



# The Wheeler Dispatch



*The Official Newsletter of the General Joe Wheeler Camp #1245 in Aiken, South Carolina  
A Camp built upon Duty, Honor, God and Country January 2023*



## *Commander's Column*

### **Greetings Fellow Compatriots,**

The Christmas Celebration Camp meeting on December 5<sup>th</sup> was a fun meeting with good food, good fellowship and the joyful singing of Christmas carols. Commander Ken Temples being his last meeting in office gave out two General Joe Wheeler Camp, J. W. Osteen Achievement Awards to Danny Brown and Nathan Oxner for outstanding services to the camp. New officers for 2023 – 2024 were sworn in. (See pictures later in newsletter.) Approval was voted to proceed with purchasing the Wheeler Camp Challenge Coin for the camp fund raising project.

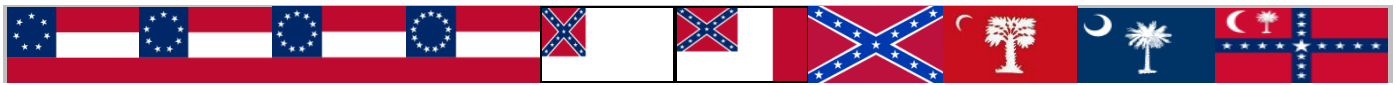
The 5<sup>th</sup> Annual Wreaths Across America (WAA) Service at Bethany Cemetery was a **GREAT success!!** On Saturday Dec. 17 we honored 54 Confederate Veterans and approximately 396 other Veterans were recognized and a wreath was laid on his/her grave. It was a very inspiring service with about 40 persons in attendance including several families with children and many SCV, UDC and NSDAR members. (See pictures later in newsletter.) Thanks to all of the dedicate organizations that participated in the service, as well as provided wreaths for Bethany Cemetery, and especially thanks to Tony Venetz, WAA Area Coordinator for this year's total of 450 wreaths. I want to thank Clair Henkes and Ken Temples that worked with me in the cold on Friday getting the cemetery looking very nice.

I hope everyone had a blessed Christmas and is ready to start a great Dixie New Year. The Wheeler Camp will start the New Year remembering our Lord and Savior, Jesus, at the 16<sup>th</sup> Annual Western Carolina SCV Prayer Breakfast on Saturday January 21, 2023 at 9:00am at the Aiken County Historical Museum. I hope everyone is planning on coming and bringing their family and friends. Remember camp members to bring your breakfast items to the Aiken County Museum no later than 8:15am, so we can setup for breakfast. As Sons of Confederate Veterans, it is important that we gather together in His name and give thanks to God for our past and ask His blessings for the future.

The SC Division is having a Prayer Breakfast on Saturday January 7, 2023 starting at 8:30am for breakfast at the Cracker Barrel in Orangeburg at Exit 145 on I-26. Afterwards, the Prayer Service will be held at the Prospect Southern Methodist Church at 10:00am followed by the EC meeting. This is another great opportunity to start the new year remembering our Lord and Savior.

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The SC Division Leadership Conference will be on Saturday Feb. 4<sup>th</sup> in Irmo, SC at the River Center at Saluda Shoals Park. Registration will begin at 8:30am. The day's event times will be from 9:00am till about 4:00pm.

I will be looking forward to seeing everyone at the Prayer Breakfasts on January 7<sup>th</sup> and 21<sup>st</sup>. Remember that there will be **NO** February meeting. The next monthly meeting will be held on March 6<sup>th</sup>.

Remember, it is your duty to see that the true history of the South is presented to future generations. May God bless YOU and may God bless Dixie. Blake

**“Remember, Confederate soldiers never die until they are forgotten.”**

### *1<sup>st</sup> Lieutenant Commander*

#### **2023 National Reunion**

#### **Register NOW for 2023 Reunion**

Registration is now available for the 2023 SCV National Reunion to be hosted by the James McKeller Camp #648 at Hot Springs National Park in Arkansas. The dates are July 19<sup>th</sup> through the 22<sup>nd</sup>, 2023. To register, please visit the Reunion website, <https://www.2023scvreunion.org/>.

See you on **January 21<sup>st</sup>** at 9:00AM at the Aiken County Historical Museum for our **16<sup>th</sup> Annual Western Carolina SCV Division Prayer Breakfast**. See you there.

### *2<sup>nd</sup> Lieutenant Commander*

**The following is a list of important events over the next few months  
Additional information will be added as it becomes available.**

- Saturday Jan. 7 – SC Division Prayer Breakfast and EC meeting in Orangeburg, SC starting at 8:30am.
- Saturday Jan. 14 – Brig. Gen. Barnard E. Bee Camp #1575 Lee-Jackson Banquet at Horse Creek Masonic Hall in Langley, SC begins at 7:00pm. Contact Danny Francis at 803-334-8448 for reservations.
- Saturday Jan. 21 - The 16<sup>th</sup> Western Carolina SCV Division Prayer Breakfast at the Aiken County Historical Museum begins at 9:00am.
- Saturday Jan. 21 – Brig. Gen. E. Porter Alexander Camp #158 Lee-Jackson Banquet at Bobby's BBQ begins at 6:00pm. Contact Carl Mixon at 706-231-5311 for reservations.
- Saturday Feb. 4<sup>th</sup> - SC Division Leadership Conference in Irmo, SC at the River Center in Saluda Shoals Park. Registration will begin at 8:30am.
- Feb. 24 thru 26 – 29<sup>th</sup> Annual Battle of Aiken
- March 4 & 5 – Battle for Broxton Bridge outside of Ehrhardt, SC
- March 10 thru 11 - SC Division Reunion in Columbia, SC
- Friday April 7<sup>th</sup> – Wheeler Camp Ladies' Night Celebration at 6:30pm at the Outing Club



## A Jewish Perspective on Arlington’s Confederate Memorial

Posted on [November 3, 2022](#) by [James A. Bacon](#)



Photo credit: [Cliff at flickr](#)

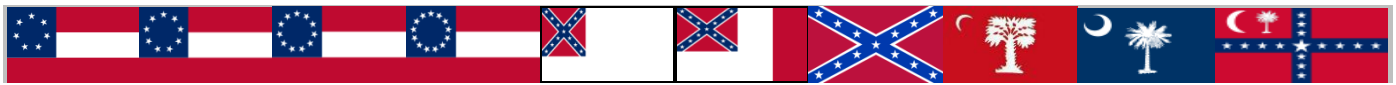
*The Advisory Committee on Arlington National Cemetery has recommended the removal of the 32-foot-tall memorial to Confederate veterans buried there on the grounds that it is “riddled with racist iconography” and perpetuates the Lost Cause narrative. The following letter was sent today to the Committee. — JAB*

On March 19, 1841, at the consecration of its new synagogue in Charleston, Rabbi Gustavus Poznanski of the Kahal Kadosh Beth Elohim congregation rose to speak to a throng of temple members and Charlestonians of many faiths who were invited to witness the important occasion. For centuries Jews all over the world had sought a return to the Promised Land, and generations of families had vowed as much at their annual Passover Sedar, “Next year in Jerusalem!” In a remarkable display of chutzpah, Rabbi Poznanski proclaimed, “...this synagogue is our temple, this city our Jerusalem, this happy land our Palestine.” The Jews had finally found a home.

In his book, *American Jewry and the Civil War*, Rabbi Bertram Korn, the recognized expert in the field, seems quite emphatic that during the antebellum period, Jews experienced a cultural and religious renaissance in the South that was unrivaled. Jews who lived in the region adopted the southern way of life with all its peculiarities, including slavery, because for the first time in modern history, they were treated with dignity and respect, and flourished culturally, politically, and economically on par with their Christian neighbors. Korn concluded, “Nowhere else in America—certainly not in the ante-bellum north—had Jews been accorded such an opportunity to be complete equals as in the old South.”

And while we condemn the evils of slavery then and now all over the world, we cannot pass judgement on our ancestors as viewed through the 21st century lens of equity, diversity, and inclusion. No previous generation of Americans can survive such scrutiny.

Francis Salvador of South Carolina was the first Jew elected to public office in the colonies when chosen for the Provincial Congress in 1774. David Yulee and Judah Benjamin were chosen by their State Legislators, as was the practice then, to represent Florida and Louisiana in the U.S. Senate. They



were the only Jewish Senators during that period. After the war, Isaac “Ike” Hermann, a private in the 1st Georgia Infantry proclaimed, “I found in [the South] an ideal and harmonious people; they treated me as one of their own; in fact, for me, it was the land of Canaan where milk and honey flowed.” Southern Jewry, in the antebellum period, had found in the South the haven from prejudice they had been looking for.



Moses Ezekiel: Virginia Military Institute cadet, confederate veteran of the Battle of New Market, proud Southerner, sculptor, and “the first American-born Jewish artist to receive international acclaim.”

No doubt this was on the mind of Moses Ezekiel when he designed and created the memorial at Arlington Cemetery. Arlington Monument is an important piece of American history, Jewish-American history, and a significant work of art.

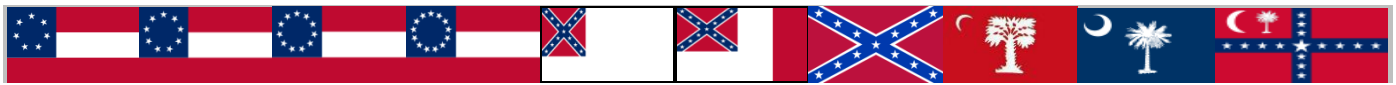
Arlington itself is property originally seized from Confederate General Robert E. Lee’s family, in an act of retribution, a deliberate attempt to prevent Lee or his descendants from ever being able to see their cherished home again. But in an ironic twist, the Lee home place at Arlington has become sacred ground, universally revered by all Americans.

In the aftermath of the terror and hardship of war, Americans greatly desired to be done with the division and bitter sectional strife they had so recently endured. They wanted to reunite the country in a spirit of harmony.

To that noble end, it was appropriate that in 1900, less than 40 years from Lee’s surrender, Congress authorized the interment of the corporeal remains of Confederate soldiers in the hallowed earth of Arlington, and in 1914, permission was gladly given to erect a prominent memorial to the Confederate dead in the midst of Arlington.

This inspiring monument was erected to acknowledge the heroic manhood of Southern men who fought bravely against overwhelming odds, and to acknowledge a former foe in a spirit of renewed friendship and kindred national sentiment.

After all, in just a few years after the dedication of this beautiful monument, America would call on her sons to join the expedition to Europe, to fight in World War I; Americans answered that call, and fought side by side — northerners and southerners together, united in a common purpose. As President William McKinley offered southerners in 1898: “[We] should share with you in the care of the graves of Confederate soldiers.... Sectional feeling no longer holds back the love we feel for each other. The old flag again waves over us in peace with new glories.” Have we not seen in so many other



places around the world that political disagreements have inflamed into civil wars which have carried on for generations costing many unnecessary lives?

We believe your committee — far removed from the actual conflict — should not assume the role of arbiter in this matter. Now, more than 100 years since it’s unveiling, you make pronouncements with no appreciation or regard for those who came before you and those who will follow. You cannot comprehend the hardships, the misery and the motivations of the men and women, on both sides of the conflict, who lived through this generational tsunami. Why must you call for these symbols of unity and reconciliation to be destroyed? Forever. Why must you insert your personal political ideologies of the moment for the time-honored traditions cultivated by generations of Americans?

We ought to respect the decision of those men who were far closer to the conflict than we are and honor their efforts to set aside the horrors of war in the name of peace. Regardless of the political considerations, destroying or relocating this beautiful memorial would be the worst kind of vandalism and iconoclasm. Ezekiel is also buried there, and Jewish Law sharply condemns the excavation and removal of corpses from their gravesites even when they will be reburied elsewhere.

Designed by Moses Ezekiel, America’s first great Jewish sculptor and a veteran himself, the Arlington Confederate Monument is a true masterpiece. To remove, damage, or alter this great achievement by one of America’s noblest sons would be a crime against history, against art, and against the spirit of reunification that led to its creation. Judaism teaches us that loved ones never die if there is someone left to remember them. This monument is a testament to the memory of thousands who died and brings comfort and solace to their descendants.

We would urge you to leave the Arlington Confederate Memorial exactly as our forefathers intended it.

Jack Schewel  
Journey of Souls and Writer  
Lynchburg, VA

Rabbi Eric B. Wisnia  
Philadelphia, PA

Lew Regenstein  
Author and Writer  
Atlanta, GA

Robert Marcus  
Historian and Filmmaker  
Chapel Hill, NC

Paul Gottfried  
American Philosopher & Historian  
Elizabethtown, PA

### *Adjutant’s Report*

We had a short history of the “General Joe Wheeler Camp Flag” presented by Blake Moore at our December meeting, followed by our Christmas pot luck dinner. A good time was had by all and everyone enjoyed the food. We had in attendance ten members, four guest and one perspective members, Chad Hett, which was voted to join the camp. We are looking forward to Chad being an active member of our camp.



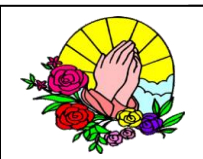
*From the Chaplain's Desk*



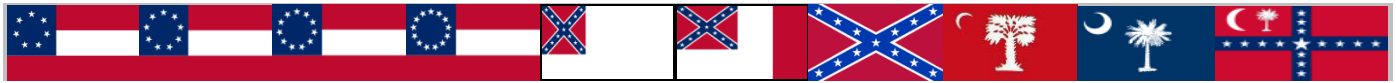
The day after the great Charleston earthquake of 1886, with desolation everywhere that she looked, a woman on the Santee River prayed this prayer.

“Oh mah Gawd an mah Father,  
 Ain yuh feel how dis earth do tremble like  
 Jedgeмент Day?  
 Come down heayh, Lawd  
 An help yo poor people in dere trial and trib’lation  
 But oh do, Massa God, be sho and come Yoself,  
 And doan sent yo Son,  
 Caus dis ain’ no time fuh Chillun.

This poor lady was praying a prayer of desperation. She found herself in deep despair and was without Hope. She was in effect crying to God Himself for the Hope that she so desperately needed. She was in such a desperate state that she forgot that it was Jesus Himself, God’s own Son who has always been ready and willing to bring that Hope. Bless her heart, she was so distraught that she didn’t trust that God’s Son through His Holy Spirit would be enough in this situation. But nothing can destroy the Hope that Christ can bring because it’s stored in Heaven where no earthly power can touch it and waiting to be sent our way at the asking. All we have to do is ask and trust and thank God Himself in advance for what we know will come our way. So, friends next time you find yourself in a desperate situation, take a deep breath, and ask God to send His Son Jesus through the power of His Holy Spirit to calm your fears and bring you Hope. And, if you truly believe in the powers of Christ then you can close your eyes and envision His Hope and Peace on its way to your heart and mind. And, when it arrives, remember to thank God again for His endless Mercies. With the New Year coming, we know not what desperate situations it may bring with it. But remember, lean on God, His Son and His Holy Spirit. If you can do this, then you can find true peace in any situation. Happy New Year and God bless! Ken



**Chaplain’s Prayer List:** Please remember our fellow compatriots and their family members who need prayers:  
 Michael Allen, Jacob Cook, Lee Duvall and his daughter Melanie, Clair Henkes, Tom Huckabee, Ken Temples & SC Adjutant Joe and Brenda Willis



## Christmas, A Southern Tradition

by John Marquart, in: The Abbeville Institute Daily publication... <https://www.abbevilleinstitute.org>

The ever-widening chasm that separates the North and the South today has a long history with many fissures, but one would hardly consider the celebration of Christmas to be one of them. However, in the years prior to the founding of America's first English colonies in Virginia and Massachusetts, Christmas was a highly controversial subject in Great Britain, and that controversy was brought to Jamestown and Plymouth in the Seventeenth Century.

The disputation surrounding Christmas is actually as old as Christianity itself. During the first two centuries of the Christian era, the church leaders objected to the celebration of the birth of martyrs, including Jesus, contending that the day of their martyrdom was the true date of their birth. For this reason, Good Friday and Easter had been the two most important dates in the Christian calendar. Furthermore, as the New Testament Gospels had not indicated any specific period for the birth of Jesus, let alone an actual date, the entire matter of when the nativity actually took place also became a subject of controversy.

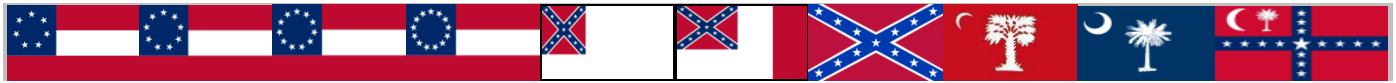
In 221 A.D., the Greek historian Sextus Julius Africanus was the first to declare that December 25th was the actual date of Jesus' birth and a little over a century later, that date was proclaimed a religious holiday by the church in Rome. Many contended, however, that the date was merely selected to attract pagans to Christianity, as it coincided with the Roman and Nordic holidays of Saturnalia and Yule, both feast days to celebrate the arrival of the winter solstice.

With the onset of Europe's Protestant Reformation in the 1500s, various forms of Catholic worship became the cause of harsh debate, with some being banned and others the subject of religious trials and even executions. Most saints were stripped of their titles and a number of celebrations, including Christmas, were prohibited. Many in England continued to celebrate the twelve-day period of revelry from December 25 to January 6, while others in the country, such as the Puritans, sought to eliminate the holiday entirely. The Puritans finally prevailed, and after the execution of Charles I in 1649, Christmas was officially banned in Great Britain.

The group of English adventurers and entrepreneurs that founded Virginia's Jamestown colony in 1607 brought with them the merry holiday spirit of Christmas they had enjoyed in England, while the Pilgrims who founded the Plymouth and Boston colonies over a decade later adopted a strictly puritanical outlook regarding the holiday.

Unlike the Pilgrims, the Dutch who came to America in 1609 and five years later founded their first settlement at what is now Albany, New York, brought with them their own Christmas customs and traditions from the Netherlands. While other saints had lost their religious status in Europe, the Dutch still revered Saint Nicholas, their patron saint of children, who they called Sinter Klaas and later made him the patron saint of New Amsterdam in America. The saint's Dutch name eventually evolving into the jolly personage we now call Santa Claus.

While Christmas continued to be joyfully celebrated in the colonial South, the Puritans were busy playing the role of Ebenezer Scrooge by following England's lead and banning the holiday entirely, a prohibition that lasted for more than a generation in New England. In 1659, the General Court of the Massachusetts Bay Colony made it a criminal offense to publicly celebrate Christmas, and anyone arrested for doing so



would be fined five shillings, which would be about thirty dollars today, or enough to purchase a horse or a cow at that time.

Meanwhile, in Virginia, Christmas was officially recognized by the legislature and in 1631, a law was passed that required new churches to be built in time for “the feast of the nativitie of our Saviour.” Two hundred years later, another Christmas tradition that had begun in Germany during the Sixteenth Century was also brought to Virginia. In 1842, Charles Minnigerode, a professor at William and Mary College in Williamsburg, put up America’s first decorated Christmas tree at the home of St. George Tucker in that city. The following year, most homes in Williamsburg had decorated trees and from there the custom quickly spread throughout Virginia and then the entire South. Professor Minnigerode, an 1839 German immigrant, was also the rector of Saint Paul’s Episcopal Church in Richmond during the War of Secession, and it was in the “Cathedral of the Confederacy” that he baptized President Jefferson Davis and officiated at the burial of General J. E. B. Stuart.

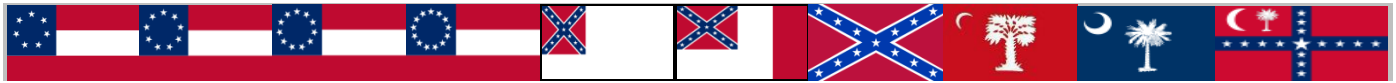
Many in New England continued to maintain a rather hostile attitude towards Christmas festivities until well into the Eighteenth Century, with a number of businesses remaining open on that day and church services very solemn occasions. In the ensuing years, waves of European immigrants, particularly those from Germany and Ireland, settled in both the North and the South, bringing with them more of a true holiday spirit. One Prussian immigrant, Louis Prang, even became the first in America to produce a Christmas card at his print shop near Boston. In keeping with New England’s non-festive mood, however, his card did not display any type of holiday images, merely a single painted flower and the expression “Merry Christmas.”

In literature, the first Christmas stories in America were written by New York City author Washington Irving who became famous for his portrayal of life in Dutch New York. In 1820, Irving included five Christmas essays in his popular “Sketchbook.” along with some far better-known tales such as “Rip van Winkle” and “The Legend of Sleepy Hollow.” The Christmas stories, however, were not about America, but were all set in England and concerned the various guests who visited a country estate there during the holiday. The first books with a Christmas setting in the United States were two novels about the South by one of South Carolina’s most famous authors, William Gilmore Simms. The first, “Castle Dismal: or, The Bachelor’s Christmas,” was written by Simms in 1841 and the second, “The Golden Christmas,” in 1852.

The 1841 work by Simms was a gothic tale of ghosts, murder and love that takes place in South Carolina during the Christmas season. Edgar Allen Poe regarded it as “one of the most original fictions ever penned.” The book that came out eleven years later was also about South Carolina, but this work, “The Golden Christmas,” provided a broad view of the low-country’s rich holiday history, heritage and humor, as well as an intimate look into the social life at the antebellum plantations around Charleston during the Christmas holidays.

In her 1995 book “Christmas in America: A History,” Texas-born Dr. Penne Lee Restad, a professor of history at the University of Texas, also presented a chapter on how Christmas was observed in the Southern states during the antebellum period. Unlike the North, where Christmas was generally a one-day affair at best, in the South, it was a more extended period of ease and enjoyment for virtually everyone, including the slaves. The holiday was celebrated from the evening of December 24th until the morning of January 2nd. During the week-long period, most of the slaves were freed from their usual chores and allowed to visit with friends and relatives from other plantations.





While Christmas did not become a federal holiday in the United States until 1870, most Southern states, beginning with Alabama, Arkansas and Louisiana in the 1830s, had already declared Christmas as a state holiday. The giving of gifts, feasting, decorating the home, singing carols and holding holiday balls that had long been traditional events throughout the South were also generally extended in some manner to the slaves. Most plantation owners rewarded their adult workers with presents such as clothing, personal accessories, household items, special foods and even small amounts of cash. The slave's children were generally not forgotten either, with many being presented with bags of candy and pennies.

As a footnote to the history of Christmas, while the holiday was brought to Virginia in 1607, it was exported in the opposite direction over a half century earlier. In 1552, Christian missionaries from Spain and Portugal began to celebrate Christmas in Japan, with the first large-scale Christmas mass being held in the ancient capital of Kyoto eight years later. However, controversy of a different nature soon arose in the country, as the leaders of the Edo shogunate that ruled Japan from 1603 until 1868 deemed not only Christmas, but Christianity in general to be a highly dangerous foreign influence and in 1612, they banned the entire religion for well over two and a half centuries.

During the latter part of the Nineteenth Century, foreign Christian missionaries began to return to Japan but even though a number of Christian churches, universities and hospitals were established there, the religion never again regained the strong foothold it once had. Today, only a little more than one per cent of the Japanese population is Christian . . . but Christmas is quite a different story.

As the holiday takes place during the traditional Japanese winter gift-giving season, a Tokyo department store used a variety of Christmas decorations, including a large, lighted Christmas tree, in 1900 as an advertising ploy. The idea grew quickly nationwide and while Christmas is still not a holiday in Japan, the country now overflows with the Christmas spirit each December, and even the Colonel Sanders statues at Japan's nearly twelve hundred Kentucky Fried Chicken restaurants are all dressed as Santa Claus.

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## **Aiken State Rep Looks to 'Put Teeth' in South Carolina Heritage Act**

**By Matthew Christian, [mchristian@aikenstandard.com](mailto:mchristian@aikenstandard.com)**

Dec 23, 2022

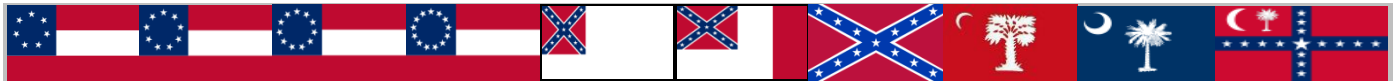
A member of Aiken County's state legislative delegation wants to strengthen the South Carolina Heritage Act.

S.C. Rep. Bill Taylor, R-Aiken, introduced a bill Dec. 8 that would amend the law prohibiting the relocation of war memorials and the renaming of streets and bridges in South Carolina.

The Heritage Act was signed into law May 23, 2000 by Democratic Gov. Jim Hodges. It prohibits the relocation, removal, disturbing or alteration of memorials to the Revolutionary War, the War of 1812, the Mexican-American War, the Civil War (listed as the War Between the States), the Spanish-American War, World War I, World War II, the Korean War, the Vietnam War, the Persian Gulf War, Native American or African American history. It also prohibits the renaming of streets, bridges, structures, parks, preserves, reserves or other public areas dedicated to a historic figure or event.

"This puts teeth into the Heritage Act," Taylor said "When a governmental agency – county, city, town – violates the Heritage Act, there needs to be some cost to them. The Heritage Act doesn't spell that out. It just says don't do it."

Taylor's bill does three things to strengthen the act.



First, it expands the act to include memorials to wars fought before the American Revolution and any war involving South Carolina residents. It adds installations and name plates to what can't be renamed. It expands the off-limits list to include areas named after public figures, people, a commemorated event, celebrated event, occurrence, commemoration, memorial and recognition.

Second, the bill requires state Treasurer Curtis Loftis to withhold all disbursements from the local government fund to any county or city that violates the act until the violation is corrected. It also establishes that an elected official who votes to remove an item covered by the act is guilty of misconduct in office.

And third, the bill allows a person "having an interest in caring for an item covered by the act" to sue the governmental entity violating the act to recover damages (including treble damages), the cost of restoration, attorney's fees and court costs. The definition of person is expanded to include an organization with a primary purpose to remember a particular event, time period or people.

"Local communities such as Charleston continue to violate the Heritage Act by removing monuments," Taylor said. "This legislation penalizes them with monetary damages by withholding funds that would be due to them from the Local Government Fund."

In June 2020, the Charleston City Council voted unanimously to remove a statue of John C. Calhoun – the only South Carolina resident to serve as vice president – after the killing of George Floyd in May 2020.

South Carolina Attorney General Alan Wilson wrote an opinion saying that the removal did not violate the Heritage Act because Calhoun didn't fall under one of the protected categories and the statue was located on private property.

A lawsuit challenging the removal was filed in November.

Also, last year, Charleston removed a marker dedicating a highway to Confederate Gen. Robert E. Lee and placed it in storage. A lawsuit challenging this removal was dropped.

Taylor's bill was referred to the Judiciary Committee.

## **Camp Compatriots for January**

**Terry Bouknight – January 24**

**Jason Crane – January 28**

### **2023 – 2024 Camp Officers**

Blake Moore– Commander

Lee Duvall – 1<sup>st</sup> Lt. Commander

Mark LeGrand – 2<sup>nd</sup> Lt. Commander

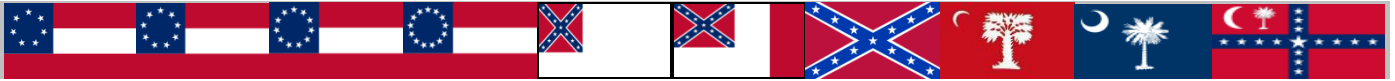
Danny Brown – Adjutant

Bob Ritter - Treasurer

Ken Temples – Chaplain

Nathan Oxner – Color Sergeant

Nicholas Ward – Judge Advocate



## DECEMBER WHEELER CAMP MEETING



Commander Ken Temples presenting the General Joe Wheeler Camp, J. W. Osteen Achievement Award to Danny Brown and Nathan Oxner



New Officers for 2023 – 2024 (L-R) Nathan Oxner, Mark LeGrand, Blake Moore, Lee Duvall, Bob Ritter, Danny Brown, and Ken Temples

## 5<sup>TH</sup> ANNUAL WREATHS ACROSS AMERICA SERVICE



Mrs. Julie Hardaway, Vice President General, UDC giving greetings



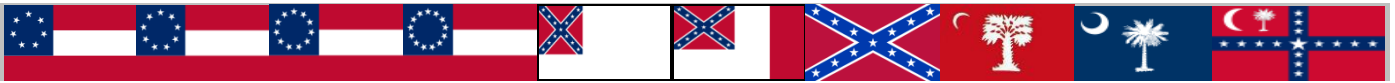
Mr. Perry Smith, SC Division Commander, SCV giving greetings



Mrs. Kathy Monahan, Regent of Esther Marion Chapter, NSDAR giving greetings



UDC ladies in mourning laying a wreath on the grave of the Unknown Confederate Soldier with the Honor Guard looking on



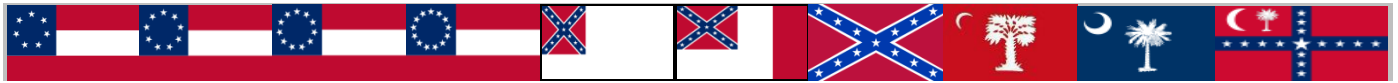
Brig. Gen. E. Porter Alexander Honor Guard firing a volley saluting the Veterans



Members of the UDC attending WAA



Members of the NSDAR attending WAA



*16<sup>th</sup> Annual Western Carolina  
SCV Division Prayer Breakfast*

**General Joe Wheeler Camp #1245 Aiken, SC**

**Dear SCV Compatriots, UDC, OCR and Friends,**

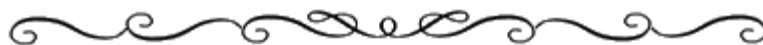
**The Wheeler Camp would like to extend to you, your family and friends an invitation to our 16<sup>th</sup> Annual Western Carolina SC SCV Division Prayer Breakfast.**

**Our Prayer Breakfast will be held in the Aiken County Historical Museum located at 433 Newberry St. SW in Aiken, SC**

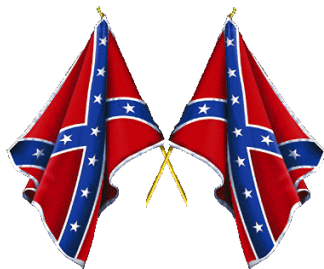
**On Saturday January 21, 2023**

**We will begin at 9:00AM for breakfast and Christian fellowship.**

**Our speaker will be Dr. Paul Noe, Pastor of Sweetwater Baptist Church, North Augusta, SC**



**Everything is free, the food, the fellowship and the Blessing!  
The Wheeler Camp is looking forward to seeing you at the Prayer Breakfast.**



The General Joe Wheeler Camp is named after Major General Joseph Wheeler of Augusta, Ga. It was Wheeler's troops who turned back Sherman's Cavalry led by Gen. Kilpatrick in February of 1865. Wheeler is known as the Savior of Aiken.

### **2023 Camp Activities**

- Jan. – The 16<sup>th</sup> Annual Western Carolina SCV Division Prayer Breakfast scheduled on Saturday Jan. 21, 2023 at 9:00AM at the Aiken County Historical Museum.
- April – The Wheeler Camp Annual Ladies' Night is scheduled on Friday April 7, 2023 at 6:30PM at the Outing Club.
- May – The Wheeler Camp will host the Aiken County Confederate Memorial Day Service on Sunday May 7, 2023 at 3:00PM in Bethany Cemetery.
- Dec. – The Wheeler Camp will host the Wreaths Across America Service on Saturday Dec. 16, 2023 at 3:00pm in Bethany Cemetery honoring all Veterans, especially Confederate Veterans.

The Camp has adopted and cares for 54 Confederate graves located in Bethany Cemetery, Aiken's largest cemetery where the only Unknown Confederate grave is located in the city.

**MEETING TIME:** Normally, the camp meeting is the first Monday of the month at 6:45pm with no camp meeting in February or July. The camp meeting in September is on the second Monday due to Labor Day. The Prayer Breakfast is our meeting in January.

**MEETING PLACE:** Aiken County Historical Museum, 433 Newberry St. SW, Aiken, SC 29801

**For additional information contact: [scscv1245@gmail.com](mailto:scscv1245@gmail.com)**