

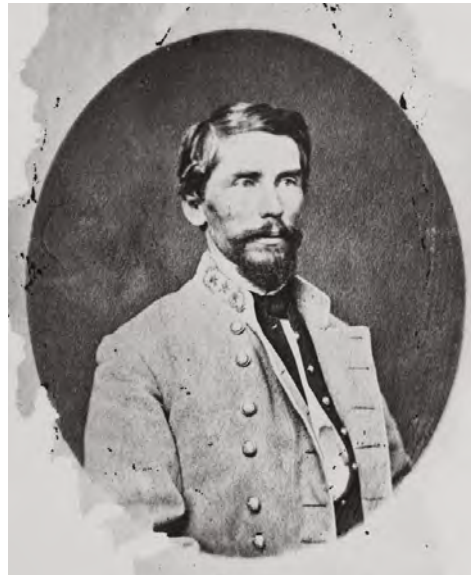
IN THE TRENCHES

A NEWS LETTER OF THE
LT GENERAL JOHN C. PEMBERTON CAMP 1354
VICKSBURG MISSISSIPPI
SONS OF CONFEDERATE VETERANS

March 2018 Issue

Edward Campbell
Eddy Cresap

Commander
Editor



“Every man should endeavor to understand the meaning of subjugation before it is too late... It means the history of this heroic struggle will be written by the enemy; that our youth will be trained by Northern schoolteachers; will learn from Northern school books their version of the war; will be impressed by the influences of history and education to regard our gallant dead as traitors, and our maimed veterans as fit **objects for derision... It is said slavery is all we are fighting for, and if** we give it up we give up all. Even if this were true, which we deny, slavery is not all our enemies are fighting for. It is merely the pretense to establish sectional superiority and a more centralized form of **government, and to deprive us of our rights and liberties.”**

Maj. General Patrick R. Cleburne, CSA, January 1864

Commander's Column

Dear Compatriots':

I hope that you have all survived the bitter cold and am enjoying this early Spring. The weatherman says to not put up your winter clothes. With the Spring comes lots of opportunities for us to circulate the State flag petition. Our next big Camp event will be the Spring Flea Market on April 14. Please help us out by preparing to help with the booth on that Saturday. We also have Confederate Memorial Day on April 21 and the statewide observance will be at Friendship Cemetery, where it all began, in Columbus on April 28.

Our next Camp meeting will be on March 6 and our speaker will be one of our own, Dr. Walter Johnston. Dr. Johnston has gone all over the country taking pictures of Confederate monuments and studying them. This is a very timely topic and he will be speaking to us for our March meeting. Please come and bring a friend. I am going to send to each of you a newsletter that I receive, Dixie Newsletter. It has very interesting topics from all over the Country regarding our Heritage issues, which do not take place just in the South. If you do not subscribe to this newsletter, I urge you to do so in order to keep up with what is going on. In this issue, there is a chance for you to express your opinion concerning the possible replacement of Confederate monuments from the North Carolina state Capitol grounds. Whatever battles we can win anywhere will help us and will be good for our cause.

Please keep in mind the state Convention, June 8-10. It is sponsored by the Samuel Hughey Camp in Southaven but is being held at Beauvoir. There are registration forms and more information on the Division website. If you are interested in going, please let us know as early as you can so that Adjutant Larry can give you Credentials papers.

Hope to see all of you March 6.

Edward Campbell

Commander

Upcoming meetings

Our meetings are on the first Tuesday of each month starting at 7:00 pm. Our meeting location is 216 Miller Street in the Disabled American Veterans building. Our website contains direction to the meeting location. Visitors are always welcome. Bring a visitor to our next meeting. Thanks to Commander Edward for providing great programs. Below are the list of upcoming meetings and speakers. Commander Edward Campbell is looking for members to volunteer to present a program next year

<i>Date</i>	<i>Speaker</i>	<i>Topic</i>
March 6	Doctor Walter Johnson	Confederate Monuments
April 3	Marc Thompson	
May 8	Doctor McMillin	What you were taught in school
June 5	Connor Bond	TBA
November 4	Charles Pittman	Southern Music Captain Ridley

2018 Division Convention

The Private Samuel A. Hughey camp 1452 in Southaven, Ms will be the host for the 2018 Mississippi Division on June 8-10 at Beauvoir. For those who want to attend, contact Commander Campbell and Adjutant Holman to secure information and credentials.

Mississippi Division Memorial Day Service

On April 28, 2018 the Mississippi Division will hold it's annual Memorial service in Friendship cemetery in Columbus Mississippi. Our Commander Campbell has been put in charge of organizing the service. Congratulations to Edward.

February meeting

The meeting was opened with prayer, salutes, pledges and a recitation of the charge. Eddy Cresap presented a program on the CSS Arkansas.

First Lt. Commander Conor Bond summarized Heritage issues, presented the camp a medal for our participation in the JROTC program and stressed the importance of initiative 62. After a short business meeting the meeting was closed with prayer.

Confederate Memorial day

On April 21, 2018 at 1400 in Cedar Hill Cemetery, the John C Pemberton Camp 1354 will hold it's annual Confederate Memorial day service. The theme will be a short presentation of individual soldiers who gave their lives in defense of fortress Vicksburg. Bryan Skipworth will help in identifying the men to be presented and provide a short summary to build a short presentation on (limit about 2 minutes). Commander Campbell is looking for volunteers to present the soldiers.

Third Brigade Memorial service

The Third Brigade Memorial service will be held in Confederate cemetery in Raymond cemetery on Saturday April 21 at 1000.

Spring flea market

We have a reserved spot for the 2018 Flea Market on April 14. We will need participation as always so I am asking all of you to please be available to help out that day if possible. We will be selling items as well as getting the petitions' signed.

Nazi comparison

I am pretty tired of the comparison of our confederate ancestors to Nazis
Where is the confederate leadership that lied and killed their political rivals to gain power?

Where are the southern concentration camps?

Where is the southern plan to exterminate a group of people?

Where is the confederate plan to plan to invade and annex sovereign countries?

Made up situation to make the point

Daddy, At school today the teacher told us that the South in the civil war was fought by evil men to keep negroes in slavery. She told us that today the men who want to fly the Confederate flag hate black people and want to return them into slavery. How can all that be true if you always talk about how brave your grandfather was and you fly a Confederate flag at our house.

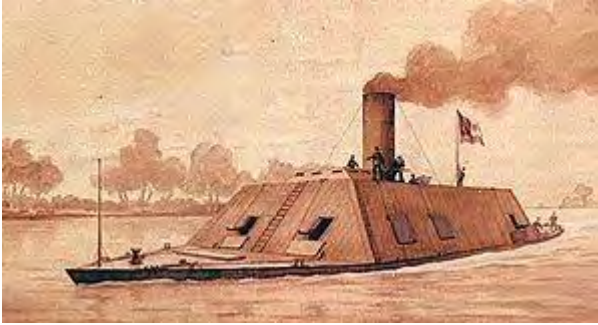
Son, The origins of that war are very complicated and the history books were written by the North who won the war. It is the job of the families of those who fought for the South to see that the true history of those brave Confederates are remembered properly and truthfully.

First of all to ask the question what was the cause of the Great War to Prevent Southern Independence is the wrong question to ask. I think of the question as three questions. Question number 1.. Why did the Southern States leave the union. The idea of secession was as old as the country itself and had been espoused by different states when the national government did not do things in the States best interest. In fact, when several of the states joined the union they reserved the right to leave the union whenever they wanted. The question of secession was answered by citizens of the state as they voted. I am sure some people voted to leave the union to protect their property (slaves). But if you look at that reason with clarity you will find that slavery was imbedded in the United States Constitution and there were not enough states that would have voted to end slavery. Also as some of the states left the union, a constitutional amendment was proposed and passed by the congress to never abolish slavery. This was proposed as an attempt to bring the southern states back into the union. No states returned. After reading the true history most people understand that the north wanted to use Southern taxes to build a Northern economy. The South felt they should be able to control their own taxes. Does this theme sound familiar.

Now Question number 2, why did the North invade the south? If you read the Yankee documents at the start of the war it is obvious they invaded the South to force them back into the union so they would retain control of the tax money raised in the South.

Now Question number 3. Why did the South fight. It is a very simple answer, The South fought to protect their homes, families and churches from a ruthless foreign Yankee invader.

CSS Arkansas



At our December meeting a resolution was passed, to pursue funding for the Stone memorializing the 23 men of the CSA Arkansas that died in defense of fortress Vicksburg. These men were taken off of the boat and buried in Vicksburg. They do not have stones.

Our camp has started a fund raising effort to support the setting of a memorial to these men. We took up donations and pledges at our February meeting. If you would like to donate or pledge support please contact me at cherlescresap33@att.net and I will get you set up for the pledge / donation.

A Malignant Cancer

Our society is being effected by an seemingly ever growing cancer. This cancer is eating away at the very fabric of our society. One example of this cancer is the never ending assault on our sacred monuments to our ancestors. Of course we need to defend our monuments as they are attacked. To win this war on our ancestors, we need to engage those with Confederate blood that have been influenced by the yankee fairy tail. We will never change the minds of the hard core Marxist but we can overwhelm their voices with the overwhelming support of those who share Confederate blood.

Chaplin corner

Some time back, I read a piece by Lawrence Vance concerning The Battle Hymn of the Republic. Pastor Vance's position was that the song was not a Christian hymn. The following is a portion of his remarks about this song from a published article on lewrockwell.com in July of 2006.

“Although most Americans who are familiar with this ‘patriotic anthem’ rightly connect it with the so-called Civil War, many probably don’t know who wrote it, and even fewer know anything about how it came about. The author... was the abolitionist and social activist, Julia Ward Howe (1819—1910). The song first appeared, minus the last verse, on the front cover of *The Atlantic Monthly* for February 1862. That it originally had six verses can be seen by looking at her first draft, which was written on a scrap of Sanitary Commission paper. Christian hymnbooks that contain this song only include verses one, two, four, and five. The words as it was first published are slightly different than her original draft....

The tune is from a camp-meeting song with a ‘Glory Hallelujah’ refrain by William Steffe, written about 1856. This tune was in turn used for what became the Union marching song, *John Brown’s Body*, the first verse of which begins by repeating three times: ‘John Brown’s body lies a-mouldering in the grave,’ and ends with: ‘His soul goes marching on!’ Other lines read: ‘They will hang Jeff Davis to a sour apple tree!’ and ‘Now, three rousing cheers for the Union.’

According to... Laura E. Richards, et al. (Boston: Houghton Mifflin, 1915), in December of 1861, as Howe returned from a review of troops near Washington, her carriage was surrounded and delayed by the marching regiments: she and her companions sang... war songs which every one was singing in those days... [When asked] ‘why do you not write some good words for that stirring tune?’ ‘I have often wished to do so!’ she replied.

Waking in the gray of the next morning, as she lay waiting for the dawn, the word came to her. ‘Mine eyes have seen the glory of the coming of the Lord — ‘ She lay perfectly still. Line by line, stanza by stanza, the words came sweeping on with the rhythm of marching feet, pauseless, resistless. She saw the long lines swinging into place before her eyes, heard the voice of the nation speaking through her lips. She waited till the voice was silent, till the last line was ended; then sprang from bed, and groping for pen and paper, scrawled in the gray twilight the *Battle Hymn of the Republic*. She was used to writing thus;

verses often came to her at night, and must be scribbled in the dark for fear of waking the baby; she crept back to bed, and as she fell asleep she said to

herself, 'I like this better than most things I have written.' In the morning, while recalling the incident, she found she had forgotten the words. Ignorance of history is no sin, and can easily be remedied with a computer and a search engine or a trip to the library. But more important than the history behind this 'hymn' is the theology behind it. Hymns are sung in church as part of the worship of God. They contain a spiritual message. Hymns should not be sung in church merely because they have a nice tune. The words of a hymn are therefore very important. Although the Bible likens Christians to soldiers (2 Timothy 2:3), and the Christian life to a battle (1 Timothy 1:18), the Battle Hymn of the Republic is not a song that should be on the lips of any Christian. It is not a Christian hymn at all. It is a disgrace that [it] even appears in a Christian hymnbook alongside of such great hymns of the faith as: Blessed Redeemer, All Hail the Power of Jesus Name, The Way of the Cross Leads Home, That Beautiful Name, and O Worship the King. Julia Ward Howe was a Unitarian, and wrote the song as a partisan Unionist during the beginning of the Civil War. The Battle Hymn of the Republic is religious war propaganda. It is no more a Christian hymn than White Christmas.

Like many who lived during the nineteenth century, Howe was very familiar with the Bible. Consequently, the language and imagery of the Battle Hymn of the Republic are largely biblical. The problem, however, is that Howe applied the judgment of the 'day of the Lord' to the destruction of the Southern armies by the North. A brief historical and biblical analysis of each verse... is as follows:

'Mine eyes have seen the glory of the coming of the Lord: He is trampling out the vintage where the grapes of wrath are stored; He hath loosed the fateful lightning of His terrible swift sword: His truth is marching on.'

'Mine eyes have seen' is from the prophet Isaiah's vision of the Lord sitting upon a throne, high and lifted up (Isaiah 6:1). But rather than seeing the coming of the Lord, Isaiah saw the King, the LORD of hosts (Isaiah 6:5).

Howe never saw the coming of the Lord, and the very idea that the coming of the Union Army was akin to the coming of the Lord is blasphemous.

'Trampling out the vintage' is a reference to the end times spoken of in the Book of Revelation: the wine of the wrath of God (Revelation 14:10), the cup of the wine of the fierceness of his wrath (Revelation 16:19), he treadeth the winepress of the fierceness and wrath of Almighty God (Revelation 19:15). Howe originally used the word winepress instead of 'vintage.' The word 'trampling' is taken from the Old Testament: I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be

sprinkled upon my garments, and I will stain all my raiment (Isaiah 63:3). Lightning is sometimes associated with the judgment of God (Psalm 18:14, 144:6; Revelation 8:5, 11:19, 16:18). The 'terrible swift sword' is a reference to Christ's sword (Revelation 1:16, 2:12, 2:16, 19:15, 19:21). God's truth is not marching on, it is fallen in the street (Isaiah 59:14). And the Union Army marching is certainly not God's truth personified, not when the Bible reserves that honor for Jesus Christ (John 14:6). 'I have seen Him in the watch-fires of a hundred circling camps, They have builded Him an altar in the evening dews and damps; I can read His righteous sentence by the dim and flaring lamps: His day is marching on.' In this verse God is said to be in the camps of the Union Army, a dubious proposition, considering that it was an invading army. 'Builded Him an altar' is straight out of the Bible (Genesis 8:20; Exodus 24:4; Ezra 3:2). God's 'righteous sentence' is perhaps taken from references to God's righteous judgment (Romans 2:5) or righteous judgments (Psalm 119:160). 'His day' is a reference to the day of the Lord, falsely equating the marching of the Union Army with the judgment of God. 'I have read a fiery gospel writ in burnished rows of steel: As ye deal with my contemners, so with you my grace shall deal; Let the Hero, born of woman, crush the serpent with his heel, Since God is marching on.'

This verse is so blasphemous that it is not included in Christian hymnals... Perhaps if it was then Christians would have their eyes opened as to the true nature of this 'hymn.' The 'burnished rows of steel' refer to the polished Union cannons. This is not the gospel of the grace of God (Acts 20:24). This is another gospel, of which the Apostle Paul said: But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Galatians 1:8). And what grace is this: Punish the evil Southerners and I will give you grace? This concept of grace is foreign to the New Testament. Jesus Christ crushing the serpent with his heel is a perversion of Genesis 3:15 where the Lord says to the serpent: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. And in the New Testament, when the Apostle Paul said that the God of peace shall bruise Satan under your feet shortly (Romans 16:20), he was not referring to anything that was to take place during the American Civil War. And God certainly was not 'marching on' under the figure of the Union Army.

'He has sounded forth the trumpet that shall never call retreat; He is sifting out the hearts of men before His judgment-seat: Oh, be swift, my soul, to answer Him! be jubilant, my feet! Our God is marching on.'

Howe's reference to a trumpet instead of a bugle has biblical overtones. A trumpet figures prominently in references to the end times (Matthew 24:31; 1 Corinthians 15:52; Revelation 1:10, 4:1, 8:13, 9:14). The judgment seat is a reference to the judgment seat of Christ, mentioned twice by the Apostle Paul (Romans 14:10; 2 Corinthians 5:10). God has not yet sifted out the hearts of Christians at this judgment, nor yet the hearts of anyone else at the 'great white throne' judgment (Revelation 20:11—13). One thing is for sure, Christians had better be swift to answer the Lord at the Judgment when asked why they sang such a blasphemous song.

'In the beauty of the lilies Christ was born across the sea, With a glory in his bosom that transfigures you and me: As he died to make men holy, let us die to make men free, While God is marching on.'

Christ was not born 'in the beauty of the lilies.' He was laid in a manger (Luke 2:7), not in a garden. The 'glory in His bosom' is certainly scriptural, and is a reference to the account of Christ's transfiguration before his disciples where his face did shine as the sun, and his raiment was white as the light (Matthew 17:2). But he was the one who was transfigured. The glory of Christ transfiguring 'you and me' is pure universalism as advocated by Unitarians. The third line in this verse is one of the most egregious in the whole 'hymn.' Not only does the phrase 'as he died to make men holy' also smack of universalism, equating the Atonement of the Son of God with the death of Union soldiers supposedly dying to 'make men free,' it is the height of blasphemy. This phrase also shows us that there are other reasons besides biblical ones for not singing the Battle Hymn, for, theological questions aside, the Union soldiers didn't 'die to make men free.' This is the great myth of the Civil War, and would be news to Abraham Lincoln since he maintained that freeing the slaves was not what his war was about. In an August 22, 1862, letter to Horace Greeley, the editor of the New York Tribune, Lincoln explained: 'My paramount object in this struggle is to save the Union, and it is not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing some and leaving others alone I would also do that. What I do about slavery, and the colored race, I do because I believe it helps to save the Union.'

Lincoln's Emancipation Proclamation freed no one since not only did it only apply to slaves in the states that were in rebellion against the United States, where the U.S. government had no authority, but it specifically exempted all the territory that was occupied by Union armies, where the U.S. government had authority. The fact that many churches today in the Deep South sing the Battle Hymn shows just how strong this myth has taken hold...

In 1901, in the wake of American imperialism in the Spanish and Philippine Wars, Mark Twain penned a parody of the Battle Hymn, from the perspective of an American industrialist, entitled *The Battle Hymn of the Republic, Updated*:

‘Mine eyes have seen the orgy of the launching of the Sword; He is searching out the hoardings where the stranger’s wealth is stored; He hath loosed his fateful lightnings, and with woe and death has scored; His lust is marching on.

I have seen him in the watch-fires of a hundred circling camps; They have builded him an altar in the Eastern dews and damps; I have read his doomful mission by the dim and flaring lamps His night is marching on.

I have read his bandit gospel writ in burnished rows of steel:

“As ye deal with my pretensions, so with you my wrath shall deal; Let the faithless son of Freedom crush the patriot with his heel; Lo, Greed is marching on!”

We have legalized the strumpet and are guarding her retreat; Greed is seeking out commercial souls before his judgement seat; O, be swift, ye clods, to answer him! be jubilant my feet! Our god is marching on!

In a sordid slime harmonious Greed was born in yonder ditch, With a longing in his bosom-and for others’ goods an itch. As Christ died to make men holy, let men die to make us rich — Our god is marching on.’

The *Battle Hymn of the Republic* ought to be parodied, satirized, and lampooned. It has nothing to do with God or Christianity. It is not a Christian hymn. It does not belong in a Christian hymnbook. It should not be sung in any Christian church — Northern or Southern. It should not be on the lips of any Christian — Yankee or Southerner. It is partisan political paeon to bogus history and faulty theology. For much too long Christians have sung this ‘hymn’ with religious fervor while remaining in ignorance as to its history and theology. For much too long pastors and song leaders have included this ‘hymn’ in church services without stopping to consider whether it is an appropriate song for a Christian worship service.

Disparaging the singing of this song has nothing to do with being a Confederate sympathizer, or being unpatriotic or anti-Lincoln, but it has everything to do with exercising biblical discernment. Traditions are hard to break, and especially religious ones, but the singing of the “*Battle Hymn of the Republic*” is one that must go.”

And with Lawrence Vance, I most wholeheartedly concur. This so-called “hymn” is what I have termed an “abomination of desecration” on account of its message and the endgame it sanctioned. As to the former, it sought to justify a terrible act of aggression for which there was no legal or

constitutional basis. While concerning the latter, it resulted in the wholesale destruction of lands, properties, livelihoods and lives of fellow Christians. Christian hymns are supposed to be songs directed to God. They ought to be vehicles that lift up his name, his triune nature, his wonderful love for us, as well as the joy we have in our hearts for his atoning sacrifice. They may include the trials we face or the tragedies that we experience but all should be in keeping with the expressed teachings and fundamentals of the Christian faith as found within the pages of Scripture. But The Battle Hymn of the Republic is not about the advancement of God's purpose for humanity. God never called on Christians to kill in his name, or to advance the cause of Christ upon the earth using anything other than the sword of the Spirit (Ephesians 6:17). To use a Muslim expression, it advocates "jihad" or "holy war" by Christians against Christians. As Lawrence Vance has noted, Howe was a Unitarian, while the majority of those who sang her song were Trinitarian Christians. Her song provided Northern soldiers with their justification and motivation to make war on their fellow Trinitarians based upon the false doctrines to which she adhered and not what they had been taught in their churches. The lust for blood, pillage and plunder knows no bounds and heeds no calling other than those voices that approve of such behavior.

The Battle Hymn of the Republic was a war propaganda song much like Over There, or The White Cliffs of Dover, or Keep the home-fires burning. But unlike the former, the latter songs were not listed in any church hymnal precisely because they had nothing to do with Christ or the gospel message. For those who are not averse to singing this so-called hymn, let me invite you to answer a few questions: Will you lift your voices to God using the words of an infidel? Will you honor God using lyrics that are based upon a flawed theology? Would you pervert the very words of God to mean something he did not intend? Just because a song has a nice ring to it, or has certain words and phrases that may be touching, does not justify the use of said song in Christian worship. Therefore be discerning and wise for the great deceiver is ever-ready to have us all parroting his messages and ideas about God and Christ to our eternal ruin.

Let us pray, Holy Father, as you have given to us thy word, so let us take and inwardly digest its meaning not only for today but everyday; and bless us O LORD with spiritual discernment, that we may avoid those messages of false prophets and teachers, both of today and in times past, which contain a figment of truth while masking a host of lies and distortions; and these things we beg in the name of him who is our Saviour and Lord, even Jesus Christ. Amen.

The Terrible Truth about Lincoln and The Confederate War

final installment

In retrospect, it is a tragedy that Lincoln was elected. Slavery would have ended naturally, as it has everywhere else (except in African and Arab states); the American Republic, liberty, and 700,000 lives would have been saved, and untold thousands of those young men would have lived to contribute their ingenuity, inventions, creativity and talents to the political, economic, literary, scientific and social legacy of our people. And the greatest despotic tyrant in American history would never have gained the foothold of power or been able to establish the oppressive and omnipotent Federal government we all suffer under today.

Show

Put on your calendar the Mid-South Military History & Civil War Show that will be on March 3 and 4 at the Agricenter Showplace Arena in Memphis. This will be the 51st edition which makes our event the oldest of its kind in the South and possibly the oldest in the nation.

Confederate General Confederate Birthdays in March

General Braxton Bragg	23 March 1817
Lt General Wade Hampton	28 March 1818
Major General Matthew Butler	8 March 1836
Major General Thomas Churchill	10 March 1824
Major General Henry Clayton	7 March 1827
Major General George Crittenden	20 March 1812
Major General James Fagan	1 March 1828
Major General John Marmaduke	14 March 1813
Major General William Martin	25 March 1823
Major General William Whitting	22 March 1824
Major General Patrick Cleburne	17 March 1828

Major General Patrick Cleburne



General Cleburne was born in Ireland and was orphaned at age 13. He served in a Welch regiment of the British army. In 1850 he immigrated to the United States where he settled in Helena, Ark. In Helena, he worked as a pharmacist. After secession, he cast his lot with the Southern cause not to defend slavery but out of affection for those who had "adopted" him. After Arkansas left the union, he joined the local militia unit as a private and was elected captain. Later he was promoted to colonel and then Brigadier General on March 4 1862 and later to Major General. Cleburne was active leading a Brigade and Division through the battles of the Army of Tennessee. His troops were known as the shock troops of the Army of Tennessee. When the Yankees saw his distinctive battle flag they knew they were in the fight of their life. He was killed during the charge of Franklin leading from the front. His vision of the South's future after defeat was based on treatment he saw of the Irish at the hands of the English.

State Flag

The haters of our heritage attempted a "compromise". There would be two flags, the present flag and the Magnolia flag. Compromise is a slippery slope and we should not give in to compromise. Look at the times we have compromised on our heritage. Almost always the haters continue to attempt to destroy our heritage after we give in just an inch on compromise. No compromise, no surrender. All bills in the Mississippi legislature to change our flag died. Continue to express your position to your legislators on the state flag and let's get 62 on the ballot to provide permanent protection in our State Constitution

Your Ancestor

I challenge every one to prepare a short presentation about your Confederate ancestor to present at a camp meeting. If your presentation is about 5 minutes, we will have a spot on the agenda every month for a short presentation. Contact Eddy to be placed on the agenda. If your presentation is longer, contact Edward to make your presentation as one of our camp programs. Also if you have a picture of your ancestor, bring a copy to put on our Wall of Honor.

Newsletter,

IN THE TRENCHES

If anyone has read a good book, visited an interesting place, would like to post a bio of their Confederate ancestor, or just has a thought they would like to share with the membership, Please forward the article to me (charlescresap33@att.net) and I will place it in the next newsletter.

Southern Gentleman's Brown Bag Lunch Club

Like minded individuals gather every third Tuesday of the month for a Brown bag lunch and pleasant conversation. You pick what is in your brown bag for lunch and what you want to talk about. There is no protocol, agenda, or speaker just good fellowship. This next event will be on March 20 at high noon at 216 Miller Street in the Disabled Veterans Building. The John C. Pemberton Sons of Confederate Veterans will be the host for the luncheon. Ladies are welcome. SCV memberships is not required. This is one of the high points of my month.

**Vicksburg "War to Prevent Southern Independence"
(Civil War) Roundtable**

A round table has been organized in Vicksburg. The group meets on the third Monday of each month .

Cooper's Well Stones come to Vicksburg



The Pemberton Camp has coordinated with others in the third brigade to set an initial 47 stones in one of the lots we control in Cedar Hill. Thanks to Trent Lewis for being the sparkplug for this effort, Wayne McMaster for being the camp's point man in setting up this effort and Bryan Skipworth for repairing the broken stones and placing many stones in the ground. These men died at Mississippi Springs and were buried at Cooper's well. The Coopers Well location is not available for Confederate stone placement so these stones have laid on the ground for 15 years waiting for a home. The last stones have been delivered and are set. A plaque to be placed in the lot in March explaining these veteran's story has been delivered. A memorial bench is scheduled to be purchased to place on the lot. A dedication is planned but at this time the date has not been set."

Thanks to all who were a part of this effort.

They Fell in Defense of Their Homes, That is the Context Did Karma Visit Ole Miss?



During the egg bowl , some of the commentators were saying that Ole Miss has lost itself, I would say, they as a university, have lost their moral compass. I would suggest rebuilding the identity of the university not on modeling Harvard, and not on identifying with the yankee fairy tale. I would suggest a concentration on character and devotion to duty. The greatest example for Ole Miss would be the students of the university marching to protect their homes and families from a foreign invader. Quit trying to put context on the confederate monument, rename Confederate Av, let the band play real Dixie, allow the colonel to come back, wave the flags of our ancestors. Build your legacy on a firm foundation.

John C. Pemberton Camp Website

Go to <http://scv-camp-1354.com/> to view our website. Thanks to our Webmaster Bill Fryer. Bill has creating a "Wall of Honor" for our ancestors. Check it out on the web site and add your ancestor. Also find directions to our meeting location You will also find over three years of archived newsletters

John C. Pemberton on Facebook

Thanks to Sid Johnson, Larry Holman and Jeff Cartwright, the John C. Pemberton camp has a facebook page. It looks real good, thanks guys. Now we have to continue using this social media page to our advantage in educating the uninformed on the true history of our cause. Ask your friends to checkout our page

Flag Restoration

In many cases the old veteran's battle flags are our last physical link to their valor. Many of their flags are in possession of the State of Mississippi Archives and History. There they are rotting away to dust. It is up to us as decedents of these brave men to preserve their battle flags for our descendants to see. There are three funding activities. Direct donations, SCV car tags, and sale of coffee cups. Our camp has a supply of coffee cups. Ask me about cups. You get the SCV specialty tags at the court house, just ask.

Beauvoir



Remember, We, The Mississippi Division, own Beauvoir. We should visit and support this beautiful spot. This is the last home of the only President of the Confederate States of America.

Friends of Beauvoir

Beauvoir the Home of Jefferson Davis is Owned and Operated by the Mississippi Division, Sons of Confederate Veterans.

Here is an Invitation to give the Past a Future!

Go to www.visitbeauvoir.org for details

Bricks for Beauvoir



By purchasing an Ancestral Memorial Brick for just \$50.00 each, your money will go to rebuilding a national treasure. Each brick will be laid, memorializing your ancestor, phase one is the pathway to the Tomb of the Unknown Confederate Soldier. This is an on-going fundraiser for Beauvoir. Show your support for your ancestor and Beauvoir. "The Bricks for Beauvoir" Project was started by Larry McCluney, Past Commander of the Mississippi Division. The bricks that lead to the unknown is only the first phase of our brick program. We are coming to the end of that walk way (phase one). We are by no means ending our program. We hope to place brick pavers around the unknown. If anyone needs information on the Bricks they can contact: Beauvoir, the Jefferson Davis Home & Presidential Library (228) 388-4400

Upcoming Mississippi Division Reunion Locations

2018 Private Samuel A. Hughey camp 1452 Southaven, Ms June 8-10

2019 The Rankin Rough and Ready's camp Brandon, Ms

2020 John C Pemberton 1354 Vicksburg Ms

Upcoming National Conventions

2018 Franklin Tennessee July 18 - 22

2019 Mobile Alabama

2020 Jacksonville, Florida.

Disclaimer

Opinions expressed in this newsletter are not the opinions of the Sons of Confederate Veterans at any level, but are the views of the author of the material.