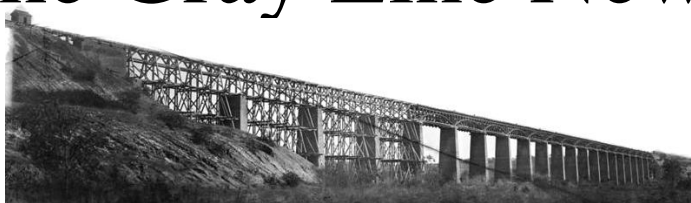


# The Gray Line News



High Bridge



**High Bridge Camp # 1581**

**Sons of Confederate Veterans**

**"DEDICATED TO THE PRESERVATION OF OUR SOUTHERN HERITAGE"**

**October 10, 2021**

Dear Compatriots,

I hope you and your families are doing well.

I was saddened to hear of the passing of our compatriot, Mike Rice, on October 1<sup>st</sup>. He was a long-time soldier for the cause and will be greatly missed. Let's all keep his family and the families of our other recently deceased members in our prayers.

On November 4<sup>th</sup>, our camp is participating in the Amelia Christmas Day Parade. We are going to try to put together a living history float and have as many of our members march as we can. I encourage as many of you that can, to try to participate. I'm sure it will be a great time. If you are interested, please get with me or Chris.

I look forward to seeing you all at the October 28<sup>th</sup> meeting. Until then, you and your families take care.

Respectfully Yours,  
Don Reynolds, Commander

"There is a true glory and a true honor: the glory of duty done—the honor of the integrity of principle."  
Robert E. Lee

## **Last Roll Call**

High Bridge Camp member Mike Rice was killed in a construction accident on Friday October 1<sup>st</sup>. Please keep his wife, Laura Haga Rice, and son, Adam Rice, in your thoughts and prayers.



Michael Thomas Armour "Mike" Rice

## **Ceremonies Connected with the Unveiling of the Statue of General Robert E. Lee, at Lee Circle, New Orleans, Louisiana, February 22, 1884.**

*Oration by Hon. Chas. E. Fenner.*

... Lee loved the Union. It was emphatically the Union of his fathers, whose cunning hands had wrought in its construction. It was the Union of Washington, the idol of his worship. It was his own Union for which he had fought, and in whose service the "dearest action" of his life had been spent. The tenor of his way had removed him from the growing exacerbation of political strife. The bitterness of sectional hate had not entered his soul. He loved the whole Union. To his acute prevision, its threatened disruption meant chaos and inevitable, desperate war. He opposed secession. He lifted his voice against it in words of solemn warning and protestation. ...

At last, with mighty effort, Virginia tore asunder the "hoops of steel" which encircled her, and, standing in the solitude of her original sovereignty, with imperial voice, in her hour of peril, summoned all her children to her side. Lee she called by name, singled him out as chiefest of her sons, her Hector, the pillar of her house. Stern mother, as she was, she held out to him the baton of her armies and bade him take it and protect her honor, or die in its defence. ...

With gracious mien he put aside all contrary solicitations, surrendered to the Union the unstained sword which he had worn so worthily, and parting from the friends and associations of his youth and manhood in sorrow, but not at all in anger, bent his steps to his mother, Virginia, and kneeling reverently at her feet received from her

hand the chieftain's sword, and there, kissing its hilt, swore eternal fealty to her cause.

For this act he has been denounced as a deserter from his flag and a traitor to his country. For this act he went down to his grave a disfranchised citizen of a restored Union. ... If these charges against Lee are true, the urgent question presents itself: What do we here to-day; erecting a monument to a deserter or a traitor?

To magnify the deeds of our heroes, without at the same time vindicating the cause for which they were done, would be to ignore that which gives to those deeds their highest merit and grace and beauty. Mere brute courage, and even the highest military skill, are not, of themselves, fit subjects for commemoration in monumental brass. A pirate captain has often fought in defence of his black flag with as desperate bravery and as consummate art as Nelson at Trafalgar or Lawrence on the decks of the Constitution.

A bandit chief might display as much devotion, skill and courage in defending some mountain pass, the key to the lair of his band, as were exhibited by Leonidas at Thermopylae. But we do not build monuments to these.

We cannot afford to sink our heroes to the level of mere prizefighters, who deluged a continent in blood without just right or lawful cause. ... We, the people of the South, have renewed our unreserved allegiance to the Constitution as thus authoritatively construed. By the bloody Caesarian operation of the war, the right of secession has indisputably been eviscerated from the fundamental law. ...

Standing by the grave of this dead and buried right of secession, we inscribe upon its tomb the solemn "requiescat in pace" we admit that the sepulchre wherein it is "inurned" may never "ope his ponderous and marble jaws to cast it up again;" but fanaticism itself cannot deny us the privilege of asserting that it once "lived and moved and had its being," sprung from the womb of the Constitution, begotten of the loins of the Fathers, in its day a leader of hosts as true and valiant as ever struck for the "altars of their country and the temples of their gods."

The cause of Lee ... presents this singular claim to the considerate judgment of its adversaries, that we, who fought for it, have done and will do what in us lies to gild their triumph by making the restored Union so prolific in benefits

to all coming generations that our posterity, while respecting the principles and convictions for which we fought, may rejoice in our defeat.

Proudly, then, we unveil this monument, fearless of any denial that it perpetuates the memory of a man justly entitled to rank as one of the princes of his race, and worthy of the veneration of the world.

The Christian may point to it as commemorative of one who faithfully wore the armor of Christ, and who fashioned his life as nearly after that of the God-Man as human imperfection would permit.

The moralist may recognize in it a tribute to a friend of humanity to whom pride and self-seeking were unknown, and whose unconscious nobility of conduct answers to the description of a virtuous man given by the imperial philosopher, Marcus Antoninus:

"He does good acts as if not even knowing what he has done, and is like a vine which has produced grapes and seeks for nothing more after it has produced its proper fruit. Such a man, when he has done a good act, does not call for others to come and see, but goes on to another act, as a vine goes on to produce again the grapes in season."

The social philosopher will see in it a tribute to the highest type of gentleman, in birth, in manners, in accomplishments, in appearance, in feeling, in habit.

The lover of the heroic will find here honor paid to a chivalry and courage which place Lee by the side of Bayard and of Sidney, "from spur to plume a star of tournament."

It is fitting that monuments should be erected to such a man.

The imagination might, alas! too easily, picture a crisis in the future of the Republic, when virtue might have lost her seat in the hearts of the people, when the degrading greed of money-getting might have undermined the nobler aspirations of their souls, when luxury and effeminacy might have emasculated the rugged courage and endurance upon which the safety of States depends, when corruption might thrive and liberty might languish, when pelf (*money, especially when gained in a dishonest or dishonorable way*) might stand above patriotism, self above country, Mammon before God, and when the patriot might read on every hand the

sure passage:

"Ill fares the land, to hastening ills a prey,  
Where wealth accumulates and men decay! "

In such an hour — *quam Dii avertite* — let some inspired orator, alive to the peril of his country, summon the people to gather round this monument, and, pointing to that noble figure, let him recount his story, and if aught can arouse a noble shame and awaken dormant virtue, that may do it.

*J. William Jones, (ed.), Southern Historical Society Papers, vol. XIV, January to December, 1886. Richmond, Va.: (Richmond: Wm. Ellis Jones, 1886)*

## **The Truth about the Confederate Cause**

*Dr. Terry Rude, Retired Educator*

"Does the Confederate battle flag stand for slavery?"

Dr. Rude asked. He began to answer the question by saying, "It all started in 1775." On July 4, 1776, we declared our independence from England. The war was not won until 1783. In 1787 the Constitutional Convention took place. A year later, four of the states, New York, Virginia, North Carolina and Rhode Island, had not ratified right away because they were very nervous and afraid that the federal government would become what it is today. "A giant conglomerate" that was like the English government they were getting away from. Three of those states made statements reserving the right to secede. Dr Rude read the statement reserving the right to secede by Virginia in the ratification documents. Because adopted rules applied to all states all of the 13 states had the right to secede. The Tariff of Abomination came in 1828. It punished the Southern states that were exporting cotton and tobacco. Another tariff was placed on the Southern states in 1832. Vice President John C. Calhoun and the Ratification movement blunted but did not eliminate the tariffs. In 1860 South Carolina seceded from the Union. Soon there were 7 states that had seceded. The real issue was the "hatred the North had for the South." When Lincoln was elected President, it became apparent to many observers that war was imminent. Revisionist historians fabricating a case against the South have left out the proof that Lincoln was a notorious racist. In his first inaugural address, Lincoln made his position on slavery clear. "I have no purpose directly or indirectly to interfere in the institution of slavery in the United States where it exists. I believe that I have no lawful basis to do so and I have no inclination to do so. In your hands, not in mine, is the momentous issue of civil war. The

government will not assail you." Lincoln brought up the issue of "civil war" when no one else was talking about war. The seceded states did not want war; they wanted to be unmolested. South Carolina received word that Lincoln was sending a fleet of warships to reinforce Fort Sumter under the guise of providing food. South Carolina seized the fort knowing that loss of control of the fort would leave Charleston vulnerable to attack. Lincoln called for the states to furnish 75,000 troops. Some of the states refused. Abraham Lincoln caused the war. The South was defending itself from northern aggression. "What about slavery?" Dr. Rude asked. "The most you can say about slavery is that slavery motivated secession. But that is not precisely true." All the agitation from the north and the tariffs was a part of the mix. There was no love for Negroes in the North. Lincoln's Illinois would not allow free blacks to live there. They were permitted to pass through, but not establish residence. The Emancipation Proclamation freed no slaves. It did not apply to the states in the Union. The people in New York City believed the propaganda and began to riot, fearful that freed Negroes would take their jobs. The riots were also in opposition to the military draft, but the New Yorkers took revenge on the blacks in the city and murdered many of them. Exact figures have been hidden or distorted by revisionist historians. Lincoln vented his dislike for all Blacks during the Lincoln-Douglas Debates. "There is a national disgust in the minds of nearly all white people to the idea of an indiscriminate amalgamation of the black and white races that make them politically and socially our equals. My own feelings will not admit to this. I will say then that I am not and never have been in favor of bringing about in any way the social and political equality of the black and white races, that I am not nor ever have been in favor of making voters nor jurors of Negroes, nor for interfering with white people.

And I will say in addition to this that there is a physical difference between the white and the black races. I as much as any man am in favor of assigning this superior position to the white race." Why did Confederate Soldiers fight? Was it to maintain slavery? "We can't dig up Confederate soldiers and ask them why they fought," however, we can read what they wrote after the war that is available today, Dr. Rude said. Artillery Lt. Robert Styles wrote: "Why did they volunteer and give their lives? Surely it was not for slavery they fought. The great conflict will never be properly comprehended by the man

who looks upon it as a war for the perpetuation of slavery.” A VMI cadet who served in the Confederate Army wrote: “Slavery was a curse. Thank God it is gone.” Another soldier wrote that he was pleased that his commander “did not draw his sword in defense of the institution of slavery.” Dr. Rude mentioned one area of the South where 15,000 individuals volunteered to serve in the Confederate army and there were only one or two slaves in the entire area. “Why did they do it?” Dr. Rude asked in conclusion. “Because the Yankees were coming down and pillaging our houses and pillaging our towns and killing our people.”

From the Declaration of Independence... July 4, 1776: "That whenever any Form of government becomes destructive of these ends, it is the Right of the People to alter or ABOLISH it and to institute a new Government...." Lincoln did not get this memo! The South Was Right in 1861 because America was Right in 1776.

*Dr. Terry Rude, Retired Educator and Board Chairman of the 16th Regiment, SC Volunteers Confederate Museum and Library in Greenville, SC*

### **May I Quote you General Lee**

A nation which does not remember what it was yesterday does not know where it is today.

*Robert E. Lee*

So far from engaging in a war to perpetuate slavery, I am rejoiced that Slavery is abolished. I believe it will be greatly for the interest of the South. So fully am I satisfied of this that I would have cheerfully lost all that I have lost by the war, and have suffered all that I have suffered to have this object attained.

*Robert E. Lee*

A land without memories is a people without liberty.

*Robert E. Lee*

### **Next Meeting**

October 28, 2021

### **Future Meetings**

November 18, 2021

January 27, 2022

### **Upcoming Events**

Amelia Day

March in Amelia Day Parade

Holiday Dinner

November 18, 2021

Christmas Parade

TBA

Lee-Jackson Day Parade

January 15, 2022

Election of Officers

January 27, 2022

High Bridge Camp #1581

A. M. Evans, Newsletter Editor