

SUMMER READING

# Depiction Of General Winder In Novel Untrue, Descendant Says

The disparaging characterization of General John Henry Winder which appears in the best-selling novel "Andersonville," by MacKinlay Kantor, has roused the ire of descendants of the Confederate officer, who say there is documentary evidence that the author's presentation of General Winder is inaccurate and unfair. One of the 18 living great-grandchildren of General Winder, Mrs. Mary Winder Osborne of Pinehurst, presents in the following article a very different point of view on General Winder and also makes public a letter written by James H. Seddon, the Confederate Secretary of War, vindicating the good character of General Winder. The article and letter will be of interest to readers of "Andersonville" and students of history. Mrs. Osborne is the wife of the Rev. Francis M. Osborne, retired Episcopal clergyman.



GEN. J. H. WINDER

By MARY WINDER OSBORNE

During the War of 1861-65 and since, nothing has produced more bitter sectional feeling among Americans than the treatment of prisoners of war. Even before the War Between the States had ended, an accusation was generally prevalent in the North that the Confederate Government was deliberately attempting to murder its Federal prisoners by harsh treatment and starvation—and throughout the South letters were received from soldiers in northern prisons such as Elmira, Camp Douglas, St. Louis, in Ohio and in Delaware and other places, telling of cruel treatment by their Federal captors. Not only did these pathetic letters describe the lack of food, clothing and proper medical attention, but other privations and sufferings that were even worse than the real or reported conditions at Belle Island, Libby, Salisbury and Andersonville or elsewhere in the South. Chosen As Scapagoats

Regarding the question of relative brutality in Northern and Southern prisons, one thing is certain: namely, that by the year 1864 general public opinion in the North had settled on two persons representing the Confederate Government as scapagoats for Northern hatred and had determined on their severe punishment and if possible, their annihilation. One of these was Gen. John Henry Winder, who was commissioner in charge of all Confederate prisons east of the Mississippi River; and the other was his subordinate, Capt. Henry Wirz, the commandant at Andersonville, Ga.

President Andrew Johnson was so moved and misled by the rampant sensationalism and "yellow journalism" of otherwise reputable newspapers and magazines, that he paid \$100,000 for the arrest of President Jefferson Davis on the charge of having had part in a conspiracy with Gen. Winder and others to assassinate Abraham Lincoln. But of the alleged conspirators only Davis was arrested.

For two years Davis was cruelly confined at Fortress Monroe awaiting trial. Eventually, Horace Greeley and others offered bond and the Confederate President was released, but never brought to trial. Death saved General Winder from a similar fate to that endured by Jefferson Davis. Capt. Wirz was illegally arrested and his court-martial and execution were a travesty of justice and legalized murder under the authority of the Federal

Government.

With the lack of evidence to involve Confederate leaders, and the moderating influence of Greeley and such men in the North, the fanatical outcry against Southern men of prominence died down. Men of constructive minds, North and South, joined in a laudable effort to heal the wounds of conflict and to restore the complete unity of the nation.

Charge Renewed

However, when General Grant made an effort to have himself elected President for a third term and the Republican National Convention was in a deadlock over the issue, J. G. Blaine, for political reasons, renewed the charge of deliberate brutality and inhumanity in Southern prisons. The defense of Grant for the part he had had in forbidding the exchange of prisoners in 1864-65—one of the contributing causes of over-crowded conditions at Andersonville—became so acrimonious that Dr. R. Randolph Stevenson, former head surgeon of Confederate prisons, answered the charges against the Confederate Government and officials by a book published in 1876.

Dr. Stevenson's book, with the title, "The Southern Side of Andersonville Prison," was based on personal observations and documentary evidence and is the most authentic record of what really happened at Andersonville and how much General Winder did to alleviate a very deplorable situation brought on by conditions over which he had no control. This book, now out of print, is a complete answer to the exaggerated and sordid stories of Southern brutality broadcast with the encouragement of Secretary of War Stanton, whom the patient Lincoln barely tolerated and whom President Johnson fired from the Cabinet at the risk of being impeached.

Now, once more, the cancer of sectional hate broke out. In 1879 a newspaper reporter named McElroy, who had established something of a reputation for writing highly colored war stories and murder mysteries, published a book with the title, "Andersonville." McElroy had been a Federal draftee. He had been wounded and then captured and imprisoned at Richmond. From Richmond he was transferred to Andersonville, Ga. Following the

traditional pattern of war prisoners, he became very bitter toward his captors.

Lurid Tales

After the war was over, McElroy found a good market for his lurid tales of his own experiences and observations in the highly charged tension which gripped the country. Naturally, he got a better price for his stories. As his renown increased, his writings were more and more in demand by readers in the North. Naturally he found Gen. John H. Winder, the head of the Confederate prison system, the chief object of his venom.

His characterization of General Winder is summed up in these words found on page 61 of his "Andersonville," published in 1879: "A man so unscrupulous, cruel and blood thirsty that at the time of his appointment he was the most hated and feared man in the Southern Confederacy. He could look unmoved upon the terrible suffering that prevailed in Andersonville in June, July and August, 1864. He could see three thousand men die each month in the most horrible manner without lifting a finger in any way to assist them."

It is not unlikely that this description by McElroy became the accepted portrait of General Winder in the minds of all who wished to vent their spleen on some outstanding Confederate official. Investigations Questioned

Finally, in recent years, it seems to have occurred to MacKinlay Kantor, a writer of fiction, that he would outdo all previous stories of prisoners of war and, by calling his book an historical novel, make a goodly profit. Apparently disregarding all principles of honest research, he selected a few historical persons whom he calls by name. Then he reshaped all that was sordid and much that had happily been forgotten by the American people and produced "Andersonville," a book that seems to me to be the dirtiest and most useless of modern times.

Claiming to have made serious investigations of a long list of books, which he publishes as his bibliography of reference, he follows closely McElroy's "Andersonville" as the chief basis for his tale and adds any filthy detail that had root in his sordid imagination. Only the most glib reader is deceived by Kantor's (Continued on page 7)



BY DR. KENNETH J. FOREMAN

Background Scripture: Luke 2:40, 51-52; 1 Peter 2:1-3; 4:1-11; 2 Peter 1:1

Devotional Reading: Philippians 4:4-9

## In Two Ways

Lesson for August 5, 1956

THE United States now has more drug addicts than all other western nations combined—sixty thousand. In the past three years the Federal Bureau of Narcotics has compiled a list of names and addresses of 30,000 known addicts, and the list is growing at the rate of a thousand every month. These and other facts were brought to light last January by a Senate Judiciary Subcommittee after seven months seeking the facts. Illegal dope traffic, they found out, has trebled since World War II. Whereas at the war's end there was one addict to every 10,000 persons, now there is one to every 3,000. Approximately 50% of all crime in our cities, and 25% of all crime in the nation at large, is traceable to drug addiction.

How Does It Start? The narcotics evil, like the alcohol evil, like most social ills, begins with the young people. If for one generation you could bring up children and young people with no knowledge of such things and no temptation to indulge, you would have dealt a heavy blow to those who traffic in these things. Nobody, no healthy boy or girl certainly, wants to be the sort of wretch Frank Sinatra played in "The Man with the Golden Arm," or the kind of persons you may find in the hospitals that try to do something with narcotics victims. But young people the traffic must have. Thirteen per cent of all dope addicts in the country are under 21. (These figures from TIME magazine for last Jan. 16.) Now, how does a boy or girl get started on the dope habit? How do they get started drinking? The other night a boy in his second stolen car for that night knocked in two store fronts and woke up in the hospital. His girl friend woke up next morning in jail. Both were about sixteen, both had been drinking—beer, she said. The question is, Why do they do it? What starts them off?

Letting Yourself Go One answer given by young people themselves is that they are after thrills, "a kick." Just being young is not thrill enough, they have to jazz it up with alcohol or narcotics. Let yourself go! they say to themselves. Go on, faster, faster; when all the thrill nature provides are stale, then go after the artificial jolts you can get from a bottle or a hypodermic syringe. This is not all the fault of young people. Older people often lead them astray. Even teachers may do it, for there is a philosophy of education that says, in effect, that a child must never be made to do what he doesn't want to do. "What I want" is supposed to be the key to happiness. Now this is precisely the opposite of the Christian way of living. Self-control, not letting yourself go, is always a mark of the Christian life in every New Testament description of it. Life without inner control is not only a weak life, it is headed for a crash.

Who's to Blame? Sometimes the blame for young people's downfall is not to be laid at the door of the traffickers in drugs. Parents themselves who have never said "No" may be to blame. Some years ago a school for girls received this letter from a wealthy woman: "My daughter has always been spoiled and given as much money as she could spend. She is sixteen years old and I'm afraid I have the wrong view of life. . . I don't think her companions are all the right sort either. . . I shall try very hard to have her wardrobe proper although it will be extremely difficult because she has always had very expensive and extremely fancy clothes. . . Please advise as to what subjects she had better take up. If either Latin or domestic science can be taken I prefer D.S. because she knows very little about cooking. I am very glad the girls are requested to keep their rooms in order. . . It is my wish that my daughter becomes what a real American girl should be, a perfect wife and mother, and under your care I hope she will come home to us a different girl." Do you think she did? Do you think she could have? If you had been in charge of that school, would you have accepted this girl? If she finally turned out to be an alcoholic or a narcotic drug addict, whose fault would it have been? The Christian Way is the harder road—till you get to the end!

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## Bookmobile Schedule

Tuesday—Routh's service station, 9:30; Payne's, 9:45; Taylor's 10; Marion's, 10:30; Cameron Community with stops at Thomas, Talley, Phillips homes and post office, 10:45; Collins' 12:15; Gilchrist's 12:30; McDonald's, 1; Paul Thomas service station, 1:45.

Wednesday—Doub's Chapel route, with stops at Chriscoe's, 9:45; Black's 10:15; Garrison's, 10:30; Freeman's, 11; Chaffin's, 11:45; Eulis Vest, 12; Haywood's, 12:15; A. Thomas, 12:30; Clyde McKenzie, 1; Elmer Vest, 1:15; Scarborough's, 1:45; R. L. Blake, 2; W. E. Jackson, 2:30; Robert Blake, 2:45; Auman, 3; and Cox, 3:15.

Thursday—Westmoore community, 9:45 to 12; Carthage, 1 p. m. to 2 p. m.

Friday—Murdockville Road, at Lewis, 9:15; Dunlap's, 9:30; M. McKenzie, 9:45; Clayton's, 10; Rice's, 10:30; Black's, 11; Mon-

roe's, 11:15; Neff's, 11:30; Coy Cole's, 1; Blue, 1:15; Garrison, McKenzie, 2; R. E. Lee, 12:45; Moore's, 2; McGirt's, 2:15.



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In hours of stress and anxiety, the Christian religion is a rock of refuge. In the Church you will find spiritual strength, guidance, and enduring comfort. Go to God's House and put your trust in Him.



### THE CHURCH FOR ALL . . . ALL FOR THE CHURCH

The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For his own sake. (2) For his children's sake. (3) For the sake of his community and nation. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

Day	Book	Chapter	Verses
Sunday	1 Chronicles	16	23-36
Monday	Isaiah	6	1-8
Tuesday	Isaiah	9	2-7
Wednesday	Mark	8	27-38
Thursday	Mark	9	33-50
Friday	Mark	12	28-44
Saturday	Romans	7	14-25

**BROWN MEMORIAL CHURCH (Presbyterian)**  
Cheves K. Ligon, Minister  
Sunday School 9:45 a.m. Worship service, 11 a.m. Women of the Church meeting, 3 p.m. Monday following third Sunday.  
The Youth Fellowships meet at 7 o'clock each Sunday evening. Mid-week service, Wednesday, 7:15 p.m.

**CHRISTIAN SCIENCE CHURCH**  
New Hampshire Ave.  
Sunday Service, 11 a.m.  
Sunday School, 11 a.m.  
Wednesday Service, 8 p.m.  
Reading Room in Church Building open Wednesday 3-5 p.m.

**THE CHURCH OF WIDE FELLOWSHIP (Congregational)**  
Cor. Bennett and New Hampshire  
Wofford C. Timmons, Minister  
Sunday School, 9:45 a.m.  
Worship Service, 11 a.m.  
Sunday, 6:30 p.m., Pilgrim Fellowship (Young people).  
Sunday, 8:00 p.m., The Forum.

**EMMANUEL CHURCH (Episcopal)**  
Martin Caldwell, Rector  
Holy Communion, 8 a. m. (First Sundays, 8 a. m. and 10 a. m.)  
Sunday School, 9 a. m.  
Morning Prayer and Sermon, 10 Holy Communion—each Wednesday and Holy Days, 10 a. m.

**FIRST BAPTIST CHURCH**  
New York Ave. at South Ashe  
David Hoke Coon, Minister  
Bible School, 9:45 a.m. Worship 11 a.m. Training Union, 7 p.m. Evening Worship, 8 p.m.  
Scout Troop 224, Monday, 7:30 p.m.; mid-week worship, Wednesday 7:30 p.m.; choir practice Wednesday 8:15 p.m.  
Missionary meeting, first and third Tuesdays, 8 p.m. Church and family suppers, second Thursdays, 7 p.m.

**MANLY PRESBYTERIAN CHURCH**  
Grover C. Currie, Minister  
Sunday School 10 a.m.  
Worship Service, 2nd and 3rd Sunday evenings, 7:30. Fourth Sunday morning, 11 a.m.  
Women of the Church meeting, 8 p.m., second Tuesday.  
Mid-week service Thursday at 8 p.m.

**ST. ANTHONY'S (Catholic)**  
Vermont Ave. at Ashe  
Father Peter M. Denges  
Sunday masses 8 and 10:30 a.m.; Holy Day masses 7 and 9 a.m.; weekday mass at 8 a.m. Confessions heard on Saturday between 5-6 and 7:30-8:30 p.m.

**SOUTHERN PINES METHODIST CHURCH**  
Robert L. Bame, Minister  
(Services held temporarily at Civic Club, Ashe Street)  
Church School, 9:45 a.m.  
Worship Service, 11 a. m.; W. S. C. S. meets each first Tuesday at 8 p. m.

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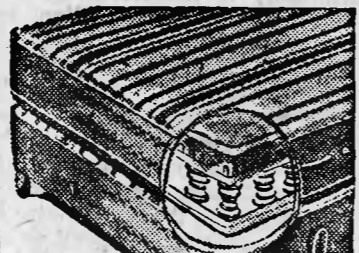
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