

Major W.H. “Howdy” Martin Camp #1241

SONS OF CONFEDERATE VETERANS

Athens, Texas

HOWDY HERALD

VOLUME 4, ISSUE 9
SEPTEMBER 2016



THE CHARGE TO THE
SONS OF CONFEDERATE
VETERANS

“To you, Sons of Confederate Veterans, we submit the vindication of the Cause for which we fought, to your strength will be given the defense of the Confederate soldier’s good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles he loved and which made him glorious and which you also cherish. Remember it is your duty to see that the true history of the South is presented to future generations.”

Lt. General Stephen Dill Lee
General Commander
United Confederate Veterans
April 25, 1906

William Harrison “Howdy” Martin

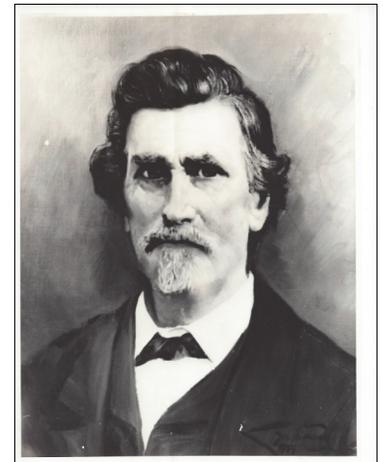
1823-1898

In 1861 during the War Between the States, William Harrison Martin enlisted in the Confederate Army and served in Company K of the 4th Texas Infantry that was assigned to Lee’s Army of Northern Virginia. Martin gained his nickname because of his refusal to salute superior officers. Instead, he would politely tip his hat and say “howdy.”

According to the Texas Historical Commission, Howdy Martin fought in the Eastern theater of operations in all of the fighting. After the signing of the surrender terms at Appomattox, Major Martin and Captain W. T. Hill led the remaining members of Hood’s Texas Brigade back to the Lone Star State.

He was born September 2, 1823, in Twiggs County, Georgia, to Benjamin and Charlotte Martin. His early schooling was in Alabama where he was later admitted to the Bar. In 1850 he moved to Athens, Texas, and started a law practice in Henderson County. He proudly represented Freestone, Limestone, Henderson, and Navarro counties from 1853 to 1858 in the Texas Senate. Answering the call to defend his beloved South, he raised a company of volunteers that became a part of Hood’s Texas Brigade. In April, 1864, he was promoted from captain to major. After the war, Martin was elected district attorney. He married Martha E. Gallimore of Navarro County and the couple had seven children. He was later elected to the U.S. House of Representatives in 1887 and served in the 50th and 51st Congresses 1887-1891 before retiring again to his farm near Athens.

Howdy Martin was a member of the Hill County Camp of Confederate Veterans when he died at his final home in Hill County on February 5, 1898. A lawyer, a Confederate officer who served the entire Civil War and a congressman, at 76 years old Major Howdy Martin was buried at the Hillsboro City Cemetery.



Read more about Howdy Martin’s life, family and career on our camp website.

www.martincamp.org

Do your duty in all things. You cannot do more, you should never wish to do less.
General Robert E. Lee

Spotlight on Our Camp

1. Our September 12, 2016 SCV Camp Meeting was held at the Calvary Baptist Church Gym with Commander **Jimmy Abney** presiding.
2. Color Sgt **Terry Teems** led the pledges and salutes to the flags and reading of the Charge to the SCV.
3. Chaplain **Jim Day** gave the invocation and blessing for the food. We had **19** guests and members present to enjoy our pot luck dinner of fried chicken, mashed potatoes/gravy, garden peas, salads and desserts. Our camps loves good food!
4. Cmdr **Abney** introduced our speaker, **Rudy Ray**, Adjutant of the Major R L Dabney Camp #2261 in Canton.
5. 2nd Lt Cmdr **Jim Ogburn** read the minutes of the August meeting as well as the financial report. Both were approved as presented by the membership present. Cmdr **Abney** commented that everyone should have received their notice of annual membership dues that must be received before November 1st.
6. A sign up list was passed around for an October menu theme to be chili and Mexican food dishes.
7. There was a short discussion about setting up a recruiting table at the upcoming Uncle Fletcher Hamburger Cookoff on the Athens square. The idea was tabled for this year, but compatriots agreed it would be a great community outreach next year to talk to several businesses around the square to allow us to set up in front of one of their stores.
8. Cmdr **Abney** presented to Chaplain **Day** a SCV Chaplain's Handbook bought at National's and signed by our compatriots.
9. Compatriot **James "Buster" Horn** again spoke about having a get together for members to eat, visit and get to know each other. He suggested we have the camp cook-out and picnic when the weather is cooler. Buster offered to cook hot dogs and that we could have it at the Confederate Reunion Grounds State Historic Site near Mexia. Further decisions will be made at our October meeting but it was tentatively planned for October 15th. You may visit their website: www.visitcrg.com
10. 2nd Lt Cmdr **Ogburn** made mention for a needed camp cleanup at Arms Cemetery on October 8th and those present agreed.
11. Chaplain **Day** presented to Color Sgt **Teems** a "bugle patch" in appreciation to him for playing his bugle any time when asked. His most recent request was at the Kerrville Nationals Reunion at the Saturday Opening Ceremony.
12. Advisor member **Annette Brown** gave a brief report on the "Howdy" Martin Camp plans to have our own UDC chapter.

Prayer List:

- Quartermaster **David Miller** recuperating from the neck surgery he had on August 3rd
- **Ron Freeman** health issues
- **Praise for Annette Brown's** friend who was critical but can now drive!
- Chaplain **Jim Day** and wife in Jim's fight against cancer
- **Don Bentley's father** in Houston tonight. Brother called him to come visit now.
- David "**Stringbean**" Lowry's mother
- **Colton Harris baby's** pending heart surgery
- All **Police Departments** and their families, **Military**, and **First Responders**, our country and "the most critical upcoming election since 1860!"

September 2016 Camp MeetingMembers & Guests Caught on Camera



Right: Cmdr **Abney** welcomes guest speaker **Rudy Ray**.



Rudy Ray, Adjutant of the Major R L Dabney Camp # 2261 Canton, followed his handout in presenting "The Founding and Establishing of the Original United States Republic." We enjoyed hearing his researched opinions on events dating from 1776 to 2016 on his detailed timeline.



Standing Color Sgt **Teems** accepts a "Bugle Patch" from Chaplain **Day**



Right: Cmdr **Abney** looks on as Chaplain **Day** reads the comments written in his Chaplain's Handbook that was bought at Nationals. He appreciated it very much.



Left: 2nd Lt Cmdr **Ogburn** and Color Sgt Terry **Teems**
Above: Minutes from August meeting are read by 2nd Lt Cmdr **Ogburn**.



Left/Right: Served buffet style, members and guests enjoy their dinner and the chance to relax and get better acquainted with SCV compatriots.



Athens City Cemetery 59 Confederate Veterans Honored in Recognition of
April, 2016 Confederate History Month
We continue to pay our respects and wish to honor to our CSA Veterans



Editor's Note: It is my hope that this page in your Howdy Herald Newsletter will be filled each month with pictures or lists of CSA Veterans who are honored by SCV Compatriots as Guardians or placing of Battle Flags. Please email me all of the CSA Veterans you have honored. As Commander Abney said, our Camp has Battle Flags and First National Flags and Howdy Camp Flag Pipes for your use to respectfully give our CSA Veterans the attention and honor they deserve.

From the Commander

Greetings,

September seems to announce fall and cooler temperatures. For reenactors wearing wool uniforms, the cooler weather sure helps. As a camp let's step up and make our camp's namesake proud. It has been awhile since we have posted colors at a cemetery dedication or marched in a downtown parade, and I for one am ready. I don't have any invitations right now but you will hear from me soon.

I appreciate Compatriot Buster Horn planning a hot dog cookout for us. The drive through the country to the Mexia Confederate Reunion Grounds is short and relaxing. You will enjoy the park's lay out and natural beauty. The October date will be discussed again at our next meeting but hopefully everyone can make plans to attend Saturday the 15th.

I am always amazed how much time and preparation our historical speakers spend on their presentations. And as I've said before, I always learn something new. To be a really good speaker they have to add to the facts enthusiasm and delivery. Well, Compatriot Rudy Ray is an expert speaker. He believes every word he says and is not shy about talking loudly and boldly to make his point. Thank you Rudy for inspiring us to be even more committed to honor our Southern heritage at every given chance.

In addition Rudy, your timing to bring us this message was just perfect. If we don't shout out our ancestor's name with pride, then who will? If we don't wave our flag, then who will? We can not depend on someone else to vote our conscience. It is our Southern duty to proclaim right from wrong and then take action. As someone in our meeting said, "the upcoming election is the most critical since the election of 1860!" Please don't shake your head and agree. Google "Election of 1860" to make sure you do agree. You will probably be even more determined to vote! Be proactive to protect your rights and the rights of future generations. Check out who won in 1860 so we can discuss it at our next meeting!

See you at the polls!



Commander Jimmy Abney

Your commander,

Jimmy Abney

"Keep the flag flying!"



"Howdy's Flag" is framed and is proudly displayed at the Henderson County Historical Museum located at 217 North Prairieville Street in Athens. At the August Camp meeting, members voted their approval to special order a reproduction of the flag for use at various Howdy Martin Camp events.

Adjutant/Treasurer Don R. Bentley



Don R. Bentley

The racist massacre in a South Carolina church has tipped the balance in a decades-old tug of war over the meaning of the Confederate battle flag.

We have argued it is a symbol of Southern culture and heritage, the historic flag of the South.

Ignorant and uneducated critics say it is a racist symbol that represents a war to uphold slavery and later, a battle to oppose civil rights advances.

Let's take a look at the flags of the Confederacy to sort out the facts.

The Confederate states went through three official flags during the four-year "War of Northern Aggression", but none of them was the battle flag that's at the center of the current controversy.



The first was the "Stars and Bars," approved in 1861. Like its Union sibling, it had a dark blue field in the upper left corner -- or the canton -- and only three stripes, two red

and one white. It had seven stars to represent the breakaway states: South Carolina, Mississippi, Florida, Alabama, Georgia, Louisiana and Texas. And the white stars formed a circle, much like the original Betsy Ross American flag. The original national flag of the Confederacy, referred to as the "Stars and Bars," was used between 1861 and 1863. It is not even the second, or the third.

The original Confederate flag's similarity to the Union flag quickly confused soldiers, who often couldn't tell the difference between the two on smoke-filled battlefields. Confederate Gen. P.G.T. Beauregard wanted something that looked distinctly different.

So politician William Porcher Miles came up with the design we know today -- the battle flag: a blue St. Andrew's Cross with white stars on a red field.

The Confederacy took the battle flag design and put it on the canton of its next flag, a white one. They called it the "Stainless Banner."



The second national flag of the Confederacy, used from 1863 to 1865, was known as the "Stainless Banner." There was a problem. When the wind didn't blow, only the white was clearly visible, making it look like a white flag of surrender.



So, in the third incarnation of the Confederate flag, a red vertical stripe was added on the far end. This flag was called the "Blood-Stained Banner." Shortly after that, the South surrendered.



Another and perhaps the most familiar Flag of the Confederacy was used in 1865. It's the battle flag of Robert E. Lee's army unit.

While it wasn't the Confederate states' official flag, the battle flag was flown by several Confederate Army units. The most notable among them was Gen. Robert E. Lee's Army of Northern Virginia. And even Lee distanced himself from divisive symbols of a "War of Northern Aggression" that his side lost. "I think it wiser moreover not to keep open the sores of war," he wrote in a letter, declining an invitation by the Gettysburg Battlefield Memorial Association.

There were no flags flown at his funeral, Confederate or otherwise.

Standing up for Dixie,

Don R. Bentley
Adjutant/Treasurer



TEXAS DIVISION
 SONS OF CONFEDERATE VETERANS



119th REUNION

June 3, 4 & 5, 2016
 YO Ranch Resort Hotel
 Kerrville, Texas



Howdy Camp delegates Cmdr Jimmy Abney, Ron Freeman, Terry Teems, David Miller joined by Mrs. Freeman and Mrs. Teems all enjoyed the Kerrville Reunion.



Photos by Mrs. Bunny Freeman 07/16/2016





True Confederate Historical Facts

Don R. Bentley

We sing it at the close of every camp meeting. It is the national anthem of the CSA. Yet, you, like myself, probably know very little about its composer, its origin and how it became our national anthem. Let's look at the true Confederate history of our beloved national anthem, "Dixie".

In 1859, the song that would come to be known as "Dixie" debuted in a New York theater. Written by a Northerner, the minstrel song told a meaningless little story about a slave's "ol' missus" and her husband "Will de weaber." The dawn of the looming "War of Northern Aggression", however, turned this meaningless little ditty into a song loaded with meaning. As Southerners debated whether to withdraw from the Union, one line, in particular, hit home: "In Dixie Land I'll take my stand to live and die in Dixie." As a result, Southerners embraced the song as an anthem when they voted to secede. And when they marched off to war, their anthem became a battle cry.

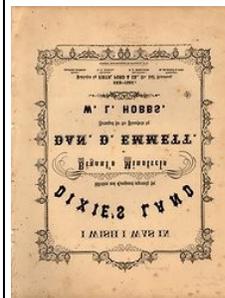
The "War of Northern Aggression" ended in 1865, yet "Dixie" remained a regional anthem in the South (even though many argue that "Dixie" was in fact a reference to a Manhattan slave owner of the 1820s). Many Southerners continue to sing the song in celebration of their distinctive history and culture. Yet for the same reason, the song offends many others. Since the 1960s, African American activists have protested the song's playing at football games and other public events, arguing that it implicitly celebrates slavery and the racism underlying the institution.

It's a complicated debate, largely because the song has a complicated history. Sure, Confederates sang it as they marched off to war, but an antislavery Northerner, Daniel Emmett, wrote it. It may have been played at the inauguration of Confederate president Jefferson Davis, but Abraham Lincoln loved the song as well. The song's humor may rest on a racist parody of black speech and behavior, but according to some scholars, Dan Emmett actually learned the song from neighboring African American musicians.

Believe me, it is a complicated song. And we ain't just whistlin' Dixie.

In a New York apartment on a rainy day in March 1859, Daniel Decatur Emmett sat down at his desk to write a song for his employer, Bryant's Minstrels, and its upcoming stage show. Then 44 years old, Emmett had been composing minstrel songs — to be performed primarily by white actors in blackface — since he was 15. Looking out his window at the dreary day outside, Emmett took his inspiration from the weather. A single line, "I wish I was in Dixie," echoed in his mind. Before long, it would echo across the country.

Few of us remember "Dixie" as antebellum America's last great minstrel song. We see it as most did two years after its creation — as the anthem of the Confederacy. And yet as phenomenally popular as it was in the North before the war, "Dixie" was slow to catch on in the South. Lacking the Yankees' enthusiasm for minstrelsy, most Southerners were unaware of the tune until late 1860. By sheer chance of fate, its arrival coincided with the outbreak of secession. As newly minted Confederates rejected the anthems of their old nation, they desperately sought replacements.



Indeed, once it reached the South, "Dixie," despite being a song written by a Northerner, rose to prominence with exceptional speed. One songwriter recalled how it "spontaneously" became the Confederacy's anthem, and a British correspondent noted the "wild-fire rapidity" of its "spread over the whole South." The tune received an unofficial endorsement when it was played at Confederate President Jefferson Davis's inauguration in February 1861. This was coincidental — it was recommended to a Montgomery, Ala., bandleader who knew nothing of the tune — but "Dixie's" inclusion gave the appearance of presidential approval. The Confederate government never formally endorsed "Dixie," though Davis did own a music box that played the song and is rumored to have favored it as the South's anthem.

Repeated performances of "Dixie" by Confederates confirmed its new status. Even before Virginia seceded, the Richmond Dispatch labeled "Dixie" the "National Anthem of Secession," and the New York Times concurred a few months later, observing that the tune "has been the inspiring melody which the Southern people, by general consent, have adopted as their 'national air.'" Publishers recorded that sales were "altogether unprecedented" and, when Robert E. Lee sought a copy for his wife in the summer of 1861, he found none were left in all of Virginia.

"Dixie" became so connected so quickly with the South that many Americans attributed its very name to the region. In fact, the precise origin of the word "Dixie" remains unknown, though three competing theories persist. It either references a benevolent slaveholder named Dix (thus slaves wanting to return to "Dix's Land"), Louisiana (where \$10 notes were sometimes called Dix notes), or — and most likely — the land below the Mason and Dixon's line (the slaveholding South). Regardless, Emmett's tune made it part of the national vocabulary. During the "War of Northern Aggression", soldiers, civilians and slaves frequently referred to the South as Dixie and considered Emmett's ditty the region's anthem.

This popularity is remarkable, as little about "Dixie" recommends it as a national anthem. The melody lacks gravitas, and only the first verse and chorus express anything approximating Southern nationalism:

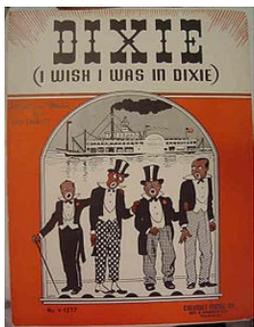
True Confederate Historical Facts

continued

I Wish I was in de land ob cotton,
 Old times dar am not forgotten
 Look away! look away! look away! Dixie Land.
 In Dixie Land whar I was born in,
 Early on one frosty mornin',
 Look away! look away! look away! Dixie Land.
 Den I wish I was in Dixie,
 Hooray! hooray!
 In Dixie Land I'll take my stand,
 To lib and die in Dixie,
 Away, away, away down south in Dixie,
 Away, away, away down south in Dixie.

The rest is unmistakably the work of a songwriter utilizing various minstrel clichés. "Dixie's" speaker is a slave who worries that his plantation mistress is being seduced into marrying "Will de Weaber," the "gay deceiver" who outlives her and inherits her plantation. Although the speaker expresses his desire to live in the South until he dies, the song provides little else to endear it to Confederate patriots.

Nevertheless, a sort of inertia pushed the song's reputation higher and higher in the Southern mind. Confederates performed "Dixie" enthusiastically and remained devoted to it even when an alternative anthem — Harry McCarthy's "Bonnie Blue Flag" — became available. The more Americans on both sides believed that "Dixie" was the Confederate anthem, the more it became so. This was especially true for soldiers, who were some of the first to embrace "Dixie" and increasingly associated it, amazingly, with sacrifices made for the war. For one Confederate surgeon, the song "brings to mind the memory of friends who loved it — friends, the light of whose lives were extinguished in blood, whose spirit were quenched in violence."



To be sure, many Southerners were well aware of "Dixie's" obvious deficiencies. Most simply ignored these problems, though some tried to reconcile them with the Confederacy's history and objectives. The Richmond Dispatch stretched its credibility attempting to prove that the song was a parable for secession. It argued that "Will de Weaber" was not a minstrel stereotype but, in fact, Abraham Lincoln, who seduced the nation into voting for him, leading to the South's rebirth as the Confederacy. To conclude the piece, the author triumphantly asked, "Can any one now fail to see that, in the verses of this deservedly popular song, an epitome is given of

the events which, since last November, have shaken this land?" Emmett surely disagreed, as he reportedly declared that, had he known the Confederates would adopt "Dixie" as their anthem, "I will be damned if I'd have written it."

Other Southerners were more disturbed by "Dixie's" apparently undeserved status and sought more extreme solutions. Many rejected it outright. "It smells too strongly of the [negro] to assume a dignified rank of the National Song" declared one malcontent, while another argued it was "absurd to imagine that Dixie, a dancing, capering, rowdyish, bacchanalian negro air" could be sung by "a nation of free men ... with any respect for themselves." Others recognized that most of the song's appeal came from its catchy melody and simply drafted new lyrics. Numerous such revisions appeared throughout the war but none achieved much success. Only one, by the Confederate Indian agent and general Albert Pike, enjoyed even a limited popularity and continues to appear occasionally in histories, songbooks and public performances.

Even Lincoln recognized the song's power and, at the end of the war, attempted to reclaim "Dixie" as an American, rather than Confederate, song. "Our adversaries over the way attempted to appropriate it, but I insisted," he told a crowd of admirers in Washington, "that we fairly captured it."

Despite these efforts and the continued protestations of some Southerners, "Dixie" remained wedded to its Confederate identity. Although a simple minstrel ditty, 150 years of history have loaded the song with indelible political, racial, military and social connotations.

For better or for worse, "Dixie" was the South's anthem, and will most likely remain so for generations.

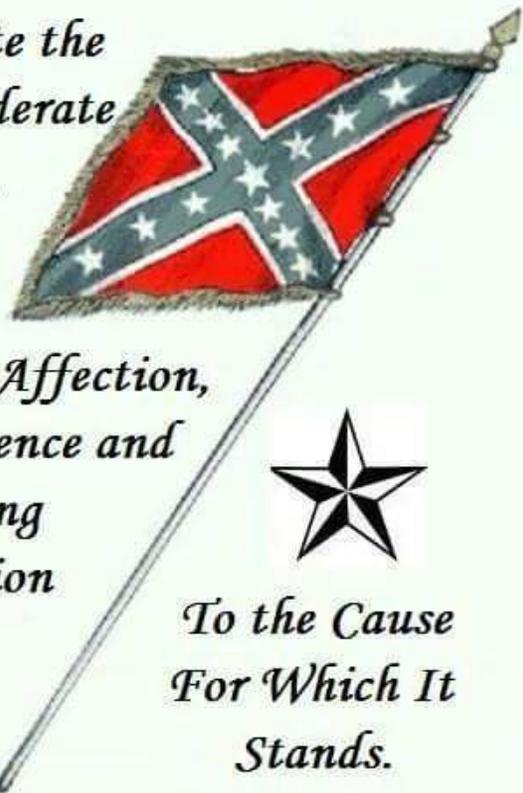


Standing up for Dixie,

Don R. Bentley

Adjutant/Treasurer

*I salute the
Confederate
Flag...*



*With Affection,
Reverence and
undying
devotion*



*To the Cause
For Which It
Stands.*



Flags - Banners - Accessories

Eric & Erica Rumbo
367 North Trade Days Blvd.
Canton, TX 75103
(214) 957-0385

E-mail:
service@iamericasflags.com

www.iamericasflags.com

Eric in Canton has supplied our Howdy Camp with flags for many years. If you are needing a specialty flag, call him.

Prayer Requests

- * Chaplain Jim Day & wife, Teresa fighting cancer
- * Quartermaster David Miller recuperating from neck surgery August 3rd
- * Don Bentley, his Dad in Houston, his whole family
- * David "Stringbean" Lowry's mother
- * Rom Freeman health issues
- * Praise for Annette Brown friend was critical, now can drive! *
- * All police departments, military, first responders
- * Our country, upcoming election most critical since 1860

**Just as a reminder, our
Second Monday Camp Meeting
is published in the Athens Daily Review
in its Community Calendar each day for
the week prior to our meeting!**

**Howdy Martin Camp meetings are on the
Second Monday of each month.**

We meet at the Calvary Baptist Church Gym in Athens on the corner of Hwy 175 East and Crestway Drive. Notice of our camp meetings may be found listed in the Athens Review Newspaper in the Community Calendar section.

Meetings begin at 6:30pm with a pot luck dinner furnished by members followed by a short historical program. Guests are welcome and you may bring your family.

**WELCOME TO THIS MONTH'S ISSUE OF THE
Major W H Howdy Martin SCV Camp1241
HOWDY HERALD NEWSLETTER**

It is our goal to share the news of all members of our camp in such a way that this newsletter and all that follow will honor and pay respect to all past and present family of our great Southern States. Members are encouraged to bring to our camp meetings articles for submission to this publication. The deadline for entries is the Monday following our regular 2nd Monday camp meeting.

Jim Day, Editor/ Chaplain
7751 CR 3713, Athens, TX 75752
903-681-5313



*The Significance
Of Membership In
The Sons Of
Confederate Veterans*

*Cannot Be Overstated. The Veterans
Themselves Entrusted Their Legacy
To The Sons... A Responsibility Not
To Be Taken Lightly. Ours Is Truly
A Heritage Of Honor. Deo Vindice.*

This Chaplain's Message is dedicated in memory of Brother Len Patterson for his years of service to his Lord and to the Sons of Confederate Veterans. Our Camp #1241 has been honored to receive permission from Ms Patterson to reprint Brother Len's messages that were written from his heart to share his testimony of salvation through Jesus Christ Our Lord.

What Is Truth?

6-24-2012

According to John 18:37, when Jesus was brought before Pilate, He told him that He came into the world to **"bear witness unto the truth."** Then said, **"Every one that is of the truth heareth my voice."** To this Pilate asked. "What is truth?" Then immediately walked out. He wasn't interested in hearing an answer. (Verse 38)

In the Gospel according to Matthew 24:4, Jesus states, **"Take heed that no man deceive you."** Here, in what is known as the "Olivet Discourse," our Lord is warning us to be on guard against deception and deceivers. The Devil is the father of deception, just as God is the author of truth. In fact, the Bible tells us that the devil **"is a liar, and the father of it"** (Jn. 8:44), and that God cannot lie. (see Tit. 1:2 & Heb. 6:18) It is amazing to me that so many people will reject the truth and except a lie just because it suits their purposes or interests.

The Scripture also states, **"If God be for us, who can be against us."** (Rom. 8:31) So, is God for us? That is, the SCV and our Cause. We need only ask, who are the deceivers? Who has been lying about the War for Southern Independence? Who has been lying about our proud Southern heritage, our honorable forefathers, the Confederate Cause, and yes, even Christ and all things Christian?

In referring to the last days, the Apostle Paul writes, **"But evil men and seducers shall wax worse and worse, deceiving and being deceived."** (2 Tim. 3:13) We are certainly in those days. The two things that the liars and deceivers can't stand is the Cross of Christ and our honored Confederate Battle Flag. Why? Because they both represent the one thing they fear and the Devil hates. TRUTH!

All truth is God's Truth. If we stand for the truth, then yes, God is for us, and there are none that can prevail against us. The Apostle Paul also writes, **"And they shall turn away their ears from the truth, and shall be turned unto fables."** (2 Tim. 4:4) So, what is truth? It is absolute

truth that the Sons of Confederate Veterans cannot succeed in its mission without the guidance, strength, and blessings of Almighty God. To think otherwise is to turn to fables.

It is also truth that all men are sinners bound for eternal destruction and in desperate need of Jesus Christ as their Savior and Lord. To believe that men can live and die without the saving grace of our Lord is the Devil's biggest lie and greatest fable of all.

May God in His love and mercy guide, strengthen, and bless the Sons of Confederate Veterans and each member as they seek to serve Him and our most worthy Confederate Cause.



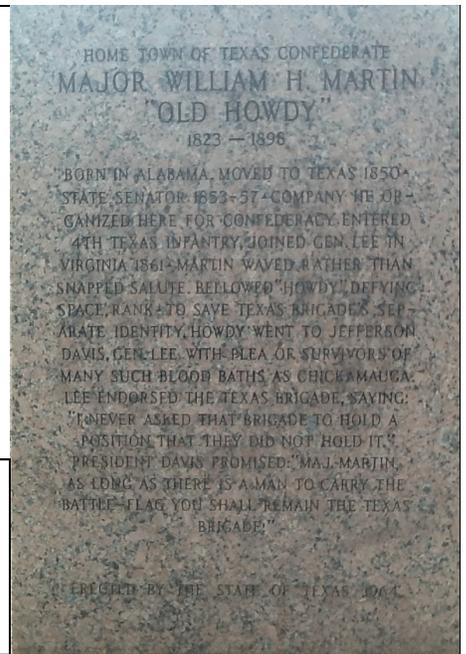
Bro Len speaks at the Confederate Veteran's Memorial Plaza Dedication

William Harrison Martin

"Old Howdy"
 Bill Martin, Attorney
 State Senator
 Captain Co. K 4th TX Inf, CSA
 Major, 4th Texas, CSA
 District Attorney
 U.S. Congressman, Texas
 Husband, Father, Grandfather
 Great Grandfather

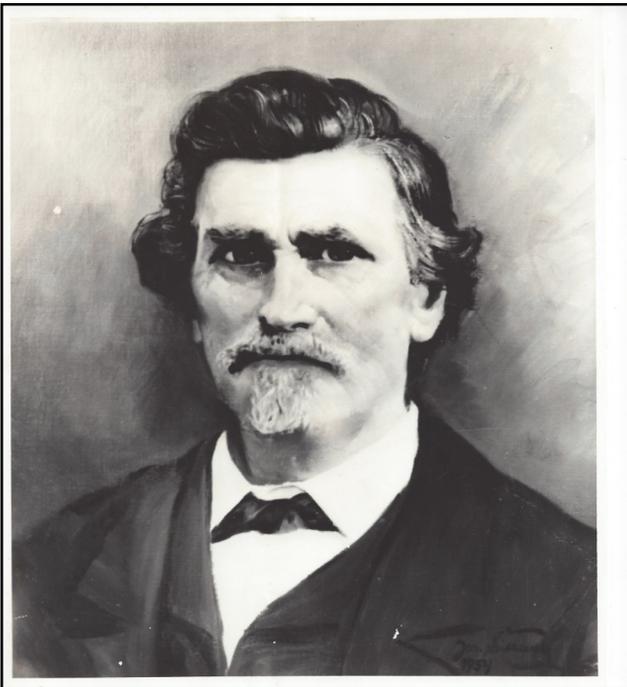


Above: Howdy's Grave, Hillsboro City Cemetery, Hillsboro, TX.
 Right: Howdy's Marker is located in Athens on Hwy 19 South in the Confederate Park.



Camp Officers 2016

- Commander — Jimmy Abney
- 1st Lt Commander — Ron Freeman
- 2nd Lt Commander—Jim Ogburn, MD
- 3rd Lt Commander— Luke Freeman
- Adjutant/Treasurer — Don R. Bentley
- Chaplain— Jim Day
- Color Sgt — Terry Teems
- Sgt at Arms —Gaylon Patterson
- Quartermaster — David Miller
- Webmaster— Michael Burton
- Historian— Luke Freeman
- Aide de Camp — Jesse Giles
- Surgeon — Aaron Freeman



Above: Major W. H. Howdy Martin

The Sons of Confederate Veterans is a genealogical-historical non-profit organization dedicated to preserving the history and honoring the memory of our Confederate ancestors. Opinions expressed by individual writers of the *Howdy Herald Newsletter* are their own and do not necessarily reflect official positions of the Sons of Confederate Veterans Howdy Martin Camp #1241 Athens, TX.