

THE

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Charles Bray, Acting Editor

A FRATERNAL ORGANIZATION OF SOUTHERN MEN

OBAMA'S GETTYSBURG BYPASS

DANIEL HENNINGER

Lincoln's view of individual freedom is at odds with the current president's. I read the following article, written by Daniel Henninger, in a recent issue of the Wall Street Journal. I found Mr. Henninger's analysis of President Obama's decision not to speak at the 150th anniversary of Abraham Lincoln's Gettysburg Address, November 19, 2013, to be very interesting and thought provoking and I want to share it with you.

The White House recently whispered out the back door that President Obama would not appear in Pennsylvania next Tuesday at the ceremonies for the 150th anniversary of Abraham Lincoln's Gettysburg Address. The political betting had been that this was a big-speech venue whose glow Mr. Obama would not want to miss. The higher-road expectation was that this particular Civil War anniversary required the presence of this particular American president. It's not happening. The administration's official attendee will be Secretary of the Interior Sally Jewell.

The White House offered no explanation beyond Jay Carney's bloodless reply to a reporter: "I think Americans will take the appropriate time to consider the speech that was delivered there. I would simply say that I have no updates on the president's schedule.

What was he supposed to say? Once the president, or whoever, decided he wouldn't attend; no possible explanation was going to suffice for the Gettysburg no-show.

There is no inclination in this quarter to second-guess the White House's rationale for not attending, and maybe it's just as well we won't hear Mr. Obama's thoughts on the Gettysburg Address. Those words were about a renewal of the nation's unity, and five years into the Obama presidency, the United States is about as politically divided as it can get. The division is so intense that Americans paint their political beliefs in one two colors: blue or red.

That this division exists in 2013, 150 years after Lincoln wrote those words, is ironic, to say the least. So it is unavoidable that any reflection on the anniversary of the ceremony at Gettysburg Cemetery in 1863 has to occur inside the context of the nation's current presidency and what that presidency stands for.

At Gettysburg, Lincoln described the nation's origin, its civil war and its future with a poetic concision not heard since the first chapter of Genesis. We do not call his words a speech, as in a farewell speech. It was an address delivered to all the American people at a pivotal moment to describe what he hoped would come after the war. He spoke of "unfinished business."

All will agree that the unfinished business included Nov. 4, 2008, the day the American people elected a black man into

Voting Rights Act. "All men," Lincoln said in the address's first sentence, "are created equal."

What Lincoln said next matters most for those living in the here and now, and who are so at odds over the nation's direction and governing ideas.

In the moment before he spoke the address's final, famous words—that government of, by and for the people "shall not perish from the earth," he uttered what may be its most potent phrase. "This nation," Lincoln said, will have "a new birth of freedom."

Lincoln's phrase, "a new birth of freedom," suggests a radical freedom. The Civil War had shaken the nation out of its unfree state, and Lincoln was asserting that America would now pursue an even higher state of freedom. But what would be the shape and content of this radical American freedom?

The clue may be found in the one word favored in all presidents' speeches—"we." There is general agreement that "we" is shorthand for "We the People" of the U.S. Constitution's Preamble. There is less consensus on what that phrase was intended to mean.

We know what President Obama thinks it means. In every speech given during his presidency, and in virtually every policy direction he has proposed in those speeches, it is clear that when Mr. Obama says "we," he means the federal government acting at its seat of power in Washington, D.C.



their presidency. This came 54 years after the judicial branch decided in *Brown v. Board of Education* that racially segregated public schools were unconstitutional, and 43 years after the legislative branch passed the

For Mr. Obama, and many others, "We the People" means not the Union of sovereign states, the Union for which a civil war was fought, but the single political agency of the national government. Had he decided to show up Tuesday in Gettysburg, Mr. Obama would have repeated his belief that American freedom flows forward from acts taken by one national government, itself defining and administering the collective will of some inchoate force called "we."

It is impossible to imagine that Lincoln

Thought that the "new birth of freedom" made possible by the sacrifice at Gettysburg would become almost solely the result of choices made by modern America's hugely aggrandized unitary state.

Lincoln was not "anti-government" and obviously not averse to federal power. But surely Lincoln, the Illinois frontier lawyer who spoke of a nation "conceived in liberty," would be aghast to see the piling of laws, rules, must-dos that pervade to see the piling up of laws, rules, must-dos

and must-not-dos that pervade the American workplace, judicial code, commerce, health care, education, and even, of all things, common speech.

Lincoln's purpose in reuniting the nation was to elevate, not diminish, freedom for "men," for individuals. Barack Obama's election to the presidency personifies Lincoln's purpose. We will wait for some future president to renew the full meaning of Lincoln's ideas at that Gettysburg battlefield.

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CHAPLAINS WITNESS

WALTER LINDLER

The Candy Cane

A candy maker in Indiana wanted to make a candy that would be a witness, so he made the Christmas Candy Cane. He incorporated several symbols from the birth, ministry, and death of Jesus Christ.

He began with a stick of pure white, hard candy. White to symbolize the Virgin Birth and the sinless nature of Jesus, and hard to symbolize the Solid Rock, the foundation of the Church, and firmness of the promises of God.

The candy maker made the candy in the form of a "J" to represent the precious name of Jesus, who came to earth as our Savior. It could also represent the staff of the "Good Shepherd" with which He reaches down into the ditches of the world to lift out the fallen lambs that, like all sheep, have gone astray.

Thinking that the candy was somewhat plain, the candy maker stained it with red strips to show the stripes of the

scourging Jesus received by which we are healed. The large red stripe was for the blood shed by Christ on the cross so that we could have the promise of eternal life.

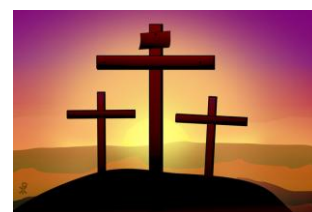
Unfortunately, the candy became known as a Candy Cane — a meaningless decoration seen at Christmas time. But the meaning is still there for those who "have eyes to see and ears to hear." Every time you see a Candy Cane, remember the Wonder of Jesus and His Great Love that came down at Christmas, and that His Love remains the ultimate and dominant force in the universe today.

Variations: Candy canes are also said to have been created:

- As a sweet treat for children who behaved well in church.
- As a form of identification among Christians during a time of persecution.
- Origins: The red-and-white-striped,

sugary candy cane can be found everywhere at Christmastime. It's as much an ornament as it is a confection, and people munch these treats and decorate with them, scarcely giving a thought to just where candy canes came from in the first place.

It has become fashionable of late to claim that the candy cane was not only designed to be fraught with Christian religious symbolism, but that it was created as a means by which persecuted Christians could furtively identify each other. Like the apocryphal tale of the "true" meaning of the song "The Twelve Days of Christmas," these claims are fiction — latter



"FATHER GOD THE TRUE MEANING OF CHRISTMAS IS THE BIRTH OF OUR SON JESUS CHRIST, OUR SAVIOR, WHO DIED ON THE CROSS THAT WE MAY HAVE ETERNAL LIFE, FOR THIS WE GIVE OUR THANKS" AMEN

ADJUTANT'S DESK

CHARLIE BRAY

Compatriots, I would like to thank each of you for supporting me as your Adjutant this past year. I look forward to 2014 and your continued support of the Wade Hampton Camp and its officers and staff. There are many opportunities for each of us to support our camps many efforts to live up to Stephen Dill Lees charge in the "defense of the Confederate soldier's good name." Examples of these efforts include:

- Wade Hampton Memorial Service at Trinity Episcopal Cathedral.
- Confederate Memorial Day flag placement at First Presbyterian Church.
- Confederate Memorial Day, May 10th at the SC State House.

Being part of one of the teams involved with these events is enjoyable and makes the work easy; when others share the burden the load is lightened. I will provide more

Information regarding these projects in the January 2014 Legionary.

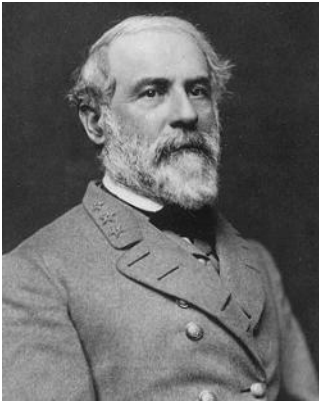
The last thing I want to mention regards the following notice of the **2014 Lee – Jackson Banquet**. Due to the expense associated with this event I would appreciate your prompt reply to the RSVP if you are going to attend and how many will be with you. We have to provide Seawell's with a headcount and if our forecast is off our camp will incur unnecessary expense.

The 2014 Lee – Jackson Banquet

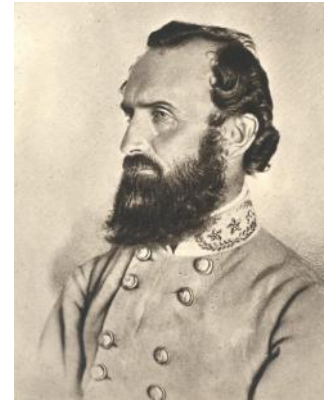
Friday Evening – January 17

6:30PM – 9:00PM

At Seawell's Restaurant



General Robert E. Lee



Lt. Gen. "Stonewall" Jackson

Entertainment:

Speaker: Mark Simpson - SC Division Commander

Toasts To: Gen. Robert E. Lee and Lt. Gen. "Stonewall" Jackson

Music By: "Ladies of the Pickin' Parlor"

Door Prizes

Ticket prices are:

Individual - \$25.00

Couples - \$45.00

Children (4 – 11) - \$7.50

Dress

Coat and Tie, Period Dress, Red Shirts acceptable

RSVP CONTACT

Please contact Charles Bray by Phone or E-Mail

Home TN - 803-749-1042

Cell TN - 803-414-6808

E-Mail - cdbiii@bellsouth.net

Important Dates in Lincoln's War to Prevent Southern Independence

Dec. 20, 1860	South Carolina formally seceded from the United States of America, laying the framework for the 10 states (Kentucky and Missouri seceded but were immediately occupied by federal forces) that would follow in the next 11 months.
Dec. 30, 1861	SC troops seize the US arsenal at Charleston, after Pres. Buchanan's failure to remove US troops from the Charleston Harbor.
Dec. 13, 1862	Gen. Burnside's Army of the Potomac suffers defeat at Fredricksburg, VA with a loss of 12, 653 men after 14 frontal assaults on well entrenched Confederate troops at Marye's Heights. "We might as well have tried to take hell," a Union soldier remarks. Confederate losses were 5,309.
Dec. 1, 1863	Confederate spy Belle Boyd is released from prison in Washington, DC.
Dec. 27, 1863	Confederate Congress abolishes substitution for military service.
Dec. 13, 1864	After marching through Georgia for month Gen. Sherman's army stormed Fort McAllister.
Dec. 15-16, 1864	Confederate Gen. John B. Hood brought his reduced army before the defenses of Nashville where it was repulsed by Gen. George H. Thomas in what would be the most complete victory of the war.
Dec. 21, 1864	Gen. Sherman reaches Savannah, GA leaving behind a 300 mile long path of destruction 60 miles wide all the way from Atlanta. Sherman then telegraphs Lincoln, offering him Savannah as a Christmas present.
Dec. 6, 1865	The Thirteenth Amendment to the United States Constitution, passed by Congress on January 31, 1865, is finally ratified. Slavery is abolished.

NO CAMP MEETING IN DECEMBER



**Y'ALL HAVE A
MERRY CHRISTMAS
&
A SAFE AND HAPPY
NEW YEAR**

WWW.WADEHAMPTONCAMP.ORG



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A Non-Profit Organization
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