

As I sat eating supper on New Years eve I could hear the sound of fireworks gong off across the street from where we live. Some folks in the South set off fireworks to celebrate the advent of the new year. When we lived in West Virginia several years ago they used to go out at midnight and shoot their guns into the air.

But, as I listened to the fireworks going off tonight the thought crossed my mind that hear is a little noise, a little flash when the firecrackers exploded – and then nothing.

It just so happened that while eating supper I was reading a day-old copy of the area newspaper, I never buy it new if I can get yesterday's copy for nothing as it's not worth the price they charge. There was an article in it about the Emancipation Proclamation which the sainted Abraham Lincoln made much ado about 150 years ago this New Year's day. Reading about the Proclamation and hearing the nearby fireworks gave me cause to reflect on how like the fireworks, the Proclamation was q big "flash in the pan" that really did nothing ----certainly not what its adherents today claim. Many who have been told about the Proclamation have been misinformed that with it"Lincoln freeing the slaves." This is the sort of historical legerdermain that has been passed along to

us as children through what passes for history books in schools. The Proclamation actually freed no one and Lincoln had no authority to do, the Confederate States at that time being a separate country. Interestingly, those slave states that, by hook or by crook, had to remain in the Union----Maryland, Delaware, Kentucky, and Missouri----had no slaves reed in them. Neither did any of the parts of the Sates that had been captured by Union forces. So what it all amounted to is that Lincoln freed slaves in states he had no authority to free them in and left them in bondage in states where he had some authority. But then this was typical of Lincoln as it is with just about all of today's same type of politicians. Propaganda and publicity is the name of the game—a big flash and then—no one ever freed a slave anywhere at anytime and had he been able to do so he probably would have taken some time figuring some angle to have him shipped to Africa or the West Indies or someplace—any place outside of the United States.

At any rate the article I read over supper was written by a Brett Zongker for the Associate Press where in part it stated: "Lincoln issued his preliminary Emancipation Proclamation in September after the Battle of Antietam, announcing that if rebel states did not cease fighting and rejoin the Union by January 1, 1863, all slaves in rebellious states or parts of states would be declared free from this day forward." That's an amazing statement. From his wording I would guess that, for example ths state of Tennessee stopped fighting and rejoined the Union by Januay1, 1863 then she would have gotten to keep her slaves intact and they would not have ben free anymore than were the slaves in the Union state of Kentucky free. You have to ask yourself what kind of "emancipation" is that ? Is that the kind of "emancipation proclamation" worth all the fuss they have made of it over the years that, and I realize at this point, some will argue with me and say that Lincoln had to make a start somewhere and this is what he did. Well, if he wanted to make a start somewhere then why not free the slaves in Maryland, which was in the Union, albeit somewhat reluctantly, as Lincoln had ordered the state legislators jailed so they could not vote for Maryland to secede.

The truth is that Lincoln had no interest in emancipating slaves but he did have a major interest in promoting propaganda that would keep either Great Britain or France from giving aid to the Confederate States and a piece of prime propaganda material like this proclamation might just do the trick. I don't know about France, but lots of folks in Great Britain caught on to what this was all about and some of their comments were interesting. Lincoln didn't fool the British the way he seems to have fooled some of our modern historians who wax eloquent about an

emancipation proclamation that really emancipated no one.

I expect in the coming days we will be treated to all manner of pro-Lincoln propaganda about how he as the “great emancipator” freed the slaves, saved the Union (which he actually destroyed) and infused the entire world with “peace and light.” The fact that his administration and the early Republican Party actually paved the way for socialists and communists to really gain a foothold in this country (read Lincoln’s Marxists, Pelican Publishing Co.) will never be touched upon. All you will ever hear about are his great efforts at emancipation for the slaves which, were, in the end all blow and no show.

Thanks to Terry “Beetle” Bailey for sending this along so everyone could read and learn a bit more about the “great emancipator”.

THE TALE OF TWO ROBERTS

By
Rev. Cary F. Worthington

First delivered on the occasion of the Rosin Heels Camp, Lee/Jackson Banquet January 31, 2004

Many of you have listened to the skirl of the Pipes with strange feelings that are hard to explain. Many have looked with questioning minds upon the clothes in which I appear at a lot of these meetings. Although many of you have Celtic backgrounds, you are still not sure how the Celtic Culture fits into the heritage of the South. Indeed many have opined that the South and its Celtic connection are a bit overrated. Hoping to clear the air of any doubts you have, I wish to tell you a tale. It’s the Tale of Two Roberts. After this tale is complete and you adjourn for the evening I trust you will not only appreciate the Celtic connection a wee bit more but will also appreciate the sacrifice of those whom we honor on this auspicious occasion.

North of the River Tweed, on the border with England, lays the haunting, beautiful, land of Scotland. A land inhabited by the hardy Celts who have a history rich in chivalry, bravery and heroic struggles for freedom. — a land so full of legends and myths, it’s sometimes difficult to separate true history from the romanticized version. One thing is certain. For hundreds of years, the Scots fought many bloody, and cruel wars with their neighbor England, in their struggle for independence. The love of liberty and freedom is always just below the skin of a Scot who knows his history. In recent years there has been a renewed interest about Scottish history, thanks in large part to the film, “**Braveheart**”; the fascinating story about Scottish warrior and hero, Sir William Wallace.

The Hollywood version is erroneous in spots but the thrust of the Scot’s longing for freedom comes through loud and clear.

In 1306 , another Scottish warrior, and contemporary of William Wallace, was involved in this struggle for Scotland’s liberty. This warrior was not fighting for Scotland however, but for the English in opposition against his native land. Tradition has it that shortly after a particularly bloody battle, this warrior sat down to eat and celebrate the victory with his English comrades. Robert the Bruce was about to be faced with a decision that would alter the course of history and that of his cherished Scotland.

The gruesome death of William Wallace, at the hands of king Edward for his rebellion against the throne, tormented Bruce, preventing him from enjoying the victory. Try as he might, his conscience would not let him forget Wallace’s courage and steadfastness—two traits that Wallace kept to the end. Traits he kept even as he was disemboweled alive, the final act of death accomplished by the executioner as he reached into Wallace’s chest and tore out his still beating heart. This cruel execution took place before a bloodthirsty mob of English peasants and nobles as one of Wallace’s men held high his psalter. Prior to his execution, Wallace had made the request to hold the psalter up in plain view so he could gaze upon it, and so bring forth distracting memories of happier times when he had worshiped his God with the Psalms of David as he roamed Scotland’s green mountains and valleys. Bruce had also watched as Wallace’s head was impaled on a spike high on London Bridge and the four quarters of his body were taken to Newcastle, Berwick, Perth, and Stirling to be put on display, lest any other Scot have some silly notion of “freedom.” Yet, even in death, William Wallace bedeviled the British and entreated the Scots to fight for their homeland: It is said:

“As the flesh rotted away from the right arm and shoulder of the martyred, and the sundried sinews tightened, the skeletal hand of Wallace seemed to rise on the gibbet of Newcastle and point longingly to the north. Wallace had been denied the opportunity to die on native soil...now, it seemed, his mortal remains were directing his spirit remains back to Scotland.”

This ghastly scene, along with the image of Wallace’s bravery in the midst of an unmerciful execution, was forever etched into Bruce’s mind and served as a constant reminder of William Wallace’s devotion to Scotland’s liberty, and also of Bruce’s own reputation as a traitor. The vision haunted him. Bruce’s decision to fight for the English was a pragmatic one. Though Bruce had once fought with Wallace against the English, he became fearful after

Scotland's defeat at Falkirk; fearful that Scotland's quest for freedom was hopeless and that any further struggle against the English Crown was futile and would cost him his vast estates, if not his life.

So Bruce bowed to Edward while his patriotic brethren continued their resistance toward the English Throne and Bruce raised his sword against his own kin. Bruce had fought valiantly and proved his devotion to King Edward. He thought he deserved the respect of the English lords, if not of his own conscience. As Bruce sat down to eat, his unwashed hands still stained with the blood of his own countrymen, he noticed snickers among the English nobles. He overheard one of them whisper, "Look at that Scotsman, who is eating his own blood!" The statement pierced his heart like a hot dagger. He was simultaneously overwhelmed with anger and shame — his face first flushing with rage then becoming ashen with the realization that he was a Judas. Robert the Bruce now had a decision to make. Would he accept the scorn and mockery he deserved and go down in history as a traitor to his native sod, or would he repent, risking his wealth and position, embrace honor and cast his lot with his kinsmen and their uncertain future?

Across the Atlantic and some 555 years later, a descendant of Robert the Bruce paced the floor in an upstairs room of his home. His home lay just south of the Potomac River in a land also steeped in historic legend with gallant tales of bravery, chivalry and a passionate love of liberty. This other Robert was faced with a similar decision. I am of the belief Robert E. Lee's soul was haunted by the memory of Bruce's experience as he prayerfully struggled with the most agonizing decision he would ever make. It was the night of April the nineteenth, 1861. Though Lee's humility prevented him from speaking publicly of his ancestry, he was well aware that he was "well descended." He no doubt had heard about the shame of Bruce's conduct. No doubt he had read the story of Bruce's conflict and Scotland's valiant struggle for liberty. It is also very likely that the young Robert Lee was inspired by heroic tales of Scotland's best known writer, Sir Walter Scott (1712-1832) and the medieval history of Scott's native land. Scott's influence on Southerners is well known. It is said that:

"It was due to this universal love of adventure – this hunger for an active and stirring life, – that Sir Walter Scott enjoyed such extraordinary popularity in the homes of the Southern people. There were few libraries of importance among them that were lacking in those splendid volumes in which he has drawn such romantic pictures..."

The struggle with which Robert E. Lee was faced was the same that confronted Robert the Bruce. Their

initial decisions and the ultimate consequences were, however, very different. After Fort Sumter, Lincoln had called upon the several states to provide seventy-five thousand militia for ninety days service to put down what he insidiously and erroneously termed the "rebellion." Robert E. Lee's native land, Virginia, answered with a call for secession. The cradle of liberty that had given birth to the likes of Washington, Jefferson, and Patrick Henry would not stand for such hear-handed oppression. In the collective memory of Virginians, the soil was still moist with blood of the British and, if necessary, in the words of Jefferson, additional blood would be fitting: ***"The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants."***

Colonel Robert E. Lee, U.S. Army, made the decision that would alter the course of history – and that of his beloved Virginia. Second in importance only to Lee's Christian faith, was his sense of duty. To understand Lee's struggle with the decision he would make, you must understand the depth of his deliberate commitment to this principle. It guided every decision he made – often at great personal sacrifice.

Nowhere was this commitment and sacrifice more obvious than in Lee's struggle with the decision regarding the Union's offer as Commander of their Army. There could be no possible motive for glory, fame, or riches, as Lee was fully aware of the likely outcome of a struggle against the numerically superior North. He was also aware that, contrary to the opinion of many, it would be a long and bloody conflict. His only motive was – "what is my duty and, as a Christian, what is the Will of God?"

Lee had given his whole life to the Union for which his father, Henry Lee, the famous, "Lighthouse Harry Lee," had fought. He was born at the Lee ancestral mansion, Stratford Hall, in the same room in which two signers of the Declaration of Independence were born – Richard Henry Lee and Francis Lightfoot Lee. He had married Mary Custis, the daughter of George Washington Parke Custis, the adopted grandson of George Washington. Lee's strong ties to the Union, and its founding, were both by blood and by choice. The depth of Lee's love for, and loyalty to, the Union is something that many fail to give consideration. It makes his decision all the more remarkable. By the age of 54, Colonel Robert E. Lee had fought with honor and distinction in the Mexican War, served as Superintendent of West Point, put down the insurrection at Harper's Ferry and was well respected as an army officer and engineer. Lee's military prowess was well known. General Winfield Scott credited the United States' victory over Mexico to the "skill, valor and undaunted energy of Robert E. Lee" and once referred to him as, "the greatest military

genius in America.” Lee and General Scott enjoyed mutual respect and admiration.

Despite what others contend, Lincoln was no fool for offering the command of the Union forces to Lee. Not only was it the prevailing opinion that Lee was the most qualified to take command, Lincoln knew that if Lee accepted, his stature alone might bring a quicker end to the conflict. The offer would test Lee’s loyalties and lead to the spiritual struggle of a lifetime. Lee’s mind was already made up when it came to fighting against Virginia. He could not bring himself to raise his sword against his kinfolk and ancient homeland. On April the 18th, 18561, after declining Lincoln’s offer, Lee went immediately to General Scott’s office in Washington and informed him of his decision. Lee’s friend and comrade in arms responded with a statement Lee had not fully anticipated: “**...I feared it would be so...If you purpose to resign, it is proper that you should do so at once.**”

Until now, Lee had remained hopeful he would not be forced to resign from the Army he loved unless Virginia seceded and her citizens affirmed the ordinance of secession. That hope was now gone.

Virginia did pass an ordinance of secession on the afternoon of April 17th, but had kept the news secret until Virginia militia units could seize Federal arsenals within it’s borders. Lee read the headlines two days later on the morning of April 19th. His heart sank. With great despair in his heart and impending doom surrounding him, Lee went home to Arlington. He would never again cross the Potomac as an officer in the U.S. Army. After supper that same evening, Lee walked to his room knowing full well that he would be wrestling with his God and his devotion to the Union for hours. Lee was facing his Gethsemane. Downstairs, his wife Mary heard him drop to his knees in prayer, then rise to his feet again and continue pacing back and forth as the momentous struggle wore on – Oh, how he wished this cup might pass ! What of his career ? What of his beloved Union ? What of his family’s well being ? What of the future of his native land, Virginia, whose soil held the dust of his fathers ?

No doubt Lee thought more than once that night of his father, a favorite of General Washington, being chosen by Congress to eulogize our first president. It was in his eulogy of Washington that Lee’s father first coined the phrase, “First in war, first in peace and first in the hearts of his countrymen.” It is likely that these were not the only words of Lee’s father that came to his mind as he struggled that spring evening. During a debate in 1798 with James Madison, Henry Lee had stated, “**Virginia is my country; her will I obey, however lamentable the fate to which it may subject me.**” Those words burned into his soul as the great warrior weighed his loyalties.

The eminent Virginia historian, Philip Alexander Bruce, expressed this sentiment with these words:

“It was this love of home, with its thronging recollections of the past both near and far...that nerved many a Southern soldier....Love of the South was inextricably mixed up with this love of the family hearth....Love of one particular spot, of one neighborhood, of one State, was the foundation stone of the love of the entire region which entered so deeply into the spirit of the Confederate soldier.”

The Lees were Virginians. How could he raise his sword against his native sod and against his own kin ? Mary Lee would later write of her husband’s contest with self that historic night: “My husband has wept tears of blood over this terrible war.” Finally, after midnight, a spiritually drained Lee solemnly descended the stairs to the sitting room where Mary had waited and said, “Well Mary, the question is settled. Here is my letter of resignation and a letter I have written General Scott.” **Sir:– I have the honor to tender the resignation of my commission as colonel of the First Regiment of Cavalry. Very respectfully, Your obedient servant, R.E. Lee.**

In the words of Douglas Southall Freeman, it was “*the decision Lee was born to make.*” The travail of prayer had given its fruit. Lee would cast his lot with Virginia, – there was no other thing he could do. Though he opposed secession and had feared it “*revolution,*” he also would state, “*A union that can only be maintained by swords and bayonets...has no charm for me.*” Even after the war, as the South lay in ruin, Lee would affirm the rightness of his decision: He said: “***I did only what my duty demanded. I could have taken no other course without dishonour. And if it all were to be done over again, I should act in precisely the same manner.***

Men who have their heart still in the South and her customs need no explanation of the consequences of Lee’s decision. His glorious victories against overwhelming odds have inspired volumes. Though the South ultimately lost, the Confederacy’s greatest general is as much recognizable as any in history, and more admired than any officer the North can claim. Lee became almost a Christ figure for Southerners. Though he would most surely disparage such a comparison because of humility and genuine sense of Christ’s grandeur, still we are reminded of the Savior’s words – ***Greater love hath no man than this, that a man lay down his life for his friends, John 15:13.*** If one believes the Bible and our command to be Christ-like, wholly appropriate. God knows we need some Christ-likeness to emulate in our day.

So what of Lee’s predecessor, Robert the Bruce ? Bruce was so sickened by his own traitorous conduct that he rose from the table, went immediately to a

nearby chapel and fell upon the altar. There he wept bitter tears of repentance, praying for forgiveness and vowing to God to never again raise his hand against Scotland. Robert the Bruce kept his vow, ultimately freeing Scotland from the English yoke and became King of Scotland. Thus, Bruce finally achieved the dreams of William Wallace.

Though their paths and outcomes were different, both Robert E. Lee and Robert the Bruce, kin by blood, are revered in their homelands today. Both men, through the intervention of supplication to the Divine Sovereign, chose the path of honor and sacrifice and altered the course of history. Both died heroes bound by ancestry and by Providence. It was Providence speaking and reminding humanity of these two warriors' ties as Robert E. Lee met the final enemy.

As Lee layt dying in Lexington, Virginia, the stormy October sky flashed with an unusual lightning show for several nights in a row. According to Douglas Southall Freeman, "some saw in it a beckoning hand" and a Lexington, VA. woman took from a bookshelf a copy of *The Laws of the Scottish Cavaliers* and pointed with eerie assurance to the following verse:

*"All night long the northern streamers
Shot across the trembling sky:
Fearful lights, that never beckon
Save when kings or heroes die."*

Though long dead, both men along with our beloved Jackson serve as examples of what true patriotism is. Their lives point, as did the decaying hand of William Wallace, to what most modern day folks just don;t understand – God-inspired love of native-sod. We are here tonight to remember and honor the one's whose love of native land and of their Sovereign God led them to sacrificially give their lives for the ideals of the South and its people. Will we forget the principles that made thes men great ? Will we dare ? Will we capitulate without a word ? Will we deny our sons and daughters the truth of freedom and freedom's struggle ? Ifd so, their blood will have been shed in vain. I call you this night to remember these glorious men, redidicate yourselves to their principles and their g
od for they are and have always been the principles and foundation of freedom. I call upon you to redouble your efforts to spread the Gospel as well as the flame of hope that true freedom will be reborn. True freedom that will allow us to witness to our faith and the
grace and Mercy which made it possible. Our God and Christ would want it that way. So would any man of Christian principle. So would Jackson and Lee.

LIFE AND LETTERS
OF
GENERAL THOMAS J.
JACKSON
(STONEWALL JACKSON)

BY HIS WIFE
MARY ANNA JACKSON

CHAPTER XXI
WINTER QUARTERS, CHAPLAINS, AND
CORRESPONDENCE - 1863

After the battle of Fredericksburg there was no other advance of the enemy during the winter; and General Jackson spent a peaceful, but very industrious, winter at Moss Neck. The winter-quarters of his troops extended from near Guiney's Station towards Port Royal; and after providing them with shelter, which consisted of huts built by themselves, he devoted himself to writing his reports, and to the general welfare of his troops, both temporal and spiritual. Particularly did he bend his energies towards disciplining and strengthening his command. The almost superhuman exertions in marching and fighting had caused many soldiers to absent themselves from the army without leave, and this was an evil for which he had no toleration, and which he made the strenuous efforts to correct. He was also greatly interested this winter in providing his army with chaplains, and in trying to infuse more zeal into those who were already in this service. He encouraged all denominations to labor in his command, co-operating with each in every way in his power. Alle he wished to know of a man was that he was a true Christian and an earnest worker in the cause of his Master. Roman Catholics were granted the same facilities as Protestants for holding their services. On one occasion a priest applied to him for a tent in which to conduct worship with soldiers of his own faith, and Jackson, after satisfying himself by inquiry that he was a man of exemplary character, granted his request, and, with a decision that restrained all adverse expressions against it, he added : "He shall have it, I car not what may be said on the subject." A Presbyterian minister, in describing a service held inn the general's camp, said : : "So we had a Presbyterian sermon, introduced by Baptist services, under the direction of a Methodist chaplain, in an Episcopal church ! Was not that a beautiful solution of the vexed problem of Christian union ?"

Of the religious character of General Jackson this preacher said : "The sentiment which fills his soul is his sense of the necessity and power of prayer —

prayer in the army; prayer for the army; prayer by the whole country. I am sure it makes his glad and strong to know how many of the best people in the world pray for him without ceasing." He pictures the general's firm and hopeful face," "the placid diligence of his daily toils," and his attendance on the service in the little log church built by his own soldiers, "which was already so full upon his arrival that the men were said to be packed like herrings in a barrel, and he and General Paxton modestly retired, lest they should displace some already within. One could not sit in that pulpit and meet the concentrated gaze of those men without deep emotion. I remembered that they were the veterans of many a bloody field. The eyes which looked into mine, waiting for the gospel of peace, had looked as steadfastly upon whatever is terrible in war.

CONCERNS FOR HIS SOLDIERS RELIGIOUS WELFARE

The voices which now poured forth their strength in singing the songs of Zion had shouted in the charge and the victory. . . . Their *earnestness* of aspect constantly impressed me. . . . They looked as if they had come on business, and very important business, and the preacher could scarcely do otherwise than feel that he, too, had business of moment there !"

A chaplain relates that on the eve of the battle of Fredericksburg he saw an officer, wrapped in his overcoat so that his marks of rank could not be seen, lying just in the rear of a battery, quietly reading his Bible. He approached and entered into conversation on the prospects of the impending battle, but the officer soon changed the conversation to religious topics, and the chaplain was led to ask, "Of what regiment are you chaplain ? " What was his astonishment to find that the quiet Bible-reader and fluent talker upon religious subjects was none other than the famous Stonewall Jackson.

During one of his battles, while he was waiting in the rear of a part of his command which he had put in position to engage the attention of the enemy while another division had been sent to flank them, a young officer on his staff gave him a copy of the sketch of "Captain Dabney Carr Harrison,," a young Presbyterian minister, widely known and loved in Virginia, who had been killed at Fort Donelson. He expressed himself as highly gratified at getting the sketch, and entered into an earnest conversation on the power of Christian example. He was interrupted by an officer, who reported "the enemy advancing," but paused only long enough to give the laconic order, "Open on them," and then resumed the conversation, which he continued for some time, only pausing now and then to receive dispatches and give necessary orders.

General Jackson's views on the work of the

spiritual improvement of his army, which so absorbed his heart and labors the last winter of his life, are expressed in a letter to his pastor, in which he says :

"You suggest that I give my views and wishes in such form and extent as I am willing should be made public. This I shrink from doing, because it looks like presumption in me to come before the public and even intimate what course I think should be pursued by the people of God. I have had so little experience in church matters as to make it proper, it seems to me, to keep quiet beyond the expression of my views to friends. Whilst I feel that this is the proper course for me to pursue, and the one which is congenial to my feelings, yet if you and Colonel Preston, who have both had large experience in the church, after prayerful consideration, are of opinion that my name, in connection with my wishes, will be the means of doing good, I do not desire any sensibility that I may have to be a drawback in the way. I desire myself and all that I have to be dedicated to the service of God. . . . After maturely considering what I write, and after prayerful consultation between yourself and Colonel Preston, *you* can with propriety publish, should you think best, anything I may have said, *without saying that such was my view*. "My views are summed up in these few words : Each Christian branch of the Church should send into the army some of its most prominent ministers, who are distinguished for their piety, talents, and zeal ; and such ministers should labor to produce concert of action among chaplains and Christians in the army. These ministers should give special attention to preaching to regiments which are without chaplains, and induce them to take steps to get chaplains ; to let the regiments name the denomination from which they desire chaplains selected ; and then to see that suitable chaplains are secured. A bad selection of a chaplain may prove a curse instead of a blessing. If a few prominent ministers thus connected with each army would cordially co-operate, I believe that glorious fruits would be the result. Denominational distinctions should be kept out of view, and not touched upon ; and, as a general rule, I do not think that a chaplain who would preach denominational sermons should be in the army. His congregation is his regiment, and it is composed of persons of various denominations. I would like to see no questions asked in the army as to what denomination a chaplain belongs ; but let the question be, 'does he preach the Gospel ? The neglect of spiritual interests in the army may be partially seen in the fact that not half of my regiments have chaplains."

General Jackson selected the Rev. Dr. B. T. Lacy (who was commissioned by the government as a general chaplain) to begin this plan of labor, and proved very successful. His mission was to preach at headquarters every Sabbath while the troops were in

camp. The Stonewall Brigade was the first to build a log chapel, which was formally dedicated to the service of God. Others soon followed the example, and, thus protected against the rigors of winter, the soldiers frequently met during the week for prayer, praise, and Bible instruction—the sacred pages being illuminated by pine torches from the forest. General Jackson often attended these meetings, and led in humble earnest prayer. General Jackson had one other project for the spiritual welfare of his country, which was the establishment of a Christian daily newspaper. “I feel a deep interest in seeing a Christian daily paper established. I believe there is not a single daily paper in the country but which violates the Sabbath by printing on that holy day for its Monday’s issue. I have thought upon this subject for several years, and it appears to me that now is a good time to start such a paper whilst our country is in trouble, and is looking to God for assistance. How can we consistently ask God to bless us when we continue to encourage, for the gratification of curiosity, a disregard for His holy law ? Such a paper as it appears to me is demanded would give us as early news as is at present received at the printing-office on Sunday, as the paper, which would be mailed on Monday, would be printed on Saturday instead of Sunday. If such a paper could be established, it might be the means of influencing the future course of our country. With the care and responsibilities of a vast army on his shoulders, he finds time to do little acts of kindness and thoughtfulness, which make him the darling of his men, who never seem to tire talking of him. “General Jackson is a man of great endurance ; he drinks nothing stronger than water, and never uses tobacco or any stimulant. He has been known to ride for three days and nights at a time, and if there is any labor to be undergone he never fails to take his share of it.” All his Christian friends observed this winter how much his mind dwelt upon spiritual matters, his conversation almost invariably drifting into that channel ; and his favorite subjects were steadfastness of faith, diligent performance of duty, after invoking God’s blessing and committing our to Him, and yielding a perfect obedience to His will. He loved to consider the modes by which God reveals His will to man, and often quoted the maxim, “Duty is ours ; consequences are God’s.” It was a continue delight to dwell upon the blessedness of perfect acquiescence in the Divine will. He frequently said that his first desire was to command a “converted army.” But while thus desiring and striving for the spiritual good of his men, his diligence was also unremitting in training and strengthening his corps for active service in the coming campaign, and it increased in efficiency and numbers more than at any former period. It was brought up to number over thirty thousand active soldiers, who drew their inspiration from his own spirit of confidence and determination.

After removing his headquarters to Hamilton Crossing, General Jackson established an altar of daily morning prayer in his military family. He was too liberal and unobtrusive in his own religion to exact compulsory attendance on the part of his staff ; but their regard for him prompted them to gratify his wishes, and he always greeted their presence with a face of beaming commendation. He appointed his chaplain to officiate at these services; but if he was absent, the general took his place himself, and with the greatest fervor and humility offered up his tribute of praise and supplication. Meetings for prayer were held at his quarters twice a week, on Sunday and Wednesday evenings, and on Sunday afternoons he loved to engage the musical members of his staff in singing sacred songs, to which he listened with genuine delight.

And so it was with these two great warriors, which had to plan strategies to defeat the enemy but, at the same time be fervent in caring for not only their men’s physical well being but also and more importantly their spiritual place in life.
