

THE FUGELMAN

NEWSLETTER OF THE SECOND WISCONSIN VOLUNTEER INFANTRY ASSOCIATION

VOLUME 17

ISSUE 9

SEPTEMBER, 2008

ALAN T. NOLAN IRON BRIGADE HISTORIAN PASSES AWAY

Alan T. Nolan
January 19, 1923 - July 27,
2008

Visitations:

Sunday, August 10, 2008
3:00 p.m. until 6:00 p.m.

Indiana Historical Society
[GET DIRECTIONS]

Services:

Monday, August 11, 2008
11:00 a.m.

St. Thomas Aquinas
Catholic Church

Alan T. Nolan, 85, died on Sunday, July 27. He was born in Evansville, IN to Val and Jeannette Covert Nolan. When his father was appointed U.S. District Attorney in 1933, the family moved to Indianapolis. He graduated from Shortridge High School and from Indiana University, a Phi Beta Kappa. After graduation from Harvard Law School, he clerked for Sherman Minton at the United States Court of Appeals. In 1948 he returned to Indianapolis to practice law for 45 years with the firm that is now Ice Miller where he served as chairman of the management committee. For seven years, he was Chairman of the Disciplinary Committee

of the Indiana Supreme Court. Mr. Nolan was also an author. In 1961, Macmillan published *The Iron Brigade*, a military history, which has been named by *Civil War Times Illustrated* as one of the "100 best books ever written on the Civil War." It remains in print 47 years. He also wrote *Lee Considered: General Robert E. Lee and Civil War History*, UNC Press, 1991; *Rally Round the Flag Boys*; *Rally Once Again*; *Giants in their Tall Black Hats: Essays on the Iron Brigade*, with Sharon Vipond, and *As Sounding Brass*, a contemporary novel. He was a regular contributor to numerous Civil War publications, the *Indiana Magazine of History*, *Traces* and other periodicals. His last article appeared in *Traces* in 2008. He lectured widely on Civil War topics at various colleges, universities, round tables and the Smithsonian Institution. He received an honorary Doctor of Humane Letters from Indiana University in 1993. In 1994, he was given the Nivens-Freeman award by the Chicago Civil War Roundtable. He was a Fellow of the Company of Military Historians. His deep interest in history led to an active role at the Indiana Historical Society where he served on the board and was Chairman for twelve years during the planning and construction of the present facility. He was named a Living Legend in 2003. Mr. Nolan had wide ranging community interests. He was a founder of the ICLU, the Civil War Round Table and a member of the Catholic Interracial Council. He held a

position on the board of the NAACP in 1948 and received the National Council of Christians and Jews Brotherhood Award in 1968. He was instrumental in the successful effort to save the Meridian Street corridor from commercial encroachment in the mid-1960s. He served on the board of the Ensemble Music Society. Two governors named him a Sagamore of the Wabash. He was a member of the Indianapolis Literary Club. Mr. Nolan's first wife, Elizabeth C. Titsworth, died in 1967. In 1970, he married Jane Ransel DeVoe, who survives, and they adopted each others' children: Patrick A. Nolan, Mary F. Nolan, Indianapolis, Thomas C. Nolan, Los Angeles, Elizabeth T. Nolan, Columbus, IN, John V. Nolan, Seattle, John C. DeVoe, Portland, OR, Ellen R. DeVoe, Boston and Thomas R. DeVoe, Indianapolis. He is also survived by twenty grandchildren and his sister, Kathleen Lobley. His brother, Val Nolan, Jr. died in March 2008.

A calling will be held at the Indiana Historical Society on Sunday, August 10 from 3:00 p.m. until 6:00 p.m. An hour of calling will precede a memorial service at St. Thomas Aquinas on Monday, August 11 at 11:00 a.m. You are invited to visit www.leppertmortuary.com where you can sign the online guestbook, leave a personal message to Mr. Nolan's family or, in lieu of flowers, make a memorial contribution to the Indiana Historical Society, the Ensemble Music Society, P.O. Box 40188, Indianapolis, IN 46240, Civil War Preservation Trust, P.O. Box 17686,

Baltimore, MD 21297 or a favorite charity. Arrangements were handled by the Leppert Mortuary, Nora Chapel.

**SECOND
WISCONSIN
SCHOLARSHIP
AWARDED**

**MEMBER OF COMPANY A
RECEIVES THE 2008
REGIMENTAL SCHOLARSHIP**

The Second Wisconsin Regimental Scholarship for 2008 has been awarded. Please review the following dispatch from the Secretary of the Second Wisconsin, Dave Dresang:

Dear Gentlemen:

The time has come to announce this year's recipient of the 3rd annual scholarship program, but before I do this, I wish to thank the 3 judges John Dudkiewicz, Dave Sielski and Bob Mann for an excellent job, this year we had our first tie, not only 2 but 3 persons had tied for the top spot, this was out-of-four entrants, the scoring from all 3 judges were almost identical, the job fell upon Terry Brown to break the tie, again, his scores were very similar to the other 3 judges, which goes to show that the scoring system that was created 3 years ago, really does work.

Now, for this years recipient,
Patrick Weeks of Company A

Thank you to all who participated! A job well done by all.

sincerely

David Dresang

Association □ Corporate Secretary

**WADE HOUSE
EVENT SET FOR
SATURDAY AND
SUNDAY
SEPTEMBER 27TH
AND 28TH, 2008**

**THE SHENANDOAH VALLEY
CAMPAIGN, SUMMER, 1862**

A GATHERING STORM

The following information comes from Jeff Murray regarding the upcoming Greenbush event at Old Wade House. Please review this information and note the request for some special duties for the event.

Hello all,

1. It's been a crazy summer at the Wade House. In four short years we've expanded our special event programming from 9 days to 44 days. This ambitious undertaking has meant a rise in our attendance and continued financial progress. Our new marketing director is just wrapping up her first year and our overall outlook is positive.

At this point I would like to touch base with all of you regarding this year's Civil War Weekend....

First, we will have battlefield work preparation days on Saturday, September 13 and Saturday, September 20. These

will begin at 10 a.m. at the Wade House Visitor Center. This year, in addition to moving around the usual split rail fencing we may attempt to build a small supply depot if the manpower to do the job shows up. Our prison inmate crew will do a good job cleaning up the battlefield area for us but we are responsible for any battlefield construction. I would appreciate an RSVP via e-mail for those who are considering coming to work. Please pass this message along to other re-enactors who might not be on this list [especially anybody who might have structural engineering skills].

Second, I have not yet secured a battlefield announcer [the committee agreed to have the announcer return this year although his/her scope will be much more limited than in the past]. I do have a few people in mind that I can ask, but I would like to ask this forum if anybody has a person in mind who might be interested and would excel as a battlefield announcer. If you have any suggestions please forward them to me. Thank you.

Third, at the February committee meeting I was given a court-martial scenario with the idea that it would be carried out at event and put on this year's public program. Unfortunately, I do not remember from whom I received this document. Could that person please contact me and let me know whether the unit is indeed preparing to do this at the event this year? Again, thank you.

Fourth, I will approaching

individual units [probably via e-mail] who have not registered to get their registration in. Although not required, filling out the registration forms helps us know which units will be in attendance and how many people we should plan for.

That's about it for now. Look for more updates in the near future. I wish all of you a beautiful summer's end....

Jeffrey Murray

Curator of Interpretation

Wade House Historic Site

After the first dispatch from Jeff Murray this one arrived at the newsletter. It should be noted that last year's event was well received by the reenactors and with great weather it was a huge success. Much work has gone into this year's event and many of our comrades have participated in the planning for this year. Mark it on your calendars and **BE THERE** for another great event.

Hello again,

2. I realized that I neglected to leave two important items off of the previous message:

First, I would like to handle the orientation area differently this year. Instead of having Lincoln orient people to the event I would like for ordinary soldiers, north and south, to perform the task. I realize that for many this would mean a possible deviation from their normal activities at the event. To lessen the impact, I thought

that perhaps this could be done in one hour or 90 minute shifts. Orientation will begin at 9:30 a.m. and run until about 4 p.m. Here is your opportunity to present to the public some of the following information:

What visitors will see that day

The life of an average soldier

I think that for this particular experience I would prefer to focus on the men of lower rank. Perhaps next year a general or colonel can lead orientation for our visitors, but this year will focus on the rank and file men who are the heart of each conflict. Anybody of lower rank, either side, who enjoys public speaking and can take one hour or ninety minutes out of their schedule during the day please let me know ASAP - thank you!!!

Second, since the program for this year is not yet finalized, anybody who has public programming ideas of their own should feel free to submit them for consideration now. Right now much of the core programming has been secured but we are still looking for good offerings to present to the public who will attend this year. Our goal is and has been to have the best re-enactment possible for everybody involved.

Thanks again for all that each of you contribute to the event each and every year....

Jeffrey Murray

Curator of Interpretation

Wade House Historic Site

Why the north [or south] is fighting the war - a common soldier's perspective

An infantry [or cavalry/artillery] soldier's equipment for battle

P.O. Box 34

Greenbush, WI 53026

[920] 526-3271

fax [920] 526-3626

**SONS OF UNION
VETERANS OF THE
CIVIL WAR**

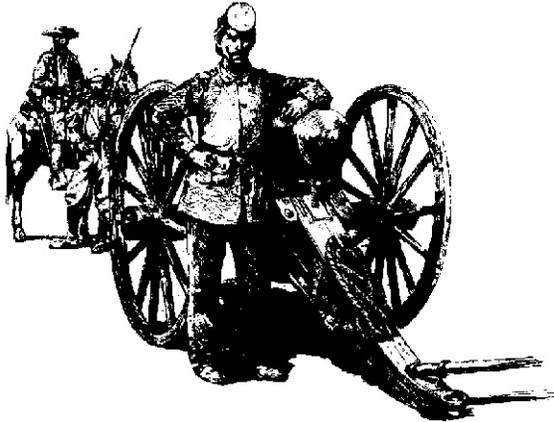
**FOR
IMMEDIATE
RELEASE:**

AUGUST 22, 2008

SAVE THE CANNONS

The Fugelman received the following information from Company K member Bill Raftery for consideration by our members for participation in the effort to raise funds to restore the gun carriages for the cannons at Camp Randall Stadium. The newsletter notes that in 2011 this country will begin commemorating the 150th anniversary of the Civil War. It will also mark the 150th anniversary of the mustering in of the Second Wisconsin Volunteer Infantry! It would be great to have these guns standing guard over our former training grounds when those

dates arrive.



Henry Harnden Camp 2, Sons of Union Veterans of the Civil War has begun raising funds to restore the disintegrating carriages of the civil war cannon now at Camp Randall. The new carriage of one of the guns has been completed due to an anonymous, generous, donor, and will be dedicated at a ceremony to be held in the near future. To restore the carriages of the remaining guns will require some \$25,000, toward which some \$1,500 has been raised.

Two fund raising events have been scheduled for August 30, 2008 and October 4, 2008, at Camp Randall in conjunction with Badger football games. At the August 30, 2008, event the Sons will have a table, flag and sign next the veterans hospitality tent from 8:30 to 10:30 a.m. to solicit donations.

All civil war reenactors and supporters are invited to participate.

For more information, contact W. J. Raftery,

Public Information Officer
Henry Harnden Camp 2, Sons
of Union Veterans of the Civil
War

608-831-7769

braftery@chorus.net

WADE HOUSE SCHOOL DAY

UPDATE ON THE WADE HOUSE
SCHOOL DAY EVENT ON FRIDAY,
SEPTEMBER 26TH, 2008

The Newsletter received the following information on the Wade House School Program from Betsy Urven, the organizer of the school program.

Currently there are commitments for 899 guests for the event.

That is a very respectable number for the event. Betsy Urven is hoping to have 30 stations of presenters for the day's activities.

The Fugelman is aware that in the past members of the Second Wisconsin Regiment have stepped up and supported this event.

Ms. Urven writes:

I need to get firm commitments from presenters. So far I have; Ken Affeldt - camp cook, Michael Jone - Provost

Marshal, Elaine Jacks - clothing, Keith Jacks - bee keeping, Debra Keinert - women during the war, Allen Keinert - sharpshooters, Jeff Krueger - union cal., weapons, gear, drilling, Shar Fellmeth - Christian Commission, Fellmuth boys - tents. I would like to have 30 stations. It's ok to have duplicates as the students will only get to 8 for each group. We will have President Lincoln and the Mockingbird Theatre as well. Drilling is a popular station. We have 30 - 40 muskets, if anyone else has more they would be

willing to bring that would be great! Please pass this along to others who may wish to participate. Thanks so much for your effort.

If any of our members would like to participate they can contact Betsy Urven at her e-mail address--

betsyurven@charter.net

The school day program will end at 3:00 P.M. After the program ends everyone can move into their camps and set up for the weekend event that begins on Saturday morning.

A LIVING HISTORIAN SHARES HIS CAREER AND EXPERIENCES

A BLOG FROM AN AUTHOR AND LIVING HISTORIAN

The newsletter added this message posted by Tony Horwitz, author of the book *Confederates In The Attic*. The editor recommends the book if you haven't read it. It is a funny, sometimes reverent, view of the life of a rebel reenactor. The article also points to the experiences opened to the author by his involvement in trying to recreate history. The newsletter hopes you enjoy the perspective Mr. Horwitz brings to the table here.

By Tony Horwitz

Mr. Horwitz's latest book, A Voyage Long and Strange: Rediscovering the New World, has just been published by Henry Holt.

In college I wanted to be a historian and spend my life, as I imagined it then, burrowing into the past at a bucolic New England campus. But my thesis advisor knew me better than I knew myself. Or perhaps he was just being kind about my prospects. After reading my final paper, he gently suggested I set aside plans for graduate school and "get out in the world for awhile."

Which I did: first as a union organizer in Mississippi -a poor career choice- and then as a newspaper reporter and war correspondent, mostly in the Middle East. By my mid-thirties I'd become a nomadic, caffeine-addled news hound with a shortwave radio and Kevlar vest-the opposite of the archive-dwelling scholar I'd dreamed of in college. Whenever I tried to sneak a few paragraphs of history into my dispatches, the copy desk invariably excised them. "We're in the news business," one editor tartly reminded me.

I wanted a way back to studying history, but lacked the temperament or skills set. All I knew how to do was catch planes to strange lands, improvise once I got there, and chat up people entirely unlike me. Gradually it occurred to me that I could apply this m.o. to history. By going to the places where history happened and reporting on what I saw and the memory-keepers I met. A journalist on the history beat.

This led to a book, Confederates in the Attic, about the contemporary obsession with the Civil War. I went to rebel-flag rallies, meetings of the Sons, Daughters, and Children of the Confederacy, dawn vigils at Shiloh, and pilgrimages to Tara. As a reporter I'd often done participatory journalism—riding camels with border guards in Egypt, or working at a chicken slaughterhouse to write about the poultry industry—so it seemed natural to engage in participatory history. I joined a band of "hardcore" reenactors, who seek absolute fidelity to the 1860s by sewing their own uniforms (to match the thread count of the originals), gnawing on hard tack, and starving themselves into the gaunt, hollow-eyed soldiers of Civil War tintypes.

Historians tend to regard reenactors as annoying amateurs who sanitize and simplify the past, turning war into pure spectacle. And it's true, many reenactors do: their mantra is honoring the heroism and sacrifice of soldiers both North and South, rather than debating the causes and passions that underlay the conflict. Reenactors also imagine that by donning uniforms and shooting blanks they can travel through time and experience what's called a "period rush."

It's easy to laugh at this, but after weeks by campfires and bloating on mock battlefields, I came to see value in play-acting history. No matter how much you read about the misery of long marches in Virginia heat, or the tedium of camp life, you'll appreciate it a little better after trudging for ten miles in heavy wool and ill-fitting boots, or spooning all night with rank Confederates and eating salt pork cooked on bayonets over a sodden fire.

Reenacting also helped me grasp how everyday Americans experience history. This isn't a fringe hobby; reenacting is now the main vehicle for Civil War remembrance, attracting tens of thousands of participants and spectators, including many women and a small but growing number of African-Americans. Most of those I spoke to have a reverence for the past and a low-grade discontent with modern life. Reenacting offers vicarious contact with an era that seems simpler and more heroic, a time when roles and causes were clear-cut and individuals could make a difference. The hands-on populism of reenacting-most adherents call themselves "living historians," in implicit contrast to the dead historians of the academy-also parallels the Internet revolt against the "mainstream media."

For a later book, Blue Latitudes, about Captain Cook's Pacific voyages, I did more reenacting, this time by spending a week before the mast as a sailor aboard a replica of the Endeavour. Again, I found this instructive. Today, work is all about saving time and labor, and many of us spend our days alone, at a computer terminal. On 18th-century ships, there was plenty of time and labor, and each task required back-breaking, collective exertion. Sleeping in a hammock below decks, a few inches from other sailors, I also sensed how claustrophobic it must have been for a hundred men, plus animals, to be crammed on a small wooden ship for three years at a time. This helped me appreciate the way Cook's men behaved, both their drunken brawling at sea and their eagerness on land to flee the strictures of Navy life for the libertine customs of Polynesia.

I don't mean to suggest that my time on the Endeavour, or as a Confederate reenactor, was in any way comparable to what English sailors or Civil War soldiers endured. Nor should play-acting history serve as a substitute for the hard work of archival research. However, in small doses, reenacting can be a complement to traditional scholarship, and a way to enliven history for general readers.

There is, I think, even more value in visiting historic ground. While researching Blue Latitudes, I crisscrossed the Pacific in Cook's wake, and did much the same for the book I've just finished, about pre-Mayflower explorers of North America. When I set off on these journeys, I wondered if I'd find

anything of historic value on beaches and at vanished settlements where Europeans and native people first encountered each other centuries ago. Often the landscape is too changed, or the primary sources too sketchy, to be sure you're in the right place. Even if you are, it's hard to catch echoes of the distant past with traffic passing or planes overhead. Also, as anyone who has done this sort of travel knows, monuments and local knowledge and oral histories are riddled with myths and misconceptions. The Vikings, to judge from the countless runes and other relics attributed to them, got everywhere in America, even landlocked Oklahoma.

Nonetheless, as a footloose writer unencumbered by academic obligations, I felt fortunate to do what few professional scholars can. At Newfoundland's inhospitable northern tip, where the Norse briefly settled a millennium ago, the remains of sod long houses and a bog-iron furnace helped me grasp the harshness of life for North America's first European settlers. The same was true at a ruined pueblo near Zuni, New Mexico, where archaeologists have uncovered 16th-century Spanish musket balls and horseshoes-evidence of the shock-and-awe assault by conquistadors on natives who had never seen guns or armored men on horses.

More broadly, research of this kind helps put me in the right frame of mind to think about the history I'm recounting. I can't possibly recapture the freshness of first contact, or the sensation of sailing into the complete unknown. But traveling in the footsteps of early explorers, I felt a little closer to the vertigo and wonder of discovery: to the feeling of being blown off course, like the Vikings; of having to improvise in a strange and hostile land, like the Spanish castaway, Cabeza de Vaca; of seeing something entirely alien, like the naturalist aboard Cook's ship who was so baffled by a kangaroo that he described it as an 80-pound mouse.

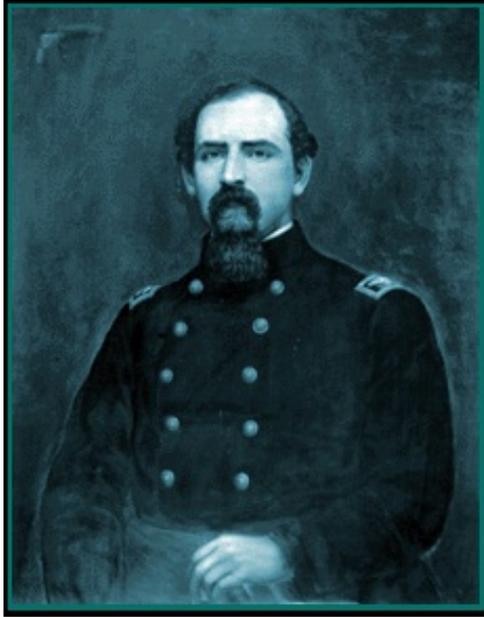
"Travelers," Cynthia Ozick observes, experience the "ghost-seizing, brightness, eeriness, firstness" of childhood. "They are, for a while, floating vagabonds, like astronauts out for a space walk on a long free line."

On good days, tracking history in the present, I feel a little like that: a vagabond, floating through time instead of space, hoping to bring back a glimpse of that foreign country, the past.

**COLONEL JOHN W.
JEFFERSON**

A REMARKABLE JOURNEY

By James H. Dumke



The following is a remarkable story under any interpretation of the facts one chooses to apply! It involves a descendant of a former President of the United States and a slave girl. And what is so intriguing about this story is that, although it reads like fiction, it is true!

Thomas Jefferson was one of the First Citizens of the new republic called the United States. He wrote the Declaration of Independence, served as Governor of Virginia, helped to found the University of Virginia, served American interests in France and served as the third President of the new nation. And Jefferson saw that slavery was an evil, but one that would be very difficult to eradicate from the South. Jefferson would include the following quote in his famous Notes On Virginia:

I tremble for my country when I reflect that God is just: that his justice cannot sleep forever: that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events: that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest. --Thomas Jefferson: Notes on Virginia Q.XVIII, 1782. ME 2:227 (Editor's emphasis)

(<http://etext.virginia.edu/jefferson/quotations/jeff1290.htm>)

Jefferson likened the existence of slavery in a republic as similar to one holding a wolf by the ears in a letter to John Holmes.

As it is, we have the wolf by the ears, and we can neither hold him nor safely let him go. Justice is in one scale, and self-preservation in the other. -
-Thomas Jefferson to John Holmes, 1820. ME 15:249
(<http://etext.virginia.edu/jefferson/quotations/jeff1290.htm>)

The reliance of the Southern economy, and to a degree Northern economic interests, were based on the institution of slavery. In the debate over the role of the states in the new Union, Thomas Jefferson sided with the power of the states superceding that of the Federal government. At the same time Jefferson believed the doctrine of secession was unconstitutional.

The next actor in this story was a slave girl named Sally Hemmings. She was reportedly the half-sister of Thomas Jefferson's wife, Martha Wayles Skelton Jefferson, who passed away early in their marriage. It is reputed that Sally's father, John Wayles, was also Martha's father. When John Wayles died his slaves, including Sally Hemmings, passed to his daughter, Martha. When Martha married Thomas Jefferson Sally moved to Jefferson's plantation. History has not provided an image of Sally Hemmings, but considering the common paternal heritage, one must wonder if there was any resemblance between Jefferson's beloved wife, Martha, and the slave girl, Sally Hemmings. It would certainly help explain the ongoing attraction between Jefferson and Sally! It is clear that Jefferson never remarried and seemed to carry his love for Martha to his last days.

Sally Hemmings' experience and education isn't clear, but it is known that when Thomas Jefferson went to France to represent American interests before the French government he eventually brought Sally and her brother James there as well. James was learning to be a chef and Sally was exposed to cultural and social influences in a way unknown in the life of the average house slave in the United States.

It began in 1787 in Paris, where Sally at age fourteen or fifteen had been sent as a maid, accompanying Jefferson's youngest motherless daughter, Mary (called Polly). But Sally Hemings, though a slave, was also Polly's aunt. She was the slave daughter of Jefferson's father-in-law, John Wayles. Her mother, Betty Hemings, the mulatto daughter of a British sea captain named Hemings and an African slave woman, had become Wayles's concubine after the death of his third wife. She bore him six children, and

after Wayles's death they were brought to Monticello as a part of Martha Wayles Jefferson's inheritance.

All of Betty Hemings' children were house slaves and thus accorded special treatment. James Hemings, a few years older than Sally, accompanied Jefferson to Paris in 1785, and when Sally arrived with Polly in 1787 he was studying to be a chef. Both James and Sally were tutored in French and paid wages. At a crucial point in 1789 Jefferson's account books show him beginning to spend almost as much money on clothes for sixteen-year-old Sally as for his eldest daughter, Martha. We know from a memoir written by Sally's third son, Madison, that she became pregnant by Jefferson in Paris in 1789, that she wanted to remain in France, where she was free, but that Jefferson persuaded her to return with him to America, promising that all her children would be freed at age twenty-one. The son born shortly after the return to Monticello in December, 1789, was called Tom. When the "Dusky Sally" story broke into the Virginia press in 1802, Tom was described as ten or twelve years old and as having "features bearing a striking though sable resemblance to the president himself."² Richmond Recorder, September 1, 1802.

Oral tradition has it that Thomas Jefferson fathered at least six children with Sally Hemmings. While oral tradition may be questioned as a legitimate source, that doesn't mean it has no value in a discussion of historical fact. One has to ask what motivated such a claim. Was there a hope for freedom? Or maybe a claim on a portion of Jefferson's estate? Was there a political motivation? Given the slave status of Sally Hemmings and her offspring these motivations seem whimsical and the unwarranted criticism of the value of this tradition as motivated by these factors seems remote indeed. Slaves could not inherit, they had no control over the issue of personal freedom and politics was a remote concept to the slaves with no hope that politics could change their status. It should also be noted that the births of these children occurred after known sojourns by Jefferson at Monticello. There are also the results of DNA tests conducted in 1998 by Dr. Eugene Foster that clearly demonstrated that someone with familial ties to Jefferson, or Jefferson himself, was the ancestor of the Hemmings' descendants. In the presidential contest of 1800 the press reported the story for political purposes.

In September 1802, political journalist James T. Callender, a disappointed office-seeker who had once been an ally of Jefferson, wrote in a Richmond newspaper that Jefferson had for many years "kept, as his concubine, one of his own slaves." "Her name is Sally," Callender continued, adding that

Jefferson had "several children" by her.

Although there had been rumors of a sexual relationship between Jefferson and a slave before 1802, Callender's article spread the story widely. It was taken up by Jefferson's Federalist opponents and was published in many newspapers during the remainder of Jefferson's presidency.

(http://www.monticello.org/plantation/hemingscontro/hemings-jefferson_control.html)

It can be said with certainty that it wasn't uncommon for masters to father children with their female slaves during the antebellum period. By 1861 there were around 500,000 mulattos living in the slave states. DNA tests were conducted in the 1990's which prove conclusively the someone in Jefferson's bloodline fathered those children. There are those admirers of Jefferson who maintain that it was a cousin of Thomas Jefferson, and not Thomas Jefferson himself, who fathered those children! It should be noted that the birth of those slave children usually coincided with known occasions when Jefferson had been to Monticello. Nevertheless, depending on one's point of view of Jefferson as the putative father, it is clear that Sally bore at least the following six children:

1. Harriet Hemings the first, born in 1795 and died in 1797.
2. Beverly Hemings born in 1798 and died sometime after 1873.
3. A child who may have been named Thenia who died in infancy.
4. Harriet Hemings the second who was born in 1801 and died sometime after 1863.
5. Madison Hemings, who was probably named James Madison Hemings who was born in 1805 and died in 1877.
6. Eston Hemings, whose proper name was most likely Thomas Eston Hemings, who was born in 1808 and died in 1856.

(http://en.wikipedia.org/wiki/Sally_Hemings#Descendants)

Jefferson recorded these births, as he did for all his slaves, in his meticulously maintained farm book. It should be noted that usually when Jefferson recorded the births of slaves the farm book listed the mother and the father. Jefferson did not note the name of the father of the Hemmings children in his book, however. It is through the son, Eston Hemmings, that the third actor is introduced to this drama, John W. Jefferson.

It is clear why Jefferson would have been determined to deflect the allegations that he had fathered children with his slave, Sally Hemmings. Jefferson risked the collapse of his political career and much worse.

Though the practice was decried and denied, miscegenation was common during Jefferson's lifetime. The Richmond Examiner on September 25, 1802, in a rare admission, stated that "thousands" of mulatto children were then being born in the South. The United States Census, which before the Civil War distinguished among whites, blacks, and mulattos, revealed in 1860 that there were by then over 500,000 mulattos in the slave states, though the number of slave owners was only 385,000. But the penalties for public acknowledgement of paternity for any mulatto child were often savage. In 1806 a grandnephew of Jefferson's law teacher, George Wythe, enraged because Wythe had willed one third of his estate to his mulatto mistress and another third to their "yellow" son, poisoned all three. Only the woman survived. The murderer escaped altogether because the testimony of blacks was deemed inadmissible at his trial.³ See Brodie, *Thomas Jefferson*, pp. 389-91.

This would certainly explain Thomas Jefferson's reluctance to accept paternity of the Hemmings offspring. As generations passed, Jefferson's white family must have also felt the stigma that attached to the fact that one fathered children with a black slave! In our own time the same concern was reflected in the effort by Strom Thurmond to conceal the fact he had fathered a black child. Furthermore, the protection of the reputation of a man so widely admired as one of the Founders of the nation dictated that such information should be suppressed.

The third character in this melodrama comes to the story by way of Sally Hemmings' youngest son, **Eston Hemmings**. The following gives just the barest outline of the background of **Eston Hemmings** and how he ended up in **Wisconsin** in **1850**:

John W. Jefferson was the son of Eston Hemings, and the grandson of Sally Hemings. Eston Hemings was a carpenter and the only child of Sally Hemings freed from his or her status as a slave at the death of Thomas Jefferson.

Eston Hemings (1808-1856) was the youngest son of Sally Hemmings.. One of only five enslaved men freed in Thomas Jefferson's will, **Hemmings** was trained as a carpenter by his uncle, master joiner John Hemmings. After his mother's death he moved with his wife, Julia Ann Isaacs, to Chillicothe, Ohio, where he was a professional musician and had

a popular dance band. After 1850 Eston Hemmings moved with his family to Wisconsin, where he changed his name and his racial identity.
OHIO STATE LAW JOURNAL [Vol. 62: 1145 (2001)]

In 1850, Eston Hemmings moved his family to Wisconsin. It was an effort to obtain opportunities restricted for his family because of his mixed race status in Ohio. Under the legal definition of what constituted status as a black in the early 1850's, Eston Hemmings would have been viewed as white. However, social and cultural attitudes of most whites didn't take a legalistic view of the status of those who were of mixed racial background. Generally, if a person had any black blood they were simply black and treated as blacks. It was a time when even free blacks were relegated to menial employment and there were virtually no avenues open to them for advancement in society. Eston Hemmings recognized this disability and determined to get out of that environment. Eston Hemmings moved to Madison, Wisconsin. Eston's son, John Wayles Hemmings, was born in 1835. John was 14 years old when his family moved to Madison. Eston's family, like many of Sally's progeny, were light skinned. In fact, according to John W. Jefferson's military records he had red hair and blue eyes! Study the photograph below and note the strong white characteristics of John Jefferson. This made the transition into the white world much easier for these descendants of Thomas Jefferson and Sally Hemmings. In fact, one of the changes adopted by Eston's family when they moved to Wisconsin was to adopt the surname of their father and grandfather, Jefferson.

Passing is a deception that enables a person to adopt certain roles or identities from which he would be barred by prevailing social standards in the absence of his misleading conduct. The classic racial passer in the United States has been the "white Negro": the individual whose physical appearance allows him to present himself as "white" but whose "black" lineage (typically only a very partial black lineage) makes him a Negro according to dominant racial rules. A passer is distinguishable from the person who is merely mistaken—the person who, having been told that he is white, thinks of himself as white, and holds himself out to be white (though he and everyone else in the locale would deem him to be "black" were the facts of his ancestry known).

Some "blacks" have passed for "white" on a long-term or permanent basis. Several of the children that Thomas Jefferson sired by Sally Hemmings eventually passed for white. (OHIO STATE LAW JOURNAL)

It is a tribute to the character and intellect of **Eston Hemmings'** family that they were able to succeed remarkably in the white world as noted below. Certainly their educational opportunities would have been very limited, but due to the favored status of **Sally at Monticello** they would have been better than most. Prior to the move to **Wisconsin** the ability to operate a business would have been severely restricted. Nonetheless, **Eston and his children** were indeed successful! This was in large part the result of taking their place in white society. Eventually, this intellectual strength would serve **John Wayles Jefferson** well as an officer in the **Union Army** and prior to his service in the **War of the Rebellion** as a entrepreneur in **Madison**.

Beverly and Harriet Hemmings transformed themselves into whites in the early 1820's, shedding their African American racial identities at the same time that they fled slavery at Monticello. Their sibling **Eston Hemmings** also passed for white. He was emancipated in 1827 by **Thomas Jefferson's** will along with his older brother **Madison Hemmings**. These brothers remained in Virginia with their Mother until her death in 1835, at which point they moved to southern Ohio. By then both had started new families of their own with mixed race women who, like them, were descendants of relationships between masters and slaves. The status, color, and racial background of the Hemmings brothers' mates were unlikely to have been accidental. As **Lucia Stanton** and **Dianne Swann-Wright** observe, both men probably sought marriages that would ensure that their children would inherit, in addition to freedom, "a passport to upper-class status within the black community and the probable option to enter the white race." In Ohio, **Madison and Eston Hemmings** provided modest livings for their families. While the older of the brothers distinguished himself as a carpenter, the younger made a name for himself as a professional musician. While the older was content to stay within the small black community of the rural area in which they lived, the younger seems to have wanted to cross the race line. There was, however, a problem. "Notwithstanding all his accomplishments," one journalist remarked, there existed "an impassable gulf" between **Eston Hemmings** and whites, "even the lowest of them." As another journalist later commented, "a nigger was a nigger in those days and that settled it." Actually the Hemmings brothers were definitely white under Virginia law and arguably white under Ohio law. As a matter of social practice, whites, however, deemed anyone with a "visible admixture" of colored blood to be a Negro. **Eston Hemmings** was described as being only "very slightly colored." But for most whites that was sufficient to stigmatize him. **Madison Hemmings** stayed in Ohio and became a much-respected member of his local black community. **Eston Hemmings** left. Frustrated by racial exclusion from the jury, the witness stand, the voting booth, and public schools, he moved his family to **Madison, Wisconsin**,

where he adopted a new name and racial identity. He became Eston H. Jefferson, a white man.

The children of Madison and Eston Hemmings identified themselves as whites. Madison's son, William Beverly Hemmings, served in an all-white regiment in the Civil War. Another son, James Madison Hemmings, disappeared and is thought by some in the family to have silently become white. Neither of these sons married, perhaps fearing that doing so would entail revealing their closeted racial background. Eston Hemmings's daughter, Anna, lived as a white woman and married a white man. Both of her brothers served as officers in white regiments in the Union Army. Beverly F. Jefferson married a white woman and lived a comfortable life as the owner of a prosperous hotel. John Wayles Jefferson remained single and became a wealthy cotton broker. Some in the Hemmings family identified themselves as African Americans. During World War II, one of Madison Hemmings's descendants was assigned to a white military unit but refused to join it, demanding instead that he be assigned to a black unit. In the 1970s, when Madison Hemmings's great-great-grandson was but a youngster he called himself black even when a white neighborhood tough pummeled him repeatedly, screaming: "You're white, I know you're white." To a very large extent, though, members of the Hemmings family chose to become white. (OHIO STATE LAW JOURNAL)

The difficulties involved in passing for white would have been oppressive for the Hemmings or Jefferson family. In the east family background was viewed as an important consideration in business and social interaction. This wasn't the case in the new western states. Abraham Lincoln benefitted from the rugged individualism fostered in the west. Lincoln was able to rise to prominence overcoming an impoverished beginning because people in the frontier states took a person on merit. (It is also interesting to note that there were often whispers in campaigns that Lincoln's mother was black. Lincoln's swarthy complexion, coal black hair and his empathy for slaves were bandied about as proof of the baseless allegation. Editor's note) One was viewed in the light of their talents and accomplishments, not their familial background. This fact might explain the choice of Wisconsin by Eston Hemmings when he determined to move his family and recreate a life without the impediments of race. Race was the exception to the laissez-faire approach to others in the west. While anyone could rise on their own merits because the opportunities were present everywhere, blacks were barred from the openness and toleration as it existed on the prairies, hills and forests of the western states. The point here suggests that any inquiry about the family or background of one's family would require fabrication or

avoidance to deflect the focus on the inquiry.

Many impediments existed for blacks in the North, Wisconsin included, prior to the commencement of the War of the Rebellion. One can only imagine the impact on someone who was passing as white when exposed, as certainly they would be, when racist jokes and comments were bandied about by one's social contacts. While it would have been common to hear discussions on the topic of slavery in Wisconsin from the mid-1850's to the beginning of the War of the Rebellion, it would have been risky for an individual such as Eston Hemings or his sons to speak up on the issue. In Wisconsin the institution of slavery was viewed as a moral wrong. Whites, however, differentiated slavery from considerations of race. As stated above, the North, like the South, viewed blacks as a subservient race that could never be the equal of the white man politically or socially.

Another difficulty facing an individual or family passing as whites in the mid nineteenth century would arise from something as simple as marrying and having a family. The danger wasn't so much due to a marriage, but when children came along there was the danger of children would be born with black characteristics dominant. Such an event would be devastating to anyone living as a white person in white society. It is important to note that John Wayles Jefferson never married. Certainly, this concern over the discovery of his black ancestry was a factor in that decision. At a time when family was the center of social life, it had to be difficult to avoid marriage and to deprive oneself of the comfort and happiness a family provides.

This was a time when it was possible to see slave hounds fanning out throughout the North seeking runaway slaves. It was not unusual to see some poor runaway slave, or even a free black now and then, led in chains to a train station, coach or boat to be transported back into slavery. Historically in Wisconsin such scenes were opposed by large segments of the white citizenry. Wisconsin adopted personal liberty laws as a counterbalance to the Fugitive Slave Law and there was an incident in Milwaukee in 1854, where some citizens took the law into their own hands and freed a runaway slave named Joshua Glover. A summary of the incident follows below:

In March, 1854, Sherman Booth led a raid that freed Joshua Glover, a runaway slave from Missouri, from custody.[2] Glover was being held in a Milwaukee jail, after being subdued the night before by a deputy federal marshal in Racine. Booth, under the instruction of the mayor of Racine, had discovered that there was a legal warrant out for Glover, obtained by

Glover's owner Bennami Garland. Under the current laws, Glover did not have the right to a fair trial, and, determined to set Glover free, Booth rode through Milwaukee, gathering support.

After a mob had gathered at the jail, over a hundred Racine men and their sheriff attempted to arrest the federal marshal for assault and battery. Not surprisingly, the federal judge refused the demands of the mob. After repeated refusals, the restless mob broke through the jail door, and Glover safely escaped to Waukesha, where a boat took him on to Canada. Booth was blamed for the incident, and was arrested for violating the Fugitive Slave Act. His lawyer, Bryon Paine, then appealed for a writ of habeas corpus from the Wisconsin Supreme Court. The court, under Associate Justice Abram D. Smith, freed Booth, declaring that the 1850 Fugitive Slave Law was unconstitutional. On July 19, 1854, the court officially reaffirmed Smith's decision.

The U.S. Supreme Court overruled the Wisconsin court's decision. They then asserted the supremacy of federal law and Booth was ordered to go back to prison. Arrested and tried, Booth was convicted in January 1855. However, he would go on to appeal again and again to the Wisconsin Supreme Court. On February 3, 1855, the court ruled again that the Fugitive Slave Law was unconstitutional, and demanded Booth's release.

Over the next four years, the case was debated in the Wisconsin courts, until the US Supreme Court overturned the state action, rearresting Booth. In response, the state legislature issued a Declaration of Defiance that declared the court decision to be "without authority, void, and of no force." By the time of the Civil War, the question was moot, and public interest focused on the war and seceding states.

(http://en.wikipedia.org/wiki/Sherman_Booth)

Eston Hemings and his family would most likely have been deeply affected by such events. They knew the world of slavery and its dehumanizing impact. And certainly there would have been some terror that such an event could occur to them if it was determined they were also blacks!

Finally, it is hard to imagine the impact of the U. S. Supreme Court decision in Dred Scott v. Sanford on the black population in the North. In 1857 the Taney Court ruled that blacks were not, and could never be, citizens of the United States. Slaves were property and that could never change. The Supreme Court went even further and held the Missouri Compromise unconstitutional. Slavery could not legally be barred from the territories. It is hard to conceive how this court decision impacted on free blacks and other blacks who lived in the North.

The case before the court was that of *Dred Scott v. Sanford*. Dred Scott, a slave who had lived in the free state of Illinois and the free territory of Wisconsin before moving back to the slave state of Missouri, had appealed to the Supreme Court in hopes of being granted his freedom.

In March of 1857, the United States Supreme Court, led by Chief Justice Roger B. Taney, declared that all blacks -- slaves as well as free -- were not and could never become citizens of the United States. The court also declared the 1820 Missouri Compromise unconstitutional, thus permitting slavery in all of the country's territories.

<http://www.pbs.org/wgbh/aia/part4/4h2933.html>



The American House as it appeared in a drawing from 1860 at 1 North Pinckney Street

<http://www.wisconsinhistory.org/whi/fullRecord.asp?id=31339&qstring=http%3A%2F%2Fwww%2Ewisconsinhistory%2Eorg%2Fwhi%2Fresults%2Easp%3Fsubject%5Fnarrow%3DHotels>

Despite all these concerns for Eston Jefferson and his family, they were indeed successful in the enterprises they engaged in at Madison. John W. Jefferson became a successful hotel owner. He would eventually operate the American House and the Capital House hotels, among other business ventures, in Madison. Beverly Hemings also dabbled successfully in railroads in Chicago. John W. also took an active part in civic affairs in Madison. On occasion he had letters published in the local newspapers on civic concerns.

Thus, as the 1850's came to a close, Eston Hemings' sons were doing well in white society. However, as 1860 passed into the history books war clouds gathered on the horizon over the issue of slavery and Union. Although John W. Jefferson had to conceal his origins, he recognized the opportunities that allowed him to become an influential voice in his chosen home in Madison, Wisconsin. It also would not have lost its impact that the Union was moving towards a view that slavery should end and should be

barred from the western territories. A measure of the esteem and success of John Jefferson is demonstrated by the fact that he was commissioned as a Major when he stepped forward to join the fight to preserve the Union. He would become a respected officer in the 8th Wisconsin Volunteer Infantry. This was a time when officers were selected as much for their political and popular status in the community as for their military abilities. John Jefferson would eventually rise to the rank of Colonel and command of the 8th Wisconsin. Another remarkable aspect to this distorted family history was the split in the family allegiances and service during the Civil War. The patriarch of the Jefferson family believed that secession was an act of national suicide and treason against the Founding Fathers' vision of a democratic republic that would serve as a beacon for freedom throughout the world!

Scholars have abundant information on Jefferson's descendants by his only surviving white daughter, Martha Jefferson Randolph, who had twelve children grow to maturity. Several fought on the Confederate side in the Civil War, and one grandson, George Wythe Randolph, was for a time secretary of war under Jefferson Davis.⁷ Jonathan Daniels, *The Randolphs of Virginia* (New York, 1972), pp. 292-3, 297. Before his death Jefferson had written passionately against secession, calling it "an act of suicide" and "treason against the hopes of the world."⁸ Jefferson to John Holmes, April 22, 1820, *Writings of Thomas Jefferson*, A. A. Lipscomb and A. E. Bergh, eds. (Washington, D.C., 1903-4, 20 vols.), Vol. XV, pp. 248-50. But only one Randolph great-grandson fought on the Union side—Sydney Coolidge, a son of Ellen Wayles Randolph Coolidge. He died at Chickamauga.

It appears that the side of the war on which the family members fought or served was the result of their actual racial heritage. The white family members, mostly Virginians, served the interests of the rebellion; while the descendants of Sally Hemmings served in the Union army.

We know now that at least four of Jefferson's grandsons through Sally Hemings fought for the Union, two as white men and two as black. One became a lieutenant colonel; one died in a Confederate prison.⁹ I am indebted to the Wisconsin Historical Society for copies of the Civil War records of Eston Hemings' two sons, who had taken the name Jefferson. Beverly Jefferson enlisted in Wisconsin in 1861 and was mustered out after three months' service. John W. Jefferson enlisted in 1861 and was mustered out as a lieutenant colonel. Both are described as whites. Eston Hemings' descendants, who took the name Jefferson and moved easily in the white world, became prominent in railroading in Chicago, hotel management in

Madison, and cotton raising in Memphis. One descendant, Beverly Jefferson, married a granddaughter of Charles G. Dawes, Vice President under Calvin Coolidge.¹⁰

http://www.americanheritage.com/articles/magazine/ah/1976/6/1976_6_28.shtml

The 8th Wisconsin would gain recognition and fame as the "Eagle Brigade". Throughout their campaigns they carried their mascot--a bald eagle named Old Abe on a special made perch. The Regiment was raised in Madison, Wisconsin and mustered into Federal service on September 13, 1861. When the Regiment mustered in there were 870 men in the ranks, a little below the full number of 1,000 men necessary to reach full regimental strength. An additional 333 men were later recruited thus 1203 men would eventually serve in the Regiment during the war. The 8th regiment was involved in the battles of Iuka, Corinth, Vicksburg, Farmington, Nashville and the Red River Campaign.

John W. Jefferson was appointed as major of the 8th Wisconsin. He would rise to Lieutenant Colonel and finally Colonel of the regiment before he left the service as a result of wounds sustained at Corinth and Vicksburg. While serving with the 8th Wisconsin in Missouri John Jefferson sent reports back home for inclusion in the local newspapers. Just as he had spoken out in the past about community issues, he would do the same during his service in the 8th Wisconsin. One thing seems clear in the following report published in the Madison paper that Major Jefferson loved the Union, and like so many others in 1861 who enlisted to put down the rebellion, sought to preserve the system that allowed him to succeed in his life's ambitions. It is also possible to perceive how Major Jefferson viewed the mettle of their opposition. What we don't know, however, is how John W. Jefferson viewed the goals of the war in relation to the ending of slavery. One can only imagine how Jefferson's status impacted such a view.

Shortly after he joined the Union army in Wisconsin in 1861, one of his letters home was published in the Madison Argus and Democrat. He described his "dreary feelings" in passing through Missouri towns with "miserable, old, dilapidated, mud plastered, moss-covered log cabins, built without the least regard to architectural taste." Signs of affection for the Union were as rare, he wrote, "as a diamond found in a coal pit." When one judge hung out a Union flag, his fellow soldiers gave "cheer after cheer," until "the whole surrounding country resounded with the outbursts of patriotic ardor."

http://www.americanheritage.com/articles/magazine/ah/1976/6/1976_6_28.shtml

The following excerpt demonstrates a perception of the secesh point of view which is somewhat unusual. Major Jefferson was suggesting that many may have supported secession out of a lack of education or ignorance. One can agree or disagree with this view of secesh Missourians, but it is a unique perception probably colored by the fact that John Jefferson grew up and went into business in a state capital and a larger city. The following quip does show the reader another aspect of the character of John Jefferson, a sense of humor. One can almost see the impish grin as Major Jefferson put pen to paper to tell the story of the black body servant who walked away with the secesh gentleman's blankets! This perception, intelligence and sense of humor goes a long way to explain why John Jefferson was popular among the men of the regiment.

Appalled by Missouri illiteracy, he wrote: "I have conversed with but one person that could read and write." Many "rebel against their Government because they are not intelligent enough to know any better. If our missionaries, who have been spending their lives among foreign nations, had let their light shine among these benighted people, much good would have resulted for the country." And he related with relish the story of his colonel's "colored body servant," who considered it insulting when a "secesh gent" (secessionist) thrust some blankets into his arms and ordered "Hold them, nigger." The youth had retaliated by "holding them" all the way to the tent in which he was billeted.

http://www.americanheritage.com/articles/magazine/ah/1976/6/1976_6_28.shtml

It should be noted that the sources seem confused as to the rank that John Jefferson held when he left the army. What is clear is that for a period of time he was the regimental commander and the military records indicate he was a Colonel when he left the army. John Jefferson, suffering from the effects of wounds received at the Battle of Corinth and during the Vicksburg Campaign, was compelled to resign his commission and return to Madison, Wisconsin. After the war John Jefferson moved to Memphis, Tennessee, where he was a successful businessman, community activist and a popular member of society.

John Wayles Jefferson was wounded at Vicksburg and Corinth. Mustered out of the Union army as a lieutenant colonel, he moved to Memphis, where he became a banker and founder of the Continental Cotton

Company. He raised cotton in Arkansas and bred blooded trotting horses on his plantation near Memphis. Articles under his name in the Memphis Daily Avalanche cover such matters as improving streets, enlarging the city's boundaries, and preventing cotton-warehouse fires. An ardent but not active Republican, he corresponded with President Benjamin Harrison and published one reply—a short promise to promote the general good in disturbed areas of the South—in the Daily Avalanche. He never married. After his death at fifty-seven, on June 13, 1892, a Wisconsin county history described him as “enterprising, progressive and warmhearted ... engaged in numberless enterprises tending to the public good, of a genial and chivalrous disposition ... well known through the South, his adopted home.”²¹ Biographical Review of Dane County, Wisconsin, p. 402.

(http://www.americanheritage.com/articles/magazine/ah/1976/6/1976_6_28.shtml)

The story of the Hemmings-Jefferson family, especially John W. Jefferson, is truly remarkable on a number of levels. The most obvious aspect of this narrative is the blood ties to the third President of the United States, Thomas Jefferson, and a slave girl named Sally Hemmings. What makes this story so forceful is this humble beginning to the lives of the children of a slave and their rise in business and leadership in society. At a time when such a story would have been utterly impossible for most blacks in society, through intelligence and hard work the children of Eston Hemmings and Sally's grandchildren rose to great heights. In fact, John Jefferson would be even more successful in the decades following the war in Memphis, Tennessee!

A second element of this story has a darker side. The vestiges of slavery and overt racism required the family to pass into white society by adopting a white identity and denying a significant part of themselves, the African-American part. For 40 years Southern apologists for the institution of slavery painted blacks and savage brutes incapable of achieving in society. The “peculiar institution” brought a civilizing influence to a people who were unintelligent beasts who needed the guiding hand of white masters to alleviate the savage influences of Africa. Certainly the story of John W. Jefferson and his family would have been a shining example of the capability of former slaves had they been allowed the opportunity. It assuredly undermined the Southern viewpoint on blacks and slaves! As a black man he would have been ineligible to serve in the Union army in 1861. However, as a white he was not only able to serve in the army, but he was commissioned as a major when he volunteered to serve the cause of the Union.

Lastly, one can't miss the irony of a man with an African, as well as white, heritage serving as an officer in the Union army and fighting to end slavery as much as for preserving the Union! When the Civil War broke out with the rebel shelling of Fort Sumter in April, 1861, John W. Jefferson was only 24 years old, but he was already a successful businessman and community leader. John Jefferson's character and leadership capacity served him well, and for a time he was the commander of the 8th Wisconsin and performed admirably. Indeed this was a remarkable journey for a remarkable family with illustrious roots.

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http://www.americanheritage.com/articles/magazine/ah/1976/6/1976_6_28.shtml

http://en.wikipedia.org/wiki/Sally_Hemings#Descendants

http://en.wikipedia.org/wiki/Sherman_Booth

<http://etext.virginia.edu/jefferson/quotations/jeff1290.htm>

These photos are from the 2008 Boscobel Muskets and Memories event. Thank you to Lynn Wirl for the photos.







The Fugelman will be taking a month off. There won't be an issue in October, 2008. There will be a newsletter in November, but not December as we take a break for the Holidays.

The newsletter would like to express its gratitude to those who contributed to this month's Fugelman.

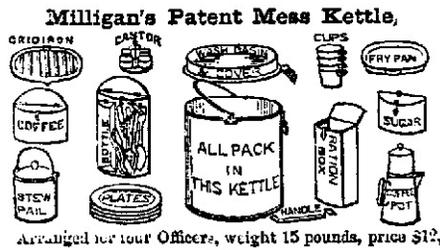
**Jeff Murray
Betsy Urven
Bob Mann
Craig Mickelson
Dave Dresang**

Lynn Wirl

There is one special note of thanks the editor would like to extend. While at the Gettysburg 145th reenactment I stayed at the same hotel as Matt Schwalm. On Saturday as the editor was dealing with a sore back and Matt was nursing a bad foot we had a brief conversation. Matt had inquired whether I was familiar with the story of John W. Jefferson. Some of you may have been aware of this unusual man, but I was not. Although

the primary sources are few (except for those at the University of California) Matt started the effort to learn more about the man, a journey that lead to this month's article and a growing admiration for his

struggles and achievements. Thank you Matt.



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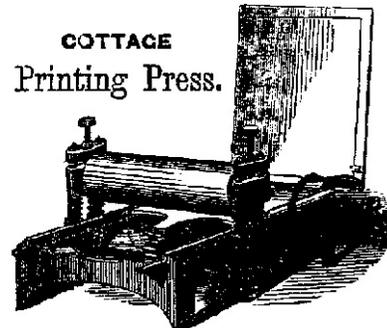


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