



FORT BLAKELEY
GARRISON FLAG
Baldwin County, Alabama
William "Bill" Willis, Editor

Fort Blakeley Camp 1864 MAIL CALL

Volume 12 Issue 6
June 1, 2011

2008, 2009 & 2010 AWARD
WINNING NEWSLETTER



Battle of Fort Blakely April 9, 1865



SCV - REMEMBERING AND HONORING



CAMP 1864 WINS AL DIV. BEST CAMP OF THE YEAR AWARD FOR 2011

See page 16

UPCOMING EVENTS

June 14 Camp Meeting – 6 PM eat and fellowship. Meeting starts at 6:45 PM.

Camp meets at the Gift Horse Restaurant in Foley, AL



THE FEW, THE PROUD, THE SONS OF CONFEDERATE VETERANS



Message from the Commander's Tent:



Can you believe it is June? 2011 is almost half over. I guess the old saying is true; "Time flies when you are having fun". I wish everyone an enjoyable summer. If you travel, please be careful.


The Alabama SCV Division 2011 Reunion was held in Birmingham on May 20-22, 2011. Our camp had six members attend. (See article elsewhere in this issue.) Compatriot Sergeant John Myers traveled from Indianapolis, Indiana to serve as a delegate at this year's reunion. This is the second AL Division Reunion that he has attended. We commend him for his dedication to the cause and service to the camp.


2011 CAMP OF THE YEAR, Level I!!!!!!


Everyone is to be commended for our camp being recognized as the Alabama Division Camp of the Year, Level I, (Large Camp category). I am proud to be your Commander and to be associated with such fine Southern people. Congratulations to you all!!!

We welcome two new members to the SCV and our camp: Ernest Madison Hart, Jr and John Calhoun Stewart. Neither was able to attend the May meeting so we look forward to inducting them at our upcoming June 14th meeting.


Monthly Quotes:  **Confederate Lieutenant General Nathan Bedford Forrest had 30 horses shot from under him and personally killed 31 men in hand-to-hand combat. "I was a horse ahead at the end," he said.**


 **True Slave Quote from the Slave Narratives:** Susan Snow of Lauderdale County Mississippi "My young marster used to work in de field wid us, til he went to de war, an' he'd boss de niggers. dey called him bud, but we all called him Babe. I sho did love dat boy. I loved him."

 **True Slave Quote from the Slave Narratives:** Issac Stier of Adams County, Mississippi "When de big war broke out I sho' stuck to my Marster an' I fit de Yankees same as he did. I went in de battles 'long side of him an' us both fit under Marse Robert E. Lee."

 **Confederate Tidbit Question: Answer to last month's question: The nickname for Brigadier General William Polk Harde man, C.S.A. was "Old Gotch"**

 **Confederate Tidbit Question: What is the nickname of Brigadier General Turner Ashby, C.S.A.?**

 **Trivia: Confederate Private Henry Stanley fought for the Sixth Arkansas, and was captured at Shiloh, but survived to go to Africa to find Dr. Livingstone.**

 **Trivia: Disease was the chief killer during the war, taking two men for every one who died of battle wounds.**

Please remember to join us **Tuesday, June 14, 2011** at the Gift Horse Restaurant, 209 W. Laurel Ave, (US Hwy 98 W), Foley, Alabama. Our program will be presented by **Dr. Bob Houston, University of South Alabama. Topic:**

Antietam/Sharpsburg. We hope you can make plans to join us. The buffet is excellent!

Don't forget our men and women serving in the armed services. Keep them and their families in your prayers.

Deo Vindice,

Thomas B. Rhodes, III, LTC USAR (Ret)
Commander

P.S. A U.S. Veteran is someone who, at one point in his life, wrote a blank check made payable to: The United States of America for an amount of "up to and including my life." - - Author Unknown



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**2008-2009-2010
ALABAMA DIV.
AWARD FOR BEST
NEWSLETTER
and 2009 DR.
PAUL JON MILLER
AWARD FOR BEST
NEWSLETTER
and 2010
S.A. CUNNINGHAM
AWARD FOR BEST
NEWSLETTER**



Front page flag from www.patriotic-flags.com/confederate/historicalconfederateflags

MAIL CALL is the official newsletter of Camp 1864 and is published monthly by The Fort Blakeley Camp 1864, Sons of Confederate Veterans

SLAVERY IN THE NORTH — Part 12B

This is the twelfth part 'B' of a series on Slavery in the North. The series totally belongs to Douglas Harper of Lancaster, PA at www.slavenorth.com. As noted, he is from the north and resides in Lancaster, PA. He has done a super job of searching the Yankee records and finding the real truth about Slavery in the North. References can be reviewed at the above internet site.

EMANCIPATION in PENNSYLVANIA

The labor system in Pennsylvania had shifted in the 1700s, away from indentured servants and slaves and toward wage labor. As more and more immigrants arrived, wages fell and employers began to appreciate the advantages of wage laborers, who did not need to be provided for when they got old or sick, as bound servants and slaves did. Thus employers began to seek labor in "smaller packages," choosing from the growing pool of free laborers and hiring them by the year, by the day, or by the task. By the mid-1700s, bonded servants made up only a quarter of the Philadelphia labor force; on the eve of the Revolution they were no more than 8 percent.

Yet the passage of the [1780 act ending slavery in the state](#) reversed this trend and started indentured labor on a sudden, sharp recovery. From fewer than 400 at the end of the Revolution, Philadelphia's indentured servant population reached 2,000 by the end of the century.

Many of these were manumitted slaves. Others were slaves' children born after 1780, who acquired this status under the state law. As an economic institution, indentured labor was not limited to blacks and mulattos, and there are examples of Indian, German, Irish, Dutch, and Scottish indentured servants in these years. But it was noted in contemporary sources that the institution had become strongly associated with blacks, and whites would consent to the stigma in only the severest circumstances.

The indenture system in Pennsylvania became more severe after 1780, because the terms of service were longer. Formerly it had been limited to about seven years, and it rarely exceeded four among immigrants. Indentures generally had not lasted past age 21, for males, and 18, for females. This allowed at least the pretense of the bondsman or woman learning a trade (housework, almost always, in the case of the women) in exchange for their labor and being sent out into the world with at least a decade of productive labor or family life ahead. This was no quibble in an age when debility at

40 was common and many laboring people did not live to see 30.

Yet in Pennsylvania after 1780, the bound labor contract began to take 28 as the age of freedom. The abolition act had made it so, setting this as the age of release of children of slaves, and it would have seemed unjustified not to also do so in other cases. Shortly after the act was passed, the overseers of the poorhouse in Philadelphia began binding out children of black paupers up to age 28. This further strengthened that age as the proper length of indentures. Previously they had done so only to the standard "majority" ages of 21 for males, 18 for females.

Most Quakers continued to follow the Society of Friends' guidelines on manumission and set slaves free at 21 and 18, but the Quakers had largely cleared themselves of slave-owning by this time. And Quaker-dominated institutions, like the Pennsylvania Abolition Society had to accede to the new reality, as it did in 55 percent of the indentures it arranged in the 1780s.

The new system blurred the distinction between contract labor and outright slavery. Just like slave-owners, masters and mistresses had property rights in their bondsmen and women. They could beat or punish them within the allowances of the law. They could sell them at their whim or pass them down in their wills. The Philadelphia newspapers are full of advertisements for bonded laborers, including many children as young as 4 years old, sold individually, not in family groups. The buying, trading, and selling of these people became a regular line of business in some ways indistinguishable from the slave trade. Baker's General Intelligence Office in Philadelphia advertised in Chester County the sale of 13 black servants, seven of whom would serve till age 28 or longer, including "an excellent house girl ... good tempered, &c." [1]

Pennsylvanians paid "about half the usual price of a slave" in the South "for this limited assignment." Slave owners all through the region, including New Jersey, Delaware, and Eastern Shore Maryland, set their slaves free in exchange for long-term indentures and had them sent to Philadelphia to be sold. The owner in that case could salve his conscience for having done a humanitarian deed, could claim the name of liberator, and could recoup his investment nicely. He had shed a stigma as well

as a kind of property that was increasingly difficult to keep. It was "philanthropy at a bargain price." Slave owners in the fading economy of the Upper Chesapeake could sell their slaves down to the Gulf Coast, and face the stigma of having done this, or for slightly less money they could send them up the Delaware and give them "freedom." Adam King of Georgetown, Del., sent two slaves north to Philadelphia with orders to "dispose" them as indentured servants, the boy until age 28 and the girl till 21, or longer "if the Laws of the State will Admit of it." [2]

For the employers, this system was an improvement on slavery, since they obtained the most productive years of servants and dodged the obligation to support them, as under slavery, as physical resources dwindled. The terms were strictly enforced by the law. In a Chester County case where an indentured black servant man ran off rather than be sold, the court added seven months to his term of service as a recompense for his absence.

As late as 1820, three-fourths of young black men and 58 percent of young black women in Philadelphia worked in the households of whites. The indentured blacks, furthermore, were overwhelmingly domestics. Single women (24%), merchants (21%) and proprietors (14%) accounted for the bulk of blacks living in white Philadelphia households in the 1820 census, while artisans made up a mere 13.7%. It is unlikely that the majority of indentured blacks were learning a craft or a trade of any sort.

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By the early 1790s, the market had soaked up the local population of former slaves and Philadelphians were importing indentured blacks from other states and even overseas. The labor

force got a big boost in 1791 when rebellion erupted in the French slave-owning colony of St. Dominique. Refugees began arriving in Philadelphia by the shipload in 1792, and they found that the state would not extend the clause that allowed non-resident slave owners to dwell no longer than six months in Pennsylvania with their human property.

As a result, many manumitted their slaves just before their six months were up and simultaneously signed them to long indentures. French slave owners disposed of more than 400 slaves in Philadelphia in this way between 1791 and 1795. According to Pennsylvania Abolition Society records, of 508 total French slaves manumitted in the city in the period 1787 to 1810, only 45 were given freedom outright. Some of the indentures of the rest lasted well into the 1820s.

Rural farmers in Pennsylvania followed the same pattern as Philadelphians, buying up indentured blacks from out of state. The black population of Chester and Delaware counties tripled between 1783 and 1800. Their share of the total population rose from 2.7 percent in 1790 to 6.5 percent in 1820. Some farmers in these places bought slave children in the South, freed them upon entering Pennsylvania as required, and then indentured them to age 28. Families that could not afford slaves could profit from young bound apprentices or servants, and ordinary farmers and artisans in the countryside begin to turn up in the records as owners of black apprentices.

The chances for advancement in the countryside were even worse than in the city. There could be even less pretense of learning a trade in such cases of indenture. They learned farm work, and in southeastern Pennsylvania all the land had been taken up generations before and inflation had put a farm out of reach of any man without means or credit. Only one black person in Chester and Delaware counties owned land outright before 1790, and he may have got it from marrying a white woman in the 1780s.

The likely destiny of such indentured blacks, after they reached 28, was to join the growing ranks of "cottagers," marginal people, black and white, who worked from year to year on different farms in a system somewhat similar to more recent sharecropping. In fact, the cottager system was promoted in some quarters as the best successor to slavery when, as it was widely

predicted in those days, that system of involuntary labor died out in the United States.

Under the cottager system, landowners rented to free farm laborers "a small very confined house called a *cottage*," which for a family with children consisted of two floors, 12 by 16 feet. The cottagers were bound to do certain work for the landowner, who got his chores done with no responsibility for feeding or clothing his renters. "A small garden is allowed to the cottage; which gives employment and comfort to the wife and children; but not an inch of ground is otherwise allowed for *cultivation* of any sort, which might tend to draw the cottager from the farmer's business to attend to an enlarged employment of his own." [3]

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An ACT for the GRADUAL ABOLITION of SLAVERY

When we contemplate our Abhorrence of that Condition to which the Arms and Tyranny of Great Britain were exerted to reduce us, when we look back on the Variety of Dangers to which we have been exposed, and how miraculously our Wants in many Instances have been supplied and our Deliverances wrought, when even Hope and human fortitude have become unequal to the Conflict; we are unavoidably led to a serious and grateful Sense of the manifold Blessings which we have undeservedly received from the hand of that Being from whom every good and perfect Gift cometh. Impressed with these Ideas we conceive that it is our duty, and we rejoice that it is in our Power, to extend a Portion of that freedom to others, which hath been extended to us; and a Release from that State of Thralldom, to which we ourselves were tyrannically doomed, and from which we have now every Prospect of being delivered. It is not

for us to enquire, why, in the Creation of Mankind, the Inhabitants of the several parts of the Earth, were distinguished by a difference in Feature, or Complexion. It is sufficient to know that all are the Work of an Almighty Hand, We find in the distribution of the human Species, that the most fertile, as well as the most barren parts of the Earth are inhabited by Men of Complexions different from ours and from each other, from whence we may reasonably as well as religiously infer, that he, who placed them in their various Situations, hath extended equally his Care and Protection to all, and that it becometh not us to counteract his Mercies.

We esteem a peculiar Blessing granted to us, that we are enabled this Day to add one more Step to universal Civilization by removing as much as possible the Sorrows of those, who have lived in undeserved Bondage, and from which by the assumed Authority of the Kings of Britain, no effectual legal Relief could be obtained. Weaned by a long Course of Experience from those narrow Prejudices and Partialities we had imbibed, we find our Hearts enlarged with Kindness and Benevolence towards Men of all Conditions and Nations; and we conceive ourselves at this particular Period extraordinarily called upon by the Blessings which we have received, to manifest the Sincerity of our Profession and to give a substantial Proof of our Gratitude.



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And whereas, the Condition of those Persons who have heretofore been denominated Negroe and Mulatto Slaves, has been attended with Circumstances which not only deprived them of the common Blessings that they were by Nature entitled to, but has cast them into the deepest Afflictions by an unnatural Separation and Sale of Husband and Wife from each other, and from their Children; an Injury the greatness of which can only be conceived, by supposing that we

were in the same unhappy Case. In Justice therefore to Persons so unhappily circumstanced and who, having no Prospect before them whereon they may rest their Sorrows and their hopes have no reasonable Inducement to render that Service to Society, which they otherwise might; and also ingrateful Commemoration of our own happy Deliverance, from that State of unconditional Submission, to which we were doomed by the Tyranny of Britain.

Be it enacted and it is hereby enacted by the Representatives of the Freemen of the Commonwealth of Pennsylvania in General Assembly met and by the Authority of the same, That all Persons, as well Negroes, and Mulattos, as others, who shall be born within this State, from and after the Passing of this Act, shall not be deemed and considered as Servants for Life or Slaves; and that all Servitude for Life or Slavery of Children in Consequence of the Slavery of their Mothers, in the Case of all Children born within this State from and after the passing of this Act as aforesaid, shall be, an hereby is, utterly taken away, extinguished and for ever abolished.

Provided always and be it further enacted by the Authority aforesaid, That every Negroe and Mulatto Child born within this State after the passing of this Act as aforesaid, who would in Case this Act had not been made, have been born a Servant for Years or life or a Slave, shall be deemed to be and shall be, by Virtue of this Act the Servant of such person or his or her Assigns, who would in such Case have been entitled to the Service of such Child until such Child shall attain unto the Age of twenty eight Years, in the manner and on the Conditions whereon Servants bound by Indenture for four Years are or may be retained and holden; and shall be liable to like Correction and punishment, and intitled to like Relief in case he or she be evilly treated by his or her master or Mistress; and to like Freedom dues and other Privileges as Servants bound by Indenture for Four Years are or may be intitled unless the Person to whom the Service of any such Child Shall belong, shall abandon his or her Claim to the same, in which Case the Overseers of the Poor of the City Township or District, respectively where such Child shall be so abandoned, shall by Indenture bind out every Child so abandoned as an Apprentice for a Time not exceeding the Age herein before limited for the Service of such Children.

And be it further enacted by the Authority aforesaid, That every Person who is or shall be the Owner of any Negroe or Mulatto Slave or Servant for life or till the Age of thirty one Years, now within this State, or his lawful Attomey shall on or before the said first day of November next, deliver or cause to be delivered in Writing to the Clerk of the Peace of the County or to the Clerk of the Court of Record of the City of Philadelphia, in which he or she shall respectively inhabit, the Name and Sirname and Occupation or Profession of such Owner, and the Name of the County and Township District or Ward where he or she resideth, and also the Name and Names of any such Slave and Slaves and Servant and Servants for Life or till the Age of thirty one Years together with their Ages and Sexes severally and respectively set forth and annexed, by such Person owned or statedly employed, and then being within this State in order to ascertain and distinguish the Slaves and Servants for Life and Years till the Age of thirty one Years within this State who shall be such on the said first day of November next, from all other persons, which particulars shall by said Clerk of the Sessions and Clerk of said City Court be entered in Books to be provided for that Purpose by the said Clerks; and that no Negroe or Mulatto now within this State shall from and after the said first day of November be deemed a slave or Servant for life or till the Age of thirty one Years unless his or her name shall be entered as aforesaid on such Record except such Negroe and Mulatto Slaves and Servants as are hereinafter excepted; the said Clerk to be entitled to a fee of Two Dollars for each Slave or Servant so entered as aforesaid, from the Treasurer of the County to be allowed to him in his Accounts.

Provided always, That any Person in whom the Ownership or Right to the Service of any Negro or Mulatto shall be vested at the passing of this Act, other than such as are herein before excepted, his or her Heirs, Executors, Administrators and Assigns, and all and every of them severally Shall be liable to the Overseers of the Poor of the City, Township or District to which any such Negroe or Mulatto shall become chargeable, for such necessary Expence, with Costs of Suit thereon, as such Overseers may be put to through the Neglect of the Owner, Master or Mistress of such Negroe or Mulatto, notwithstanding the Name and other descriptions of such Negroe or Mulatto shall not be entered and recorded as aforesaid; unless his or her Master or Owner shall before such

Slave or Servant attain his or her twenty eighth Year execute and record in the proper County, a deed or Instrument securing to such Slave or Servant his or her Freedom.

And be it further enacted by the Authority aforesaid, That the Offences and Crimes of Negroes and Mulattos as well as Slaves and Servants and Freemen, shall be enquired of, adjudged, corrected and punished in like manner as the Offences and Crimes of the other Inhabitants of this State are and shall be enquired of adjudged, corrected and punished, and not otherwise except that a Slave shall not be admitted to bear Witness against [sic] a Freeman.

**TIMOTHY D. GARNER
BRAXTON BLAKE LOWE**

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And be it further enacted by the Authority aforesaid That in all Cases wherein Sentence of Death shall be pronounced against a Slave, the Jury before whom he or she shall be tried shall appraise and declare the Value of such Slave, and in Case Such Sentence be executed, the Court shall make an Order on the State Treasurer payable to the Owner for the same and for the Costs of Prosecution, but in Case of a Remission or Mitigation for the Costs only.

And be it further enacted by the Authority aforesaid That the Reward for taking up runaway and absconding Negroe and Mulatto Slaves and Servants and the Penalties for enticing away, dealing with, or harbouring, concealing or employing Negroe and Mulatto Slaves and Servants shall be the same, and shall be recovered in like manner, as in Case of Servants bound for Four Years.

And be it further enacted by the Authority aforesaid, That no Man or Woman of any Nation or Colour, except the Negroes or Mulattoes who shall be registered as aforesaid shall at any time hereafter be deemed, adjudged or holden, within the Territories of this Commonwealth, as Slaves or Servants for Life, but as freemen and

Freewomen; and except the domestic Slaves attending upon Delegates in Congress from the other American States, foreign Ministers and Consuls, and persons passing through or sojourning in this State, and not becoming resident therein; and Seamen employed in Ships, not belonging to any Inhabitant of this State nor employed in any Ship owned by any such Inhabitant, Provided such domestic Slaves be not aliened or sold to any Inhabitant, nor (except in the Case of Members of Congress, foreign Ministers and Consuls) retained in this State longer than six Months.

Provided always and be it further enacted by the Authority aforesaid, That this Act nor any thing in it contained shall not give any Relief or Shelter to any absconding or Runaway Negroe or Mulatto Slave or Servant, who has absented himself or shall absent himself from his or her Owner, Master or Mistress, residing in any other State or Country, but such Owner, Master or Mistress, shall have like Right and Aid to demand, claim and take away his Slave or Servant, as he might have had in Case this Act had not been made. And that all Negroe and Mulatto Slaves, now owned, and heretofore resident in this State, who have absented themselves, or been clandestinely carried away, or who may be employed abroad as Seamen, and have not returned or been brought back to their Owners, Masters or Mistresses, before the passing of this Act may within five Years be registered as effectually, as is ordered by this Act concerning those who are now within the State, on producing such Slave, before any two Justices of the Peace, and satisfying the said Justices by due Proof, of the former Residence, absconding, taking away, or Absence of such Slave as aforesaid; who thereupon shall direct and order the said Slave to be entered on the Record as aforesaid.

And Whereas Attempts may be made to evade this Act, by introducing into this State, Negroes and Mulattos, bound by Covenant to serve for long and unreasonable Terms of Years, if the same be not prevented.

Be it therefore enacted by the Authority aforesaid, That no Covenant of personal Servitude or Apprenticeship whatsoever shall be valid or binding on a Negroe or Mulatto for a longer Time than Seven Years; unless such Servant or Apprentice were at the Commencement of such Servitude or Apprenticeship under the Age of Twenty one

Years; in which Case such Negroe or Mulatto may be holden as a Servant or Apprentice respectively, according to the Covenant, as the Case shall be, until he or she shall attain the Age of twenty eight Years but no longer.

And be it further enacted by the Authority aforesaid, That an Act of Assembly of the Province of Pennsylvania passed in the Year one thousand seven hundred and five, intituled "An Act for the Trial of Negroes;" and another Act of Assembly of the said Province passed in the Year one thousand seven hundred and twenty five intituled "An Act for the better regulating of Negroes in this Province;" and another Act of Assembly of the said Province passed in the Year one thousand seven hundred and sixty one intituled "An Act for laying a Duty on Negroe and Mulatto Slaves imported into this Province" and also another Act of Assembly of the said Province, passed in the Year one thousand seven hundred and seventy three, intituled "An Act for making perpetual An Act for laying a duty on Negroe and Mulatto "Slaves imported into this Province and for laying an additional "Duty on said Slaves;" shall be and are hereby repealed annulled and made void.

John Bayard, Speaker

Enacted into a Law at Philadelphia on Wednesday the first day of March, Anno Domini One thousand seven hundred Eighty

Thomas Paine, Clerk of the General Assembly

[OUR MEETING LOCATION](#)



CIVIL WAR WORDS –

These are expressions that reflect the time and the people of the War. *Civil War Wordbook*, Darryl Lyman.



BLUEBELLY: A Yankee soldier. A Southern term of derision. It had been used as early as 1827 to mean a New Englander, and by the 1850s a favorite form was *bluebellied Yankee*. At about the same time, the term was beginning to be applied to a Northern soldier because of his blue uniform. During the WFSI, the two senses of *bluebelly* – Yankee and soldier – converged into a Southern epithet of particular vehemence.

BLUEBIRD: A Yankee soldier, whose “feathers” were blue.

BLUE COCKADE (cockade): A cockade (ornament of a hat) worn as a symbol of secession. South Carolinians initiated the practice in 1860, and later other Southerners imitated them. However, the blue cockade had, long before the WFSI, been an emblem of resistance in the South.

BOAT BATTERY: A heavily armed and armored vessel designed for bombarding purposes.

BLUE MASS: A fictitious religious service to which men on sick call were said to be going. So named by Yankee soldiers because a blue-colored pill (known as *blue mass*) was commonly prescribed by the medical staff.

A LITTLE HUMOR –

Three Yankees married wives from different states.

The first Yankee married a woman from Michigan. He told her that she was to do the dishes and house cleaning. It took a couple of days, but on the third day, he came home to see a clean house and the dishes washed and put away.

The second Yankee married a woman from Ohio. He gave his wife orders that she was to do all the cleaning, dishes and the cooking. The first day he didn't see any results, but the next day he saw it was better. By the third day, he saw his house

was clean, the dishes were done and there was a huge dinner on the table.

The third Yankee married a girl from Minnesota. He ordered her to keep the house cleaned, dishes and laundry washed, lawn mowed, and hot meals on the table for every meal.

The first day he didn't see anything, and the second day he didn't see anything either.

By the third day, some of the swelling had gone down and he could see a little out of his left eye, and his arm was healed enough that he could fix himself a sandwich and load the dishwasher.



THE REASON FOR THE SCV



Remembering and Honoring their Sacrifices

How did the officers of the South adapt after the war?

Here is a very interesting story about how soldiers of high command adapted after the war.

1865 - We did anything and everything to make a living. Prominent citizens became pie sellers. Colonel Cary, of General Magruder's staff, came home to find his family desperately poor, as were

all respectable folks. He was a brave soldier, an able officer — before the war, principal of a male academy at Hampton. Now he did not know to what he could turn his hand for the support of himself and his family. He walked around his place, came in, and said to his wife: “My dear, I have taken stock of our assets. You pride yourself on your apple pies. We have an apple tree and a cow. I will gather the apples and milk the cow, and you will make the pies, and I will go around and sell them.” Armed with pies, he met his aforetime antagonists at Camp Grant and conquered them quite. The pies were delicious; the seller was a soldier, an officer of distinction, in hard luck; and the men at Camp Grant were soldiers too. There was sharp demand and good prices; only the elite — officers of rank — could afford to indulge in these confections.... Colonel Cary had thrifty rivals throughout Dixie.... General Stephen Elliott sold fish and oysters which he caught with his own hands. His friend, Captain Stoney, did likewise. Gentlemen of position and formerly of wealth did not pause to consider whether they would be discredited by pursuing occupations quite as humble. Men of high attainments, without capital, without any basis upon which to make a new start in life except ‘grit,’ did what they could to find to so and made merry over it. For months after the surrender, Confederates were passing through the country to their homes, and hospitality was free to every ragged and footsore soldier; the poor best the larder of every mansion afforded was at the command of the gray jacket.... A man who belonged to the crippled squad, not one of whom had a full complement of arms and legs, told this story: As four of them were limping along near Lexington (Virginia), they noticed a gray headed white man in rough, mud-stained clothes turning furrows and behind him a white girl dropping corn. Taking him for a hired man, they halloosed: ‘Hello, there.’ The man raised his head. ‘Say,’ they called, can you tell us where we can get something to eat?’ He waved them toward a house where a lady was on the porch. She asked them to have a seat and while she had food cooked. They had an idea that she prepared with her own hands the dinner to which they presently sat down, of hot hoecakes, buttermilk, and a little meat so smothered in lettuce leaves that it looked a great

deal. When they had cleaned up the table, she said: “I am having more bread cooked if you can wait a few minutes. I am sorry we have not more meat and milk. I know this has been a very light repast for hungry men, but we have entertained others this morning, and we have not much left. We have to send our soldiers hungry from the door; they ought to have the best of everything when they have fought so long and bravely and suffered so much.” The way she spoke made them proud of the arms and legs they didn’t have. Now that hunger was somewhat appeased, they began to note surroundings. The dwelling was that of a military man, and a man of piety and culture. A lad running in addressed the lady as Mrs. Pendleton and said something about “where General Pendleton is plowing.” They stumbled to their crutches! and in blushing confusion humble apologies, all the instincts of the soldier shocked at the liberties they had taken with an officer of such high grade and at the ease of manner with which they had sat at his table to be served by his wife. They knew their host for William Nelson Pendleton, late brigadier general, C.S.A., chief of artillery of the Army of Northern Virginia, a fighting preacher. She smiled when they blundered out the excuse that they had mistaken him for a day laborer. “The mistake has been made before,” she said. “Indeed, the General is a day laborer in his own field, and it does not mortify him in the least now that all our people have to work. He is thankful his strength is sufficient, and for the help that the schoolboys and his daughters give him.” She put bread into their haversacks and sent them on their way rejoicing. The day laborer and his plow were close to the roadside, and as they passed, they drew themselves up in line and brought all the hands they had to their ragged caps in salute. *Myrta Lockett Avary*

FROM THE FRONT PAGE



Magnolia Rangers



Chris, Pauline and Nathan Petersen

CAMP PROGRAM

June - Dr. Bob Houston (retired USA History Prof) Will speak on Battle of Antietam

July - Kevin McKinley of Atmore Camp will speak on Canoe, Alabama and Federal troops moving towards Fort Blakeley

FAMILY MEMBERS PASSES AWAY

Camp 1864 havetwo members of the camp where a family member has passed away on the same day. Our heart felt condolences go out to these members and their families.

On May 4, 2011, Compatriot Richard Lacey, Sr. grandson Austin Lacey passed away. A memorial service was held at St. James Episcopal Church in Fairhope on Friday, May 6th with service at 3 pm that afternoon.

On this same day Compatriot Tony Shoemaker wife, Dee, passed away on at approximately 4:45 pm. Dee Shoemaker left Fairhope on May 5th en routeto Birmingham, her final resting place.

Chaplain's Corner

By David A. Kralik,
Camp Chaplain -

Under Siege

In the early 1800's, Alexis de Tocqueville wrote about how "countless little people, humble people, throughout American society,

expend their efforts in caring and in the betterment of the community, blowing on their hands, pitting their small strength against the inhuman elements of life. Unheralded and always inconspicuous, they sense that they are cooperating with a purpose and a spirit that is at the center of creation. The Constitution of their nation undergirds and strengthens this activity."

These are poignant words, even more so when applied to the legacy left to us by our Confederate ancestors. It was, after all, rightly perceived Constitutional principles that motivated our Southern ancestors in their formation and support of the Confederate States of America.

A deep sense of emotion is invoked within me when I read or hear read the words of our New Member Induction Ceremony.

"We take justifiable pride in our Confederate forebears, men and women, who sacrificed their all for the cause in which they believed. The Confederate soldier won the admiration of the world by his courageous fight against an enemy overwhelming in numbers, equipment and implements of war. With few exceptions they were volunteers who fought for principles of government in which they believed.

Although defeated, they left us traditions of faith in God, honor, chivalry, and respect for womanhood; they left us a passionate belief in freedom for the individual. Our Confederate ancestors bequeathed to us a military tradition of valor, patriotism, devotion to duty, and a spirit of self-sacrifice. When our nation no longer admires and pays tribute to these traditions, we will no longer remain a free nation."

I make no apology in thinking that we live in perilous times. It is all too apparent that the Constitutional

values and traditions we hold dear as descendants of our forebears are under horrific siege.

These are urgent times as we commemorate and celebrate the Sesquicentennial of the birth of the Confederate States of America, as we recall and reflect upon the struggles of our infant Southern Nation, as we pledge ourselves to the mandate and principles of our Cause as the descendants of those brave men and women.

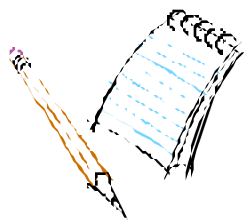
I conclude this Chaplain's Corner with a prayer.

O Lord our God, direct us in all that we say and do with guidance which You alone can provide. We are weak, but You are strong. Your favor is desired. Your mercy is everlasting. Your promises are sure. Your Name is above every name. Please undertake in the needs of our compatriots and attend to the ill and suffering. Give guidance to our officers and the members of our camps that we may honorably represent our Confederate ancestors. In the exalted name of Your Son, Jesus Christ. Amen.

Meeting Minutes May 10, 2011

By Heritage Guard Lieutenant Judy Johnson

Commander Tommy Rhodes welcomed everyone at 6:00 p.m. with Chaplain David Kralik giving the Invocation. Everyone enjoyed another delicious buffet meal.



Commander Rhodes called the meeting to Order at 6:45.

Sergeant-at-Arms Ted Weeks led us in the pledge and salutes to our flags. HG Lt. Judy Johnson introduced the guests. We were pleased to welcome Peggy Cross and Bill Watson.

Compatriot Price Legg presented a program on "Confederate Railroads". Those of you who were not in attendance missed a wonderful program. Since trains are not used as much today, we forget what an integral part they played during the WBTS. It was fascinating to learn about the importance of them for moving everything from troops to supplies to winning battles. We hope to have the chance to hear Price again in the future.

Chaplain Kralik gave the illness report. Jean Legg, Price's wife, is going to have surgery. And with deep regret, he reported the passing of Compatriot Tony Shoemaker's wife, Dee, and Compatriot Dick Lacey's grandson, Austin. Our prayers go out to all the families. We held a Moment of Silence and prayer.

As our three new members were not available to attend tonight's meeting so we did not hold any inductions. We will look forward to having them inducted at the June meeting.

The minutes were referred to the "Mail Call". Commander Rhodes gave the treasurer's report and Monument Chair David Kralik gave the report on the headstones from the VA. Old Tyme Feed & Seed in Fairhope has graciously given us permission to have the stones shipped to their address. David also reported that the paperwork for the stone for Britton Kelly's ancestor has been resubmitted to the VA and hopefully will be here in the near future.

1st Lt. Cmdr. Jim Baggett gave the report on future programs. In June, we will welcome Bob Houston speaking on the "Battle of Antietam" and July we will have Kevin McKinley on the movement of Union troops from Pensacola through Northwest Florida, Escambia County, AL, and North Baldwin County heading toward Fort Blakeley.

Cmdr. Rhodes gave the Membership status report. We have 73 Full members, 5 Cadet members, 9 Associate members, and 15 Heritage Guard members, bringing our total to 102 members.

There were several activities going on this past month. We had the Gun Show at the Coliseum in Robertsdale on April 30-May 1. 1st Lt. Cmdr. Jim Baggett, Compatriots Price Legg and Ted Weeks, Quartermaster Larry Johnson, HG Anita Cox, and HG Lt. Judy Johnson were all involved. Larry and Judy were able to help set-up, but the rest did all the hard work of being there on Saturday and Sunday. Many thanks to

HG Anita Cox, who due to unforeseen circumstances ended up working all day Sunday and closing up by herself.

Quartermaster Larry Johnson and HG Lt. Judy Johnson attended the Mississippi Division Confederate Memorial Service and the Mississippi UDC Monument dedication on April 30 held at Beauvoir. If you haven't been there since the restoration project, please try to get over that way. They have done an amazing job.

Chaplain David Kralik attended a Memorial Service on Saturday, May 7, at the Surrender Oak in Citronelle. The Semmes Camp in Mobile has started the planning for the Sesquicentennial reenactment there in 2015. He and HG Shirli Kralik were also in the reenactment at Selma on April 30-May 1. Associate member Terry "Beetle" Bailey was also in attendance at both events.

The camp put Battle flags in four cemeteries this year for Confederate Memorial Day; Miller and Shell Banks Cemeteries in Gulf Shores, Confederate Rest in Point Clear, and Montrose Cemetery in Montrose. Thank you to all the members who took time to pay their respects to our Southern Ancestors.

Commander Rhodes, Adjutant David Myers, and Compatriot Price Legg presented the SCV H. L. Hunley JROTC Medals to cadets in the five high schools that have the JROTC programs. The medals were well received by all involved. Read more on this in Commander Rhodes's column.

Alabama Division Reunion is May 21-22, in Birmingham. We have delegates attending and will report on this event elsewhere in this newsletter.

We have had more books donated to the Camp library and by the time you get this newsletter you will have received your copy of the library list. Please remember, we appreciate any and all donations. Books can be checked out by camp members. Check with HG Lt. Judy Johnson for information.

The door prize table was a huge success. HG Lt. Judy Johnson, HG Anita Cox and HG Jan Smith always make it fun and this month had a helper in Cadet Devin Myers who was happy to deliver the prizes to their recipients. Remember, we appreciate any donations for this fun camp activity.

Our next meeting is June 14, 2011. Please plan to attend and enjoy the great food, wonderful speakers, and good camaraderie.

We will be hosting an informal Jefferson Davis Birthday Party on June 3rd. We hope you can all attend. We will be sending out more particulars as soon as we have them.

Chaplain David Kralik gave the Benediction.

Commander Rhodes recited the SCV Closing and HG Lt. Judy Johnson started us off with "Dixie".



1 John 1:9 – If we confess our *sins*, he is faithful and just to forgive us *our sins*, and to cleanse us from all unrighteousness.

H. L. Hunley Junior ROTC Award

Camp 1864 presented three more *H.L. Hunley* Junior ROTC Award to three more students in Baldwin County during the month of May. They are: Christopher A. Boutwell, Baldwin County High; Cadet MSGT Chris Kozik, Foley High and Cadet 2nd LT. William C. Lowry, Daphne High. Congratulations to all of the recipients.



Christopher A. Boutwell and Compatriot Price Legg

CAMP IN ACTION



GUN SHOW

By Camp Commander Tommy Rhodes

The Camp, once again, set up its recruiting tables and camp store at the Gun Show held in the Baldwin County Coliseum in Robertsdale on April 30-May 1. 1st Lt. Cdr. Jim Baggett, Compatriot Price Legg, Sgt-at-Arms Ted Weeks, Quartermaster Larry Johnson, Heritage Guard (HG) Anita Cox, and HG Lt. Judy Johnson were all involved. Larry and Judy helped set-up on Friday evening. The rest worked the tables on Saturday. A special big time Ft. Blakeley Camp #1864 THANK YOU is extended to **HG Anita Cox**, who due to unforeseen circumstances ended up working all day Sunday and closing up by herself. She is commended for her dedication to the camp. Thank you Anita!!!



Cadet MSGT Chris Kozik and CC Tommy Rhodes



Cadet 2nd LT William C. Lowry and CC Tommy Rhodes

Ft. Blakeley Camp #1864 members honor Confederate Veterans on Confederate Memorial Day, April 26, 2011, by placing battle flags and flowers on the soldier's graves. They placed flags on veteran's graves in four cemeteries in South Baldwin County. Camp members shown left to right at Confederate Rest in the Point Clear Cemetery are Sergeant-at-Arms Ted Weeks, Quartermaster Larry Johnson, 1st Lieutenant Commander Jim Baggett, and Compatriot Price Legg.



Photo by Heritage Guard Lieutenant Judy Johnson



HERITAGE VICTORY

Confederate Sign is Back in Downtown Montgomery

A marker that features the Confederate battle flag is back in downtown Montgomery. It was removed six years ago and some people had hoped they would never see it again. The sign marks where the offices of the Confederate government stood in 1861. It has seen opposition and protests for years without success. The marker has many meanings. It is a symbol for a critical moment in time when the Confederate government reigned supreme in the South and had seceded from the Union.

But others see it as a symbol of oppression and slavery, and said it does not belong on city property.

"To flaunt the Confederate flag in the faces of the black people here in Montgomery is insulting," Rep. Alvin Holmes (D-Montgomery) said.

He said the marker should have never come back after it was removed in 2005 due to the Renaissance Hotel construction. The marker was never publicly discussed or announced before it was installed again. "Because they knew the black leaders in the city of Montgomery would oppose it, so they want to get it installed first."

But Mayor Todd Strange said the city council always had plans to bring it back. He said his preference was to place it at the First White House of the Confederacy, but a historical group met to discuss the significance of the marker and its location, and said otherwise.

"They came back and said it was historically significant at that location because that was where the offices were, so we've put it back just with the history of the location facing the front," Strange said.



John Napier, who is a former member of the Sons of Confederate Veterans, and involved in the donation of the marker in 1979, said he believes history can not be altered and the marker belongs where it is.

"It's part of our history," he said. "I don't believe in censoring our history."

From May 19, 2011, WAKA.COM/NEWS, VIA SHNV 5-20-11, written by Amanda McKenzie

Three Generations

Three (3) generations of Fort Blakeley Camp 1864.

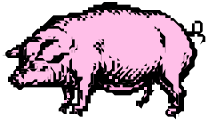


From left to right is Compatriot Royal D. Myers, center is Cadet Clancy Wade Myers and right is Adjutant David W. Myers.

ABE AND CRUELTY TO ANIMALS

During the winter of 1830, Abe, John D. Johnston, his step-mother's son and John Hanks hired themselves out to Denton Offutt to take a flat bottom boat from Beardstown, Illinois to New Orleans. They were suppose to join Denton at Springfield as soon as they could, weather permitting. When the snow melted which was about March 1831, the county was flooded as to make travel by land impossible. They then purchased a large canoe and went down the Sangamon river in it. They found Denton at Springfield, but he had failed to get a boat at Beardtown. So they hired themselves to Denton for \$12 per month each to get timber from the surrounding trees and build a boat at old Sangamon Town on the Sangamon river.

Denton Offutt bought thirty large fat hogs but had difficulty in driving them from where he purchased them to the boat. Denton then came up with a so-called brilliant where he would sew up their eyes and drive them where he pleased. The thought hardly



cleared his mind when he got Abe and John to join him in the task which completed fairly quick. When they tried to drive the hogs, they couldn't be driven out of the lot or the field they were in. They then tied all the hogs together and hauled them on carts to the boat.

Info came from "The History Place," May 2011

Constitutionally Power of the President

Flip flopping Abe – When Abe took his seat to the lower House of Congress in December 1847, the battle with Mexico was over, but the American army was still in Mexico. According to the Journals and Congressional Globe shows that Abe voted for all the supply measures that came up for a vote. He also voted for all the measures in any favorable form for the officers, soldiers and their families who conducted the war. The Journals and Globe also show him voting that the war was unnecessarily and unconstitutionally begun by the President of the U.S. Abe also was in step with the language of Mr. Ashmun's amendment which expressed this same notion.

Ole Abe thought the act of sending and armed force among the Mexicans was unnecessary, inasmuch as Mexico was in no way molesting or menacing the U.S. or the people thereof; and that it was unconstitutional because the power of levying was invested in Congress, not the President.

But in 1861, after HE got elected to the high office, he sent troops to make war on the South. The South was "not in any way molesting, or menacing the U.S. or the people thereof."

This readers is a clear case of FLIP FLOPPING.

This article is from "The History Place, Abraham Lincoln, Autobiography – 1860."

CAMP 1864 WINS AL DIV. BEST CAMP OF THE YEAR AWARD FOR 2011

Alabama Division Reunion

By Camp Commander Tommy Rhodes

The 2011 Alabama Division SCV Reunion was held May 20-22, 2011 in Birmingham, AL. The events included a Commander's Reception Friday evening, general business sessions Saturday with a luncheon and the Awards Banquet Saturday evening, and the closing session/memorial service Sunday morning.

Ft. Blakeley Reunion attendees included:

Commander Tommy Rhodes, 2nd Lieutenant Commander/Adjutant David Myers, Sergeant-at-Arms Ted Weeks, Quartermaster Larry Johnson, Compatriot John Myers, Heritage Guard Lieutenant Judy Johnson, and Associate Member Commander Hank Myers, Fighting Joe Wheeler Camp #1372.



David Meyers, Tommy Rhodes, Larry Johnson, Ted Weeks and John Myers. J. Johnson took the picture.

The Fort Blakeley Camp #1864 was honored with the John Hunt Morgan Camp of the Year Award, Level I. The Yellow hammer Award for recruiting was presented to 2nd Lieutenant Commander

David Myers for the second year in a row.

Meritorious Service Certificates were presented to: Commander Tommy Rhodes, 2nd Lieutenant Commander David Myers, and Compatriot Price Legg.

Everyone enjoyed the event and looks forward to next year's reunion in June at the Gunnersville State Park on beautiful Lake Gunnersville.

On the way back to Lower Alabama, camp members D. Myers, T. Rhodes, L. Johnson, and J. Johnson visited Alabama's Confederate Memorial Park and enjoyed visiting the Museum, the Library, and the Cemetery of the Confederate Veterans that lived at the park. All recommend a visit the next time you are in Central Alabama.

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NEWSLETTER AWARD

From the editor – As this time I have no idea who won the Level 1 newsletter award, but I do know it was not MAIL CALL.



JOHN HUNT MORGAN CAMP OF THE YEAR AWARD

Is Presented to the

Fort Blakeley Camp # 1864

*For outstanding execution as a Camp in all facets of the SCV.
Dedication to growth and the preservation of our Southern
History and Heritage is evident in its members.*

LEVEL 1



Division Commander *Hunt Leanos*

Date: 21 May 2011



Deo Vindice --- "God will vindicate"



Ft. Blakeley Camp #1864

Meeting - 2nd Tuesday

Of Each Month at the

Gift Horse Restaurant, Foley, AL

Meal 6 PM – Meeting 6:45 PM



SCV Ft. Blakeley Camp #1864

P.O. Box 845

Robertsdale, AL 36567



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