

*Deo adjuvanti non timindin (With God's help, we need not fear)*



# THE DIXON BLUE LIGHT NEWS



Lt. George E. Dixon Camp #1962  
Sons of Confederate Veterans (SCV)

[www.scvcamp1962.org](http://www.scvcamp1962.org)



Editor: Lady Sharon Red, Cell 618-622-8949

MARCH 2022

**Celebrate your Irish roots & spirit, wear green or your kilt, & bring your Significant Other to the next CAMP DIXON MEETING**  
**On St. Patrick's Day**  
**MARCH 17, 2022 -- 6:30 pm**  
**Shiloh Assembly of God Church in Shiloh**



## PROGRAM INFORMATION FOR MARCH 17

### PROGRAM

U-tube—Maj. Gen. Patrick Cleburne

### PRESENTER

Adjutant Gale Red

### REFRESHMENTS

Knight Doug & Lady Betty Lawrence

### CAMP MEETINGS

Meetings are open to the public and are generally, except as announced, held on the third Thursday evening of each month at 6:30 p.m. at the:

**Shiloh Assembly of God Church**

**4035 Lebanon Avenue**

**Shiloh, Illinois 62221**

*(Parking lot available next to the church)*

We try to have an informative program with a speaker or film of interest at all meetings. Anyone with a Confederate ancestor or just having an interest in Civil War history is invited to attend.

*Questions? Call Gale Red, Cell 618-622-8949*

### CAMP MISSION

The camp accepts its covenanted responsibility to maintain and preserve the Christian principles held by the Southern people that led them to their decision to defend the right of constitutional self-government. We strive to educate ourselves first and then the public to a fuller and more complete understanding of the true history of the period of the War Between the States. We seek to preserve the memory and honor of the noble Confederate soldiers, sailors, public servants, and loyal citizens.

### CAMP MEMBERSHIP

Is available to all male (12 years or older) descendants of any veteran who served honorably in the Confederate military. Direct or collateral kinship to a qualifying veteran or civil servant must be documented for full membership. We offer genealogical assistance with documentation. For those who have not yet proven their kinship or just have an active interest in what we are doing, we offer camp membership through our auxiliary, The Knights and Ladies of the Golden Circle. Applicants must be 12 or older.



**WE CARE! PLEASE CALL GALE OR MIKE AND KEEP US NEWS-INFORMED ... if you or a family member is ill, has an emergency, health or family issue, a family death, or needs assistance.** *Adjutant Gale Red, Cell 618-622-8949* *Chaplain Mike Biekert, 618-972-8190*

### FROM THE COMMANDER

ATTENTION TO ORDERS: Greetings to each and every member of the Lt. George E. Dixon Camp 1962. It has been quite some time since our last muster but I think Gale called it correctly in cancelling our last month's meeting. That was sure a nasty evening snow and ice event of which I for one was not going to be able to attend with conditions like those. Kudos to Gale's intuition. We are hoping to get back on track with this month's schedule and look forward to seeing you all there. The news has not been promising concerning world affairs coupled with the continuing inflation and many other issues that this nation and the world currently face. This event in current affairs seems to mirror that of which our ancestors faced in April 1861. There were many hotheads then as well as now who were only too ready for armed conflict between the states to erupt. Compromise had been a stalwart of the young nation up until then and when it was needed most, it failed miserably. Look at the situation today in which leaders are only too willing to embark upon the doorstep of a nuclear exchange. They throw caution and compromise into the wind and wave sabers upon high. Like our forefathers in 1861 there stood a few cautious individuals who felt deep within that only a pall could hold sway over men whose hearts have lost the ability to reason and lunge forward full speed ahead into the chaos and abyss of war. Pray that there might be a peacemaker somewhere on this planet still. Until next muster. GOD bless.

*Confederately,*  
*John Stanton*



### COMPATRIOT PAT BOOTH

**November 1, 1941-February 5, 2022**

Pat died peacefully at home in Flora IL on Saturday, February 5. Surviving are his son (Marcus Booth), daughter (Cindy Booth-McDannel), and son (Alex Booth).

He was a loyal and faithful Camp Dixon member for 13 years.

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## COMPATRIOT MARCUS PATTON “PAT” BOOTH



**November 1, 1941-February 5, 2022**

Marcus “Pat” Booth passed away peacefully at his home in Flora IL, on Saturday, February 5.

Pat was the son of Eldon “Buddy” and Alta (Forsythe) Booth of Cisne, Illinois. Pat was preceded in death by his parents, and his brothers: Charles and Sam.

Pat is survived by his former wife: Mary Jane Purdy Booth; their children: Marcus Booth of Effingham, Cindy Booth-McDannel of Maryville, Tennessee, and Alex and Tina Booth of Flora; his granddaughters: Shallon, Alayna, Olivia, Kassidi, and Ayla; his grandsons: Matthew and Gabriel; two great-grandchildren; his special grand-dog: Jagger; and many special friends and extended family that he treasured.

Pat served in the Army Guard Reserves prior to attending college at SIU. After graduating, Pat taught History/Government at West Frankfort High School. He was an active member of the communities where he lived and even took a short segue into politics when he ran for Mayor of West Frankfort.

After establishing and running a successful commercial real estate company, Pat moved his family to Flora in 1976, where he worked as a landman and joined his brothers as part owner of Booth Oil Company (which later became Booth Resources). He served on the Airport Authority Board and devoted much of his time to the Flora Public Library and the planning and construction of a new library building in 1992.

Pat loved his family and friends and was a staunch protector of both. He enjoyed playing cards, talking politics/history, and traveling extensively to civil war trade shows with his friends.

A private ceremony will be held with a Celebration of Life service to be announced at a later date. Arrangements are by Frank & Bright Funeral Home in Flora. Memorial donations are suggested to any charity of the donor's choice and will be accepted through the funeral home. To share a condolence or memory, visit [www.frankandbright.com](http://www.frankandbright.com)

--- Editor's Note ---

*Bob Marley, a Camp Dixon member living in Flora IL, informed Gale on February 14 that Pat passed away a week ago Saturday, and the service will be private. All Bob knew was what he heard on the radio and provided the obituary from the radio station website.*

*Pat, 80, joined Camp Dixon in 2009 and was a loyal and faithful member for 13 years until his death. He almost died in 2016 when he was terribly injured in a car accident and required much rehabilitation but survived to bless us with his membership for six more years. We fondly remember and will miss him as an active camp member and pray he is now happy with his heavenly family.*

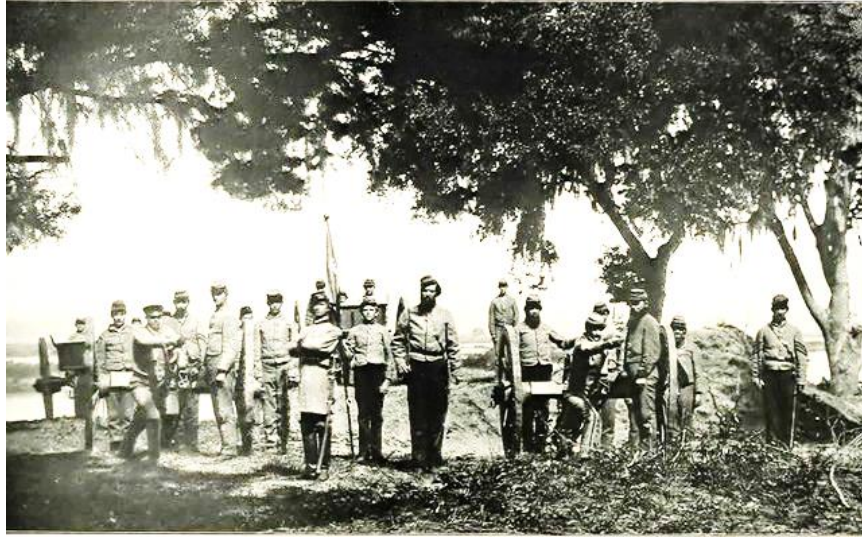
# 40,000 Irish Fought for the Confederate Army in the US Civil War

**A fascinating book, *The Irish at Gettysburg*, says the real story of the Irish who fought with the Confederate Army is only just starting to be told.**

Phillip Thomas Tucker, Ph.D.

@IrishCentral

Nov 04, 2021



Confederate Artillery Public Domain

Seemingly everything possible has already been written about the climactic battle of Gettysburg, Pennsylvania—three nightmarish days of intense combat in early July 1863—that determined America’s destiny.

Consequently, for people craving something new beyond the standard narrative so often repeated throughout the past, they were sorely disappointed by the new Gettysburg titles released for the 150th anniversary.

In fact, this unfortunate situation that has fully revealed the overall sterility of the Gettysburg field of study has resulted in the writing of this book to fill this significant void in the historical record. It tells the story of the Irish and their key roles at the battle of Gettysburg and the overall Civil War.

This important chapter about the vital contributions of the most unique ethnic and obscure fighting men, especially in the ranks of the Army of Northern Virginia, has not been previously revealed in full, even in books about the most written-about and decisive confrontation in Civil War—and American—history.

Therefore, this analysis of the importance of the Irish role at Gettysburg represents one of the final frontiers of Gettysburg historiography.

Because of their longtime absence from the historical record, the contributions of these young Irish men and boys at the decisive Battle of Gettysburg will be explored. The unforgettable story of a large number of Irish Confederates who played leading roles in the most climactic moment of the battle, “Pickett’s Charge,” on the hot afternoon of July 3, 1863, needs to be told.

These young men and boys from Ireland, especially the most recent immigrants, were literally caught between two worlds—the ancient homeland and the New World—when they stoically advanced across the open fields in the ranks of Lee’s greatest offensive effort. The Irish on both sides included soldiers who still spoke the Irish language.

Large numbers of Irish on the Confederacy side marched to their deaths during the audacious bid including Pickett's Charge to pierce the right-center of the Army of the Potomac at a weak point of the Cemetery Ridge defensive line. Before the most famous attack of the Civil War, Irish Confederates played leading roles in equally determined assaults on the second day at both ends of Major General George Gordon Meade's lengthy defensive line centered on the expanse of Cemetery Ridge: East Cemetery Hill on the north, where large numbers of Louisiana Irish Rebels charged the heights with the war cry "We are the Louisiana Tigers!"; and in the all-important showdown for possession of strategic Little Round Top, where Irish soldiers of the Alabama Brigade and the Texas Brigade performed magnificently in determined assaults on the line's southern end.

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Ironically, the Irish soldiers were often the butt of jokes and racial stereotypes among the non-Irish, providing a source of soldiery humor across the South. Even the famous diarist Mary Chesnut, who had her own Irish servants, wrote how she saw the Irish nurse of the President Jefferson Davis family "weeping and wailing as only an Irish woman can."

Sadly, for the historical record, these Irish Confederates have left us with relatively few letters, diaries or memoirs in private collections and archives around the United States, an unfortunate development that has doomed these Sons of Erin and their notable battlefield achievements to obscurity, especially in relation to the Battle of Gettysburg.

In fact, no aspect of Gettysburg historiography has been more overlooked than ethnic studies that have revealed new insights into the overall American experience. This has been an ironic development because of the important roles of Irish Confederates during the three days at Gettysburg, providing additional evidence of an especially rich field of study.

By 1861, the largest immigrant group in the South was the native Irish (Catholics) and Scotch-Irish (Protestants). Contrary to the stereotype that the South consisted of a homogenous Anglo-Saxon society transferred from England, the South was overflowing with hardworking and devout Emerald Isle immigrants.

By 1860, the South was a multicultural and multiethnic nation that mocked the postwar stereotype of the homogeneous Anglo-Saxon (or Aryan) population that allegedly represented Anglo-Saxon purity—one of the greatest and most enduring Lost Cause myths of the Old South. As the largest immigrant group in the South in 1860, the Irish people and their vibrant culture added the most colorful component of what was a true heterogeneous mix, which mirrored the demographic realities of the South's population and, in turn, Confederate armies, including the Army of Northern Virginia.

Unfortunately, the romance of Lost Cause myths has greatly obscured the South's ethnic realities and complexities, especially the disproportionate Irish wartime contributions in a great silencing of the historical record. Offering a comforting psychological explanation and moral justification in order for the vanquished Southern people to minimize their humiliating defeat and subjugation, these persistent racial myths were developed by an active group of postwar southern writers, ex-Confederate leaders, and historians to explain their disastrous defeat and to regain the moral high ground lost by slavery's defense.

Fortunately for the Confederacy in terms of its war-waging capabilities—in a parallel that had been seen in the thirteen colonies just before the American Revolution—the South possessed a vast Irish manpower pool by 1860. Tens of thousands of immigrant Irish had flooded into the South, especially major urban areas (most of all New Orleans) because of the exodus created by the Great Potato Famine of 1845–1849. Known as the An Gorta Mor—ancient Gaelic for "The Great Hunger."

Irish Central History

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Unlike in major northeastern cities, the much easier assimilation of Irish immigrants into the overall mainstream of a more open and tolerant Southern society—the unity of whiteness in a slave society enhanced equality for whites—ensured a deep loyalty, including Democratic Party adherence, to their adopted homeland and a widespread wearing of the gray.

Most revealing, during the 1850s, ugly anti-Irish riots swept through the ethnic slums and ghettos of New York City, Philadelphia and Boston and even targeted Catholic churches, while the Irish were accepted as full-fledged citizens in Richmond, Mobile and Charleston. Clearly, this was a significant difference not lost on tens of thousands of Sons of Erin across the South with their adopted homeland's call to arms in April 1861, after the firing on Fort Sumter in the harbor of Charleston, South Carolina.



Therefore, the majority of the Irish people found that the South, not the North, was the true land of liberty, offering greater social and economic opportunities and easier access into the overall mainstream of everyday life. Indeed, since before the nation's founding in the fiery forge of a people's revolution, the South and its people—not only in the cities but also in the rural areas and in the western frontier regions (as far west as the plains of west Texas)—were fully receptive to the Irish refugees from hard economic times, famines and British oppression.

In total, an estimated forty thousand Irishmen fought for the Confederacy. During the climax of the bloody showdown at Gettysburg, large numbers of Ireland-born Confederates marched forth in lengthy formations that flowed with mechanical-like precision over the open fields during Pickett's Charge.

Fighting against centralized authority had become a way of life to generations of Irish, and the Civil War was only the latest chapter of what had become almost a cultural tradition to the Sons of Erin. The ancestors of many Irish Catholics of the Army of Northern Virginia (ironically, like the blue-uniformed men of the Irish Brigade) had been liberty-loving rebels who had risen up against English invaders centuries before on the ancient homeland.

Consequently, during Lee's assault on the afternoon of July 3, these Sons of Erin were still proud of carrying on the distinguished revolutionary heritage of Irish rebels that extended back far beyond America's own revolutionary heritage.

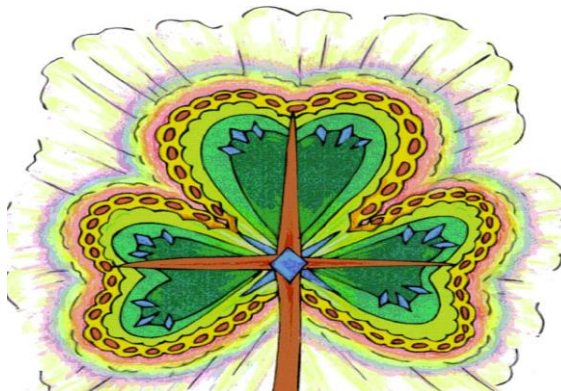
During what was actually only their most recent revolution against the domination of centralized authority (now located in Washington, D.C., and not London, but still a faraway power that represented arbitrary rule) and a dissimilar opponent, Irish Confederate companies of numerous regiments attacked over the open fields of Gettysburg with colorful battle flags of green emblazoned with ancient patriotic slogans while unleashing Irish war cries that had been heard on Ireland's most famous battlefields in a storied past.

In regard to explaining the common motivations of the Irish soldier that were atypical compared to other Southern soldiers, no Confederates at Gettysburg fought, in general, less for slavery than the Irish. After all, the vast majority of these Irish immigrants in gray and butternut were relatively poor and primarily menial workers of the lower class—the former peasantry of the so-called old country. These tough men had mostly been common laborers who had worked on the docks, railroads, levees and small farms of the South.

Consequently, relatively few Irish (more the case of Catholics than Protestants—the Scotch-Irish—especially the Great Famine Catholics) in the South owned slaves by 1860. In fact, by inclination, the Irish, especially Catholics, in general were the least likely to be slave owners, in part because they had hailed from a long-oppressed minority and were more empathetic than Anglo-Saxons, who possessed a long history as conquerors.

In truth, these Irish also fought from a sense of sincere gratitude to a Southern society that had accepted them and treated them more fairly than Northern society. Consequently, they were infused with a vibrant new nationalism of a kind experienced by their Irish ancestors in battling the English invaders over the centuries. Because the South had so thoroughly accepted Irish (Catholics and Protestants) for generations and given ample economic opportunities for them to advance up the social ladder unlike in northeastern cities, this path of upward mobility helped to open up many leadership positions in Confederate armies. Most of all, a vibrant sense of Irish nationalism evolved smoothly into the overall mainstream of Southern nationalism by 1861, because the two revolutionary struggles of the common people were seen as largely one and the same, despite existing on opposite sides of the Atlantic and separated by thousands of miles—a righteous, if holy, struggle for self-determination (“home rule”) by the common people.

And no enduring idea from the pages of history and a misty Celtic past was more foremost in the hearts and minds of hundreds of these brave Sons of Erin than that Ireland's centuries-long struggle against the oppression of Great Britain was the same as the Confederacy's struggle for self-determination.



## IRISH IN CAMP DIXON

Our camp is blessed to not only have the Irish spirit but heritage as well. Here are some members proudly proclaiming their Irish heritage and greetings to Ron Doran.



### WEARING OF THE TARTANS For St. Patrick's Day, 2019

Gale Red, Sue (Doran) Harris, and Jane and John McKee

Gale's kilt belonged to Ron Doran, who left us on March 24, 2015. It is an official SCV tartan with a controlled number approved in Scotland with special SCV significance. John's kilt represents Clan MacKaye and Jan's outfit represents Clan MacRae.



### COMPATRIOT ERIC FUNKHOUSER (far right) AND THE MacFARLANE CLAN Mid-May 2021

Eric attended the clan gathering with Frank and Judy MacFarlane and Steve and Maria Robb in New Berlin IL

# Irish Americans in the American Civil War

From Wikipedia, the free encyclopedia

Irish-American Catholics served on both sides of the American Civil War (1861–1865) as officers, volunteers and draftees. Immigration due to the Irish Great Famine (1845–1852) had provided many thousands of men as potential recruits although issues of race, religion, pacifism and personal allegiance created some resistance to service. A significant body of these Irishmen later used the military experience gained in the American Civil War to fight against the British Empire with the goal of establishing an Irish Republic as members of the Irish Republican Brotherhood, the Fenian Brotherhood and Clan na Gael. In addition, very large numbers of Scots-Irish Protestants were involved in the American Civil War, especially the Confederacy.

**Pre-1861 Irish immigration.** Although Irish immigration to the United States has taken place since colonial times (Six Declaration of Independence signers were of Anglo-Irish or Scots-Irish descent and Andrew Jackson was partially Scots-Irish, with one signee Charles Carroll of Carrollton, being of native Irish descent and the only Catholic signer), worsening conditions (under British rule) in Ireland—especially the Great Famine—caused many Irish to emigrate in the mid-19th century.

An Irish immigrant, having suffered through an arduous overseas journey, would have been thrust into a difficult and unfamiliar situation, as many were poor and unused to American customs.

Soon, however, the number of Irish-Americans in some cities grew so great that immigrant Patrick Murphy stated "New York is a grand handsome city. But you would hardly know you had left Ireland." American customs, once utterly foreign to the immigrants, became blended with traditional ones, forming a distinct Irish-American culture.

**The American Civil War.** Most Irish-Americans had settled in the northern, American states and were thus called up to serve when the southern states seceded and formed the Confederacy in 1861.

Many Irish-Americans on both sides formed their own units which embraced Irish customs such as Catholic masses and priests.

**The 1863 draft riots.** On March 3, 1863, Congress passed the Enrollment Act which required single men age 20 to 45 and married men up to age 35 to register for the draft. This act angered many northern whites, mainly Irish immigrants who had accepted U.S. citizenship, not realizing that citizenship also made immigrants liable for the draft. Fuel was added to the fire of their anger when black men, mostly freed slaves, were excluded from this same draft. The Irish feared that newly freed slaves from the South would migrate to the North and create further competition in the labor market. Many Irish saw this as a "rich man's war and a poor man's fight" since the policies of substitution and commutation were controversial practices which allowed drafted citizens to opt out of service by either furnishing a suitable substitute to take the place of those drafted, or pay \$300 each. Both of these provisions were created with the intention of softening the effect of the draft on pacifiers, the anti-draft movement and the propertied classes. The result however was general public resentment which then turned to fury.

A few days after the Enrollment Act was passed, in March 6, 1863, the Detroit Race Riot of 1863 erupted in Detroit, Michigan, as Irish rioted for days over the draft as well as targeting black workers. Four months later, on July 13–16, as the first draft being held in New York City, the mostly Irish working class of the city started the 1863 New York City draft riots. Stores were looted and offices of newspapers which supported the Union were ransacked and burned to the ground. The rioters then targeted black people as many rioters saw the American Civil War as a war to free the slaves and thus blamed them for the draft, as well as the war. Many black people were caught by the mob, stabbed, and lynched as a result. When the riots started, the New York State Militia were absent because they had been sent to assist regular Union troops repelling General Lee's Confederate Army in Pennsylvania, thus leaving the New York City Police Department as the only serious force available to put down the riot.

The city police were unable to halt a crowd which was ten times more numerous, and the rioting continued. Two days after the riot started, word came that the draft had been suspended. Federal troops returning from the Battle of Gettysburg were sent to the city to quell the riot and peace was finally restored in the streets of New York City more than a day later. More than 1121 people are thought to have died in the draft riots in New York City, which makes this the most deadly civil insurrection in American history.

**Irish service to the Union.** The Northern states remained loyal to the United States government, which was led by President Abraham Lincoln. Seven Union generals were Irish-born while an estimated 150,000 Irish-Americans fought for the Union during the war. Irish-Americans living in the Union states often formed their own regiments, notably the 69th New York State Volunteers. The Volunteers flew a green flag with a golden harp on it, symbolizing Ireland. The green flag was carried in addition to the normal regimental and national colors, making the 69th probably the only regiment to carry five colors into battle during the American Civil War.

After the First Battle of Bull Run, the 69th New York Infantry was incorporated into a larger unit, the Irish Brigade. At the 1862 Battle of Fredericksburg, the brigade charged up Marye's Heights, suffering 41.4% casualties. During the Battle of Gettysburg in 1863, the Irish Brigade held a Catholic mass before facing Pickett's Charge.

The Irish Brigade was the subject of the original version of a song, "Kelly's Irish Brigade", after its commander, Patrick Kelly.

**Irish-Americans in Confederate service.** Although significantly fewer Irish lived in the Confederate States of America, six Confederate generals were Irish-born. Units such as the Charleston Irish Volunteers attracted Confederate Irish-Americans in South Carolina, the 24th Georgia Volunteer Infantry followed General Thomas Reade Rootes Cobb, while Irish Tennesseans could join the 10th Tennessee Infantry Regiment. A company of the Washington Blues regiment of the Missouri Volunteer Militia (later the Missouri State Guard, commanded by Colonel Joseph Kelly, was the subject of a Confederate song, "Kelly's Irish Brigade". The Louisiana Tigers, first raised by Major Chatham Roberdeau Wheat, had a large number of Irish American members. Company E, Emerald Guard, 33rd Virginia Infantry of the Stonewall Brigade composed of Irish immigrant volunteers may have been first to initiate "rebel yell" at 1st Bull Run attacking 14th New York guns on Henry Hill.



# Irishmen in the Confederate Army

Published in 18th–19th - Century History, Features, Issue 1 (Jan/Feb 2010), Volume 18



*Guidon of McGavock's 10th Tennessee Infantry Regiment, the only designated Irish unit in the Confederate Army.*

The National Museum of Ireland's permanent exhibition Soldiers and Chiefs: The Irish at War at Home and Abroad from 1550 has a large collection of loans from museums around the world. These include items belonging to Major General Patrick Cleburne (1828–64) and the 10th Tennessee Infantry Regiment (Irish) of the Confederate Army, on loan from the Tennessee State Museum. It is estimated that 20,000 Irish soldiers fought for the Confederate Army and 160,000 fought in the Union Army during the Civil War. While there were a number of Irish regiments, including the 'Fighting 69th', in the Union Army, the only Confederate regiment to be formally designated as Irish was the 10th, raised at Nashville, Tennessee, in April 1861. Under the command of Colonel Randall McGavock, an Irish-American, the regiment saw action in the Western theatre, fighting in Mississippi and Tennessee. At the Battle of Raymond, Mississippi, in May 1863, 52 members of the regiment were killed, including Colonel McGavock. On display in the exhibition is Colonel McGavock's guidon, which would have marked his location during the battle. Also on display are the eating utensils, military cap and walking cane of Major General Patrick Cleburne, who was the highest-ranking Irish-born Confederate general. Born in County Cork, Patrick Cleburne served in the British Army before purchasing his discharge and emigrating to the United States in 1849. He settled in the town of Helena, Arkansas, in 1850, first working as a pharmacist and then training as a lawyer. Cleburne proved himself an intelligent and courageous commander throughout the American Civil War and, like the 10th Regiment, fought in the Western theatre. He was dubbed the 'Stonewall of the West' and he was well known for advocating the contentious position of enlisting slaves in return for their freedom. General Cleburne was killed in 1864 after a disastrous frontal assault on entrenched positions against Union forces in Franklin, Tennessee. After three years on display in the Soldiers and Chiefs exhibition, the objects will be returned to Tennessee State Museum in February 2010.



Major General Patrick Cleburne

Lar Joye is curator of military history at the National Museum of Ireland (Decorative Arts and History).

Source: <https://www.historyireland.com/18th-19th-century-history/irishmen-in-the-confederate-army/>



# *News From Around the Camp*



**Deepest Sympathy to the Family of  
Compatriot Marcus "Pat" Booth  
of  
Flora IL  
Who Passed on February 5, 2022**

Pat had been in failing health for some time but remained a loyal SCV Camp Dixon/Squad East member for 13 years. Before Squad East disbanded, Gale used to make monthly trips/presentations to Flora, and Pat attended when he could. He will truly be missed.

*(The camp sent a condolence card to his son, Alex (Tina) Booth, of Flora.)*



**GET-WELL WISHES  
to  
Assistant Sergeant of Arms Eric Funkhouser  
of  
Belleville IL  
MARCH 7**

Eric has been in a great deal of hip and back pain and required hospital pain management. Please pray he will get relief and be in better health much sooner than later.

*(The camp sent a get-well card.)*



**CONGRATULATIONS  
to  
Commander John and Mrs. Wendy Stanton  
of  
Godfrey IL  
On their 49<sup>th</sup> Wedding Anniversary  
MARCH 24**

Happy Anniversary on your blessed 49 years together as husband and wife. We pray you both have many more happy times and God bless you with the best of health.

*(The camp will send a congratulatory card.)*

## CAMP 2022 CALENDAR OF EVENTS



### MARCH

2 Ash Wednesday  
 13 Daylight Saving Time Starts  
 (set clocks ahead one hour)  
 17 **6:30 CAMP MEETING**  
 17 St. Patrick's Day  
 20 First day of spring  
 29 National Vietnam War Vets Day

### APRIL

10 Palm Sunday  
 15 Good Friday  
 17 Easter Sunday  
 21 **6:30 CAMP MEETING**

### MAY

8 Mother's Day  
 19 **6:30 CAMP MEETING**  
 21 Armed Forces Day  
 30 Memorial Day



*Best of Blessings for a Very Happy Birthday  
 and Great Health*

### MARCH

7 JAMES "JIM" MOOSE (Mascoutah IL)  
 8 ANDREA "ANDI" KING (Highland IL)  
 30 ALICE "JANE" NOVARA (Creal Springs IL)

### CAMP DIXON STAFF

Commander  
 1<sup>st</sup> Lt Commander  
 2<sup>nd</sup> Lt Commander  
 Advisor to the Commander  
 Adjutant  
 Asst Adjutant  
 Chaplain  
 Program Chairman  
 Newsletter Editor/Cardmaster  
 Sgt of Arms  
 Asst Sgt of Arms  
 Door Greeter

John Douglas Stanton  
 Matthew James King  
 Ronald Joseph Lakin  
 John Wayne Kicklighter  
 Gale Franklin Red  
 John Mitchell McKee  
 Walter Michael Biekert  
 Gale Franklin Red  
 Sharon Marie Red  
 Stephen Dean Wilson  
 Eric Jan Funkhouser  
 VACANT

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 618-257-9079  
 Cell 618-622-8949  
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 Cell 618-979-7853  
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