

IN THE TRENCHES

NOVEMBER 2025

FROM THE COMMANDER

Edward Campbell

Dear Compatriots:

November is coming upon us very quickly. We are fast entering the Holiday season and the cooler weather and early darkness is a reminder that winter is coming. I hope that all of you are doing well and staying well and that this year has been very good to you. The next meeting of the Lt. Gen John C. Pemberton Camp will be held on Tuesday November 4 at the Masonic Hall on Cain Ridge Road. We will begin at 6 and please remember that the building will not be open until 5:30, just in case you get there early. Our Program will be by Gregory Bingham, who will be speaking on the topic of "William Porterfield, Myth and Facts". I want to thank Gregory for coming to my aid as I had another postponement of a program for this month. Also at this meeting, the Nominating committee will be submitting to the membership the new slate of officers for the next two years. I am glad to report that we have filled all of the positions except for the office of Historian, which is not a mandatory office. I would really like for someone to take the office of Historian, it will require doing some research on the History of the Pemberton Camp. Past Division Commander Jeff Barnes is asking for each Camp in the Ms. Division to submit to him a History of each Camp. We need someone to take up that job and I wish to ask someone to seriously consider taking this position. It would require some research but many of us are doing research anyway. If you are interested in doing this, I urge you to contact Dan Duggin, Commander of the Jefferson Davis Camp in Jackson/Madison. Dan has

taken it upon himself to research the History of his Camp and it has really inspired him to do more. He even did a program on the History of his Camp. Dan said that it has been the best, most inspiring project that he has undertaken. Perhaps someone in our Camp will be inspired to research the Pemberton Camp.

I do not have any news on any Heritage issues, including the Brandon Monument issue. I did hear on the National News that the statue of Confederate General Albert Pike, the only Confederate statue in the District of Columbia, was restored after being torn down during the riots of 2020. That is good news and I believe that we will win other victories as well with the new administration. The Arlington Reconciliation Monument is slated to be restored but I do not have any current information on when that will happen. Knowing the government, it could be a while yet.

My wife and I took a road trip for about 10 days in the middle of October. We rented a car and drove to Virginia to visit some of my relatives and then went on to Southern Pennsylvania to visit close friends. It was one of the best vacation that I have taken and I did have time for some sight-seeing. I am sad to report that the city of Richmond, which I used to call the "Holy City" is now woke and does not advertise any of its past Confederate history. However, southern Virginia and the Shenandoah Valley are as southern as we are hear in Ms. I even saw two private residences flying the Confederate battle flag and the city of Salem, Va. has the SCV emblem on its city poster of organizations that exist in that city. That



*John Clifford Pemberton
Lt. General, CSA.*

SPECIAL POINTS OF INTEREST:

- *Camp Meeting—Tuesday
November 4th at 6pm—
WG Paxton Masonic
Lodge— Vicksburg, MS*



is very encouraging. While in Pa., I did go to Gettysburg and it was the trip of my life. They still show the Battle flag and are not ashamed of it. Our Park hear in Vicksburg could learn something from the park in Gettysburg. On the way home, we stopped at New Market, site of the last Confederate victory in the Shenandoah Valley, in which VMI cadets participated in the battle. They have a really nice museum and visitors center, if you are ever up that way, it is just south of Winchester and can be easily seen from Interstate 81. While driving on I-95 through Fredericksburg, I noticed interstate signs for the Fredericksburg and Chancellorsville battlefield and for the house where Stonewall Jackson died. It is good to know that our History is still being preserved in some parts of the Old Dominion.

I also found the grave of my great-great grandfather who rode with John Hunt Morgan and for whom I am in the SCV. He is buried in Roanoke, Va. and I was really thrilled to find his grave, although it is unmarked, which I did not know until I found it. Cemetery records verify that he is buried there so I know that it is the place. I hope to pursue with the VA to have a marker placed at his grave. You can see why I say now that it was the Trip of a lifetime.

I want to encourage everyone to try and recruit new members for our organization. We have a very active Camp and we do a lot of activities, the more members that we have, the more that we do and the more people that we can get involved. Again, I say that if each of us recruited one new member, then we would easily double our membership. Please give serious thought to inviting someone to the Camp and encouraging that person to join. I look forward to seeing each of you at the meeting on November 4. We have a great program to look forward to so please come and bring a friend.

God Bless each of you and God Bless the South,

Deo Vindice,

Edward Campbell

Commander

Lt. Gen. John C. Pemberton Camp, 1354

Vicksburg, MS

A BRIEF HISTORY OF THE SOUTH

Clyde Wilson—The Abbeville Institute

Introduction

There is a vast and often contradictory literature describing and explaining the South. Various theories have been put forth to describe Southern distinctiveness. We might note that the greater part of this literature is written by outsiders who have found the South to be a problem—either the South was evil or it had by some peculiar twist of fate managed not to be completely “American.” Thus Southern distinctiveness has been explained as due to slavery and white supremacy, poverty, persistence of the frontier, preponderant rural life, a Celtic rather than an Anglo-Saxon culture. Although the North through most of American history has been as white supremacist as the South and before the defeat in war the South was quite prosperous. Which is to say, it is assumed that if people are not like Northerners then there is something wrong with them that needs to be discovered and explained. It is now near universally assumed that “the South” was entirely a product of black slavery. That is not true. Why not consider the South as itself? Why not read what the South had to say for itself rather than hostile latter day interpretations?

The Colonial Period, 1607–1775.

This is quite a long period in which a relatively small number of settlers populated and developed MD, VA, NC, SC, and GA. After the first settlements there was a small continuous arrival of new settlers but no major groups except the Scots-Irish in the early 1700s, French Huguenots, and some German communities. Much of the growth was natural increase of the population. (George Washington was already the fourth generation of his family in Virginia.)

At the time of the Revolution the South was the most dynamic and fastest growing part of the 13 colonies and the region most actively expanding westward. Tobacco was by far the most important export of North America, supplemented by other Southern crops such as rice, indigo, sea-island cotton, and naval stores. There was black slavery in all the 13 colonies (as well as in all other European colonies in the New World) but in what became the U.S. they were most concentrated in the Southern colonies. So the South has always been a biracial society, whereas the North had few black people before the 20th century. At the time of the Revolution slaves were a majority of the population in SC and a third or fourth in the other Southern colonies. But, as should not be forgotten, as much as 10 per cent in NY, CT, and RI where the holding of slaves as house servants and agricultural workers was common and

completely respectable. For instance, Sam Adams and John Hancock of MA had bonded servants with them in Philadelphia when they signed the Declaration of Independence. Few Southerners engaged in importation of slaves from outside the colonies. This was the lucrative business of MA and RI.

The plantation became a distinctive and prominent feature of the South, though it must always be remembered that always the majority of Southern white families were independent small farmers. What is a plantation?. Originally it meant a new settlement, and the English spoke of “plantations” in Ireland and of Rhode Island and Providence Plantations, the official name of that state. In time it came to describe a particular kind of agricultural establishment—a large establishment where slave labor resided and produced “staple crops.” Meaning crops that were not for home or local consumption but for sale in quantity as exports to the world market—in the 18th century tobacco and the other crops mentioned; in the 19th century cotton. (Plantations existed also in the Caribbean and South America for sugar, coffee, etc.) In the Old South large plantations were comparatively few. Most plantations were under 50 slaves and many under 20. The small plantation with a few slave families was the most common, where the whites lived, worked, and worshipped with their “people.”

Americans joined together for the Revolution and in a Union under the Articles and then the Constitution and they had a considerable amount of fellow feeling. They also had a strong realization that in some respects they had different values and interests and lifestyles that might come into conflict. John Adams referred to Massachusetts as “my country” and General Washington and Thomas Jefferson had uncomplimentary things to say about New Englanders.

Here is a broad description of American regions in the colonial and early national period.

New England (NH, MA, CT, RI) definitely was regarded and regarded itself as distinct. The core population were Puritans from eastern England (later they became Congregationalists and then Unitarians). They were strong on religious conformity, the clergy were civic leaders, and their civic life tended to be tightly organized. When Southerners moved west, an extended family went out and staked out new land, New Englanders tended to move as whole communities or townships. Economically, New England was of little value to the outside world, producing little that Europe could not produce for itself. It turned to shipping, i.e., carrying the goods produced by other colonies. In the 19th century manufacturing took off — there was plenty of water power, capital, surplus labour, and raw material from the South.

The Middle States (NY, NJ, PA, DE) were diverse in population, religion, and economy. To English and Welsh from western and Midlands England were added Germans in PA and Dutch in NY and various other groups. Pennsylvania pioneered in religious tolerance. There were so many different sects they had to tolerate each other—Anglican, Quaker, Baptist, various German sects, etc. The economy was diverse with shipping, fur trade, growing of wheat and other food crops for export, and an early start on iron industry and related manufactures. The North was by no means culturally united until the decade before the Civil War. Remember that Washington Irving’s Hudson Valley Dutch people in “The Legend of Sleepy Hollow” disliked Ichabod Crane who had come over from New England. And the great early American writer, James Fenimore Cooper, extensively satirized the “Yankees” who invaded his NY State.

The South (MD, VA, NC, SC, GA), aside from the black people, had a more diverse population than New England and a less diverse population than the Middle States. The core population of the original lowcountry settlements were people of all social classes predominantly from the Counties south and west of London. There were considerable numbers of Germans, and some French Huguenots and Highland Scots. The Southern population was greatly expanded in the decades before the Revolution by Scots-Irish settling in the relatively empty piedmont regions of VA and the Carolinas, but it is an error to claim that the origins of the South are mostly “Celtic.” Scots-Irish were Protestants from the Scottish Lowlands who had pioneered in Ireland and then suffered economic discrimination from the English, and came to America in large numbers—such as the extended families of Andrew Jackson and John C. Calhoun. The Southern colonies were officially Anglican before the Revolution but Presbyterians, Baptists, Lutherans, and a little later Methodists were abundant and influential. Maryland was a haven for Catholics, and when in the early 1800s French Louisiana became American, the South had the largest Catholic population in the U.S. until the massive Irish immigration began in the 1840s. The South was also dynamic in its westward push. Charleston traders were sending pack trains regularly by the early 1700s to Mobile, Natchez on the Mississippi River. and the civilized Indian tribes beyond the Appalachians. Boone and others had already explored KY and TN by the time of the Revolution.

There has always been a lot of comment about aristocracy in the South, in relation to the plantation, both by those who think that such is valuable and attractive and those who think it is awful and un-American. We could understand Southern and American history better if we forgot about aristocracy and used the term GENTRY. By the time of American settlement England did not have much hereditary aristocracy

(people of noble blood) because the aristocrats had killed each other off pretty well in the Wars of the Roses. The predominant social class in England was the gentry—meaning people who owned and made a good living from substantial landholdings, whose bloodlines were not noble (i.e., related to royalty) but were long established and substantial, who had tenants and retainers, and who exercised local leadership—in morals, customs, justice, militia, etc. They often had coats of arms and they were recognized as leaders but they were not dictators to the independent small farmers, merchants, skilled artisans, and professionals who were much of the population. They had lots of younger sons ready to make their fortunes in America. We can think of the Southern planter class, who were infinitely important in the founding and development of the United States, best as gentry.

Much of American history writing explains separate Southern identity as simply a matter of the defense of slavery and racism. This assumes that the North and South were alike until Southerners about 1820 stopped criticizing slavery and began defending it. It also assumes, falsely, that the North was never guilty of slavery and racism. But that is propaganda and nonsense. Cultural separateness was evident and recognized from earliest colonial times and long before the North abandoned slavery. All one has to do is to read the diaries of two Americans from the late 1600s-early 1700s. Cotton Mather, leading clergymen, scholar, and influential public man of Massachusetts, and William Byrd II, large landowner and prominent man of Virginia. Both were born in America of English descent. Mather's diary is about how God is perpetually favouring him or thwarting him (but at any rate is always concerned with him), about the reception of his books and sermons, about the evil doings of other people. It is a depressing read—the record of an arrogant, self-centered, and self-righteous man with no apparent affection for or real interest in others. The hallmark of the Massachusetts elite to this day. Byrd's diary records his devotions and studies, but it also records a lively social life, a strong interest in nature and other folks, a sense of humor about himself and the world, and even admissions of his own sins and shortcomings. It is a delightful and informative read.

New Englanders made a deliberate and concerted effort in the 19th century to create the belief that they deserved most of the honour of the American War of Independence, which was far from the truth. The South resisted Great Britain out of principle, the North for economic reasons. The War of Independence was stalemated in the North with the major cities occupied. The war was won in the South, by Southerners.

We can only paint in very broad strokes a period that was marked by a vast expansion of the South and the U.S. in terri-

tory, population, economy, and culture. The Era of Expansion is an apt name.

A major aspect of this period is the westward movement. New States admitted to the Union: 1790s: TN and KY; 1810s: LA, MS, and ALA; 1820s: MO; 1830s: AR; 1840s: FL and TX. The South moved west and re-established itself constantly in new lands. In 1860, half the people born in the Carolinas, black and white, were living somewhere further south or west. Southerners played a major role also in the early settlement and government of OH, IN and IL until they were outnumbered in the 1850s by northeastern and German incomers.

So the westward experience, settling a raw land and bringing it into settled Southern civilization was a widespread experience. This is really what the work of the talented "Southwestern humorists," much of William Gilmore Simms's work, and other Southern literature of the time is all about. Southerners were pioneering realistic American literature while New Englanders like Longfellow, Bryant, etc. were writing about brooks and rills and sleigh rides to Grandma's house; or like Emerson, egotistical essays explaining the universe. The Southerner Poe was certainly the first great creative genius of American literature.

This was also a period, at least to the 1850s, when Southerners dominated national politics, the most honorable and uncorrupt period of the U.S. government. Southerners were responsible for the Louisiana Purchase and the Mexican Cession. Southerners thought of the Union in terms of republican virtue. Northerners thought of it as a source of profit. Eight of the first twelve Presidents were Southern plantation owners, and another, Harrison, though elected from the Midwest, was Virginia-born. Most of the prominent statesmen and soldiers and explorers, as well as the leaders and bulk of the rank and file of Jeffersonian and Jacksonian Democracy were Southern.

During the period 1815-1860, Southern cotton and other products made up 60 per cent or more of the value of exports from the United States. The foreign commerce of the U.S. was Southern. New York enjoyed the shipping, financing, and insuring of Southern agricultural products and enjoyed good relations with the South. There was some industry in the South but not a lot—not because Southerners were too stupid and lazy to imitate New Englanders but because they didn't need to. They could enjoy more prosperity and a better way of life without it. Some Northerners liked to claim then and now that the South was impoverished and dominated by a small elite of the wealthiest planters, which they called "the Slave Power." This is not true. The South had universal white male voting and widespread property ownership and prosperity. The large planters had less power than the bankers and industrialists did

in the North and they were often non-political.

Slavery

Slavery died out gradually in the North, though this did not indicate any benevolence toward the black people. In fact, free blacks in the North had almost no rights and some States, like Lincoln's IL, refused even to allow them to settle there. There were more black people living in freedom in the South than the North in 1860. The foreign importation of slaves was forbidden after 1808, which Southerners favored and forwarded. The black population grew greatly by natural increase almost equal to the white, more than anywhere else in the world. The slaves in the Caribbean and South America did not naturally increase and more were constantly imported right up to the Civil War and after. New England ship owners engaged extensively in this trade to Cuba and Brazil though it was illegal for Americans.

It would be good if some Southern defenders would stop saying that only 1 in 10 of Confederate soldiers owned slaves. There were plenty of sons and brothers-in-law of slaveowners in the Confederate army. The correct way to view the Old South is that about 1/4th of families held slaves. Most of them owned only a few families who lived and worked with the owners. There can be no doubt that the end of slavery would have come in due time in a form infinitely better than emancipation as a war measure.

A basic economic conflict between the North and South was evident to everybody from the early 1790s when Alexander Hamilton proposed and pushed through his national debt and national bank. The political program of many Northerners from Hamilton to Lincoln was what was called "the American System." The American System was fought by the South from Jefferson onward because it clearly profited industry and banking at the expense of agriculture. The tariff meant that high taxes were put on manufactured goods imported from outside the country. This forced Southerners (and others) to buy from New England factories at higher prices and also discouraged foreign buyers of Southern exports. The "national bank" was not really national but was to be a cartel of government-empowered private bankers, i.e., Northern capitalists, who would have control of credit and currency expansion and contraction for the whole country. "Internal improvements" involved spending the tax money from Southerners to build up the infrastructure of the North and buy political support with patronage. These issues went back and forth for years. When the Southerners left Congress in 1861, the Republicans put in "the American System" permanently. By the 1850s the business interests of the North were determined to break the political power of the South as an obstacle to Northern "progress," i.e., profit. Cleveland, Detroit, and Chicago, which had been insignificant villages not long before, had become burgeoning indus-

trial centers run by capitalists who demanded a helpful government.

The way to do that was to make sure that Southerners had no more new States to settle. Thus the issue of "free soil." The face of this was to forbid slavery in all territories not yet States. This did not free a single slave and was also designed to keep black people out of the North whether slave or not. But it guaranteed that Southern influence would grow less and less. There were some sincere abolitionists in the North, but they were a small group. Much of the history of this period is a struggle over control of territory, which was really a struggle about political control of the federal government between opposed interests. Abolitionists filled the air with malicious hate of everything Southern with never a constructive suggestion. The Northern interest in restricting slavery had NOTHING to do with the welfare of African Americans.

In the midst of the economic and political conflicts the two sections became more and more aware of cultural differences, not to mention a great gap in Constitutional interpretation as well. When The U.S. was founded nobody doubted that the sovereign people of a State could decide to leave the Union just as they had decided to enter it, but the North increasingly opposed this idea—national centralization was one of the great tendencies of the 19th century, in Europe as well as America. Germany and Italy were unified by force in the same decade that the U.S. Civil War was fought. The Union meant a confederacy of States with a central government of limited powers. Lincoln did not save the Union but made the federal government eternal and all-powerful over the people and the States and the object of mystical worship. And remember, the federal government is nothing more than the instrument of the leaders of the political party that controls it.

The sections grew apart in other ways. The South remained overwhelmingly rural. The South, though divided into many denominations, became more and more conservative and orthodox in its Christianity, while the North moved in the opposite direction, developing Unitarianism, Mormonism, and other radical sects. The South received small and manageable immigration. After 1848 the North received immense numbers of new people from Ireland and Germany who had no sense of American traditions and Constitutional understandings and knew nothing about the South except hostile propaganda. In the North education became more utilitarian—public schools were developed to provide a disciplined work force and to "Americanize" immigrants. In the South education remained more classical and decentral-ized.

By 1860, with Lincoln's election, thoughtful Southern real-

ized that they were caught in a "Union" with those, no longer fellow countrymen, who intended for the South economic exploitation and everlasting slander. Southerners were conservative in inclination and except in the Deep South were hesitant about decisive action like secession. But when Lincoln called for troops, treating the solemn acts of the people of States as some bunch of criminals to be put down, the issue became clear.

This merely touches a few high points in a complex and interesting period of American history in order to put Southern culture and thought of the time in context.

UDC MEMBERSHIP DRIVE

Do you have a wife, daughter, granddaughter, or other female member of your family that is a descendant of a Confederate hero? The local UDC Chapter, Vicksburg 77 is in need of new members, if you know anyone who may be interested in joining this organization please contact Bryan Skipworth (bskip1085@yahoo.com) for more information.

www.hqudc.org

THE NATIONAL CONFEDERATE MUSEUM AT ELM SPRINGS



The truth about the South's struggle to form a new nation is under attack as never before. The National Battlefield Parks have been taken over by the "it's all about slavery" provocateurs. Museums have changed their collections and interpretations to present what they call the cultural history of the War for Southern Independence. In reality this new perspective is nothing more than South bashing. The forces of political correctness

have gone into high gear. They attempt to ban any and all things Confederate through their ideological fascism.

There needs to be at least one place where the people of the South and others can go to learn an accurate account of why so many struggled so long in their attempt to reassert government by the consent of the governed in America!

The General Executive Council of the Sons of Confederate Veterans made the commitment in October of 2008 to start the process to erect a new building that will have two purposes. One of the uses of this new building will be to give us office space and return Elm Springs to its original grandeur. However the main function is to house The Confederate Museum. We are planning a museum that will tell the truth about what motivated the Southern people to struggle for many years to form a new nation. At the SCV Reunion in July of 2009 the GEC set up a building fund for this purpose. One of the goals is to provide an accurate portrayal of the common Confederate soldier, something that is currently absent in most museums and in the media.

These plans have now become a reality. The ground breaking has taken place and the museum is now open.

Take this journey with us and support the museum as a donor or join the Friends of the Museum today!

Send Donations to:

Sons of Confederate Veterans
Attn: National Confederate Museum
P.O. Box 59
Columbia, TN 38402

Or you can call 1-800-MY-DIXIE to pay by credit card.

www.theconfederatemuseum.com

BEAUVIOR

Beauvoir, the historic post-war home of President Jefferson Davis, is owned and operated by the Mississippi Division of the Sons of Confederate Veterans. There are several ways that you can participate in the continued preservation of this beloved landmark located in Biloxi, Mississippi.

Friends of Beauvoir

For as little as \$25 annually, you can become a member of the Friends of Beauvoir. Membership includes tour admission and a 10% discount at the Beauvoir gift shop.

Bricks for Beauvoir

Honor your Confederate ancestors while supporting

Beauvior. Each brick that you purchase will be engraved with your ancestors rank, name, unit, and company. The memorial bricks will be laid creating a sidewalk from the UDC Arch to the Tomb of the Unknown Confederate soldier.



*Beauvior - Post-war home of Jefferson Davis.
Biloxi, Mississippi*

For more information on these opportunities, please visit www.visitbeauvior.org or contact Beauvior directly at (228) 388-4400

SOLDIERS REST

The city of Vicksburg served as a major hospital center in the early years of the Civil War. A section in the Cedar Hill Cemetery was set aside to provide a fitting burial place for Confederate soldiers who died of sickness or wounds. Known as "Soldiers' Rest," the plot in Cedar Hill Cemetery is the final resting place for an estimated 5,000 Confederate soldiers.

A local undertaker, Mr. J.Q. Arnold, was hired by the Confederate government to bury Southern soldiers, and carried out those duties throughout the siege of Vicksburg. Mr. Arnold meticulously maintained records of the soldiers he buried, assigning each one a grave number. Regrettably, his list and map of the cemetery disappeared after the siege, although a portion of his list was re-discovered in the early 1960s, giving the name, rank, company, unit, and date of death for 1,600 soldiers. Approximately 3,500 names are unknown. The document is now part of the archival records at the Old Courthouse Museum in Vicksburg, MS.

Due to the disappearance of Mr. Arnold's records, only a few private headstones marked the plot until 1893. On April 26 of that year, the ladies of the Confederate Memorial Association dedicated a beautiful stone monument featuring the standing figure of a Confederate Soldier. It was not until the early 1980s, following the discovery of the partial list, that the headstones

were erected through the combined effort of the United Daughters of the Confederacy and the Veterans' Administration. The stones were arranged with military precision and placed in state groupings. In 1998, an additional 72 headstones were erected by the Sons of Confederate Veterans to honor soldiers whose identities were established on a second list which surfaced in the collection of the Old Courthouse Museum.

Soldiers Rest also contains memorial markers for those who died at Cooper's Wells in Hinds County, as well as the sailors who perished on the CSS Arkansas. Unfortunately, stones could not be placed at the actual resting places for the soldiers in both of these groups, so a decision was made to honor their memory by placing memorials for them in Soldier's Rest.

Discoveries continue to be made about the history of Soldier's Rest. As recently as August 2018, a new list of more than 150 previously unknown soldier and widow burials was discovered and is in the process of being added to the records. Ms. Anna Fuller, in cooperation with several other volunteers, researches and maintains the information about those Confederate heroes who are interred there.

More information about Soldiers Rest, as well as information about events and new memorials can be found at their website: <http://soldiersrestvicksburgms.com/> or on Facebook: <https://www.facebook.com/SoldiersRestCSA>

SELECTED BITS OF WISDOM

Bryan Dabney

You have seen the history of Lot's wife— her privileges with the gift of the Holy Ghost, of the danger of worldliness, and of the reality of hell. Suffer me to wind up all by a few direct appeals to your own heart... I desire to set up a beacon to preserve souls from shipwreck. I would fain moor a buoy... and paint upon it, "Remember Lot's wife."... Are you careless about the second advent of Christ? Alas, many are! They live like the men of Sodom, and the men of Noah's day... they behave as if Christ was never going to return... Are you halting between two opinions...? Alas, many are! They are afraid of the cross; they secretly dislike the trouble and reproach of decided religion... and would fain return to Egypt... If you are such a one, I say to you this day, Take care: "Remember Lot's wife."

The Most Rev. J. C. Ryle— 19th century Anglican bishop and

author (*Holiness*, p. 226).

To a hypocrite— all whose religion lies in his tongue— nothing is more dreadful than that God searches the heart.

The Rev. Matthew Henry— 17th and 18th century English pastor and author.

Let thy tender mercies come unto me, that I may live: for thy law is my delight.

Psalms 119:77

Watch ye and pray, lest ye enter into temptation...

St. Mark 14:38

When ancient opinions and rules of life are taken away, the loss cannot possibly be estimated. From that moment, we have no compass to govern us, nor can we know distinctly to what port to steer.

Edmund Burke— 18th century English statesman.

We are not alarmed because Satan hindereth us, for it is a proof that we are on the Lord's side, and are doing the Lord's work, and in his strength we shall win the victory, and triumph over our adversary.

*The Rev. Charles H. Spurgeon— 19th century English pastor and author (*Morning and Evening*, p. 441).*

If liberty means anything at all, it means the right to tell people what they do not want to hear.

George Orwell—20th century British author.

There can be no peace while the soul is not in harmony with God, and there can be no such harmony until it willingly occupies its true position in relation to God. So long as it does not acknowledge its true character, so long as it acts on the assumption of its ability to merit or to earn the Divine favour, it is in a false position. Its feelings toward God are wrong, and there is no manifestation of approbation or favour on the part of God towards the soul. But when we take our true place and feel our ill desert, and look upon pardoning mercy as a mere gratuity, we find access to God, and his love is shed abroad in our hearts, producing that peace which passes all understanding. The soul ceases from its legal strivings; it gives over the vain attempt to make itself worthy, or to work out a righteousness wherewith to appear before God. It is contented to be accepted as unworthy, and to receive as a gift a righteousness which can bear the scrutiny of God.

*The Rev. Dr. Charles Hodge— 19th century American theologian and author (*The Way of Life*, pp. 130-131).*

You can offer to your children no gift more worthwhile, to your hometown no gift more welcome [than they be] educated where they are born and from infancy grow accustomed to love

and honor their native land.

*Suetonius (Gaius Suetonius Tranquillus)— 1st and 2nd century AD Roman historian (excerpted from, *A Book about Schoolteachers*).*

When the Church began to lose sight of the exceeding sinfulness of sin and the glory of Christ's redemption, it steadily began to lose ground to the powers of darkness in country after country. The more sin has been minimized and Satan mythologized, the more insidious have been the inroads these evil powers have been making into the professing Church. Only as God's people arouse themselves to pray and return to the gospel of redemptive grace as revealed in Jesus Christ will the Church be able to stem and overcome the present-day flood of demonic wickedness sweeping across the earth.

*Dr. Merrill F. Unger— 20th century American theologian and scholar (*Demons in the World Today*, p. 191).*



PHOTOS FROM AROUND THE CONFEDERATION



The Virginia Monument at Gettysburg,
Featuring Gen. Robert E. Lee on his horse, Traveler.



Statue of Stonewall Jackson, New Market Battlefield, VA.



The Gettysburg Cyclorama



Edward Campbell at the burial site of his ancestor
John William Campbell, 4th KY Cavalry CSA.,
Evergreen Cemetery, Roanoke, VA



Confederate Monument at Blandford Cemetery and Chapel in Petersburg, VA



The Mississippi Monument at Gettysburg



11th MS Infantry monument at the site where several units, including the MS Greys were located.



Pickett's Charge, Gettysburg

NOTICE OF ELECTIONS

The John C. Pemberton Camp will be holding elections for officers. Our Commander, Edward Campbell has been elected to 3rd Brigade Commander and will be stepping aside as commander at the end of this year. Adjutant Larry Holman has decided to retire from his position after more than 10 years of service to the Camp. We will also need to fill the positions listed below. If you are interested in serving in one of these roles, please contact one of the members of the nominating committee:

David Thames, (601) 831-3859

Bryan Skipworth, (601) 262-8022

Steve Williams, (601) 218-2876

Officers will assume their duties in January of 2026

Camp Officers and Their Responsibilities

Officers will be elected to two year terms or until their successors are elected.

Commander - Presides over all meetings, appoints committee chairmen.

1st Lt. Commander - Performs duties of Commander in his absence. Serves as Program Chairman securing guest speakers and presentations for Camp functions.

2nd Lt. Commander - Performs duties in absence of both Commander and 1st Lt. Commander- Responsible for recruitment and enlistment of new members.

Adjutant/Treasurer - Conducts all official correspondence pertaining to the proper preparation and forwarding of all reports required to Division and National headquarters. Collects Camp dues and is responsible for the ordering of all items necessary for the Camp.

Quartermaster - Responsible for arrangements incident to preparation for regular, special or social meetings of the Camp. Responsible for Camp store if one is available and for maintaining stocks and supplies necessary for efficient operation of Camp.

Chaplain - Provides spiritual guidance for Camp, represents Camp in times of bereavement and reports to Commander on the wellbeing of members confined by illness. In case of death of a Camp member he can represent the Camp at funerals or send condolences to the family on behalf of the Camp.

Historian - Shall keep and maintain a written record of the Camp, its officers and members, and its accomplishments during his tenure of office. Is responsible for collection of photographs, newspaper clippings and such other items necessary for the recording of Camp History.



JOHN C. PEMBERTON
CAMP 1354

Vicksburg, MS 39180

<http://www.scv-camp-1354.com>

FIND US ON FACEBOOK AT
WWW.FACEBOOK.COM/SCVCAMP1354

DEFENDING HISTORY SINCE 1896
WWW.SCV.ORG

The Sons of Confederate Veterans (SCV) is a hereditary organization for male descendants of Confederate veterans. It was formed in 1896 as the direct heir of the United Confederate Veterans and serves to preserve the history and legacy of the Confederate soldier. There are ongoing programs at the local, state and national levels in the form of preservation work, marking Confederate soldiers' graves, historical re-enactments, scholarly publications, and regular meetings to discuss the military and political history of the War Between the States and the colorful and heroic men who fought it.

Membership is open to all male descendants of any veteran who served honorably in the Confederate armed forces, and can be obtained through direct or collateral family lines which must be documented genealogically.

For more information, please visit www.scv.org

Edward Campbell

Commander

Larry Holman

Adjutant / Membership

UPCOMING MEETINGS

Tuesday November 4th at 6pm—Camp Meeting at Paxton Masonic Lodge—322 Cain Ridge Rd Vicksburg, MS

If you are interested in presenting at future meetings,
please contact Commander Edward Campbell : ewccrystalsprings@yahoo.com

To you, Sons of Confederate Veterans, we submit 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 he loved and which made him glorious and which you also cherish.

From the stirring speech delivered by Lt. Gen. Stephen Dill Lee, Commander General of the United Confederate Veterans at the New Orleans, Louisiana UCV Convention of 1906.