

THE HOWLING DAWG

NOVEMBER 2014



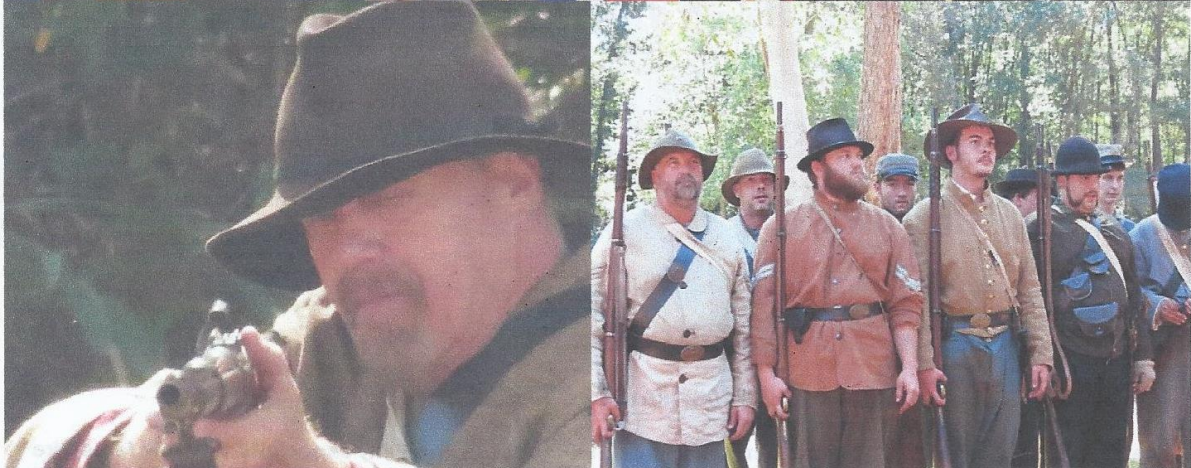
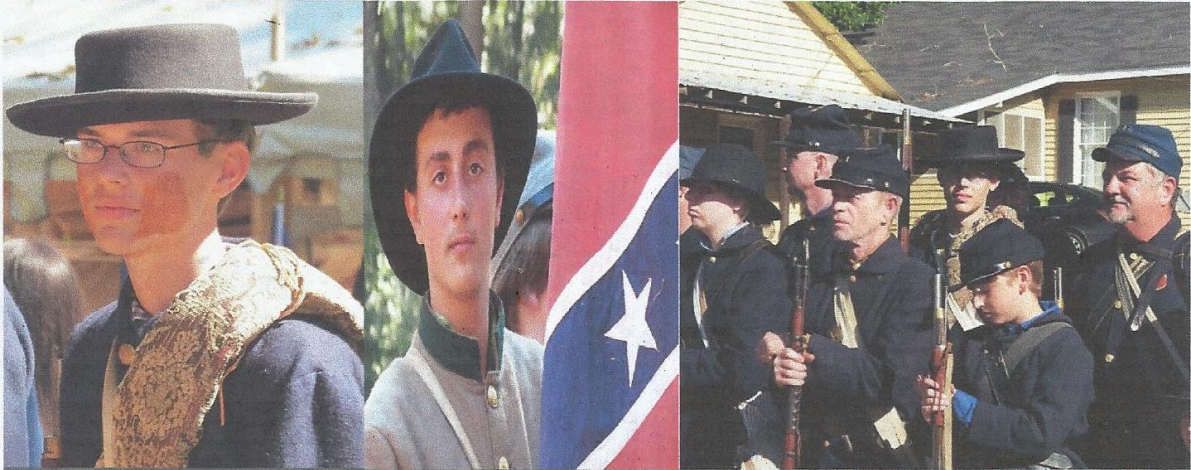
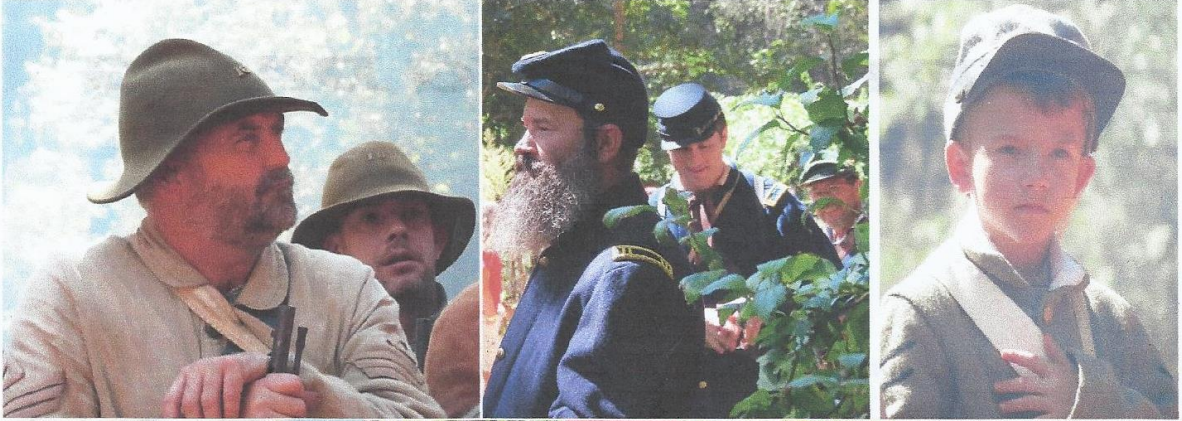
16th Georgia Volunteer Infantry Regiment, Company G
"The Jackson Rifles"



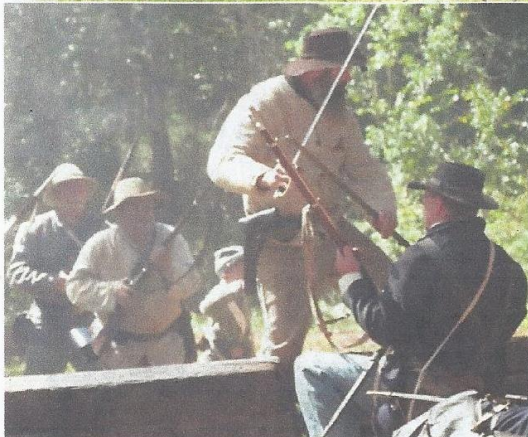
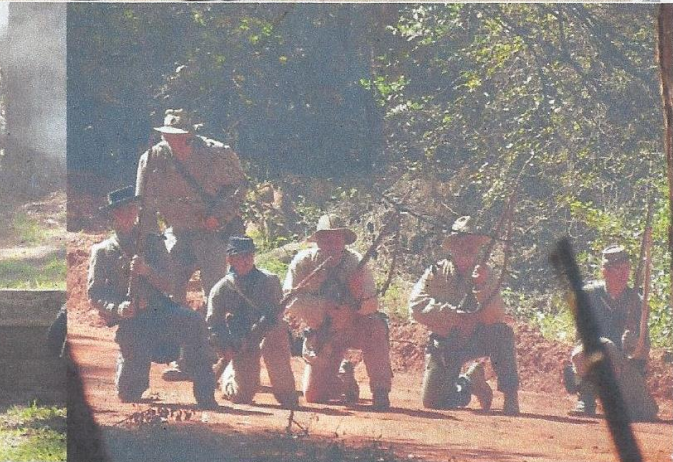
Andersonville - The Homecoming

Is there anything better than being in Andersonville in October in the Fall, especially when it feels like Fall? As someone said, "somewhat like Old Clinton without the work and responsibilities." I know all you hard-cores (if any actually read this newsletter) cringe at the thought of such a mainstream event but some like a snow cone with their hard tack from time to time and make no apology to anyone for it! Our turn out was excellent, with numbers approaching 30 riflemen, besides officers, musicians, and the essential support services of family and friends. Recruitment continued as we welcomed Roy and Dana Myers to the ranks (page 7) and Alan McCann, with several other solid prospects.

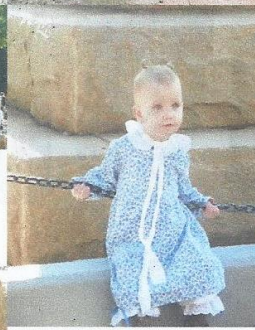
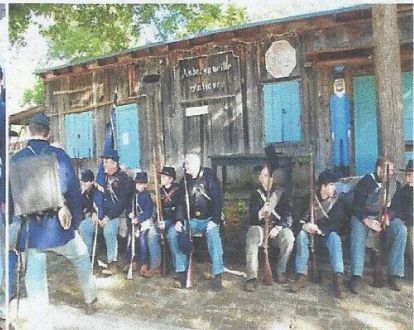
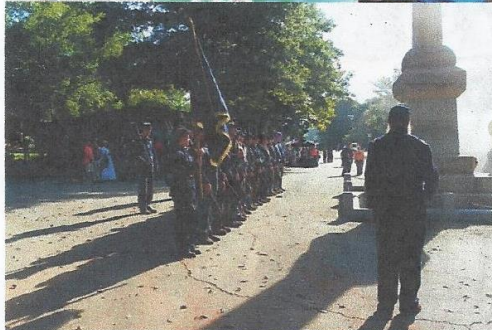
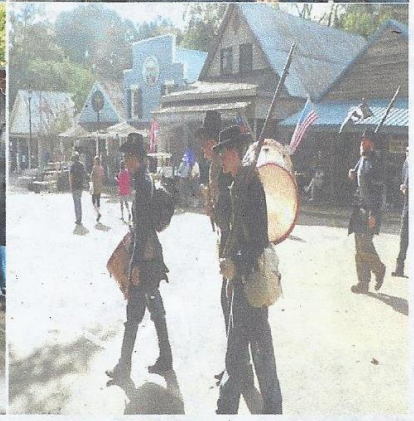
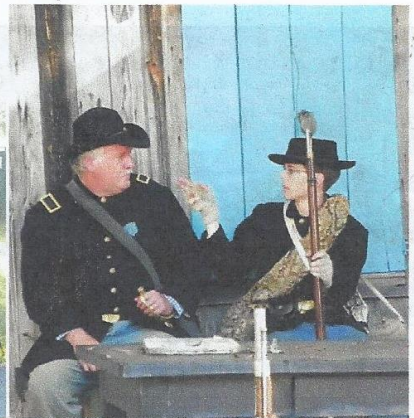
"Faces of Andersonville" - by Heidi Edge



"Scenes of Andersonville" - by Heidi Edge



"Good Memories of Andersonville" - by Kenny Stancil



"More Scenes of Andersonville" - by Kenny Stancil



The Living Among the Dead



"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest." - Joshua 1:9

In October our Country turns to scary things and images of ghouls, goblins and dead things. These dark images are the playground of the enemy. Instead of thinking about the power of our Heavenly Father we get scared and want to hide. God gave us a spirit of boldness - not fear! We are not to be afraid for He is with us.

Fear is a natural component of all people. This world loves fear, it thrives on it! Our Savior the Lord Jesus Christ faced all of our fears on the cross and before it. He was falsely accused of a crime He did not commit, mercilessly beaten, mocked, abandoned by His friends, humiliated and executed after an unfair trial.

He endured these horrific events so we, His children, would not have to. He was buried in a tomb. Three days later He arose to life everlasting. Because He lives, we, who believe, need not fear, but can be bold, courageous and unafraid. When you feel dread while walking past a cemetery remember the words of the angel who asked the ladies at the tomb, *"...why seek ye the living among the dead?"* (Luke 24:5) Do YOU seek the living among the dead? Praise the Lord that He never leaves us or forsakes us.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." - John 3:16-17

God loves us do you love Him?

- Chaplain Joel B. Whitehead, Jr.

WELCOMING NEW MEMBERS



Most of the unit met Roy and Dana Myers at 150th Atlanta. At Andersonville we gladly received them as members. They write: ".....from Minnesota (Roy) and Wisconsin (Dana) originally and have lived in many states including Illinois, Kansas, Texas, New York, Nebraska, Washington, South Carolina, now Georgia, and often in the state of confusion. We have enjoyed reenacting for 15 of our 26 years of marriage. Our children are Clara, 21, in graduate school for marriage and family therapy in California and Peter, 19, in the Corps of Cadets at Texas A & M. We also have 2 dogs and 2 cats at home with us. Roy is an active duty chaplain currently at Fort Gordon and training hospital chaplains. Dana is an RN waiting on her Georgia nursing license and exploring hospice nursing. We have been very blessed by the warm reception of the Jackson Rifles! Thanks to all for your kindness and hospitality. We are extremely glad to have found this unit!" Also joining the unit at Andersonville was Alan McCann (no photo available) of Donaldsonville, GA.

ALWAYS SOMETHING GOING ON



Some of the 51st PVV, including Ethan Bloodworth and color bearer Charles Whitehead, supported the Kaolin Festival in Sandersville the weekend after Andersonville.

Wayne & Brenda Dobson, Ricky & Beverly Smith, Charles Whitehead and Ethan Bloodworth participated in a living history program at The Museum of Arts and Sciences (Macon, GA) on October 21st.



Sherrie' Raleigh gave an outstanding first person portrayal on October 25th reading from Mary A. H. Gay's "Life in Dixie During the War."

NOVEMBER 7-9 - SHERMAN'S OCCUPATION OF SANDERSVILLE NOVEMBER 15 - KILPATRICK
AT THE TOWLIGA - Lee Murdock



NOVEMBER 22 - 150TH GRISWOLDVILLE MEMORIAL
SPEAKER: PASTOR JOHN WEAVER

NOVEMBER 15 - CANNONBALL HOUSE *APPARITIONS*

DECEMBER 12-14 - FT.MCALLISTER

DECEMBER 12- CHRISTMAS AT THE CANNONBALL HOUSE

DECEMBER 5 & 6 - CHRISTMAS AT RICHLAND CHURCH @7PM.

REHEARSALS: NOVEMBER 13 & 20. POC FRANK HENDRIX

JANUARY 24, 2015 - WINTER DRILL AT

OLD CLINTON

FEBRUARY 2015 - OLUSTEE

MARCH 2015 - MANASSAS

APRIL 2015 - CONFEDERATE MEMORIAL DAY

150th MARCH TO THE SEA - CANCELED

Dear Collaborators: It is with a heavy heart that I must terminate my efforts to make the recognition of Sherman's March a reality. I'm afraid I have neglected other responsibilities by devoting too much time to the project. So I must reluctantly, but necessarily, withdraw. I hope someone finds the time and effort to continue. If I could be of any service in this regard, I would give support where I could. I thank you all for your time and consideration and wish you much success in your future endeavors. Sincerely, Dick Watson
richardalanwatson@yahoo.com

150th Anniversary of the Battle of Griswoldville



The Jarrell Plantation Historic Site, the 16th Georgia Volunteer Infantry, Co. G, "The Jackson Rifles", and The Camp of the Unknown Soldier, Sons of Confederate Veterans Camp # 2218, of Clinton, Jones County, Georgia, cordially invite one and all to the Commemorative Service of the 150th anniversary of the Battle of Griswoldville on Saturday, November 22, 2014. A living history program will begin at 9:30am with the commemoration starting promptly at 12:00 noon, honoring all who served at the battle of Griswoldville and environs in November of 1864. Our guest speaker will be Pastor John Weaver of Fitzgerald, Georgia. Although this event is sponsored by the Jarrell Plantation, it

will not be held on that site but on the actual Griswoldville Battlefield - GPS: 32°52'00"N 83°28'10"W, regardless of weather conditions. For more information, please call 478-986-5172, 478-396-4838 or 478-731-5531. EVENT **NOT** HELD AT JARRELL PLANTATION.



16TH GA Co. G. "Jackson Rifles"

Brig. Gen. Herbert Burns - 478-668-3598

Honorary Colonel J. C. Nobles - 478-718-3201

Capt. Wm. "Rebel" Bradberry - 404-242-7213

1 Lt. Noah Sprague - 706-491-9755

2nd Lt. Kevin Sark - 478-731-8796

Adjutant: 5th Corp. John Wayne "Duke" Dobson 478-731-5531

1st Sgt. Alan "Cookie" Richards - 478-308-9739

2nd Sgt. Nathan Sprague - 478-320-8748

1st Corp. Chas. "Goodtime" Whitehead 478-986-8943

2nd Corp. Lee "Pappy" Curtis - 478-365-6785

3rd Corp. Dan Williams - 478-230-7189

Lead Chaplain - Joel Whitehead, Jr. - 478-986-8798

Honorary Chaplain Ronnie "Skin" Neal - 478-994-0958

Assistant Chaplain - Charles Hill - 770-845-6878

Treasurer: 6th Corp. Earl Colvin - 478-214-0687

Musician - Landon Allen - 478-294-9870

Musician - Jacob Thompson - 478-214-0687

Musician - Aaron Bradford - 302-668-8029

Musician - Oliver Lummus - 302-668-8029

Musician - Al McGalliard - 478-986-4827

Rev. Joey Young - Honorary Life Member

ON FACEBOOK: "JACKSON RIFLES". All 2011-14 issues of The Howling Dawg are available @ scvcamp1399.org & some @ scv2218.com, thanks to Steve Scroggins and Al McGalliard.





THE CAMP OF THE UNKNOWN SOLDIER #2218

of Old Clinton, Jones County, Georgia, held their October 27, 2014 meeting at **FIREFLYS** Restaurant, on the Gray Hwy. Our featured speaker was Compatriot Nick Reonas



who gave an eloquent presentation about the 2nd Day of Gettysburg - The Wheatfield. Nick was inducted into membership at this meeting

along with Jacob Thompson. The November meeting will be held in conjunction with the Griswoldville Memorial Service with Pastor John Weaver speaking, and we will have no December meeting. Please note that our meetings are on the 4th Monday of each month, not necessarily the last - that can be confusing. We eat at 6PM and meet at 7PM. For more information call Commander J.C. Nobles (478-718-3201) or Adjutant Wayne Dobson (478-731-5531).

IRISH - THE PREFERRED SLAVE



At the beginning of the 17th Century, in the reign of James I of England, England faced a problem: what to do with the Irish. They had been practicing genocide against the Irish since the reign of Elizabeth, but they couldn't kill them all. Some had been banished, and some had gone into voluntary exile, but there were still just too many of them. So James I encouraged the sale of the Irish as slaves to the New World colonies, not only America but Barbados and South America. The first recorded sale of Irish slaves was to a settlement along the Amazon in South America in 1612. However, before that there were probably many unofficial arrangements, since the Irish were of no importance and details of how they were dealt with were not deemed necessary. In 1625, the King issued a proclamation that all Irish political prisoners were to be transported to the West Indies and sold as slave labor to the planters there. In 163, a census showed that 69% of the inhabitants of Monsarrat in the West Indies were Irish slaves. The Irish had a tendency to die in the heat, and were not as well suited to the work as African slaves, but African slaves had to be bought. Irish slaves could be kidnapped if there weren't enough prisoners, and of course, it was easy enough to make Irish prisoners by manufacturing some petty crime or other. This made the Irish the preferred "livestock" for English slave traders for 200 years. In 1641, one of the periodic wars in which the Irish tried to overthrow the English misrule in their land took place. As always, this rebellion eventually failed. As a result, in the 12 years following the revolt, known as the Confederation War, the Irish population fell from 1,466,000 to 616,000. Over 550,000 Irishmen were killed, and 300,000 were sold as slaves. The women and children who were left homeless and destitute had to be dealt with, so they were rounded up and sold, too. But even though it did not seem that things could get worse, with the advent of Oliver Cromwell, they did. In the 1650's, thousands more Irish were killed, and many more were sold into slavery. Over 100,000 Irish Catholic children were taken from their parents and sold as slaves, many to Virginia and New England. Unbelievably but truly, from 1651 to 1660 there were more Irish slaves in America than the entire non-slave population of the colonies! In 1652, Cromwell instigated the Ethnic Cleansing of Ireland. He demanded that all Irish people were to resettle west of the Shannon, in arid, uninhabitable land, or be transported to the West Indies. The Irish refused to relocate peaceably, for the most part, since they couldn't survive if they did. A law, published in 1657, read: "Those who fail to transplant themselves into Connaught (Ireland's Western Province) or (County) Clare within six months... Shall be attained of high treason... Are to be sent into America or some other parts beyond the seas..." Any who attempted to return would "suffer the pains of death as felons by virtue of this act, without benefit of Clergy") The soldiers were encouraged to kill the Irish who refused to move; it was certainly not considered a crime. But the slave trade was so profitable that it was much more lucrative to round them up and sell them. Gangs went out to fill quotas by capturing whoever came across their path; they were so industrious that they accidentally captured a number of French and English and several thousand Scots in the process. By Cromwell's death, at least 100,000 Irish men, women, and children had been sold in the West Indies, Virginia, and New England. While most were sold to the sugar planters in Barbados, Jamaica and throughout the West Indies, some writers assert that at least 20,000 were sold to the American colonies. The earliest record of Irish slaves in America was in 1620, with the arrival of 200 slaves. Most of the documentation, however, comes from the West Indies. In 1742, a

document entitled *Thurloe's State Papers*, published in London, opined that: "was a measure beneficial to Ireland, which was thus relieved of a population that might trouble the planters; it was a benefit to the people removed, which might thus be made English and Christians ... a great benefit to the West India sugar planters, who desired men and boys for their bondsmen, and the women and Irish girls... To solace them. Note the chilling insouciance of the purpose stated for the women and Irish girls. . to "solace" the sugar planters. Also, to our way of thinking, the Irish were Christians, but to the Protestant English, Catholics were considered Papist, and Papists weren't Christians. So for the entire 17th Century, from 1600 until 1699, there were many more Irish sold as slaves than Africans. There are records of Irish slaves well into the 18th Century. Many never made it off the ships. According to written record, in at least one incident 132 slaves, men, women, and children, were dumped overboard to drown because ships' supplies were running low. They were drowned because the insurance would pay for an "accident," but not if the slaves were allowed to starve. Typical death rates on the ships were from 37% to 50%. In the West Indies, the African and Irish slaves were housed together, but because the African slaves were much more costly, they were treated much better than the Irish slaves. Also, the Irish were Catholic, and Papists were hated among the Protestant planters. An Irish slave would endure such treatment as having his hands and feet set on fire or being strung up and beaten for even a small infraction. Richard Ligon, who witnessed these things first-hand and recorded them in a history of Barbados he published in 1657, stated: "Truly, I have seen cruelty there done to servants as I did not think one Christian could have done to another." According to Sean O'Callahan, in *To Hell or Barbados*, Irish men and women were inspected like cattle there, just as the Africans were. In addition, Irish slaves, who were harder to distinguish from their owners since they shared the same skin color, were branded with the owner's initials, the women on the forearm and the men on the buttocks. O'Callahan goes on to say that the women were not only sold to the planters as sexual slaves but were often sold to local brothels as well. He states that the black or mulatto overseers also often forced the women to strip while working in the fields and often used them sexually as well. The one advantage the Irish slaves had over the African slaves was that since they were literate and they did not survive well in the fields, they were generally used as house servants, accountants, and teachers. But the gentility of the service did not correlate to the punishment for infractions. Flogging was common, and most slave owners did not really care if they killed an easily replaceable, cheap Irish slave. While most of these slaves who survived were eventually freed after their time of service was completed, many leaving the islands for the American colonies, many were not, and the planters found another way to insure a free supply of valuable slaves. They were quick to "find solace" and start breeding with the Irish slave women. Many of them were very pretty, but more than that, while most of the Irish were sold for only a period of service, usually about 10 years assuming they survived, their children were born slaves for life. The planters knew that most of the mothers would remain in servitude to remain with their children even after their service was technically up. The planters also began to breed the Irish women with the African male slaves to make lighter skinned slaves, because the lighter skinned slaves were more desirable and could be sold for more money. A law was passed against this practice in 1681, not for moral reasons but because the practice was causing the Royal African Company to lose money. According to James F. Cavanaugh, this company, sent 249 shiploads of slaves to the West Indies in the 1680's, a total of 60,000 African and Irish, 14,000 of whom died in passage) While the trade in Irish slaves tapered off after the defeat of King James in 1691, England once again shipped out thousands of Irish prisoners who were taken after the Irish Rebellion of



1798. These prisoners were shipped to America and to Australia, specifically to be sold as slaves. No Irish slave shipped to the West Indies or America has ever been known to have returned to Ireland. Many died, either in passage or from abuse or overwork. Others won their freedom and emigrated to the American colonies. Still others remained in the West Indies, which still contain a population of "Black Irish," many the descendants of the children of black

slaves and Irish slaves. In 1688, the first woman killed in Cotton Mather's witch trials in Massachusetts was an old Irish woman named Anne Glover, who had been captured and sold as a slave in 1650. She spoke no English. She could recite The Lord's Prayer in Gaelic and Latin, but without English, Mather decided her Gaelic was discourse with the devil, and hung her). It was not until 1839 that a law was passed in England ending the slave trade, and thus the trade in Irish slaves. It is unfortunate that, while the descendants of black slaves have kept their history alive and not allowed their atrocity to be forgotten, the Irish heritage of slavery in America and the West Indies has been largely ignored or forgotten. It is my hope that this article will help in some small way to change that and to commemorate these unfortunate people.

Sent to us by Pvt. Ethan Bloodworth



Brick Lee Nelson , Evie Stancil and Ethan Bloodworth enjoy an Andersonville moment

SPECIAL THANKS

The Howling Dawg would not be the chronicled record of this unit without the outstanding photographs we receive. In this issue, the works of Kenny Stancil and Heidi Edge were both featured and appreciated.



seen..." **Duke**
Atlanta - Summer 1991

Photo By: Beverly Smith

A PERSONAL NOTE

October 21st marked 25 years since I joined the 16th Georgia at the Red Barn. Also coming into the unit on that evening were Cleotis, Bird Dog and Ground Hog for those of you who recall such names. I was almost 40 years old when this incredible journey began, so it has always been a struggle. Virtually without exception, I have always been the oldest member (age wise). All I ever aspired to be was a rifleman in the line. I love the 16th will simply say, "thank you" for all you have done to make these years of my life all they have been. I am reminded of the words a soldier wrote home during the War - "Oh, Mama, the sights my eyes done

Prejudices of the Northern States

Radical Republican Governor John Andrew of Massachusetts petitioned Lincoln to allow his State agents to seize captured South Carolina slaves and count them as Massachusetts soldiers under his State quota – thus avoiding the conscription of white Massachusetts men and keeping captured blacks out of his State. For the same general purpose Andrew obtained 400 well-paid California men to serve as the Second Massachusetts Cavalry regiment. “In the house of them who felt so keenly their mission to call others to repentance, how fared it with the Negro? In the general laws of Massachusetts (compiled in accordance with a resolution of February 22, 1822) it is provided: “That no person being an African or Negro, other than the subjects of the emperor of Morocco” – (and certified citizens



of other States) “shall tarry within the Commonwealth for a longer time than two months.” In case of such prolonged stay, if after warning and failure to depart, “it shall be made to appear that the said person has thus continued in [Massachusetts] . . . he or she shall be whipped, not exceeding ten stripes, and ordered to depart, and if he shall not so depart, the

same process shall be had and inflicted, and so toties quoties.” In March, 1788, this was one of the “perpetual laws of the Commonwealth.” When war raged for freedom, how was it then? In September 1862, General [John] Dix proposed to remove a “number of [Negro] contrabands” from Fortress Monroe to Massachusetts. To this Governor Andrew replied: “I do not concur in any way, or to any degree in the plan proposed” [and that you will be deprived] “of the strength of hundreds of stout arms, which would be nerved with the desperation of men fighting for liberty.” But the Negro, despite all the invocations to do so, had never offered to fight for liberty; did not then offer. At that time no Negro had ever sat upon a jury; none trained in the militia; none trained in the militia of Massachusetts. Why should the Negro be ambitious to die for Massachusetts? The war governor proceeds: “Contemplating, however, the possibility of such removal, permit me to say that the Northern States are of all places the worst possible to select for an asylum . . . I would take the liberty of suggesting some Union foothold in the South.” In this same month, the adjutant-general [Dix] inquired of the army of the West: “What is to be done with this unfortunate race . . . You cannot send them North. You all know the prejudices of the Northern States for receiving large numbers of the colored race. Some States have passed laws prohibiting them to come within their borders . . . “In the State where I live,” said John Sherman, on April 2, 1862, “we do not like Negroes. We do not disguise our dislike. As my friend from Indiana (Mr. Wright) said yesterday, “The whole people of the Northwestern States, are, for reasons, whether correct or not, opposed to having many Negroes among them, and that principle or prejudice has been engraved in the legislation of nearly all the Northwestern States.” (Leigh Robinson’s Address, 18 Dec., 1909, Southern Historical Society, Vol. 36, 1908, pp. 319-321)

SHERMAN'S OCCUPATION OF SANDERSVILLE

COME EXPERIENCE THIS ONCE IN A LIFETIME EVENT IN HISTORIC
SANDERSVILLE, GA

NOVEMBER 7 – 9, 2014

COME WALK THE PATHS THAT SHERMAN'S ARMY WALKED 150 YEARS AGO AS THEY INVADED SANDERSVILLE WHERE THEY ENCOUNTERED CONFEDERATE RESISTANCE. THIS BATTLE WILL BE RE-ENACTED ON THE TOWN SQUARE IN HISTORIC DOWNTOWN SANDERSVILLE ON SATURDAY MORNING. THERE WILL ALSO BE A BATTLE AT ANOTHER CLOSE BY LOCATION ON SUNDAY AFTERNOON.

THE 97TH REGIMENTAL STRING BAND WILL BE HERE ALSO TO PROVIDE MUSIC BEFORE EACH BATTLE AND A BALL ON SATURDAY NIGHT. REFRESHMENTS WILL BE SERVED.

\$150 WILL BE GIVEN FOR EACH ARTILLERY PIECE
(ARTILLERY WILL BE LIMITED)

\$150 WILL BE GIVEN FOR THE LARGEST INFANTRY UNIT

\$150 WILL BE GIVEN FOR THE LARGEST CALVARY UNIT

THIS IS A ONE TIME EVENT

THERE WILL BE NO REGISTRATION FEE FOR RE-ENACTORS AND NO CHARGE TO SPECTATORS. THIS EVENT SPONSORED BY
WASHINGTON COUNTY HISTORICAL SOCIETY,
THE CHAMBER OF COMMERCE,
AND THE 39TH GA VOLUNTEER INFANTRY.

MORE INFORMATION WILL BE COMING AT A LATER DATE
SO MARK YOUR CALENDARS AND MAKE PLANS TO ATTEND THIS HISTORICAL
EVENT

TO REGISTER OR FOR MORE INFORMATION CALL:

MEL DANIEL (478) 232-8494

STACY WILLIFORD (478) 357-1120

CIVIL WAR 150: OCTOBER 13-NOVEMBER 3

Mercer University's Jack Tarver Library invites you to an exhibit and events for

CIVIL WAR 150

October 13-November 3

Civil War 150 traveling exhibit, Mercer University's Jack Tarver Library

Tuesday, October 21 @ 7:00 p.m.

"Reading during the Civil War," Sarah Gardner, Mercer University's Jack Tarver Library

Saturday, October 25 @ 11:00 a.m.

Interpretive Reading from Mary A. H. Gay's *Life in Dixie During the War*, Sherrie' Raleigh, Cannonball House

Tuesday, October 28 @ 7:00 p.m.

"Mercer in the Civil War," Arlette Copeland, Mercer University's Jack Tarver Library

Sunday, November 2* @ 4:00 p.m.

The 8th Regiment Band, Mercer University's Willingham Auditorium

**Event date changed from November 9*

All events are FREE and open to the public.

Civil War 150 is a national traveling panel exhibition organized by the Gilder Lehrman Institute of American History in partnership with The Library of America. The project, *Civil War 150: Exploring the War and Its Meaning through the Words of Those Who Lived It*, has been made possible in part through a major grant from the National Endowment for the Humanities: Exploring the human endeavor.

"Bombardment of Fort Sumter," print by Currier & Ives, ca. 1861. (The Gilder Lehrman Institute, GLC02881.15)

The project is presented by
The Library of America
in partnership with
**THE GILDER LEHRMAN
INSTITUTE of AMERICAN HISTORY**
and is supported by a grant from
**NATIONAL ENDOWMENT FOR THE
HUMANITIES**

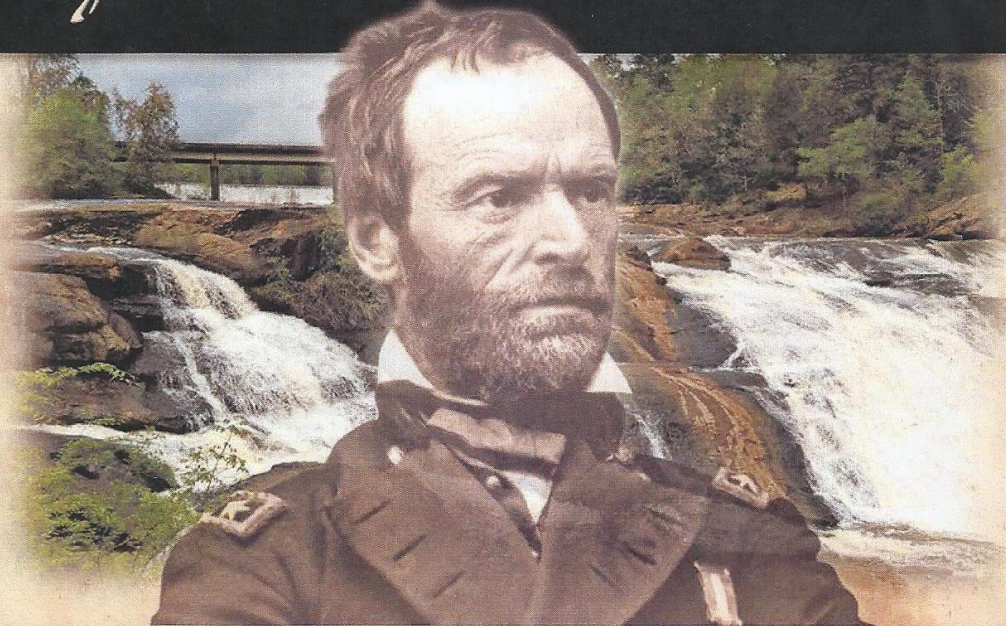
**MERCER
UNIVERSITY**
Jack Tarver Library

For more information, visit
<http://libraries.mercer.edu>.

Battle of Griswoldville November 22, 1864



High Falls State Park



CIVIL WAR DAYS

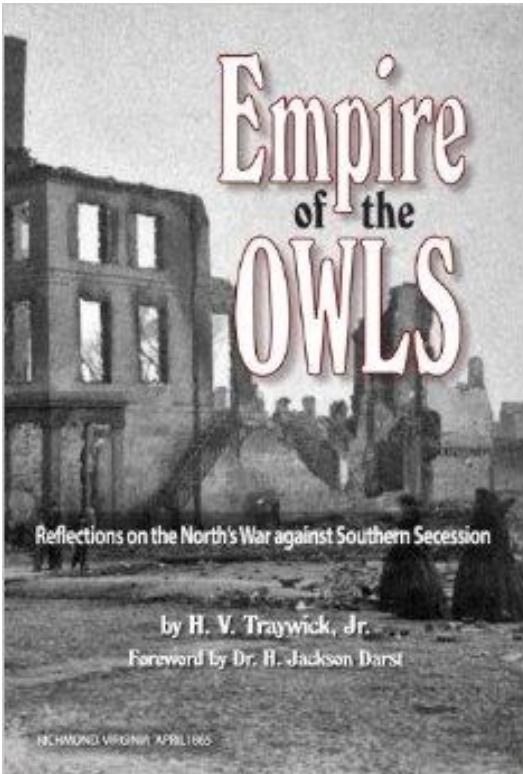
**SHERMAN'S MARCH TO THE SEA
NOVEMBER 15, 2014 • 9 A.M. - 7 P.M.**

- Confederate & Federal Camps
- Musket Firing
- Cannon Firing
- Civil War Medicine
- Lecture on the Georgia Campaign & the March to the Sea
- 19th Century Dance Demonstration
- 27 mile bike ride to commemorate General Sherman's cavalry foray into Monroe County
- Blue Grass Concert with Brush Fire

NEW BOOK

"The Old South died hard, after a gigantic struggle unsurpassed in American history in high principle, valour, and sacrifice. Even worse, perhaps, the Old South has been buried under an avalanche of libels. It is very seldom allowed to speak for itself, especially in recent decades. Mr. Traywick has allowed the South, and especially Virginia, to speak for itself, in a variety of voices and in a very original and persuasive way. Not to be missed by anyone looking for a different perspective on the War for Southern Independence." Clyde N. Wilson, Ph. D. Emeritus Distinguished Professor of History, University of South Carolina

"H. V. Traywick's Empire of the Owls, is characteristically Bo – iconoclastic, judging truth according to where his research takes him, and forthright in his expression. For some, because this book rejects



established perceptions, they will immediately reject this book. For others, and I believe for many, it will be warmly received as the struggles of the South during and after the Civil War are placed before us in the voices of those who lived during the period. A well-edited volume does what a contemporary writer's running narrative would find difficult to accomplish. "By bringing together carefully introduced and edited texts drawn from diverse sources, Traywick has enabled the unique but often silenced voice of the South to be heard and appreciated. The writer has broad interests coupled with eclectic knowledge, and he draws upon all of his resources to set contextually each quoted passage. Letting individuals of the period speak for themselves is crucially important, for it both challenges long held perceptions and serves to redeem those often falsely castigated. "This volume is neither an attempt to return to a neo-orthodox statement of the conflict fought valiantly but lost by the South, nor is it an attempt to sanctify the South, its leaders, or its aspirations. The Empire of the Owls is simply an attempt to permit real life individuals to interpret the history as they lived it – this could not be a more simple task, nor could it be a more difficult task!"

**Frank E. Eakin, Jr. Ph. D. Marcus M. and Carole M. Weinstein and Gilbert M. and Fannie S. Rosenthal Professor of Jewish and Christian Studies
University of Richmond**

FOR THE SAFETY OF ALL

There was a real reason so much wool was used in the era we portray - in uniforms, socks, blankets, etc. In large part, it was a safety factor because wool will only smolder, not burn like cotton or other fabrics. Sleeping at the rim of a camp fire with less than a 100% wool blanket puts you at risk as well as those around you. Modern, synthetic fabric are often especially flammable.

At the Andersonville meeting the point was made for the timely cleaning of weapons. Leaving a rifle full of burnt powder for a length of time after an event can possibly etch pockets in the interior metal of the breech that could harbor embers, igniting a cartridge prematurely.

No one presumes to tell you how to spend your money, what covering you sleep under or what you do with that expensive rifle. However, when it involves my safety and the safety others, I have every right to speak up. jwd

KEEP AT YOUR WORK



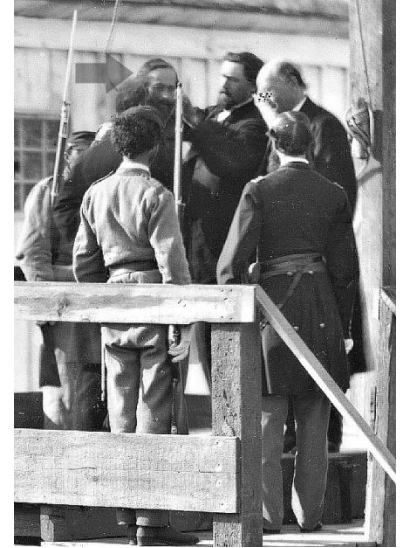
The Lord has given to every man his work. It is every man's business to do his work, and the devil's business to hinder him if he can. Be sure as God has given you a work to do, Satan will try to hinder you if he can. He may throw you from it; he may present other things more promising; he may allure you by worldly prospects; He may assault with slander, torment you with false accusations, set you at work defending your character, employ pious persons to lie about you, editors to assail you, officials to accuse you, and excellent men to slander you. You may have Pilate and Herod, Ananias and Caiaphas, all combined against you, and Judas standing by, ready to sell you for thirty pieces of silver; and you may wonder why all these things come upon you. Can you not see that the whole thing is brought about through the craft of the devil, to draw you off from your work and hinder your obedience to God? Keep about your work. Do not flinch because the lion roars; do not stop to stone the devil's dog; do not fool away your time chasing the devil's rabbits. Do your work. Let liars lie, let sectarians quarrel, let corporations resolve, let editors publish, let the devil do his worst; but see to it that nothing hinder you from fulfilling the work that God has given you. He has not sent you to make money. He has not commanded you to get rich. He has never bidden you defend your character. He has never set you at work to contradict that which Satan and his servants may start to peddle. If you do these things, you will do nothing else; you will be at work for yourself, and not for the Lord. Keep about your work. Let your aim be as steady as a star. Let the world brawl and bubble. You may be assaulted, wronged, insulted, slandered, wounded, and rejected; you may be abused by foes, forsaken by friends, and despised and rejected of men; but see to it with steadfast determination, with unfaltering zeal, that you pursue the great purpose of your life and object of your being until at last you can say, "I have finished the work which Thou gavest me to do."

CONGRESSMAN PAUL BROWN TO SPEAK IN HONOUR OF CONFEDERATE HERO

(Atlanta - October 29, 2014) The Americus camp of the Sons of Confederate Veterans (SCV) organization will host an annual Memorial Service for Civil War Andersonville Prison Commandant Capt. Henry Wirz on Sunday Nov. 9. The musical group, "A Joyful Noise," from Leesburg, will play and sing Southern Confederate songs and Gospel Hymns from 2 to 3PM followed by a formal memorial service. The public is invited to join the SCV and pay tribute to a Southern hero and martyr.

The guest speaker will be Congressman Paul Brown from Athens. Dr. Brown, a native of Athens, practiced medicine in Americus many years ago. Confederate Re-enactors "The Muckalee Guards" will provide Honor Guard duties during the Service.

When the War Between the States (Civil War) ended in 1865, Capt. Wirz was paroled. However, shortly thereafter, he was arrested and carried to Washington, D.C. where he was placed in the Old Capitol Prison. His trial before a military tribunal lasted several months, and included the perjured testimony of a Yankee soldier who was a deserter from a NY. Regiment who falsely claimed to be a great nephew of Lafayette of Revolutionary war fame. For his false testimony against Capt. Wirz, he was given a position with the U.S. Dept. of the Interior. It was later learned that this key witness whose perjured testimony contributed considerably to the conviction had never been at Andersonville. The vast Majority of defense witnesses for Capt. Wirz were not permitted to testify. Many historians call his trial a farce and travesty of justice. After the war, James Madison Page, a Michigan cavalryman, who had been a POW at Andersonville, wrote a book completely exonerating Wirz.



Capt. Wirz was found guilty of murdering 13 Union prisoners at Andersonville, although not a single body, nor even the name of any of the 13 was ever produced. He was also falsely convicted on a second charge of conspiracy with high ranking members of the Confederate government to create the conditions that caused the high death rate. Wirz was made a scapegoat for the South. On Nov. 10, 1865, Capt. Wirz was hanged in the yard of the Old Capitol Prison. He declared his innocence to the end. The night before the hanging he was offered a commuted sentence if he would implicate Confederate President Jefferson Davis as a conspirator for Andersonville deaths. Wirz was an honorable man and would not lie to save his life.

After the hanging, the barbaric Yankees cut off his head and arms and other body parts, and exhibited them about the country. It took Capt. Wirz's attorney, Louis Schade, four years to collect enough body parts to have a Christian burial in Mount Olivet Cemetery in Washington.

The highly biased Northern version of Andersonville Civil War Prison (POW) Camp is well known however the true facts concerning Andersonville are not well known. The government of The Confederate States of America issued an order that a large POW prison should be constructed in early 1864 to alleviate crowding in existing camps in the South. The requirements were that it be constructed at a location further South away from the battle front and should be a healthy location with plenty of pure water, a running stream, close to grist and saw mills and if possible have shade trees. The location selected was in South Georgia in Sumter County and was officially named Camp Sumter although it became known as Andersonville. It was constructed to house 10,000 Union POW's however numbers increased to as high as 45,000 due to a policy by the Lincoln administration to discontinue exchanges.

The average death rate at other POW camps in the South was about 9% as compared to 12% for POW camps in the North where Confederate POW's were incarcerated. In contrast the death rate at Andersonville was approximately 29% due to causes beyond the control of Confederate authorities and was unintentional. Also in contrast were the similar death rates at several Northern POW camps notably Elmira New York and Camp Douglas Chicago where the high death rates have been proven to be intentional.

It is a well known fact that the victor of a war writes the history from a biased perspective. Immediately after the end of the war absurd war crimes claims were made by Northern politicians, military authorities, newspapers, periodicals, and citizens that the decisions and conditions that caused the human disaster at Andersonville were intentional on the part of Confederate authorities. Demands for War Crimes Trials were made and the Commandant of Andersonville POW camp, Capt. Henry Wirz, was arrested, tried, and convicted in a farce trial by a military tribunal who had predetermined that a conviction would result. No War Crimes Charges against Northern POW commandants were ever made and no Northern POW camp has ever been enshrined by the U.S. Government as a memorial to Confederate POW's. Only Andersonville in the South has been enshrined and it has become a memorial to American POW's of all wars that have involved American veterans.

In defense of the Confederate government and Confederate prison officials in regards to Andersonville, a response was made in 1876, by the Southern Historical Society, consisting of 9 points that place the blame for deaths and suffering at Andersonville totally on Northern politicians and military authorities. Specifically President Lincoln, Sec. of War Stanton, Asst. Sec. of War Dana, and Gen. Grant shoulder the blame as noted in the following 9 points.

1. It is not denied that great suffering and mortality occurred but it was due to circumstances and conditions beyond Confederate control.
2. If the death rate be adduced as "circumstantial evidence of barbarity" the rate of Confederate deaths was higher in Northern POW camps where there was an abundance of food, medicine, and shelter.
3. The Union POW's were given the same rations as Confederate guards and soldiers and equal treatment in hospitals as required by the CSA government and the death rate of CSA guards was the same as POW's. The Northern Federal government did not have this humane policy.
4. The exchange of prisoners was refused by the North
5. The CSA government requested that Northern doctors and medicine be sent to treat Northern POW's and the request was denied.
6. The CSA tried to buy supplies including bowls and other utensils to use in feeding the POW's. They offered to pay with cotton and gold but the offer was refused by the Lincoln administration.
7. The Federal Government under President Lincoln made medicine contraband causing suffering and death of Union POW's and all Southerners, military and civilian.
8. Prior to the period of greatest mortality, the CSA authorities offered to release the Andersonville POW's without exchange but the offer was not accepted by the Lincoln Administration who was told by CSA authorities "we cannot feed or care for them-just come get them". Sherman 's barbaric war crimes in Georgia consisting of stealing, destroying, and burning made food and supplies even scarcer and increased suffering and mortality.
9. The Northern press was furnished lies and propaganda by Union Sec. and Asst Sec. of War Stanton and Dana claiming deliberate cruelties and war crimes by the South. The control of Northern POW camps was transferred by Stanton and Dana to vindictive partisan criminal elements and deliberate war crimes of cruelty, torture, and murder were committed against Confederate POW's as proven by a joint resolution of the U.S. Senate and House SR97.

In 1906 former Confederate General Stephen D. Lee charged the Sons of Confederate Veterans (SCV) organization with the duty to defend the honor of the South and the Confederate Soldier:

"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."

For more information about the Sons of Confederate Veterans or any of this year's planned events to commemorate the Sesquicentennial of the War, contact the Georgia SCV at 404-456-3393 or online at www.GeorgiaSCV.org

LET US NEVER FORGET WHAT **"THOSE PEOPLE"** DID