



Marge Berres is the first ever to receive the Departmental Dr. Mary Walker award, named for the Medal of Honor recipient who provided extensive medical service.



C. K. PIER BADGER CAMP # 1

SUVCW



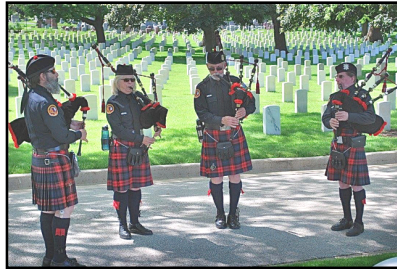
C.K. PIER BADGER CAMP # 1

SERIES 2017 **CAMP ORDERS** JUNE 2017

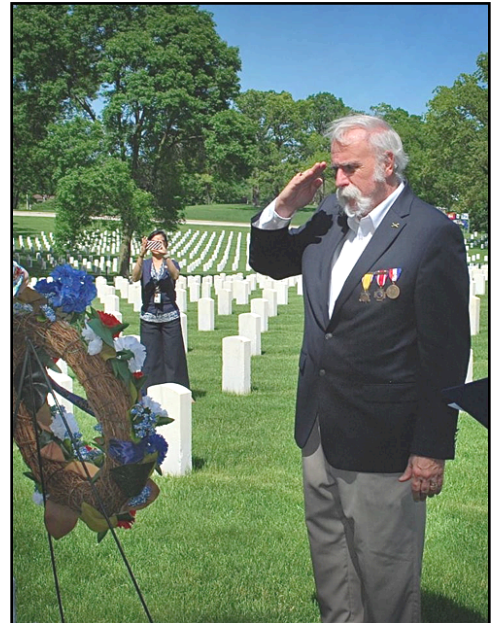
TWO-TIME RE-

CIPIENT OF THE MARSHALL HOPE NEWSLETTER OF THE YEAR

2 very proud events



The dedication of Pvt. Michael Carroll's tombstone on June 4, and of course the commemoration of Memorial Day, showed the Camp at its finest. The Greater Milwaukee Fire and Police Pipes and Drums played for Carroll, who was born in Ireland, and the 1st Brigade Band performed on Memorial Day. SVCinC Mark Day saluted Carroll, whose grave was decorated with peonies, the state flower of his native Indiana.



Photos by Kent Peterson and Tom Mueller. More photos on page 4.



The next Camp meeting will be Wednesday, June 7, at the Machinists Union hall at 1650 S. 38th St., Milwaukee. The patriotic presenter will be revealed at the meeting.

DEPARTMENT GIVES MARY WALKER AWARD TO MARGE BERRES

Nominated by Camp 1, Marge Berres of the Woman's Relief Corps has received the Department's first Dr. Mary Walker Award in recognition of and appreciation for her outstanding service to our Order. Marge received the honor at the Department Encampment in Saukville earlier this month and was congratulated by the 10 Camp 1 Brothers attending.

Berres has worked with our Camp and particularly Brother Tom Ludka on many, many projects over the years, and most recently she went to great lengths to personally obtain a signature on a tombstone application for an Oak Creek Civil War veteran – then took it directly to the post office.

Walker is the only woman recipient of the Medal of Honor; she became a doctor in 1855 and volunteered with the Union Army but had to fight for

the right to be taken seriously, eventually becoming the Army's first woman surgeon. She was captured by Confederate forces in April 1864 after crossing enemy lines to treat wounded civilians and arrested as a spy. Walker was sent as a prisoner of war to Richmond, Va., until being released in a prisoner exchange in August. She received the MOH in November 1865 but it was taken away along with 900 others in 1917, then restored in 1977. See more at <https://www.ausa.org/dr-mary-e-walker>



Photo by Danielle Michaels



REMEMBERING COL. PIER: AT COLD HARBOR, VA.

These monthly articles about our Camp namesake are written by PCinC Steve Michaels. This item first was published in the June 1997 Camp Orders.

On June 9, 1864, Col. C.K. Pier and the 38th Wisconsin marched westward to Cold Harbor, Va., from their camp at White House, Va. Their assignment was to guard a supply train.

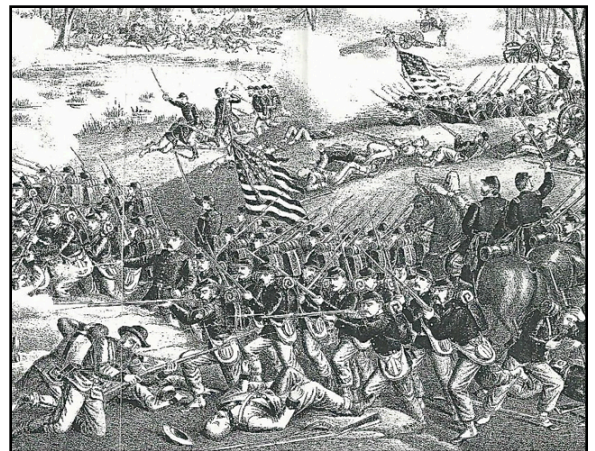
Located between the Pamunkey and Chickahominy Rivers near the 1862 Seven Days battlegrounds northeast of Richmond, Cold Harbor offered nothing more than a tumble-down tavern in a triangular grove of trees – a vital intersection where five roads met. U.S. Grant could use them to maintain his supply lines during the anticipated thrust toward Richmond.

Once at Cold Harbor, the 38th was transferred to Grant's Army of the Potomac and assigned to the 3rd Brigade, 1st Division, 9th Army Corps.

On June 11, the men were ordered out on picket duty, where they remained until late in the evening. Then they were transferred to the 1st Brigade and on June 12, were ordered into the front line of trenches.

Col. Pier and the 38th took their first dose of rebel lead that day and two men gave their lives. That evening, the Army again began heading south – this time toward Petersburg. From then until Lee's surrender, Pier participated in all of Grant's battles. He gallantly led his regiment, soon winning a reputation for coolness and undaunted bravery in action.

From Brother Against Brother, by editors of Time Life Books, Alexandria, Va., 1990; and History of Fond du Lac County, Wisconsin, Western Historical Company, Chicago, 1880





RELIGIOUS REASONING FOR SLAVERY

COMPILED BY PCC DAVID HOWARD



Many southern Christians felt that slavery, in one Baptist minister's words, "stands as an institution of God." Here are some arguments made by them in the decades before the Civil War, according to work published in Christian History magazine.

Biblical Reasons

- Abraham, the "father of faith," and all the patriarchs held slaves without God's disapproval (Genesis 21:9-10).

- Canaan, Ham's son, was made a slave to his brothers (Genesis 9:24-27).

- The Ten Commandments mention slavery twice, and some say that shows God's implicit acceptance of it (Exodus 20:10, 17).

- Slavery was widespread throughout the Roman world, and yet Jesus never spoke against it.

- The Apostle Paul specifically commanded slaves to obey their masters (Ephesians 6:5-8).

- Paul returned a runaway slave, Philemon, to his master (Philemon 12).

Charitable and Evangelistic Reasons

- Slavery removes people from a culture that was viewed as having "worshipped the devil, practiced witchcraft and sorcery" and other evils.

- Slavery brings people considered as heathens to a Christian land where they can hear the gospel. Christian masters provide religious instruction for their slaves.

- It is in slaveholders' own interests to treat their slaves well.

For example, the New Basin Canal was constructed by the New Orleans Canal and Banking Co., incorporated in 1831. Work commenced the following year. Yellow fever ravaged workers in the swamp in back of town and the loss of slaves was judged too expensive, so most of the work was done by Irish immigrant laborers.

- Slaves are treated more benevolently than are workers in oppressive northern factories.

Social Reasons

- Just as women are called to play a subordinate role (Ephesians 5:22; 1 Timothy 2:11-15), so slaves are stationed by God in their place.

- Slavery is God's means of protecting and providing for an inferior race (suffering the "curse of Ham" in Genesis 9:25 or even the punishment of Cain in Genesis 4:12).

- Abolition would lead to slave uprisings, bloodshed and anarchy. Consider the mob's "rule of terror" during the French Revolution.

Political Reasons

- Christians are to obey civil authorities, and those authorities permit and protect slavery.

- The church should concentrate on spiritual matters, not political ones.

- Abolitionists are, according to Presbyterian writer James H. Thornwell, "atheists, socialists, communists [and] red republicans." He lived from 1812 to 1862 and was from South Carolina, and preached a doctrine that claimed slavery to be morally right and justified by the tenets of Christianity.

All these reasons come from a 1992 article in Christian History magazine, available at <https://www.christianhistoryinstitute.org/magazine/article/why-christians-should-support-slavery/>. The author is not given.

A 2015 piece by Antonio J. Newell says only 6 percent of all African slaves came to North America. You can find it at <http://www.inquisitr.com/1830533/black-history-less-than-10-percent-of-slaves-actually-came-to-north-america-transatlantic-slave-trade-where-did-they-all-go/>.

These slaves often were taken from Angolan regions – West Africa – and separated during middle passage.

Over the course of three centuries, African slaves in South America totalled more than 90 percent of those taken from their homelands. About 10.5 million out of the recorded 12.5 million taken actually made it across the Atlantic Ocean without dying.

Newell cites the Gilder Lehrman Institute of American History as saying only 6 percent of these black slaves were taken to North America.

Unlike black slaves who worked on various tobacco, cotton and rice plantations in the Virginia Colonies, black slaves in the Southern Hemisphere worked sugar and coffee plantations.

"Sugar planting and harvesting was tiring, hot and dangerous work," Newell says. "... the average life expectancy of an imported slave was only seven years ... It was not unusual for slaves to be injured or crushed when trapped and pulled into the rollers as they fed stalks into the mill."

With life expectancy so short, they would have needed to be "replaced" far more frequently than those in North America – even though they may have made great strides during their times alive. And although there were sugar plantations in Louisiana, that wasn't until further along the black history timeline – unlike those of South America.

Photo by Lee Matz of Milwaukeeindependent.com. Thank you, Lee, for this offering!!!

More from Memorial Day



Photos by Jenna Theissen (of PCinC Steve Michaels speaking) and Tom Mueller (of keynote speaker Jon Christensen, a readjustment counseling therapist at the Milwaukee Vet Center).



2017 service anniversaries – thank you for your longevity!!!

20 years

Fred Murphy 3-17-97

15 years

Ed Deutsch 7-10-02

Tom Brown 10-29-02

10 years

Dave Howard 7-11-07

John Thielmann 11-07-07

Steve Dornbos 11-7-07

Patrick Fallon 12-5-07

Joe Fallon 12-5-07

CIVIL WAR TRIVIA

Q: In the Navy, what were volunteer officers?

A: Civilians with significant prewar maritime experience were granted Volunteer rank. Typically, those who were experienced merchant captains could be entered as acting volunteer masters and acting volunteer lieutenants. Volunteers were outranked by the equivalent "regular" Navy ranks, so a lieutenant outranked an acting volunteer lieutenant. More at <http://civilwartalk.com/threads/naval-officer-rank-structure.71333/>

JULY BIRTHDAYS

2 – Steve Michaels
9 – Patrick Fallon
14 – Ron Washburn
16 – Tom Brown



Report any address or e-mail changes to newsletter editor PCC Tom Mueller
thewisconsin3800@gmail.com

Camp Commander – PCinC Steve Michaels
(414) 712-4655

SVC Billy Cole (414) 545-7323

<https://www.facebook.com/CKPierBadger>
<http://www.suvcw-wi.org>

CAMP CALENDAR

4 July: Parade in Union Grove in support of Camp 15. 9:15 a.m.

23 July: Camp and Auxiliary picnic: At the home of PDC Pat Fallon and Past Auxiliary President Susan Fallon at 1101 S. Emmertsen Road, Mount Pleasant.

29 July: Heritage Days parade, South Milwaukee. 11 a.m.

26-27 August: West Allis Settlers Weekend.