



Lone Star Dispatch

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COMMANDER'S CORNER

by *Johnnie L. Holley*



Compatriots:

Once again I hope all of you are well during these trying times. I am concerned, as I am sure you all are, for our Nation. This is a time we must all pull together as a Nation but it seems politics and special interests are rearing their ugly heads.

We were able to reschedule the Texas MOS&B Reunion for College Station on 14 and 15 August. I ask you all to support this and try to attend. Commander Brady will attend to pass out the many awards to individuals and Chapters. You all have worked hard to rebuild the Texas Society and we are now above 210 members. My Chapter has 4 new members and I have seen others come in for other Chapters. GREAT WORK!

We will be discussing our Constitutional amendments and hopefully we can clean up a couple of areas. One I hope all will vote for is adding one delegate from each Chapter to the Society Executive Counsel. I believe this will give greater transparency and provide new thinking. This delegate will be elected by the Chapters and will need to attend SEC meetings and the Reunions. This will constitute about 3 meetings per year so it will not be a major issue. Since the National Reunion, at which elections were to have taken place, was canceled there will be a conference call election for the Trans Mississippi Officers. There will be a letter coming out soon on this and I hope all Chapters will take part. The virus issues have forced our leaders to make changes in order to conduct our MOS&B business. We need to support their efforts and do all we can to accomplish our goals.

I wish all good health and prosperity. Please check on your Chapter members and provide assistance to those in need.

God Bless the South and God Bless America.

Johnnie Holley

Commander, Texas Society MOS&B

RECOGNITION FOR MAINTAINING A VETERAN'S GRAVESITE "JACKSON MEDAL"

Adopt a Confederate officer's grave, commit to its care and you might wear the "Jackson Medal". This is not a commitment to be taken lightly, nor was it intended to be. If you accept this challenge, do so with two thoughts in mind: 1. It is a year-to-year commitment 2. Your efforts should be towards perfection Certificates and medals are awarded on a point basis. For more information see the [details here!](#)

WHY THEY FOUGHT, WHY WE FIGHT

As Union troops slashed and burned their way through South Carolina in the waning days of the war, a Federal Officer asked a woman if she knew what her people were fighting for.

She did. Her answer was succinct and powerful; distilling the cause of Southern Independence into one word: Existence!

Like their ancestors before them, Southerners had been loyal to the political order under which they lived until their honor had been repeatedly impugned and their existence had been threatened.

Their fathers had been loyal subjects to the crown and were jealous guardians of their inherited rights as Englishmen. When, however, the crown threatened these rights—threatened their way of life and committed outrages against their person and property—they were left with no choice but to fight. They knew that, regardless of the fact that they were born in a colony, they were just as entitled to the inherited rights of an Englishman as one born in the motherland. And just as King George denied their right to exist as co-equal subjects with other Englishmen, so too did a combination of northern states—led by the newly elected president Abraham Lincoln—set out to deny our fathers the right to exist as co-equal members of the Union under the Constitution, created and ratified just two generations earlier.

Their fathers had been long-suffering and had tried to heal the breach between the crown and the colonies, over and over, again and again, until only one remedy remained: Independence by secession. Our fathers followed their example and were eventually reduced to the very same option.

Like our fathers, and their fathers before them, we are fighting for our right to exist; for the right to celebrate who we are; to honor where we came from; to defend the cause of our ancestors, maintain their traditions, display their symbols, and do so without molestation. Thankfully we are not contending with fire and sword, but the fight is the same and the outcome is just as important. So long as we remain, so long as our history is preserved, so long as our symbols are publically displayed, there will be a visible and powerful reminder that there once existed a people—and their children have not forgotten—who would not shrink from the duty to resist tyranny, defend their inherited rights, and refuse to be conquered.

Make no mistake, the fight to preserve their history, to articulate their ideas, and to display their symbols constitutes the final battle for our right to exist.

The fortunes of war crowned our fathers of 1776 with victory, our fathers of 1861 with defeat. The outcome of our struggle will determine whether the principles for which they both contended shall be determined by armies or ideas; not abstract ideas, but ideas historically grounded and passed down from generation to generation.

It is time to stop apologizing. It is time to quit responding in the language and on the terms of our enemies. It is time to dispense with addressing red herrings like “racism” or “slavery.” It is time to begin to define ourselves and articulate our cause.

It is time—right now—to answer this simple, yet powerful question:

Do we have the right to exist?

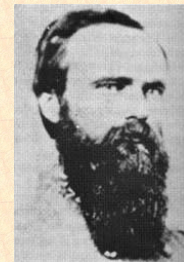
Our enemies say no.

What say ye?

TEXAS HEROES

RICHARD MONTGOMERY GANO

1830 – 1913



Gano was born in Bourbon County, Kentucky, June 17, 1830. He was educated at Bacon College, Harrodsburg, KY, Bethany College in Virginia, and Louisville University Medical School. He practiced medicine for 8 years in Bourbon County. He moved to Tarrant County, Texas, in 1859, and saw service against the Indians and was thereafter a member of the Texas legislature.

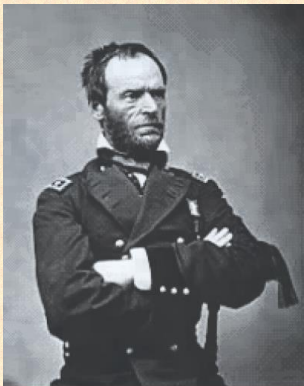
He entered the Confederate Army as commander of a squadron in John Hunt Morgan's command, and

participated in the Kentucky invasion of 1862 and in the Tullahoma campaign as colonel of the 7th Kentucky Cavalry. For a time Gano was in command of Morgan's division. He later transferred to the Trans-Mississippi Department with rank of colonel and was assigned to Indian Territory in command of a brigade of cavalry and artillery. After distinguishing himself in the Camden campaign against Steele, in which he was wounded, Gano was first assigned to duty as brigadier general by Gen. Kirby Smith, later receiving official appointment from President Davis to rank from March 17, 1865.

After the war Gen. Gano entered the ministry of the Christian Church, which he served faithfully for more than 45 years. Active in the affairs of the United Confederate veterans until the last, he died in Dallas, Texas, March 27, 1913. he is buried in old Oakwood Cemetery.

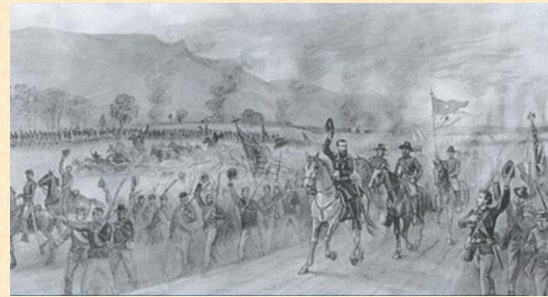


UNION GENERAL SHERMAN'S MILITARY ATROCITIES



George Orwell wrote in 1945 that “the nationalist not only does not disapprove of atrocities committed by his own side, but he has a remarkable capacity for not even hearing about them.” The same moral myopia has carried over to most Americans’ understanding of the Civil War. While popular historians have recently canonized the war as a practically holy crusade to free the slaves, in reality civilians were intentionally targeted and brutalized in the final year of the war.

The most dramatic forgotten atrocity in the Civil War occurred 150 years ago when Union Gen. Philip Sheridan unleashed a hundred mile swath of flames in the Shenandoah Valley that left vast numbers of women and children tottering towards starvation. Unfortunately, the burning of the Shenandoah Valley has been largely forgotten, foreshadowing how subsequent brutal military operations would also vanish into the Memory Hole.



In August 1864, supreme Union commander Ulysses S. Grant ordered Sheridan to “do all the damage to railroads and crops you can... If the war is to last another year, we want the Shenandoah Valley to remain a barren waste.” Sheridan set to the task with vehemence, declaring that “the people must be left nothing but their eyes to weep with over the war” and promised that, when he was finished, the valley “from Winchester to Staunton will have but little in it for man or beast.”

Because people lived in a state that had seceded from the Union, Sheridan acted as if they had automatically forfeited their property, if not their lives. Some Union soldiers were aghast at their marching orders. A Pennsylvania cavalryman lamented at the end of the fiery spree: “We burnt some sixty houses and all most of the barns, hay, grain and corn in the shocks for fifty miles [south of] Strasburg... It was a hard-looking sight to see the women and children turned out of doors at this season of the year.” An Ohio major wrote in his diary that the burning “does not seem real soldierly work. We ought to enlist a force of scoundrels for such work.” A newspaper correspondent embedded with Sheridan’s army reported: “Hundreds of nearly starving people are going North . . . not half the

inhabitants of the valley can subsist on it in its present condition.”

After one of Sheridan’s favorite aides was shot by Confederate soldiers, Sheridan ordered his troops to burn all houses within a five-mile radius. After many outlying houses had been torched, the small town at the center – Dayton – was spared after a federal officer disobeyed Sheridan’s order. The homes and barns of Mennonites – a peaceful sect who opposed slavery and secession – were especially hard hit by that crackdown, according to a 1909 history of Mennonites in America.

By the end of Sheridan’s campaign, the former “breadbasket of the Confederacy” could no longer even feed the women and children remaining there. An English traveler in 1865 “found the Valley standing empty as a moor.” Historian Walter Fleming, in his classic 1919 study, *The Sequel to Appomattox*, quoted one bedeviled local farmer: “From Harper’s Ferry to New Market, which is about eighty miles, the country was almost a desert. . . . The barns were all burned; chimneys standing without houses, and houses standing without roof, or door, or window.” John Heatwole, author of “The Burning: Sheridan’s Devastation of the Shenandoah Valley” (1998), concluded: “The civilian population of the Valley was affected to a greater extent than was the populace of any other region during the war, including those in the path of Sherman’s infamous march to the sea in Georgia.” Unfortunately, given the chaos of the era at the end of the Civil War and its immediate aftermath, there are no reliable statistics on the number of women, children, and other civilians who perished thanks to “the burning.”

Some defenders of the Union military tactics insist that there was no intent to harshly punish civilians. But, after three years of a bloody stalemate, the Lincoln administration had adapted a total war mindset to scourge the South into submission. As Sheridan was finishing his fiery campaign, Gen. William Sherman wrote to Gen. Grant that “[U]ntil we can repopulate Georgia, it is useless to occupy it,

but the utter destruction of its roads, houses, and people will cripple their military resources.” Sherman had previously telegraphed Washington that “[T]here is a class of people – men, women, and children, who must be killed or banished before you can hope for peace and order.” President Lincoln congratulated both Sheridan and Sherman for campaigns that sowed devastation far and wide.

The carnage inflicted by Sheridan, Sherman, and other northern commanders made the South’s post-war recovery far slower and multiplied the misery of both white and black survivors. Connecticut College professor Jim Downs’ recent book, *Sick From Freedom*, exposes how the chaotic situation during and after the war contributed to the deaths of hundreds of thousands of freed slaves.



After the Civil War {War of Northern Aggression}, politicians and many historians consecrated the conflict and its grisly tactics were consigned to oblivion. The habit of sweeping abusive policies under the rug also permeated post-Civil War policy towards the Indians (Sheridan famously declared “the only good Indian is a dead Indian”) and the suppression of Filipino insurgents after the Spanish-American War. Later historians sometimes ignored U.S. military tactics in World War Two and Vietnam that resulted in heavy civilian casualties.

The failure to recognize how wars routinely spawn pervasive brutality and collateral deaths lowers Americans’ resistance to new conflicts that promise to make the world safe for democracy, or rid the world of evil, or achieve other lofty sounding goals. For instance, the Obama administration sold its

bombing of Libya as a self-evident triumph of good over a vile despot; instead, chaos reigns in Tripoli. As the administration ramps up bombing in Syria and Iraq, both its rhetoric and its tactics echo prior U.S. misfires. The proclaimed intentions of U.S. bombing campaigns are far more important than their accuracy.

Since 1864, no prudent American should have expected this nation's wars to have happy or uplifting endings. Unfortunately, as long as the spotlight is kept off atrocities, most citizens will continue to underestimate the odds that wars will spawn debacles and injustices that return to haunt us.



Lieutenant Commander's Comments



We are going through some trying times right now, times like perhaps none of us have ever went through. It makes it hard to support a Social Organization when we are not able to Socialize. So many events and meetings have been canceled due to this pandemic that I'm afraid it will hurt our Society in ways we didn't expect. Just like Church, once you miss one Sunday, it's easier to miss the next, after missing the second Sunday, many will simply leave the church for a while. I pray that this Organization will stay strong and will continue to grow.

God Bless us All!



**2020 83RD
TEXAS SOCIETY CONVENTIONS**

A pat on the back to Texas Society Commander Johnnie Holley who was able to get with the Hilton Hotel in College Station and found an open weekend of August 14-15, 2020 to hold our annual convention. The hotel is giving us the same rates for rooms and all of the meals.

If you have already paid your registration it is being moved up. If you have already registered and cannot attend on the new dates, let David McMahon know (dmctx.mosbtx@gmail.com) and you will be issued a refund. If you canceled your room reservation, you will need to recontact the hotel.

A revised registration form and hotel information can be accessed on our website.



STAND FIRM

The political, economic, and social pressures are mounting. Everything—and I do not believe that is a form of hyperbole—around us is under assault. Various groups are hammering at the foundational beliefs that hold us together as a nation—the Declaration, the Constitution, the Bill of Rights. The institutions of American government are taking a beating—Congress, the Executive, and even the Judiciary—all are under attack for various reasons. Those of us in any of the heritage groups know that our history, monuments, and battlefields are being erased or altered. To an even larger degree, Christianity is under savage attack—in the United States today you can believe in and publicly advocate almost anything without societal judgment, except Jesus.

All these attacks can (and I believe in many instances are designed to) overwhelm us, make us want to give up, and to say, “what is the point?” This sense of hopelessness and futility is made worse by the 24-hour news cycle. We are bombarded non-stop with bad news, depressing reports, and crises that demand our attention. A beguiling news media crafts stories both in print and visually that push an agenda contrary to what we know is right. Couple this with emails, texts, and cell phones and we can never escape the barrage of bad news. Blasted day and night, we waver.

As we go out to serve as apologists (defenders) of Southern History, American institutions, and of the Christian Faith we must always be prepared for the ideological battle in which we will engage. I believe the Apostle Paul gives us some encouraging words that fit this time.

Paul, growing up in the Roman world and even being from a Roman veterans’ colony (Tarsus) understood the nature of ancient warfare. In Ephesians 5:10-17:

Finally, be strong in the Lord and in the strength of His might. Put on all the full armor of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. Stand firm therefore, having girded your loins with truth and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. [NASB]

Over almost three decades of teaching, I have observed thousands of students take exams. I am still amazed by those who engage in no study, no review,

no reading and then come in to take the exam and are amazed at the failing results. As Christians, as Americans, and as Southerners, we should be well armed with the truth, grounded in our preparation, and not be like these students. Pray, meditate, study. Prepare mentally and physically for the challenges you will face each day, but once we do this—**STAND**. The Lord did not promise us an easy path—He only promised us the victory in Him.

Stand Firm,

James L. Newsom, Ph.D.
Chaplain, Texas Society, MOS&B

LIBERTY, A TEXAS TRADITION

by Christian Lee



March is Texas Independence month. We celebrate immigrant settlers. Settlers whose rights were infringed upon by their government and their nation invaded by an authoritarian dictator. The slaughter at the Alamo is as legendary as the men who fought and died during the siege. Some consider it Texas’ Thermopile.

One of my favorite Alamo defenders was none other than the ‘King of the Wild Frontier’, Davy Crockett. His Grandson was a CSA Colonel for Company H, 1st Arkansas Infantry also known as Crockett’s

Rifles. According to the legend he was likely promoted to General by the end of the war.

Imagine that, liberty courses the veins of generations upon generations of heroes. The blood of heroes like Davy Crockett and the Spartan King Leonidas runs within all of our veins and it is up to us to stand in defense of our ancestor's good names.



TEXAS SOCIETY HOLDS SEC MEETING

The Texas Society held a Society Executive Meeting on February 29th in Temple, Texas. Items on the Agenda was 1) Texas Society 2020 Convention, 2) 2021 National Convention and 3) The Texas Society Constitution and By-Laws.



*Attendees at the Society Executive Meeting in Temple
Dennis Brand, David McMahon, Joe Reynolds,
Johnnie Holley and Bill Boyd*

Everything is all set for our Society Convention, see more information in this Newsletter. Copies of the proposed changes to the Constitution will be mailed to all members for voting at our Convention.



YANKEE UNION LEAGUE TERRORISTS DURING RECONSTRUCTION

The late great radio commentator Paul Harvey Aurandt, known on radio as Paul Harvey, had for many years a very popular segment called "The Rest Of The Story". Most people are aware that there are at least two sides to any story and most are aware that the winner or victor of a war writes the history. Many people are also aware that American History, especially that of the Old South, the War For Southern Independence (Civil War), and Reconstruction as presented by Northern historians is at best a highly biased New England perspective and at worst little more than Yankee lies and propaganda. Emperor Napoleon of France is quoted as saying "History is an Accepted Fable" and British Prime Minister Winston Churchill said "History is Basically Bunk". In the current sea of political correctness that has swallowed up America, true and accurate Southern and Confederate history is absolutely not going to be taught in America's classrooms including colleges and universities.

The complete story of the Civil Rights movement and the battles fought by black Americans, especially black Southerners, for voting and other rights is the subject of this commentary. The perspective presented by America's news media portrays white Southerners as racists and bigots who mistreated totally innocent blacks who only wanted their rights guaranteed by the U.S. Constitution and Bill of Rights. In some cases this is true but what caused Southern whites to act in this manner? Some articles ask "Should blacks forgive whites for this mistreatment". Continue reading as I present "The Rest Of The Story" which dishonest Northern historians have omitted from American history. This omission can be compared to serving on a jury trial in which only the prosecution is allowed to present their perspective and selected facts. Thus jurors are kept in ignorance of other vital facts relevant to rendering an educated fair and impartial verdict.

Today very few Americans, including Southerners, remember or have ever heard of Uncle Sam's terrorist organization, the UNION LEAGUE, which was operated by evil, corrupt, tyrannical, despotic,

dictatorial Yankee Carpetbaggers in the South from 1862 through 1877. All chapters in American history books related to Reconstruction discuss radical Republican Carpetbaggers and the KKK. The third element, the Union League, is totally omitted because this "inconvenient history" reflects so negatively on the North and would expose the shameful corrupt and barbaric atrocities committed by the UNION LEAGUE against white Southerners especially former Confederates and their families.

The UNION LEAGUE began as an honorable part of the Union army as the Sanitary Commission. It soon morphed into the military strong arm of the Freedmans Bureau and began committing atrocities. These white Yankee carpetbaggers used uneducated blacks as puppets to do their dirty work during so called Reconstruction which was in reality the plunder, pillage, and rape of the Southern states. Blacks were initiated into the UNION LEAGUE in secret spectacular impressive ceremonies with fires, music, and inflammatory speeches and lies to incite hatred and resentment toward Southern whites. Conservative blacks that refused to participate and join were beaten or in some cases murdered. During Reconstruction the membership of the UNION LEAGUE reached nearly 300,000 black militia members managed and controlled by white Yankee carpetbaggers.

UNION LEAGUE Carpetbaggers handed out matches and had blacks burning houses and barns, shooting livestock, poisoning wells, and committing murder and rape. White Southerners lived in terror for years. Some Yankees were so radical and fanatical that they wanted to exterminate every Southern man, woman, and child. This caused the rise of the KKK which was an honorable Police and Resistance organization (this pro-KKK comment only applies to the original KKK which disbanded in 1877. I disdain the modern Klan). Union League carpetbaggers also fought battles between each other for control much like modern drug lords. In several cases president Grant had to intervene but he always sided with the radicals against moderates. When

Southerners finally evicted the carpetbaggers the blacks were left to face the wrath of whites. Theft and corruption had been so severe that several states were left totally bankrupt.

Although the UNION LEAGUE has been omitted from history and virtually forgotten, the consequences have carried forward. White Northerners are responsible for most of today's division between white and black Southerners. It is time for both whites and blacks to forgive but not forget and to work together to preserve the Constitution and Bill of Rights and prevent the enslavement of us all by the advancing shadow of totalitarian Socialism which hovers over America like a bird of prey fueled by well-meaning but misguided liberals.

James W. King



WHY AREN'T AMERICANS INTERESTED IN HISTORY?

By Jonathan Harris

The study of history cannot be neatly contained behind the tall foreboding doors of an ivory tower nor swept under the rugs of dusty corner offices housing stacks of paper. It bleeds into other fields as it serves to inform both individual and group identity. It gives context to the current world and helps one understand their place in it culturally, socially, and spiritually. The modern disinterest in studying history has more to do with a lack of identification with the subject matter presented than it does an actual disdain for stories of the past.

Joyce Appleby, a former history professor at UCLA, sought to explain this controversy as a somewhat unsurprising development given the collective nature of history and the cultural change occurring in American culture. For example, Appleby, in discussing the inclusion of African-American experiences into the greater story of America, tells us

that “incorporating these details of the African-American experience in national history . . . proved almost impossible, because they represented such an indigestible element in the tale of American democracy (Appleby, *Telling the Truth About History*, 299). In other words, the traditional consensus would not stand for African-American history that shown poorly on the greater narrative. Part of Appleby’s solution for attracting interest in the subject of history while avoiding the discarding of traditional concerns was to democratize the subject along pragmatic lines. A moderation intended to include newer groups who have been allegedly left out of the American story while still maintaining an overall group cultural identity was the goal.

Appleby’s solution comes across in some ways as overly naive and optimistic. If her assessment is accurate the question then becomes, “Are disenfranchised groups desiring their cultural stories to be incorporated into the larger American story?” Perhaps this is taken for granted since the battle Appleby may have been observing was being played out in board room tug of war matches located in American history textbook manufacturing plants. It would be nice to think that everyone could “just get along,” but this is rarely the case over something so fundamental to national identity. The question is not asked, “Why do Irish, Italian, Jewish, German, and perhaps many Asian cultures not seem (broadly speaking) to have the same problems identifying with the American story as other minority groups, though they experienced varying degrees of bigotry as well?” Could it be that certain groups are not interested in history, especially American and Western history, not because they do not feel included, but rather because they fundamentally have a dislike or disagreement with the country in which they reside. They simply do not wish to identify. Perhaps the common ground with one’s culture necessary for even forming an identity is not present. It is likely that the only exposure to American or Western history known by many is a negative. Since

the divide in this matter is also generational, this would certainly suggest that the proposed solution will not work. Appleby may as well have been trying to un-poison a well in that case.

So how can history be made more relevant? Most humans do not wish to know a great deal about something they find offensive. Repulsion gives birth to avoidance. After all, if one knew their great-grandfather was a horse thief, drunk, and a swindler, how much more about their grandfather would they want to know, and would they ever make one of their children his namesake? If parents are not engaged in civic duties, families are too broken down to impart identity, and Hollywood produces art that vilifies American heroes, teaching names and dates will not suffice to cultivate an interest in a topic thought to stink in the first place. Though it be an up-hill battle, perhaps the only option available to the historian is to first become the philosopher. If the values passed down through law, legend, and lore are castigated as fundamentally offensive, then the values themselves are what need explanation and defense first, not the stories that flow from them. If one thing remains clear it is this: All people use standards by which to judge those who preceded them. If the theme of American history is to be “how the people of the United States did terrible things and continue to do terrible things,” it would not come as a surprise that such a course would need to be mandatory in order to have any participation. The more moderate alternative (hinted at by Appleby), “how the people of the United States failed to live up to their values but are getting better” is not much of a rallying cry either. If the standard of measure for judging the past happens to be egalitarianism, there does not seem to be any way of recovering an interest in American history as a identity marker. Its main function will most likely be sacrificed on the alter of identity politics.



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MILITARY ORDER OF THE STARS AND BARS

We, the posterity of the Officer Corps and civil officials of the Confederacy, do pledge ourselves to commemorate and honor the service of leadership these men rendered in the cause of the fundamental American principles of self-determination and states' rights and to perpetuate the true history of their deeds for the edification of ourselves, our society and for generations yet unborn.



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Opinions expressed by individual writers are their own and do not necessarily reflect official positions of the Texas Society, Military Order of the Stars and Bars. Letters and articles may be submitted to: Joe.Reynolds@txmosb.org (Cutoff for articles is 15th of the month)