

Old Baldy Civil War Round Table of Philadelphia

Kevin M. Hale Award
for
best Historical Newsletter
in New Jersey

December 10, 2020 The Civil War: April 12, 1861 - August 20, 1866

“The Wounded Knee Massacre”



Join us at 7:15 PM on Thursday, December 10, for an online web conference (no physical meeting). Members will receive **ZOOM** dial-in instructions via email. This month's topic is **Bob Russo** on “*The Wounded Knee Massacre*”

The Wounded Knee Massacre, often and inaccurately called the Battle of Wounded Knee, was a massacre of several hundred Lakota Sioux people by soldiers of the United States Army. The massacre took place on December 29, 1890, near Wounded Knee Creek on the Lakota Pine Ridge Indian Reservation in South Dakota.

On the tragic morning of the massacre, members of U.S. 7th Cavalry entered the camp to disarm the Lakota. An elderly member of the tribe refused to give up his weapon while others began a tribal dance known as the Ghost Dance. In the struggle a shot was fired and the U.S. army began shooting at the Native Americans with Hotchkiss Guns from a nearby hillside. Lakota warriors fought back, but most had already been disarmed by the Army.

More than 250 Lakota men, women, and children were dead and over 50 others wounded. Other estimates place the number of Lakota dead at over 300. Twenty-five soldiers also died with over 35 wounded. Many Army casualties are thought to be from friendly fire. In a final insult over twenty soldiers were awarded the Medal of Honor. In 2001, the National Congress of American Indians approved two resolutions denouncing the Medal of Honor awards and urged the U.S. Government to rescind the Medals.

The massacre ended the Indian Wars but it took forty years of treaty violations, battles, false promises

and government intrusions and failures to reach the day of the massacre. In September 2019, after spending about two years reading about the history, Bob Russo, an Old Baldy and Delaware Valley CWRT member visited the site of the massacre with his wife, Carol.

Join Bob for the story of this horrific tragedy and the 40 years of events that led up to it. Ties to Civil War personalities, a 1980 Supreme Court decision on ownership of the Black Hills and the genocidal words of an author of a book, that later became a historic and well-known motion picture, will be discussed.

Notes from the President...

As this interesting year winds down and we prepared to begin our 45th year we are grateful to all who have supported and moved us along this year. Although we lost **Mike Cavanaugh** this year, he is still cheering us on, as he was doing the last six years, to keep spreading the Old Baldy message. We need to keep advancing our group for those who came before and laid the path for us to follow. Our transition to **Zoom** meetings was seamless and successful in maintaining and growing our organization. We appreciate everyone who tunes in to witness our great events and share some cheer. We will need to continue this way for at least another half of a year. Remember if you are unable to catch them live, recordings are available on our YouTube page.

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Our future is still bright as we will continue to make plans for the future and will fulfill them with your support. Remember to send **Frank Barletta** your dues for 2021 so we may continue to provide the services and presentations that has made us an outstanding group not just in the region but nationally. **We will be conducting our election at the meeting on December 10th.** Thank you to the nominating committee for their work in assembling a slate of candidates. You can still nominate a member before the election, so consider stepping up to help shape the future of our round table.

Last month **Carol Simon Levin** visited us as Lillian Feickert to tell the stories of the role New Jersey women played in adding the 19th amendment to our constitution. All who tuned in were entertained and informed. To close out 2020, we welcome our own **Bob Russo** who will share the research he conducted on the Massacre after his visit to Wounded Knee, South Dakota. Invite a friend to join us for what will be a very good presentation. Watch our website and Facebook page as **Dave Gilson** has more outstanding programs scheduled for us into the Spring.

Old Baldy will commemorate our **45th anniversary** in January 2022, watch for details of our celebration in the coming months. Hope to know by the day of our meeting if the **Meade Birthday Celebration** will occur on the 31st. We have purchased wreathes for **Wreathes Across America** to be placed on graves at Beverly National Cemetery on December 19th. This year the wreathes will be laid privately. If you wish to donate some wreathes visit their website at <https://www.wreathsacrossamerica.org/> for updates. If you need some of our **South Jersey Civil War sites maps** for Holiday gifts, just let us know and we will get them to you. We will have updates soon on our bi-lingual Civil War Trails sign at Ox Hill and the next Michael A. Cavanaugh book Award. Hope to see many of you at the Old Baldy Birthday Celebration in May.

Continue to support local business and communities through the coming months. May you and your families have a safe, joyous and relaxing Holiday Season and a Happy New Year. We look forward to seeing your smiling faces in January. See you in the Zoom room.

Rich Jankowski, President

Today in Civil War History

1861 Tuesday, December 10

The Confereracy

In spite of the fact that the majority of its citizens are firmly in the Northern camp, and that Union forces are poised to drive the rebels from the state, the Confederacy admits Kentucky to membership.

1862 Wednesday, December 10

The North

The House of Representatives passes the bill to create the state of West Virginia five months after its passage through the Senate.

From the Treasure's Quarantine Desk

*Well, it has been a very different kind of year, what can I say? Fortunately, our Round Table has continued to flourish, even though we've had our meetings on **Zoom**. In fact, **our membership has grown.***

*A big shout out goes to **Rich, our President and head cheerleader.** Also, thanks to **Dave Gilson** for continuing to bring us great speakers with a very diverse range of topics. And to the rest of us, the Old Baldy Members, congratulations and thank you.*

*It has been through our presentation on **Zoom** that we have not only been able to keep our current members engaged, but have reached new viewers and recruited new members*

*We thank all our great members for your support and continued commitment to our success. Your support has made it possible, not only to permit us to bring these **special speakers**, but to continue giving charitable donations to some very special organizations. Some included are **The Memorial Hall Fund, American Battlefield Trust, Gettysburg Foundation and Civil War Trails Foundation.***

*As the year comes to an end, it is time again to show your support with your **2021 Membership Dues.** Though we remain on a strong financial footing, we have been unable to pursue our normal fund- raising activities. Thus, making your dues that much more important this year.*

***On a personal note,** I have always felt that our organization was so much more than just a Round Table. It is a group of people brought together by a common enjoyment of Civil War history, but more importantly, people I love having wonderful conversations with, but also being with them. I miss you all. I await the day when we can meet in person, shake hands, hug and sit down for dinner at the diner .*

Thank you again. Stay safe and happy holidays to you and your families.

1863 Thursday, December 10

Eastern Theater

The soldiers of the Army of the Potomac finish their earth and log shelters ready for the Christmas season's inactivity. Horse races, cockfights, and greased pigs and poles are arranged to break the monotony. The officers organize a series of balls, and a large wooden dancehall is soon under construction.

Western Theater

Federal troops destroy the Confederate salt works in Choctawatchie Bay, Florida.

1864 Saturday, December 10

Western Theater

Sherman's army arrives before Savannah where Hardee

commands a garrison of some 18,000 troops strongly entrenched around the city. Although Sherman's men still have enough to eat, the same cannot be said of his horses, which require immense quantities of fodder. A large army can only live off the land if it keeps moving; if it stops in the

same place, it soon eats up all available supplies. Knowing he must break through to contact the Union fleet, Sherman orders a reconnaissance of Fort McAllister on the Ogeechee River.

Forgotten Warriors

Civil War in Indian Territory

There's no place like home! To American Indians suffering in barren refugee camps in eastern Kansas during the Civil War, thoughts like this must have gone through their minds as they longed for the warmth and security of home in Indian Territory (Oklahoma).

Despite prejudice and misgivings, Indians were recruited into the Union army on the condition that they would only fight in Indian Territory.

At the beginning of the Civil War, Union troops abandoned forts in Indian Territory to free up soldiers for campaigns further east, creating a vacuum that the Confederate Army rushed to fill. The absence of the Union Army made the Indians, particularly those known as the Five Civilized Tribes (Creek, Cherokee, Choctaw, Chickasaw, Seminole), vulnerable to an alliance with the Confederacy. The fact that these tribes came from the South bound them culturally to the Confederacy. An additional tie that surprises many is that some Indians, particularly the Cherokee, owned African American slaves.

The Chickasaw and the Choctaw readily embraced the Confederacy but members of other tribes, such as the Creek and the Seminole, were divided. Many members of these tribes opposed a Confederate alliance and chose to remain loyal to the Union.

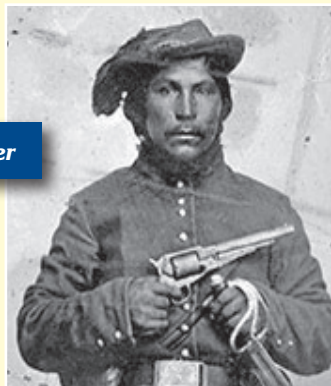
As the Indian tribes chose sides, tensions mounted. Confederate Indians allied with Texas regiments came to battle against the Union loyalists, led by the Creek chief, Opothleyahola. Despite fierce resistance, Confederate troops prevailed and expelled the loyalists from the territory. This was the first of many battles that tore the Indian Territory into warring factions, with Indians even splitting apart and fighting each other.

Indian Refugees in Kansas

The defeated Union loyalists fled to Kansas on what became known as "the Trail of Blood on the Ice". They left behind nearly everything in the way of food, clothing and medicine. Severe winter weather, which almost immediately set in, brought indescribable suffering to these Indians.

Many of them froze to death as they trekked toward temporary, virtually shelterless camps along the Fall and Verdigris rivers, where they stayed for a long winter. Relief for the Indian refugees was slow in coming. Meager supplies of food and clothing trickled into the camps, but it was not enough, many perished. Visitors to the camps described the conditions as wretched.

Unknown Union soldier



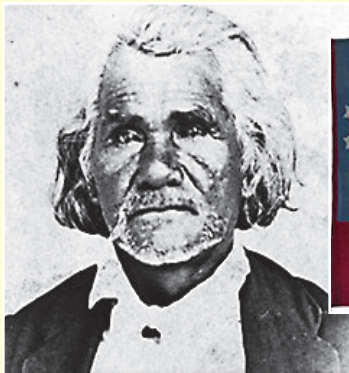
Swearing In Native American Civil War Recruits

A surgeon who visited the camps stated, "It is impossible for me to depict the wretchedness of their condition. Their only protection from the snow upon which they lie is prairie grass and from the wind and weather scraps and rags stretched upon switches. Some of them had some personal clothing; most had but shreds and rags which did not conceal their nakedness, and I saw seven varying in age from three to fifteen years without one thread upon their bodies. ... They greatly need medical assistance. Many have their toes frozen off; others have feet wounded by sharp ice or branches of trees lying on the snow. But few have shoes or moccasins. They suffer with inflammatory diseases of the chest, throat and eyes. Those who come in last get sick as soon as they eat. Means should be taken at once to have the horses which lie dead in every direction through the camp and on the side of the river removed and burned, lest the first few warm days breed a pestilence amongst them."

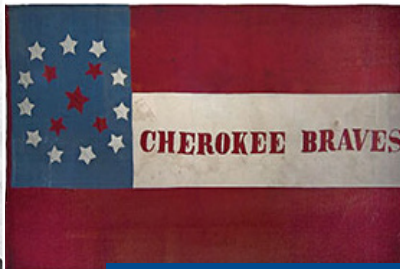
"Valuable as a Flock of Sheep"

The real desire of the refugees was to return to their homes and be able to fend off their comrades in Confederate arms. The Union Army, which aimed to reduce the risk of a Confederate invasion of Kansas, concurred with their desires and began planning an expedition to retake Indian Territory. Some Union commanders felt that the Indians could provide badly needed manpower for the expedition and began recruiting Indian soldiers and forming regiments. Their efforts were opposed by many Kansans who felt that Indian soldiers would be inferior. The Fort Scott Bulletin stated of the Indian soldiers being recruited that "their principal use is to devour Uncle Sam's hard-bread and beef, and spend his money. They will be as valuable as a flock of sheep in time of action. They ought to be disbanded immediately."

Others feared that Indians, once armed, would turn against the white population of Kansas. Some pointed to the reported behavior of Confederate Cherokees at Pea Ridge, who many believed to be responsible for scalping and mutilating Iowa troops.



Brigadier General Stand Watie was the highest-ranking Indian in the Confederate army.



This flag was carried by Brig. Gen. Stand Watie's 1st Cherokee Mounted Rifles

Despite prejudice and misgivings, the recruitment of the Indians proceeded with the condition that they would only fight in Indian Territory. The Union Army formed two regiments—the First and Second Indian Home Guards. When first organized, white officers had overall command of the regiments, but leadership of individual companies fell to the Indians. Not being familiar with Army discipline or tactics, the Indian regiments did not immediately become effective fighting units. The Osage of the Second Regiment never did adjust to Army regulations and procedures. Many were mustered out after a series of mass desertions.

Expedition to Indian Territory

The Indians' first taste of war as Union soldiers came in the summer of 1862. Recruited to be part of the expedition to Indian Territory, the First and Second Indian Regiments accompanied several units of white soldiers in a quest to return the Indian refugees to their homes and to reestablish a Union presence in the Indian Territory.

Organized and supplied at Fort Scott in the summer of 1862, the soldiers of the expedition experienced initial success. Union victories near the Cherokee capital of Tahlequah resulted in not only the rout of Confederate troops, but also the capture of several of their Cherokee allies. However, the expedition was short lived as Union commanders, fearing the disruption of supply lines, decided to withdraw.

Although only marginally successful, the expedition did have one significant impact. A large number of the captured Cherokee, once free from Confederate influence, ended up joining the Union Army. Three companies of Cherokee enlisted in the Second Indian Regiment and enough Cherokee recruits remained to form an entire third regiment of Indian soldiers.

The Indian Brigade

By fall of 1862, the Army had replaced most of the Indian officers with white noncommissioned officers from other units to instill army discipline into the Indian regiments. All three regiments were organized to form the Indian Brigade. Increased drilling improved their performance and in spring of 1863, brigade commander William A. Phillips remarked that he was satisfied that all three regiments had become effective fighting units.

Fully trained, the Union Army and the Indian regiments returned to the Indian Territory in greater numbers and fought in a series of pitched battles that would prove the mettle of the Home Guards. Some of these actions included:

- A battle at the site of old Fort Wayne, in which the Third Indian Home Guard helped to avert a flanking operation and pushed Confederate forces back seven miles, capturing their battle flag and four artillery pieces. (October 1862)

- The seizure of Fort Davis (near present-day Muskogee, OK), brought about by the actions of the Home Guards, who drove off the Confederate warriors stationed there and left the fort a smoldering ruins. (December 1862)

- The capture of Fort Gibson, during which the Second Indian Home Guard assisted in driving its Confederate defenders into the nearby Grand River, forcing the survivors to swim for their lives. (April 1863)

- Action at Cabin Creek, where soldiers of the Indian Home Guards helped to save a Union supply train from being captured by the forces of Stand Watie, the most persistent of the Confederate Indian commanders. (July 1863)

- Honey Springs, site of the most important Confederate installation in Indian Territory. Here, the Indian regiments, along with white soldiers and African-American troops, combined in a pitched battle called by some "the Gettys-

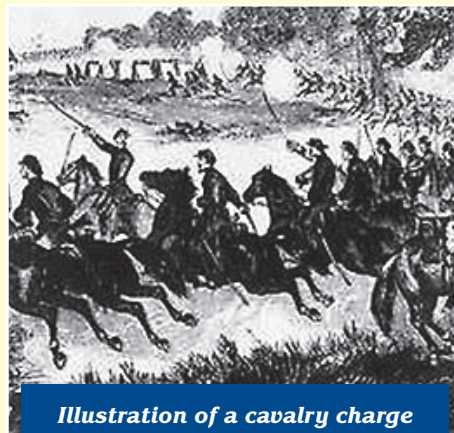


Illustration of a cavalry charge during the Battle of Honey Springs

burg of Indian Territory." Union forces combined to drive the Confederates from the area, liberated valuable stores of supplies, and most importantly, secured the Union Army a firm foothold in Indian Territory. (July 1863)

Total Warfare

The actions of the Union Home Guards made it possible

for their families to begin returning home, some of them doing so as early as spring of 1863. But the war was not over, fierce and determined opposition brought about two more years of fighting.

In early 1864, the Indian Home Guards went on a march through the southern part of the territory, engaging in Sherman like destruction, laying waste wherever they marched. Houses and other structures were destroyed, the economy ruined, and thousands became homeless refugees, as tribes continued fighting each other. Tensions continued until the very end of the war.

The determination of the Indian Home Guards contributed to ultimate Union victory. Individual soldiers felt a sense of pride, with "war whoops sounding up and down the line" when they rode into battle. They had been driven from the Indian Territory in rags, but they came back in Union blue, successful in their quest to return home.

CW/TI

**WEB Site: <http://oldbaldycwrt.org>
Email: oldbaldycwrt@verizon.net
Face Book: Old Baldy Civil War Round Table**

“Those White Roses”

Elizabeth Blackwell

Elizabeth Blackwell was born into a prosperous family on February 3, 1821. Her father strongly supported equality of the sexes. She was exposed to tutors who taught girls the same curriculum as boys— something out of the ordinary for that day.

Elizabeth studied medicine after a series of disappointing love affairs, thereby placing a wall between her career and marriage. At first Miss Blackwell loathed the studies for she “hated everything connected with the body” and was “disgusted with the physical structure of the body and its various ailments.” However, “the idea of winning a doctor’s degree gradually assumed the aspect of a great moral struggle and the moral fight possessed immense attraction.” She studied first in the library of Drs. John and Samuel Dickinson of Charleston, South Carolina.



Elizabeth Blackwell

In May 1847, Elizabeth tried to gain admission to several medical schools. She was denied entrance to all of them. Every school in Philadelphia and New York along with Harvard, Yale, and Bowdoin refused to admit a female. Elizabeth studied anatomy under Dr. Joseph Allen as she continued to apply to smaller medical schools. She was finally accepted by New York’s Geneva College. Later Elizabeth learned that they accepted her application because they thought it was a prank played on them by a rival school.

During her studies, Elizabeth had to overcome heckling and isolation. Befriended by professor of anatomy James Webster, she was soon admired and respected by others on campus. July 1848 afforded Elizabeth her first real experience with the ill as well as the rudeness of male interns as she gained admittance to the Blockley Almshouse, a segment of the Philadelphia Hospital. A typhoid outbreak in September 1848 highlighted Elizabeth’s tenure at Blockley.

Elizabeth received her medical degree from Geneva College on January 23, 1849. She traveled to Paris to continue her medical studies. While there, she contracted purulent ophthalmia from a patient. The purulent ophthalmia left her blind in one eye, which meant she must abandon her desire to become a surgeon.

Elizabeth returned to New York in August 1851, eager to begin a medical career but she was shunned from the medical centers. In 1853, she purchased a house at 79 East Fifteenth Street and opened a one-room dispensary where she treated the poor. This undertaking was soon expanded and Elizabeth enlisted the aid of other female physicians, such as her sister Emily Blackwell and Dr. Marie E. Zakre-

wska. Elizabeth and Marie dreamed of opening a female medical school and a college of nursing.

The fall of Fort Sumter squashed their plans. The Department of War asked Elizabeth to head the Women’s Central Association of Relief. Elizabeth was concerned about the lack of hygiene and the poor diet of the wounded. She was also horrified by the nonchalant attitude of government surgeons with regard to nursing care and medical supplies. Elizabeth campaigned in Washington for changes in the medical supply system. Her changes were not responded to as quickly as she wished, so she gamered supplies for the wounded herself using her meager funds. Somewhat like Clara Barton, Elizabeth Blackwell charged into the field hospitals. Battle worn surgeons often surrendered their instruments to Elizabeth’s skillful hands.

Finally in 1865, Elizabeth’s campaign was answered by Congress. The W.C.A.R. (Women’s Central Association of Relief) was incorporated into the Sanitary Commission. Elizabeth was placed in a position of authority, but just as she had the situation organized to her satisfaction, the war came to an end.

After the war, Elizabeth continued to open the medical career field to women. She was particularly active in gynecology and obstetrics; she had numerous medical articles published such as *The Human Element in Sex* (1884) and *Counsel to Parents* (1887).

In 1902, Elizabeth retired to Scotland where she had often vacationed. She bought a home in Kilmun on Holy Loch in Argyllshire, and died there on May 31, 1910, after suffering a head injury from a fall downstairs three years prior. Elizabeth was buried at Kilmun where a large cross marks her grave.

Adeline Blanchard Tyler

Adeline was the fifth child of seven born to Jeremiah and Mary (Gowen) Blanchard. She was born on December 8, 1805, in Billerica, Massachusetts. Adeline was educated at a local female academy and she taught school in Boston. In 1826, Adeline married John Tyler, who was twenty years her senior. Mr. Tyler was very wealthy and Adeline worked in charitable programs until her husband’s death in 1853. The grieving widow went to Europe to overcome her sorrows, and while there, she decided to study medicine and nursing. Adeline was admitted to the Kaiserwerth Deaconesses’ Institute in Germany.



Adeline Blanchard Tyler

When her studies were complete, Adeline returned to Boston. With funding from the Baltimore Episcopal Rectory, Adeline established a hospital for the impoverished of the city in September 1856, and served as its head matron.

A year later, the hospital’s name was changed to Church Home and Infirmary of the City of Baltimore. It became a

sister hospital to St. Andrew's Infirmary. Adeline remained as matron until 1860, when she took a position with the infirmaries to teach nursing.

When the Sixth Massachusetts Volunteer Infantry passed through Baltimore on April 19, 1861, they were attacked by an anti-Unionists group. Two soldiers were killed and many were injured. Adeline heard of the brawl and rushed to a police station demanding care for the injured. It was denied until Adeline threatened to contact the governor of Massachusetts. Allowed to treat the injuries, she had the most critical transported to the infirmary where they stayed until their health was restored. Her quick actions gained her official recognition from the state of Massachusetts.

That fall, Adeline was appointed superintendent of the Camden Street Military Hospital in Baltimore. She was removed from this post when she refused to discriminate among the wounded: rebel or yankee, officer or soldier, black or white.

Adeline went to New York City for a brief rest after her removal and the hearing that preceded it. While there, she was appointed head nurse of the National Hospital at Chester, Pennsylvania by the Surgeon General William A. Hammond. Adeline was also in charge of the dietary kitchen as well as the nursing staff. It was noted by her staff at National Hospital that Mrs. Tyler had "unusual organizing talents and administrative ability...that she retained understanding and sympathy for mankind."

Adeline's health deteriorated due to the long hours she spent caring for the wounded and administering the duties of a matron. On May 27, 1864, she was forced to resign at the National Hospital due to illness. She again traveled to France, Germany, and Switzerland, returning to the United States in November 1865.

Adeline worked with the Episcopal missions to rescue prostitutes in New York City by finding them legitimate employment. Many of the prostitutes were casualties of the Civil War.

In 1869, Adeline returned again to nursing. She was appointed superintendent of Boston's Children's Hospital. She worked hard to make the facility financially stable. Adeline was successful and happy in her work until she was diagnosed with breast cancer in 1872, at which time she resigned her post. The Anglican Sisterhood of St. Margaret, East Grinstead, England took her place as director of the Children's Hospital. The Sisterhood held the position as late as 1889.

Adeline was honored in many ways by the ladies Aid Society, the Infirmary, and the hospital's board of directors for her devotion to the medical field. Adeline died of cancer

on January 9, 1875, at Needham, Massachusetts and was buried in Mount Auburn Cemetery in Cambridge. Her wartime patients eulogized her: "She's a noble woman and ought to live forever."

Amy Morris Bradley

Amy Bradley was born in East Vassalboro, Kennebec County, Maine on September 12, 1823, to a cobbler and his wife. Her childhood was plagued by bronchial attacks. Amy started a teaching career at the age of fifteen, using the money to further her education. At the age of twenty-one, a severe bronchial attack forced her to resign her teaching position and move to a warmer climate. Amy spent two years of leisure with her brother in Charleston, South Carolina, too weak to teach. In the fall of 1853, Amy accepted a position to tutor the children of a family in San Jose, Costa Rica. She established an English school there which she successfully operated for three years. The death of her father Abeired Bradley forced her to return to New England. The Civil War shattered Amy's quiet New England life style. She felt compelled to assist the Union, and became a nurse for the Maine Volunteers which she followed to Alexandria, Virginia where she was assigned to the Fifth Maine Regiment.

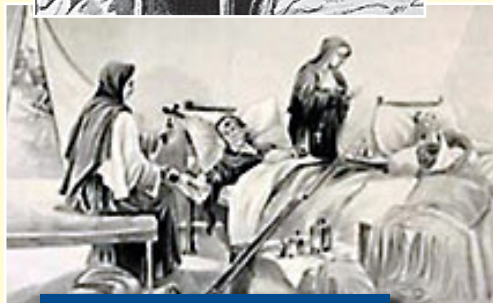


Amy Morris Bradley

The cleanliness and order of the hospital tents under Amy's control drew the attention of the Union high command. Two large buildings were turned over to her for a hospital, and Amy was named superintendent. Although she was given the facility, there was no provision for supplies, so she hired a family to handle the culinary and sanitary necessities.

The United States Sanitary Commission was contacted to expedite medical supplies and food. The move of the Army of the Potomac to the Peninsula in 1862 led to the disbanding of the hospital. Amy offered her services to the Sanitary Commission when her hospital was gone.

She became nursing supervisor of the hospital ship, Ocean Queen, a position she held throughout the Peninsula Campaign. The U.S. Sanitary Commission appointed Amy superintendent of the Washington Convalescent Center. In December 1862, Amy was transferred to Camp Misery near Alexandria, Virginia as a special relief agent. The convalescent camp was a center of unsanitary conditions, but she soon whipped Camp Misery into Camp Comfort. Months of travel made Amy ill and in December 1863, she was forced to convalesce in her mother's home in Maine. While recuperating, Amy began writing the Soldier's journal, a weekly publication that existed for eighteen months. Profits from the publication went to the support of Union orphans. The project earned the title of "Soldier's Friend."



Civil War Nursing

Amy returned to the front for a short time, when fatigue and exhaustion soon took their toll. Before she left the military hospitals, Amy wrote a letter to her mother telling of an experience with a field surgeon. It seems that the field surgeon asked if Amy were a contract nurse. Amy's reply was, "If I had been a man, I believe I should have knocked him down! To think that I poor Amy Bradley would come out here to work for money and that, the paltry sum of twelve dollars per month and rations." Obviously the surgeon got her message.

After the war ended, Miss Bradley worked in numerous humanitarian efforts that involved the army. With the assistance of Mary Porter Tileston Hemenway, the two ladies opened the Tileston Normal School in Wilmington, North Carolina in 1872 teaching negro children and poor white children to read and write. She continued teaching until 1891, when fragile health forced her to retire. She continued to live in her cottage home on the Tileston campus until her death on January 15, 1904, at the age of eighty. Amy Bradley was buried in the Tileston Cemetery in Wilmington, Virginia.

Eliz Emey Chappell Porter

The eighth child of Robert and Elizabeth (Kneeland) Chappell, Eliza was born on November 5, 1807. In 1811, her father died and Eliza was sent to live with wealthy relatives in Franklin, New York. At the age of twelve, Eliza returned to live with her mother in Geneso, New York, and two years later she joined the Presbyterian Church. In 1827, illness forced Eliza to move to Rochester, New York for treatment.

Eliza began working for the Reverend Charles G. Finney as a children's revival worker. Finney described her as "the most Christlike spirit I ever met." Eliza became a teacher to support herself and her mother. In 1831, Mrs. Chappell died and Eliza became the private tutor for the children of American Fur Company owner Robert Stuart.

They lived on Mackinac Island, where Eliza taught the Indian children as well as locals. She was convinced that primary school was "designed by God to open the way for the missionary of the cross."

One year later, Eliza returned to St. Ignace near Mackinac to establish a primary school, then moved to Fort Dearborn to set up another. The Dearborn school won public recognition and eventually public appropriation in 1834.

On June 15, 1835, Eliza married Reverend Jeremiah Porter, a Presbyterian missionary. The couple had nine children, six of which survived to adulthood. The Porters moved to numerous congregations, and Eliza established primary schools at each one.

In October 1861, Eliza was appointed director of the Chicago Sanitary Commission to solicit supplies for the tent hospitals. Eliza served in the Cairo hospital during the Battle of Shiloh, then moved from Cairo to Mound City to help transport the wounded to hospitals. She then returned to Chicago to recruit more nurses, and took volunteers to Savannah, Tennessee to the tent hospitals.

In August 1862, Eliza moved to Memphis, Tennessee where her husband was chaplain at Fort Pickering. She set up soup kitchens as well as schools for the negro children. In July 1863, the Porters returned to Chicago to take charge of the Sanitary Commission while Jane C. Hoge and Mary Livermore toured the Midwest to solicit supplies.



Eliz Emey Chappell Porter

As 1864 began, Eliza arrived at the field hospital to care for the wounded from Lookout Mountain and Missionary Ridge. The Battle of Resaca, Georgia in May 1864 was especially difficult for Eliza, as her son James was in the heat of the battle. Porter and Bickerdyke worked with the wounded, preparing them for transport.

In September 1864, Eliza began an inspection tour of Little Rock, Arkansas tent hospitals for the Commission. Joined by her husband and Bickerdyke, the trio cared for the wounded left in Sherman's wake as he marched to the Gulf.

The Porters moved to Texas in October 1865, at the request of the Sanitary Commission, to serve Union forces patrolling the Texas-Mexico border as well as the army hospitals in Brownsville and Brazos.

Eliza died of pneumonia on January 1, 1888, in Santa Barbara, California and was buried in Chicago's Rosehill Cemetery. Her husband joined five years later.

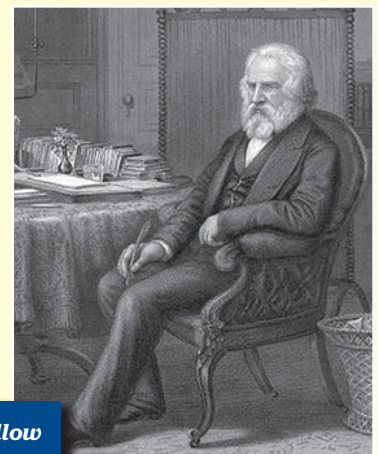
Nurses were not part of the Armies, There was no Nursing Corps. These were women who went off to contribute their efforts to helping the wounded, dying and ill. They helped in Hospitals, Battlefields and Camps. There are very few records and photographs of these brave women so the accounts are few.

Combination of "White Roses" and "History of American Women"

A Christmas Carol's Civil War Origin

by Douglas Ullman, Jr.

"I Heard the Bells on Christmas Day" has been a popular Christmas carol since the first musical version appeared in 1872. Originally a poem by Henry Wadsworth Longfellow, the text was set to music by John Baptiste Calkin and has been recorded by the likes of Elvis Presley, Johnny Cash, and the Mormon Tabernacle Choir. A subsequent musical



Henry Wadsworth Longfellow

version penned by Johnny Marks in the 1950s became popular thanks in large part to the talents of Bing Crosby, Frank Sinatra, Sarah McLachlan, and others, who have made Marks' version the most commonly heard setting of Longfellow's text.

Unbeknownst to many a Christmas caroler, Longfellow's poem has its roots in the American Civil War. Longfellow wrote the piece on Christmas Day in 1863. Nine months earlier his son, Charles Appleton Longfellow, snuck away from home and enlisted in the Federal army in Washington, D.C. The younger Longfellow excelled in his training and received a commission as a 2nd Lieutenant in the 1st Massachusetts Cavalry in time to take part in the Chancellorville campaign. He was ill during the Gettysburg campaign, but returned to duty in the fall of 1863.

While at dinner on December 1, 1863, Henry Wadsworth Longfellow received a telegram. His son had been severely wounded in a skirmish on November 27, 1863. A bullet entered Charles' left shoulder, passing through his back and clipping the spine before exiting the under the right shoulder blade. The elder Longfellow immediately set out



Charles Appleton Longfellow

for Washington, arriving there on December 3. After two more days of waiting, Charles arrived by train in the nation's capital. According to the poet, "[t]he army surgeon who came with the wounded alarmed me by saying that his duty to himself and to me required him to say that the wound was very serious one and paralysis might ensue." That evening, three more surgeons gave

another more favorable report. Charles "will be long in healing," but he it will be at least six months before he can return to the service. In fact, though Charles survived his wound, his military career was over. In summarizing the ordeal to a friend, the Henry Longfellow wrote, "I have been through a great deal of trouble and anxiety." This "trouble and anxiety" is evident in the lines of the poem, "Christmas Bells"—the basis for the popular Christmas carol.

*I heard the bells on Christmas Day
Their old, familiar carols play, and wild and
sweet The words repeat Of peace on earth,
good-will to men!*

*And thought how, as the day had come, The
belfries of all Christendom Had rolled along The
unbroken song Of peace on earth,
good-will to men!*

*Till ringing, singing on its way, The world re-
volved from night to day, A voice, a chime, A
chant sublime Of peace on earth,
good-will to men!*

*Then from each black, accursed mouth The cannon
thundered in the South, And with the sound The
carols drowned Of peace on earth,
good-will to men!*

*It was as if an earthquake rent The hearth-stones
of a continent, And made forlorn The households
born Of peace on earth, good-will to men!*

*And in despair I bowed my head; "There is no
peace on earth," I said; "For hate is strong, And
mocks the song Of peace on earth,
good-will to men!"*

*Then pealed the bells more loud and deep: "God
is not dead, nor doth He sleep; The Wrong shall
fail, The Right prevail, With peace on earth,
good-will to men."*

- Henry Wadsworth Longfellow



Longfellow's Home

"How the Civil War Changed Christmas in the United States"

by Erin Blakemore

As the Civil War's first Christmas neared, a pair of young lovers, Nathaniel Dawson and Elodie Todd, a Confederate soldier and his eventual bride, wrote to one another with increasing melancholy. They were separated by hundreds of miles, and their communication was often interrupted by delays in the mail and the desperation of the Civil War.

"I wish I could be with you at Christmas, the festal season, where age is rejuvenated and lives again in the merry carols of youth," Dawson wrote to Todd (sister of Mary Todd Lincoln) on December 22, 1861. On the holiday itself, he wrote to describe his regiment's rowdy celebrations. "Bad whiskey is abundant and pleasure and sorrow drowned in large potations," he said.

Dawson and Todd's lives changed dramatically during the war, as the Confederacy crumbled and their personal lives

Continued from page 8 - "Civil War Changed Christmas"

stretched to their limits. But they weren't alone in wishing they could celebrate Christmas together. As the fractured United States fought, the holiday took on new meaning. By the end of the war in 1865, Christmas had gone from a relatively unimportant holiday to the opposite—a day rooted in an idealized vision of home. The way Americans observed the holiday changed too, setting the stage for the more modern Christmas holiday we know today.

Before the Civil War, Christmas was not an official holiday in the United States. Nor was it celebrated uniformly across the country. In early New England, Christmas was looked down upon by Puritans and Calvinists, who felt the day should be observed for strict fasts and rituals, if it was observed at all. During the 17th century, Massachusetts imposed a fine on colonists who celebrated the holiday, and after it became a state, its businesses and schools did not observe the holiday at all.

Elsewhere, Christmas was celebrated in a variety of ways, most depending on the country of origin of the immigrants who celebrated it. But by the mid-19th century, the holiday's importance—and distance from religious tradition—was already starting to grow. Songs and carols like "Jingle Bells" (1857) and poems like "A Visit from St. Nicholas" (1823) set the stage for a fun, secular holiday that revolved around gift-giving and celebration with food and drink. In the antebellum South, plantation owners used the holiday as a way to show off their paternalism toward the people they enslaved, write historians Shauna Bigham and Robert E. May. During lengthy Christmas celebrations, they gave enslaved people passes to marry, provided food and alcohol, and gave gifts.

Though enslaved people managed to create some of their own Christmas traditions, many of which incorporated traditions from Africa, they were also expected to help absolve slaveowners' guilt over the holidays by enthusiastically opening gifts and showing their gratitude. "So far as their owners could tell," Bigham and May write, "most slaves played their prescribed role to the hilt throughout the holiday."

But the Civil War disrupted not just the relations between plantation owners and the people they enslaved, but those within families and communities. As both sides shifted their resources to war, the ability to give gifts and celebrate was dramatically curtailed. People cast their decision to have more modest Christmas celebrations as a patriotic one, and children got in on the act, too. Instead of giving and receiving store-bought gifts, they made more humble gifts like popcorn balls or crude homemade toys. And they learned to temper their expectations of Santa.

"A crotchety slave told the Howell-Cobb children not to expect a visit from St. Nick because the Yankees had shot him," writes historian James Alan Marten, "while other parents offered more sensitive explanations. As a Yankee, Santa would be held up by Confederate pickets or perhaps Union blockading vessels had interrupted his journey."

Meanwhile, those children's mothers, aunts and sisters experienced Christmas as an agonizing reminder of the danger faced by men who had gone to war. Civil War-era diaries and letters document how many women felt anxiety, grief and depression around Christmas. In 1861, Margaret Cahill wrote to her husband, Thomas, a Union officer, that she felt so "nervous and lonely" that she could not write to

The Conference on Women and the Civil War Register Now!

Our 21st Conference,
The Women of the Shenandoah Valley, will be held
July 23 - 25, 2021, in Harrisonburg, Virginia.

For conference details,
<http://www.swcw.org/2021-conference-details.html>
To register for the conference:
<http://www.swcw.org/2021-conference-details.html>

him on Christmas. "Will you say? Why did you not write to me on Christmass [sic] Day" she wrote. "Well to tell you the truth I was not able." "Never before had so sad a Christmas dawned upon us," wrote Sallie A. Brook, a Confederate woman from Richmond, of Christmas 1861.

On the battlefield, men on both sides tried to celebrate Christmas by giving gifts, eating and drinking, and taking time off. In his memoir, James A. Wright, a sergeant in the First Minnesota Volunteer Infantry Regiment, recalls eating beef soup and greeting his fellow soldiers on Christmas in camp. "The men had been allowed as much liberty as consistent with discipline and were 'circulating around' among their acquaintances in other regiments," he recalled. "I was frequently invited to 'smile,'" or take a drink. In 1863, a Confederate soldier from North Carolina wrote to his mother asking for a bottle of brandy and some sugar so he could make eggnog for his fellow soldiers.

Popular media did its best to increase the morale of both soldiers and their families at home around Christmas. Harper's Weekly, the most popular periodical at the time, published a variety of Christmas stories and illustrations during the war. The most famous were drawn by illustrator Thomas Nast, who portrayed not just sad wives and husbands but happy Christmas Day traditions. He is credited with solidifying how the nation imagined Santa Claus with illustrations of a jolly, bearded St. Nick who handed out good cheer to soldiers and families alike.

Though individual traditions still varied, the upheaval of the Civil War made the holiday seem more and more important to separated families. "The Christmas season [reminded] mid-19th century Americans of the importance of home and its associations, of invented traditions," writes historian David Anderson.

When the war ended, the magazines and newspapers that had underlined the importance of the holiday kept promoting it, and reunited families, devastated by the losses of the war, kept cherishing it. In 1870, in the aftermath of the war, Congress passed the first federal holiday law and made Christmas an official holiday. Four years of war had changed the holiday from a loose celebration to an essential one.

**We will be conducting our
election at the meeting
on December 10th
See Page 14**

Lillian Ford Feickert – “New Jersey’s Role in the Fight for Woman Suffrage”

Presentation by Carol Simon Levin

November 12 Meeting

By Kathy Clark, Member OBCWRT

The November meeting of OBCWRT introduced us to Lillian Ford Feickert and the role she played in the next ten years of the Woman Suffrage movement. Born July 20, 1877 in Brooklyn, New York, the family moved to Plainfield, New Jersey. By 1902 she was married to Edward Foster Feickert, a New York City Banker, who became an officer of Plainfield Trust Company. Lillian became a suburban housewife in Plainfield with church organizations, DAR meetings, and other women’s clubs. Her house and garden were also part of her suburban life. At the same time, she was enjoying her lifestyle Lillian started to find a passion for women’s rights and interest in the women’s suffrage movement. In 1910 Lillian was recruited by NJWSA’s president Clara Laddey to be enrollment chair. That began the next ten years of Lillian’s life helping women get the right to vote.

Starting with the New Jersey State Constitution of July 2, 1776 it gave white males who were 50lbs entitled to vote for representatives, women and black people could not vote. It was estimated that 95% of white males who, at times, tried tactics in voter fraud that were heard in court. February 1807 was one case in which tactics were used by dressing in women’s clothing and going back to the poles to vote again. One of many cases of fraud during this time that were decided in the courts.

Women were beginning to speak for themselves although they watched and listened as conventions were starting. In 1838 Lucretia Mott was part of the Philadelphia Female Anti-Slavery Convention and in 1840 the World Anti-Slavery Convention in London. The first meeting of women in Seneca Falls, July 19-20, 1848 brought many women to hear Elizabeth Cady Stanton talking about women’s rights. She stated, “that all men and women are created equal”. Frederick Douglass, along with other men supported the work that Elizabeth Cady Stanton and others were doing to promote women’s rights.

In New Jersey, several acts were passed in 1852-1854 when Harriet Lafetra (Quaker) petitioned the state legislation for women’s rights and women’s suffrage. The Civil War stopped this movement for a few years, but the women were involved in nursing the wounded, sewing uniforms and record keeping. The women thought these patriotic efforts would be rewarded by state legislation but were sadly disappointed. By 1868 women still attempted to vote at the polling sites but their vote was always given back to them.

By December 1866, the Vineland Equal Rights Association was formed with some very progressive women taking an active part in women’s rights.



Lillian Ford Feickert

By November 29-30, 1867, the First New Jersey Statewide Suffrage Convention occurred in Vineland, New Jersey. Lucy Stone was elected president. At this time, the 14th and 15th amendment (1868 and 1870) gave the vote to black men. This was the first time the constitution said that all men could vote. The New Jersey Suffragists tried and failed to get the legislative body to consider women and voting for the 1875 New Jersey Constitution amendment. Religious women like Frances Willard founded the Women’s Temperance Movement and allied with the suffragette’s movement with a huge membership. By 1887 the New Jersey Legislator passed school suffrage which meant that women could vote on school’s funds trusteeships. School suffrage failed!

Mary Philbrook became the first woman in the bar. Women continued to parade down many areas of

the country for women’s suffrage, sometimes with negative results. October 1912 a parade came to New Jersey with the New Jersey Suffragette Organization as organizer of this procession. By November 1912 Lillian became president. At the same time anti-suffragette organizations founded by Harriet Fisher stated, “a women’s place is in the home”.

Alice Paul wanted a national amendment and began working with other women to get the states required to make that happen. A huge parade was organized in Washington DC, February 18, 1913. The women picketed in front of the White House with banners displayed and at the same time tried to talk to President Wilson, but he was still opposed to this amendment. The police only took so much and eventually stepped in to arrest them and put them in jail. November 15, 1917 began the “Night of Terror” for these jailed women. They went on a hunger strike and were force fed by authorities so that by the time they were released they were in bad health. It took some time for the women to gain their strength and get back into the cause.

Finally, the suffragette’s voices were beginning to get heard and states started to ratify the 19th amendment. They needed 36 states and as this amendment came down to the wire, they needed one more vote. It was Harry Burns of Tennessee, who after getting a note from his mother, changed his vote. On August 26, 1920 the 19th amendment passed and was officially ratified. Many white women finally had the right to vote. It took many years for their black women

organizers to get the same. The women proclaimed the joy of the results. The amendment was ratified on February 10, 1920. It was a success for white women in this fight, but it was not easy or given to any woman. The women proclaimed to all: "No one gave us the vote we worked hard for the right".

Lillian was an active woman in this women's movement. Some of her accomplishments are served as president of the New Jersey Woman Suffragette Association from 1912 to 1920. She was the first woman to run for a US Senate seat in New Jersey. Lillian was one of the primary lobbyists in New Jersey's ratification of the 19th amendment. First vice-chairman of the New Jersey Republican State Committee and organized the women of the State for the Republican Party from 1920-25.

Women's history took so long for positive results and if it was not for these interested women for the cause we may have been waiting even longer for the 19th amendment. The women fought for their rights, but the work is not over even today. We continue to fight and will be a part of that fight until women have all the rights needed to be recognized in our society as equal. Thanks to Carol Simon Levin for bringing the history of woman suffrage to our round table. It was a highly informative presentation and should make all of us, men, and women, continue to fight for equal rights for all.

The following is a poem by Confederate soldier William Gordon McCabe, sharing his thoughts on Christmas Night, 1862.

*The wintry blast goes wailing by,
the snow is falling overhead;
I hear the lonely sentry's tread,
and distant watch-fires light the sky.*

*Dim forms go flitting through the gloom;
The soldiers cluster round the blaze
To talk of other Christmas days,
And softly speak of home and home*

*My saber swinging overhead,
gleams in the watch-fire's fitful glow,
while fiercely drives the blinding snow,
and memory leads me to the dead.*

*My thoughts go wandering to and fro,
vibrating 'twixt the Now and Then;
I see the low-browed home again,
the old hall wreathed in mistletoe.*

*And sweetly from the far off years
comes borne the laughter faint and low,
the voices of the Long Ago!
My eyes are wet with tender tears.*

*I feel again the mother kiss,
I see again the glad surprise
That lighted up the tranquil eyes
And brimmed them o'er with tears of bliss*

*As, rushing from the old hall-door,
She fondly clasped her wayward boy -
Her face all radiant with they joy
She felt to see him home once more.*

*My saber swinging on the bough
Gleams in the watch-fire's fitful glow,
while fiercely drives the blinding snow
aslant upon my saddened brow.*

*Those cherished faces are all gone!
Asleep within the quiet graves
where lies the snow in drifting waves, -
And I am sitting here alone.*

*There's not a comrade here tonight
but knows that loved ones far away
on bended knees this night will pray:
"God bring our darling from the fight."*

*But there are none to wish me back,
for me no yearning prayers arise
the lips are mute and closed the eyes -
My home is in the bivouac.*

St Augustine's Civil War Connected Lighthouse Keepers

Maria De Los Delores Mestre Andreu

Maria was the first Hispanic-American women lighthouse keeper stationed at St. Augustine Lighthouse. In 1859 Maria became keeper after her husband fell to his death white-washing the tower. She served as keeper until the Civil War

when Confederate sympathizers along with Paul Arnau, a local habormaster, hired a man named Nelligan to



Maria's Lighthouse

remove the fourth-order Fresnel Lens from the tower. Arnau decommissioned the light by hiding the lens and clockworks. There is a possibility that Maria knew of the planned removal providing access to the lens room. The idea of taking the equipment from the lighthouse and hiding it

was to block Union shipping lanes. After the Union took St. Augustine peacefully, Maria moved to Georgia. Union forces arrested Arnau and held him on a gunboat until he finally gave up the stolen equipment.

Kate Harn

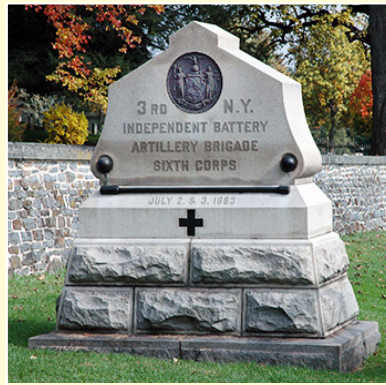
Kate's husband, William A. Harn of Philadelphia, PA, was head lighthouse keeper at St. Augustine Lighthouse, St. Augustine, Florida. The keeper's house was constructed during his tenure at the lighthouse. In 1889, William passed away from TB. He was a Union Officer in the Civil War, com-



Kate's Lighthouse

manded his own battery at Gettysburg, and felt he may have contracted TB while he was enlisted. William was truly a war hero. The Harn's earned a reputation for hospitality, including by serving lemonade to visitors. William Harn died on May 31, 1889 at the age of 55 and was buried in Evergreen Cemetery, Saint Augustine. Kate became second assistant keeper after William's death although she was well qualified to step into the shoes of Lighthouse Keeper and did

so for six months waiting for William's pension. The six months turned into a 14-year tenure until the pension was authorized.



The monument to Harn's battery in the Gettysburg National Military Park, on the Taneytown Road.



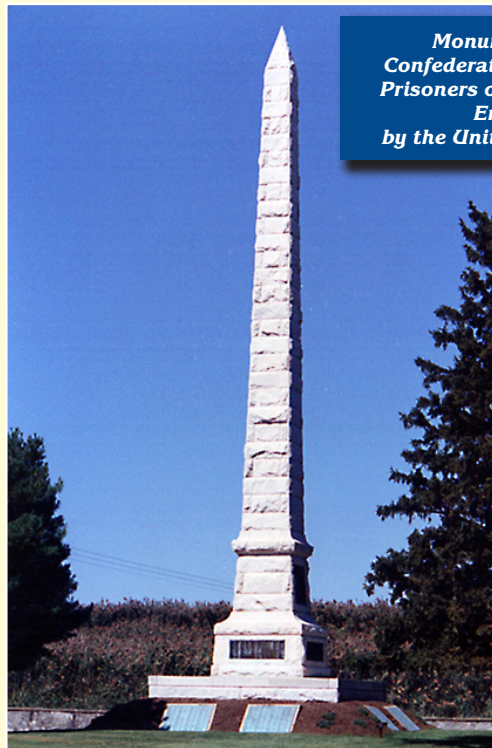
William Harn's Grave Evergreen Cemetery

Finn's Point National Cemetery, Fort Delaware: A Confederate Monument

New Jersey has plenty of history surrounding the Revolutionary War but not many people know about its Civil War connections. We take you to a place called Finn's Point National Cemetery, located on the Delaware River in Pennsville Township, NJ (Salem County). that was used as a mass burial ground for Confederate prisoners of war who died while imprisoned at Fort Delaware. It encompasses 4.6 acres and includes 3,033 interments.

Finn's Point National Cemetery, in Salem, New Jersey, stands on the eastern bank of the Delaware River. Originally a burial ground for Confederate prisoners of war and their 135 Union guards, the site became a national cemetery in 1875. The cemetery now contains monuments to both Union and Confederate soldiers. Today, the cemetery is located adjacent to both Fort Mott State Park and a national wildlife refuge, and provides a peaceful final resting place for numerous Civil War veterans and their fallen comrades of later conflicts.

The U.S. government purchased the 104 acres at Finn's Point in 1837 with the goal of establishing a defensive battery supporting two nearby forts; Fort Delaware, located on Pea Patch Island in the middle of the Delaware River, and Fort Dupont, on the Delaware River's western bank, in Delaware. When the Civil War began, Finn's Point still



Monument to 2436 dead Confederate Soldiers while being Prisoners of War at Fort Delaware Erected in 1910 by the United States Government

did not have any permanent fortifications.

Fort Delaware, built in 1859, sits in the middle of

the Delaware River on Pea Patch Island across from Finn's Point National Cemetery. The Union fortress once housed Confederate prisoners of war. The fort was originally built to protect the ports of Wilmington and Philadelphia. During the war, Fort Delaware served as a prisoner-of-war camp. More than 22,000 prisoners and Union officers and troops occupied the island when the prison closed in 1866. The commander of Fort Delaware during the Civil War was General Albin F. Schoepf and was not fond of the Confederate prisoners, who nicknamed him "General Terror."

The conditions of the prison were deplorable, and prisoners were afflicted with smallpox, measles, diarrhea, dysentery and scurvy. The prison was set up to house 4,000 prisoners, but by the

end of the war, there were over 12,000 inmates. The prison became known as "Andersonville of the North," because of similar inhumane conditions at the Andersonville Prison in Sumpter County, Georgia, where almost 13,000 Union prisoners died of malnutrition, exposure and disease. Andersonville and Fort Delaware became synonymous with the atrocities that both Northern and Southern soldiers experienced as prisoners of war.



**Fort Delaware
Pea Patch Island**



Prisoner's Housing

Initially, the dead were buried on the island, but as the number of fatalities grew, a new two-acre burial site was chosen at Finn's Point. After this, the remains of the prisoners were ferried across to Finn's Point for burial. After the war, the early burials on the island were transferred to Finn's Point, which was officially established as a national cemetery in 1875.

South of the cemetery on Finn's Point, construction began on a defensive battery during the 1870s. In 1896, on the eve of the Spanish-American War, the fortification was named after Gershon Mott, a New Jersey resident and Civil War Brigadier General. The U.S. Army maintained a presence at Fort Mott until 1943. The state of New Jersey acquired the abandoned fort and established the Fort Mott State Park in 1951.

Approximately 2,700 Confederate soldiers died while being held captive at Fort Delaware. 2,436 Confederates are interred at Finn's Point National Cemetery. The last prisoner was released from Fort Delaware in 1866.

The Fort was abandoned in 1944, and in the 1950s the non-profit Fort Delaware Society organized preservation efforts. Fort Delaware became a Delaware State Park in 1956. Finn's Point National Cemetery is governed by the U.S. Department of Veterans Affairs and administrated by the Washington Crossing National Cemetery.

Among the noteworthy monuments are: the Confederate Monument, an 85-foot tall granite obelisk, erected in 1910 by the federal government bearing the names of the 2,436 Confederate prisoners of war who died at Fort Delaware. The 85-foot-tall granite obelisk sits on a low mound and features a bronze dedication plaque and panels listing the names of the prisoners. More bronze panels are set into the earthen mound on all four sides. The Confederate Monument is similar to ones erected at North Alton, Illinois, and Point Lookout, Maryland, sites of other prisoner of war camps., and the Union Monument, dedicated in 1879 to 135 Union soldiers who died while on duty at Fort Delaware. The monument is a simple, marble pedestal topped by an urn. Engraved on the four sides of the pedestal are names



Union Monument



Graves of German Soldiers who died at Fort Dix while Being Prisoners of War



**Finn's Point
Caretaker's Lodge**



The Grave area of Soldiers Stationed at Fort Mott, Fort Delaware during the Spanish American War and World War One

of the Union guards who died at Fort Delaware. Later, a cast-stone round Greek temple featuring six tapered columns with simple capitals supporting an entablature capped with a shallow dome was constructed. The pedestal monument is now at the center of the temple-like structure. But perhaps the most unusual and unexpected graves in the cemetery are to be found in the northwest corner, where 13 white marble headstones mark the burial place of German prisoners of World War II who died while in custody at New Jersey's Fort Dix.

Fort Delaware is located on Pea Patch Island in the middle of the river and is officially part of the state of Delaware. The fort itself is an eerie place to visit. It has been described as the "Andersonville of the North" due to the number of deaths there after the prisoners arrived. Andersonville was the infamous

Southern prison used for captured Northern troops and was notorious for the mistreatment of prisoners.

The fort is a cold, drab stone fortification, which today can be access by ferryboat from either the New Jersey or Delaware shores. It has been open to the public for many years and Civil War reenactors give tours and lectures. In the past they demonstrated how to load and fire the cannons but this had to be discontinued after World War II. The last time a cannon was fired was around the year 1946. A Japanese freighter was coming up the Delaware River toward Philadelphia when a shot was fired across its bow. Since this happened so soon after the end of war the Japanese sailors were very alarmed, stopped their ship and refused to pass the island. The shipping lane was blocked for hours until the Japanese captain could be reassured that hostilities hadn't been resumed between the United States and Japan.

There is a small house located on the grounds where the caretaker, William Reese, was killed on May 9, 1997

by Andrew Cunanan. Cunanan was responsible for the murder spree that culminated in the death of the famous fashion designer, Gianni Versace, in Miami, Florida. Reese's death was linked to earlier slayings when a 1994 Lexus that belonged to slain Chicago millionaire/developer, Lee Miglin, was found parked near the cemetery office. Apparently Reese was killed for his red pickup truck, which was later found in Versace's neighborhood in Miami Beach.

This cemetery is not a popular tourist attraction and is not easy to find. Finn's Point is not far from the NJ Turnpike and Cunanan was probably just looking for a temporary place to hide when he stumbled upon the opportunity to steal the pickup. The road approaching the cemetery is bordered by tall meadow grass and is in the middle of a

wildlife refuge. I can imagine that no one would have heard the shot fired even in the middle of the day. It is not surprising that no plaque describing the tragic death of William Reese is located by the house. It is a peaceful, well-kept cemetery with a bizarre history.

by NPS and Elyse Cramer

2021 Election of Officers December 12, 2020

Nominating Committee's Slate Of Prospective Officers For 2021

President: Richard Jankowski
Vice President: Kathy Clark
Treasurer: Frank Barletta
Secretary: Sean Glisson
Trustee: Paul Prentiss
Trustee: Dave Gilson
Trustee: Tom Scurria

We would like to thank the Nominating Committee (Lynn Cavill, Ray Kline and Bob McLaughlin) for their efforts and research in presenting this slate of officers for election to guide our Roundtable for another successful year in 2021.

Schedule of Old Baldy CWRT Speakers and Activities for 2020/2021

December 10, 2020 – Thursday
Bob Russo

"The Wounded Knee Massacre"

January 14, 2021 – Thursday
Dr. Alice L. Baumgartner

"South to Freedom: Runaway Slaves
to Mexico and the Road to the Civil War"

January 28, 2021 – Thursday
"Member Sharing Night"

February 11, 2021 – Thursday
Dr. Lorien Foote

"The Yankee Plague: Escaped Union Prisoners
and the Collapse of the Confederacy"

Questions to
Dave Gilson - 856-323-6484 - dgilson404@gmail.com.

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Blackwood Campus - Connector Building
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Founded January 1977

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