



The Belo Herald

Newsletter of the Col. A. H. Belo Camp #49

And Journal of Unreconstructed Confederate Thought

May 2016

This month's meeting features a special presentation:

Paul B Martin

Old Soldiers of Johnson County



The Belo Herald is an interactive newsletter. Click on the links to take you directly to additional internet resources.

Col. A. H Belo Camp #49

Commander - David Hendricks
1st Lt. Cmdr. - James Henderson
2nd Lt. Cmdr. - Charles Heard
Adjutant - Jim Echols
Chaplain - Rev. Jerry Brown
Editor - Nathan Bedford Forrest



Contact us <http://www.facebook.com/BeloCamp49>

Follow us on [Twitter](#) at [belocamp49scv](#)

Texas Division: <http://www.scvtexas.org>

National: www.scv.org

<http://1800mydixie.com/>

<http://www.youtube.com/user/SCVORG>

Commander in Chief on [Twitter](#) at [CiC@CiCSCV](#)

Our Next Meeting:

Thursday, May 5th: 7:00 pm

La Madeleine Restaurant

3906 Lemmon Ave near Oak Lawn, Dallas, TX

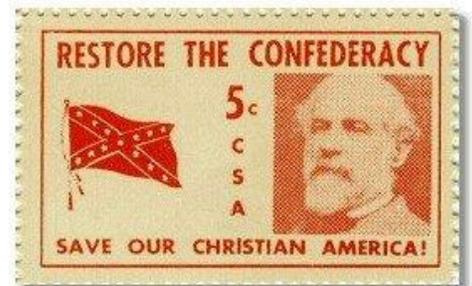
***we meet in the private meeting room.**

All meetings are open to the public and guests are welcome.



Have you paid your dues??

Come early (6:30pm), **eat**, fellowship with other members, learn your history!



"Everyone should do all in his power to collect and disseminate the truth, in the hope that it may find a place in history and descend to posterity." Gen. Robert E. Lee, CSA Dec. 3rd 1865



COMMANDER'S REPORT



Dear Belo Compatriots,

Greetings. Hope to see each of you this Thursday the 5th at la Madeleine for the dinner hour from 6:00 – 7:00p.m. and our meeting starting at 7:01p.m.

Let's put the Grand Prairie Gun Club back on the calendar for Saturday, May 21, 2016, beginning at 1:00 p.m. . The web-site for the club is: www.gpgc.net. We can shoot pistol/rifle/ skeet and trap. Bring what you like and we can do some of each (your own ammo also). I will bring some paper targets (if needed) but the club will supply the clay pigeons. There is a small range fee for rifle/pistol and your clay targets on the skeet and trap fields. The location of the club is one mile north of I-30 at 161 and Lower Tarrant Rd. Complete directions can be found on the website. The actual address is: 2330 Lower Tarrant Rd. Grand Prairie TX 75053. Let's meet at the club house again at 1:00 p.m. and decide what we want to do to start off. Anyone that might want to eat lunch first, please contact me (a Whataburger and a shotgun sounds like a great combination to me) at either of the e-mail addresses below if lunch beforehand sounds like an option.

And then it just so happens that Rock Creek Barbeque Club is the very next day on Sunday the 22nd. I seemed to be the only one there from the Belo Camp last month (I was very lonely), but guess what – we signed up a great guy for the SCV (Kyle Sims did all the genealogy), I have his dues check and he wants to maybe come and check out Belo Camp! For those of you that have attended in the past, you know how great this is and how really good the barbeque is! They are very SCV / Confederate friendly. The price is \$25.00 for all you can eat barbeque and beer. Their website is www.rcbbq.org for directions/ information.

Again, I believe a topic we should discuss at this month's meeting is both the state and national conventions (the state in Kerrville and the national here in Dallas/Richardson). Please let me know if you have an interest in attending either convention. We will need to have five members attend the state convention if we want to exercise our right to cast ballots for candidates/issues. The state convention is June 3-5, 2016. Also keep in mind the national convention that begins July 13-17, 2016, to determine if we as a camp want to participate in some of the activities and/ or the process of determining our delegates.

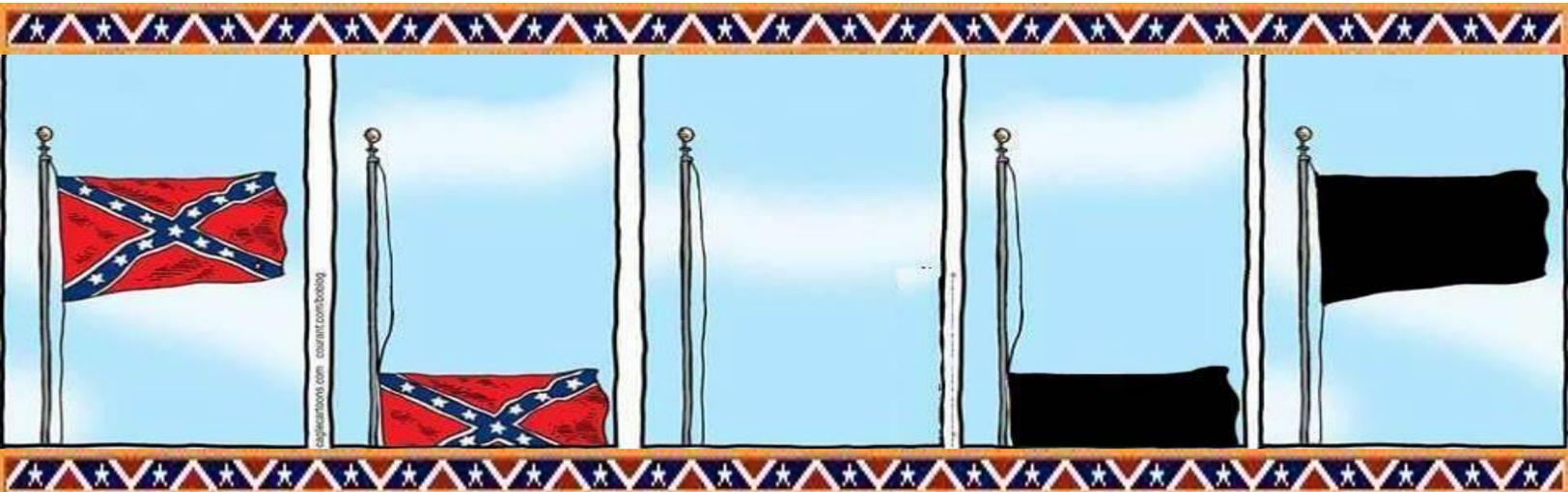
Please as always bring those dollar bills for the book raffle!!

Again we welcome all to our meetings, so please come out and support Belo Camp.

So years later, I hope it can be said for each one of us, "*Decori decus addit avito*".

Deo Vindice,

David Hendricks
adavidhendricks@gmail.com
ADHendricks@BBandT.com





Chaplain's Corn



If the Truth be told . . .

The well known preacher, Charles Spurgeon once said, "A lie travels around the world, while truth is still putting on her boots."

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 purpose or interest.

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? It's time for the truth to get her boots on and catch up.

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!

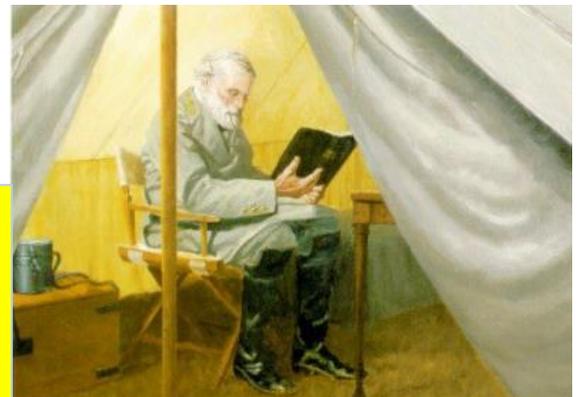
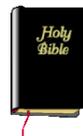
All truth is God's Truth. If we stand for the truth, then yes, God is for us, and there are none that can prevail against us. As he continues speaking of the last days, the Apostle Paul writes, "For the time will come when they will not endure sound doctrine." Then he tells us, "And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 3&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 his greatest deception.

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 Southern Cause.



Bro. Len Patterson, Th.D
Past Chaplain, Army of Trans-Mississippi
1941-2013



"IN ALL MY PERPLEXITIES AND DISTRESSES, THE BIBLE HAS NEVER FAILED TO GIVE ME LIGHT AND STRENGTH."

-GENERAL ROBERT E. LEE

Maj. R L Dabney camp 2261 Ajutant and former 4th Brigade Commander Ed Smith passed away suddenly Monday night of an apparent heart attack. Please keep his family in our prayers.

The father of Louann Rubel, wife of Compatriot Bob Rubel, passed away last month at home. Please keep this family in our prayers.

Please pray for the family of Joe Ginn from Fredericksburg, whose wife, Jane, is suffering kidney failure.

Not to miss in this issue!

SCV National Guardian Grave Program

RUDY RAY ANNOUNCES FOR ATM COMMANDER!

-Why I am running for ATM Commander Pt. 1

XXVIII Festa Confederada – Stan Hudson

-The Confederados

- The Brazilian Town Where the American Confederacy Lives On.

Pastor John Weaver Addresses Heritage Defence Fundraiser

-Our Christian Confederate Heritage

-Pastor John Weaver's Confederate History Audio and Video Files – links

-The Christian and Civil Government

REBELS! – a poem

GOP candidate criticizes removal of Confederate statue, calls it a 'confiscation of history'

-Judge blocks Confederate monument's removal

Pastor wants SBC to repudiate Confederate flag

Lee's daughter reflects on what the yankees did to the Lee Home at Arlington

-At Arlington – a poem

The Confederacy's Rule of Law

The Cause of Jackson is the Cause of Us All

Paul Gramling's Candidacy for 1st Lt. Commander, SCV

The Cause of Jackson is the Cause of Us All

Paul Gramling's Candidacy for 1st Lt. Commander, SCV

News from the Virginia Flaggers

- Susan Hathaway addresses Charlottesville City Council

-Pensacola SCV Hoists Massive Roadside Battle Flag on I-10

Allahu Akbar: What the lowering of the Confederate flag is REALLY about – Allen B West

Jedediah Hotchkiss: A Defender of the Southern Cause

An Immortality of Infamy Awaits Them

The Proper Kentucky Mint Julep

Shades of John Brown

Why I do not like Yankees

The Black Spies in the Confederate White House

Lynching dead soldiers goes mainstream

"Contextualizing" American History

A Brave New World

And MUCH MORE !



*The Unsubdued Banner
Of The Southern People
1865 - Present*

Belo Camp 49 Upcoming Meetings:

2016

May 5th – Paul B. Martin – Old Soldiers of Johnson County

May 21st – Grand Prarie Gun Range - www.gpgc.net.

-1:00 p.m Pistol/rifle/ skeet and trap.

May 22nd -Rock Creek Bar-B-Q - www.rcbbq.org

-\$22.00 for all you can eat barbeque and beer.



Do your kids and grandkids know the real reasons the war was fought? Has school taught them that Lincoln is their "favourite President?"

Send them to Sam Davis Youth Camp 2016 to learn the truth about their heritage and why it is important!

https://www.youtube.com/watch?v=qZtiM_smgBU



An adventure-filled, Christ-centered, week-long encampment for young folks in the beautiful Texas Hill Country...

Sam Davis
Youth Camp
Clifton, Texas

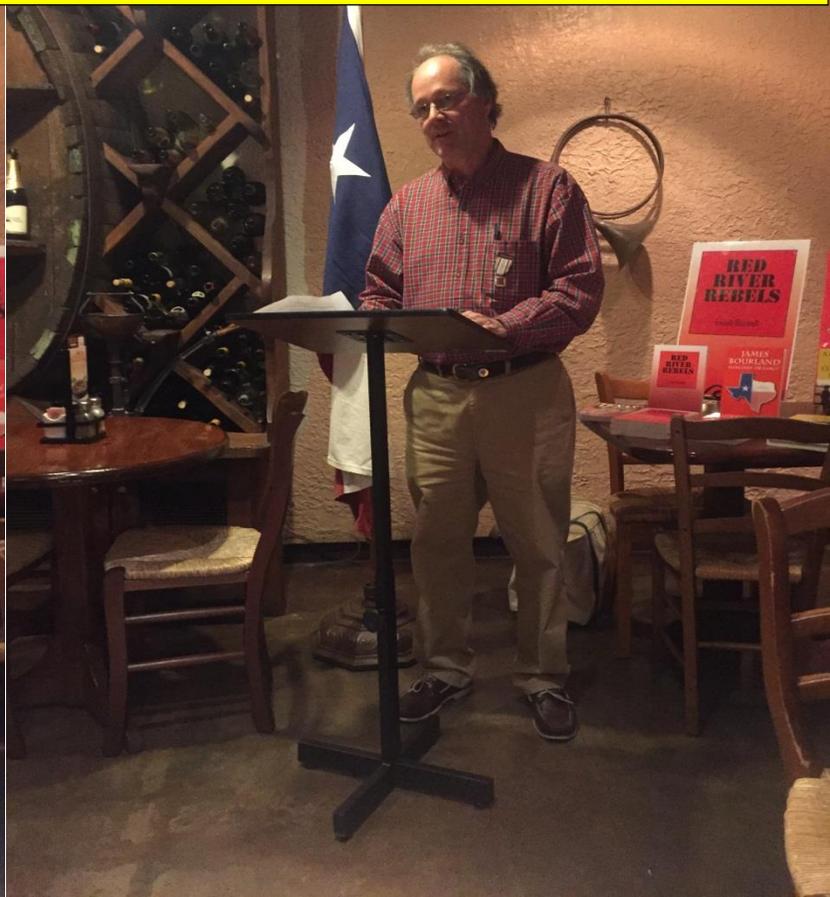
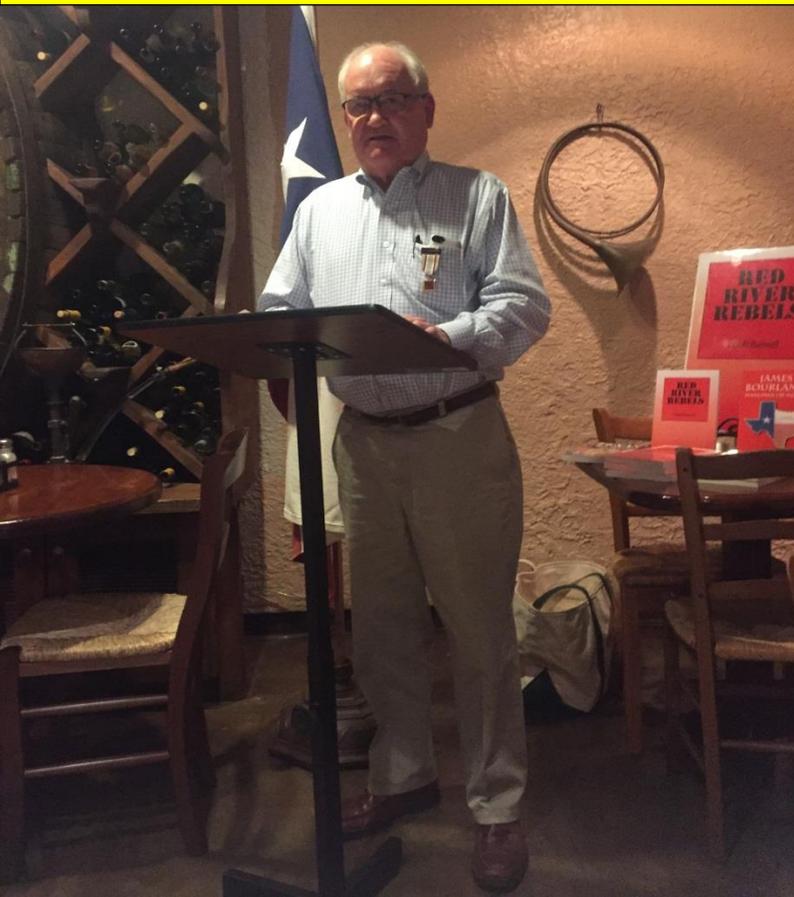


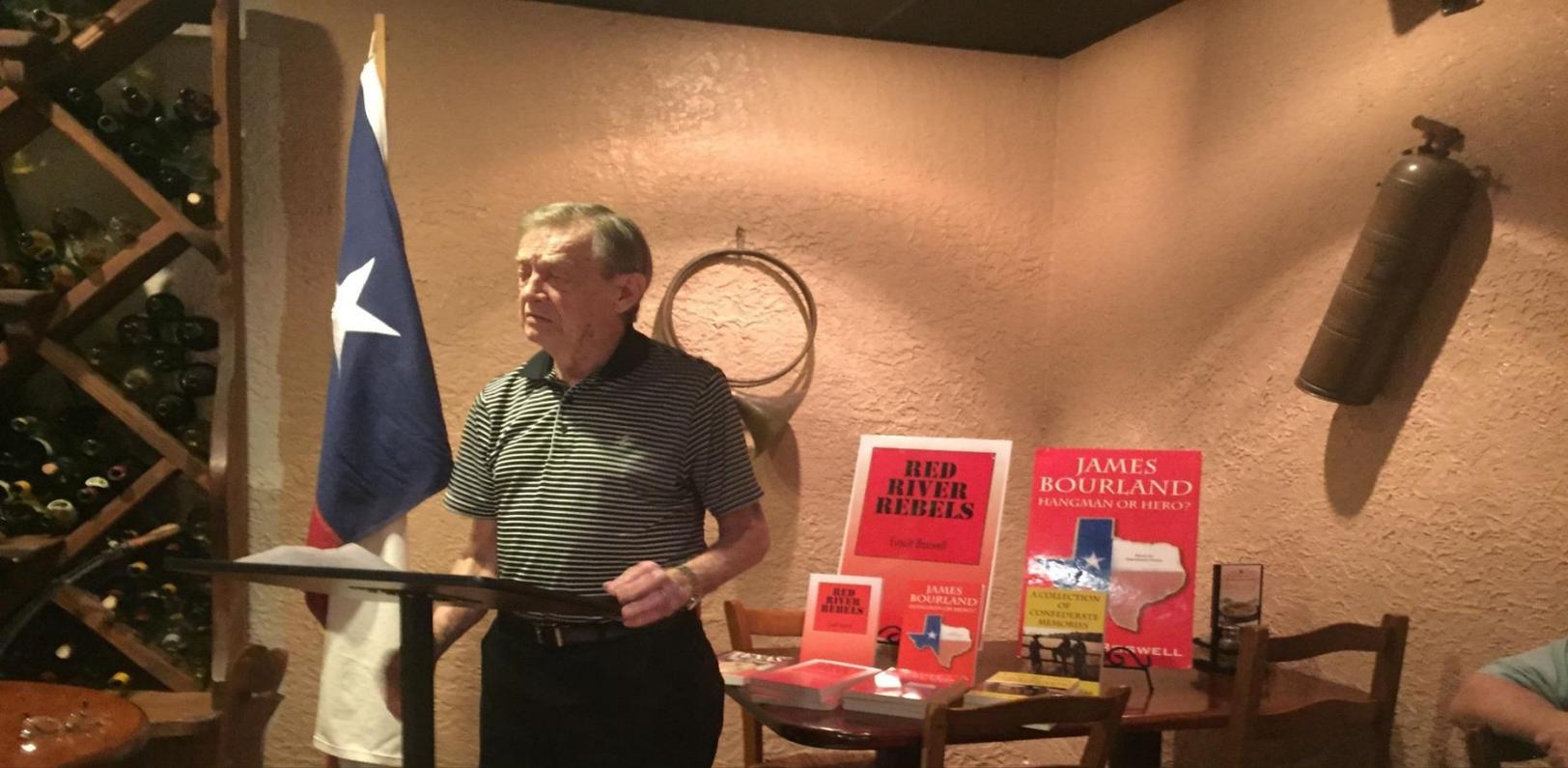


Our April meeting was eventful with the upcoming State and National conventions being topics of discussion. We have the opportunity to send five delegates to the State Convention in Kerrville in June. Any interested in attending, be sure and let Commander Hendricks know! We also discussed upcoming events that are listed in the calendar below.

1st Lt Commander James Henderson introduced Author and Speaker Evault Boswell, who spoke on "Red River Rebels."

Commander Hendricks wrapped up the meeting with our "Mike Smith Minute" and a great book raffle! There are some real treasures in the book box and this has been a great fund raiser for our camp! Commander Hendricks has brought some creative traditions to our camp!





Evault Boswell began writing books at the youthful age of 70! He currently has six books to his credit and spoke to us of RED RIVER REBELS . The Civil War in Northeast Texas began long before a shot was fired in the east. The battle between those opposed to slavery and the slave owners began with the "Texas Troubles" and resulted in the hanging of forty men in Gainesville in 1862 and did not end until after reconstruction. The characters included James Bourland, who became known as the "Hangman of Texas", Sophia Butts earned the title of the "Paul Revere of Texas", William Clark Quantrill of Missouri, Bloody Bill Anderson, who found a wife in Sherman at the Iron Post Saloon, Jesse James, who was supposedly buried in at least three Texas graveyards, his brother Frank, who sold shoes at Sanger Department Stone after the war, and Martin Hart who formed a company to fight for the Confederacy but took them north to join the Union. After the war when the Confederate soldiers came home, they found themselves under Yankee and carpetbagger rule. Bob Lee returned from the war a hero, but was killed by those who wanted the gold he supposedly had. Others such as Ben Biggerstaff, Cullen Baker, Belle and Sam Starr, and John Wesley Hardin turned into bandits and killers, robbing and killing with equal enthusiasm Negroes or Federals. It was a bloody time and it was difficult to tell the good guys from the bad.

His books are available at Amazon at this [LINK](#).





Immediate past Commander Mark Nash was presented with his Guardian certificate by Robert E Lee Commander Kirt Barnett. Guardians are responsible for caring for and protecting the Graves of specific Confederate Veterans. This program is open to any SCV member in good standing. See Mark or Kirt for more information on becoming a Guardian. Rules and Guidelines for this National Program are found below.

National Guardian Program - Rules and Guidelines

Sons of Confederate Veterans

1. **PURPOSE:** Sons of Confederate Veterans (SCV) has instituted this program to honor the memory of the Confederate Soldiers and to help ensure the preservation of their final resting places. All compatriots are encouraged to participate in this program to honor our ancestors and protect their final resting places.

2. **ELIGIBILITY:**

A) Any SCV member in good standing, who has demonstrated his willingness to serve in this special capacity, and who is at least fourteen years of age and has tended a Confederate soldier's grave for two years prior, may become a FULL GUARDIAN.

B) If a Guardian Program is active in the applicant's division, the applicant WILL apply and participate within that division. Once approved for full guardian that division will issue the applicant the appropriate pin, medal, and/or certificate as set by that division. The applicant may also submit to National Committee a copy of his Guardian Certificate or approved application from said division and a check to cover the price of a National Guardian Pin and Certificate if he so desires.

C) If the applicant has applied to national for Guardian status he will be issued a pin and certificate by national after meeting the duties and responsibilities.

3. **DUTIES AND RESPONSIBILITIES:**

A) He shall care for and protect the GRAVE (NOT a memorial stone) of a Confederate Veteran, ensuring that the site is kept clean and well maintained year round. He shall perform these duties personally, unless physically prevented from doing so by reason of health problems.

B) He shall be responsible that the grave has an appropriate marker designating it as the resting place of a Confederate Veteran, i.e.: a family stone with reference to Confederate service, and/or a government issued veteran's stone, and/or a Southern Cross of Honor. He shall also be responsible for replacing or repairing any marker that is destroyed, damaged or badly worn.

C) He shall personally visit the grave a minimum of three times a year, to include Confederate Memorial Day, or at least one month prior, when he shall place either a wreath or small Confederate Flag, or both, on the grave.

D) He shall perform these duties for two (2) years before he can be approved as a full guardian. He may apply the first time he cleans the grave site and be known as a "GUARDIAN PRO TEM" during the two year period. At the end of the Pro Tem period he will be issued his pin and certificate as a FULL GUARDIAN.

E) If an applicant has been performing these duties for two or more years then he may apply for full guardian status.

4. APPLICATION:

A) Individuals who wish to become a GUARDIAN must complete the Guardian Application form, have it signed by his camp commander and then submit it to the Chairman of the Guardian Review Committee of the division of which he is a member. **If** his division has no Guardian Program OR the applicant is a member of a camp not within a division, the applicant will submit his application to the national committee. He will submit it to the committee member of the army department that his camp comes under. That committee member will then approve or disapprove the application. If the application is approved, then that committee member will have two other committee members vote on the application (three members will vote on each application).

B) **The application must be accompanied with a map showing the location of the grave site, along with written driving instructions to the cemetery with the latitude and longitude, photographs of the grave site before and after cleaning and any other work that is done, and photographs of the marker showing proof of Confederate service. The grave may or may not be that of the applicant's Confederate Ancestor.**

C) If the applicant is applying to the national committee, he must also remit an application fee of \$15.00 at the time of the application. This will cover the cost of the GUARDIAN pin and certificate, which will be awarded upon successful completion of the period of candidacy. **This fee is non refundable, regardless if the candidate successfully completes his candidacy period or not.** There will be a fee of \$7.50 for each additional application thereafter for multi-guardian status. IF APPLYING TO A DIVISION GUARDIAN program, remit to them their application fee and once approved you may remit to national for a national pin and certificate ONLY. DO NOT RE-APPLY TO NATIONAL FOR APPROVAL.

D) If applying to the national program, the applicant will also complete a SCV grave registration form on the grave site. This form will be given to the SCV grave registration committee for the SCV database of Confederate grave sites.

5. REVIEW AND APPROVAL OF APPLICATIONS:

A) The Guardian Review Committee will review and approve all national applications (**APPLICANTS IN A CAMP THAT IS NOT WITHIN A DIVISION OR A DIVISION NOT HAVING A GUARDIAN PROGRAM**). The committee will consist of a chairman and one member from each of the SCV Armies, all with Guardian status. The Commander-in-Chief shall also serve as an ex officio member.

B) If approved, the applicant will be given the title "Guardian Pro Tem" (meaning: "for the time being"), and he shall have the status of "candidate". He will carry this title and status for two years, less any time already completed in the care of a grave if during such time he carried out the minimum duties specified of a GUARDIAN. (e.g. An applicant who has already cared for a grave for one year in accordance with criteria would only have one more year of service required as a "GUARDIAN PRO TEM" candidate before becoming a full GUARDIAN.)

C) At the end of the Pro Tem period the applicant will submit an updated letter with dates of visits to the grave site, also listing the work done, with final photos.

6. FULL GUARDIAN STATUS:

A) Individuals who successfully complete their “Guardian Pro Tem” candidacy period, meeting the criteria established for this program, and are approved by the Guardian Review Committee will be formally awarded the status of “GUARDIAN”.

B) GUARDIANS will be presented with a special certificate and lapel pin, which cost will be covered within his application fee.

C) GUARDIANS shall be authorized to wear a special lapel pin as designated by the Guardian Committee.

7) ADDITIONAL INFORMATION:

A) Multiple Grave Sites: GUARDIANS may care for more than one Confederate Veteran’s grave and will be so recognized by the Guardian Review Committee. Special certificates may be authorized to signify the care of multiple veterans’ graves. Normally no more than 25 grave sites will be awarded per compatriot. More than 25 may be authorized on a case by case basis with approval of the Guardian Committee.

B) Retirement of GUARDIAN Position: A Guardian must notify the Guardian Review Committee when he is no longer able to carry out his duties for reasons of health or relocation. Under such circumstances, his Guardian position will be honorably retired, unless passed on under the provisions of section “C” below.

C) Bequeathing of GUARDIAN Position: In lieu of retiring his Guardian position, a Guardian may bequeath his position and pass on his responsibilities to another SCV Member in good standing. All such transfers must be reviewed and approved by the Guardian Review Committee.

D) Revocation of GUARDIAN Status: The Guardian Review Committee may revoke a GUARDIAN’S status if he fails to carry out his duties and responsibilities or he becomes delinquent in his SCV dues. The Guardian review Committee has the power to inspect, with or without notice, any GUARDIAN’S Confederate Veteran’s Grave site to confirm compliance with all rules.

E) Wilderness Grave Site: Is defined as a completely neglected and abandoned grave site in a wooded area. Application must be accompanied by before and after pictures of the grave site along with all other requirements set forth in these rules.

8) DIVISION PROGRAMS:

A) SCV Divisions with a Guardian Program are requested to turn into the national committee a list of its Guardians (new guardians bi-annually). The basic information needed for the national database:

- Guardian’s Name with SCV ID number-and Camp name and number
- Soldier’s Name, dates, unit, rank
- Grave location with latitude & longitude
- Date approved for Full Guardian Status.

B) Confederate Soldier’s grave information will be given to the Graves Registration Program.

IMPORTANT ANNOUNCEMENT!

RUDY RAY ANNOUNCES FOR COMMANDER OF THE ARMY OF THE TRANS-MISSISSIPPI

Fellow SCV Men,

My name is Rudy Ray and I am announcing my candidacy for the Commander of the Army of the Trans-Mississippi. I am currently the Adjutant of the Major R.L. Dabney Camp in Canton, Texas. My GG GF William Ray served along with two of his brothers in the Army of the Trans-Mississippi (16th Tx Inf). I am proud to say that they helped keep the damnyankee out of Texas during the War though sadly he is amongst us now. My other GG GF, David Reedy, served in the Army of Tennessee (18th Tx Cav) and was a POW in Chicago. My wife's GG GF Lloyd Holmes served in the Army of Northern Virginia (13th Ala Inf).

The SCV is defined and exists for the fulfilling of its Charge and the heart of that Charge is the "vindication of the Cause". THAT is what we are about! That is what we do! That is our mission and purpose! And everything we do should be done with an eye to that and governed by that, including how we conduct our events, meetings, and ceremonies; and the symbols we use. Sadly, I believe that we have in many ways strayed from the vindicating of the Cause. We, the SCV, have been reconstructed in many ways and we need, desperately need to be unreconstructed. The Lincolnian yankee Empire has once again declared war upon our Cause and a 1915 or 1955 style SCV will soon be a "gone and forgotten" SCV. Today we need an 1860-65 style SCV! THIS is what I, as an SCV man, am about and will be about, whether I hold an office or not. THIS is what I will work for and fight for.

Rudy Ray
"Occupied Texas"
Major RL Dabney Camp #2261
"UNCONQUERED, UNCONQUERABLE, AND FOREVER ALIENATED"
rudyray@hotmail.com
"I WON'T BE RECONSTRUCTED AND I DO NOT GIVE A DAMN."



Why I Am Running For ATM Commander: Pt.1

By Rudy Ray

I have been a lover of the Southern Confederacy since I was a little boy. As a boy I had a friend who lived two doors down from me. We would sometimes play War, including the so-called Civil War. I was always the Grey. I refused to galvanize even then. Dixie and the boys in grey have always stirred my heart. I love the Southern Confederacy and its Cause. It stirred my Southern blood as a small boy and still does to this day at the ripening age of sixty four.

About nine years ago I discovered and joined the SCV. The SCV has certainly been instrumental in continuing my education about the Confederacy and its Cause. It has been good to hook up with others who love the Cause. I love the SCV and am proud to be a member of the only organization directly charged with vindicating the Cause by the Confederate Veterans themselves. The SCV and its Charge stirs my Southern blood.

With that said, I am deeply concerned about my beloved Confederacy's Cause and about the organization charged with vindicating that Cause. Yes, the opposition from our enemies concerns me; but the Cause of the Confederacy has continued for over 150 years facing such opposition. The opposition of our enemies will not of itself destroy our Cause or the SCV. What concerns me are the problems *within* the SCV. These internal problems are what threaten our organization. I understand that all organizations, having its membership consisting of fallen men, will always have problems that it must face within its own ranks. There will not only be the weaknesses and poor decisions made by all of us at one time or another but there will also always be some bad characters among us. Such internal problems will always be with us and these problems will always have to be dealt with. But there are two major problems that are more threatening and more destructive than these other common ones and which if not dealt with, and dealt with decisively, will destroy the SCV and hinder the vindication of the Cause.

The first problem that threatens us is the one which was the *immediate* cause of my running for ATM Commander. Upon visiting the Texas Division Website and clicking on the National Reunion, I noticed that we had two major National Offices with only one candidate for each office and Two Army Commands (ATM) again with only one candidate for each office. This knowledge coupled with what I learned the last two years in the Texas Division made it clear to me that we have a very unhealthy organization in regard to leadership and specifically how we select our leaders and it appears to not be just a Texas problem but a National/Army problem as well. And let me state here that I am not a fan at all of finding fault with leaders. Such is an easy thing to do and an unhealthy one too. With that said we have a particular leadership problem that has come to the light.

So what did I learn the last two years in regard to and from the serious controversy here in Texas and the ensuing Texas Elections? Well, if not for a grassroots movement of "mere"

SCV men who banded together to address this serious issue that threatened the Texas Division there would have been four Division Offices that would have had only one candidate running for each office. THIS my friend is unhealthy and is indicative of a more serious problem and that problem is that the SCV, much like the Republican Party, has a small, elitist group of men deciding who will run for offices and of course who will win said offices. Whether they do so with good or bad motives is not the issue. The issue is that it is being done and we are allowing it. THAT is a problem, a big problem.

One reason I am running is to address that problem. My very running addresses it as I am not a part of this elitist group of men. I am, as it was plainly implied to me two years ago by one of the elitist leaders, a “mere” member of the SCV “who does not need to concern myself about the big issues in the SCV”. Well part of what he implied is accurate. I am indeed a “mere” member of the SCV; but the SCV, all of it, big, little, Camp, Division, Army, National, etc, etc belongs NOT to some elitist few who meet behind closed doors but rather to us “mere” members. Sadly the SCV has gone the way of the USA and I fear we now have career SCV politicians. Oh I am aware that they make no money at such but men have something more important to them than money and that is power and prestige. And as we all know far too well power corrupts. I am not at all saying that all or even most of our leaders are corrupt. Indeed most are good men serving a good organization. But with that said we have allowed a very unhealthy practice of elitist type rule to develop and even solidify in the SCV. It needs to stop. We need a “populist” movement in the SCV, a return to “mere”, ordinary SCV men leading us.

Along with this deciding who is going to run for and who is going to be elected to SCV leadership positions comes a corresponding failure by much of our leadership to communicate with the “mere” membership. Communication is a two way street that involves listening to as well as speaking to. And the vast majority, VAST MAJORITY of said two way communication should be out in the open for all to see. But what communication that there is seems to mainly take place behind closed doors in “smoke filled rooms”. This yankeeish, progressive, GOP way of conducting the SCV needs to cease. I am running to address this elitist, establishment rule problem in the SCV. My ancestor(s) fought for the Cause just as much as any of these elitist’s ancestors. And that can be said for every “mere” SCV member. The blatant fact that the SCV is in many ways being run by an elitist group of men who no longer represent the “mere” membership of the SCV also stirs my Southern blood.

In Pt 2 of “Why I Am Running” I will address the other serious problem that threatens the Cause and the SCV charged with vindicating that Cause.

Rudy Ray SCV #306857

“I won’t be reconstructed and I do not give a damn.”

VERY IMPORTANT Breaking News:

The Southern Poverty Law Center, a very powerful & influential organization that is working to eliminate all public symbols of the Confederacy, has released it's report detailing all of the "publicly supported spaces dedicated to the Confederacy."

The report, titled "**Whose Heritage? Public Symbols of the Confederacy,**" is like an anti-Confederate heritage activist's guide book. It's main feature is the state-by-state listing of more than 1,500 sites that honor the Confederate States of America, but also includes plenty of propaganda that attempts to tie the Confederacy & it's symbols to racist ideology and groups / individuals that support such evil. It also has a six-page "community action guide" with tips and suggestions to aid those around the country who would seek to tear down all memorials to our heritage of honor.

Every SCV Camp & Compatriot needs to read this.

It's a playbook for the opposition, and we must be prepared to deal with whatever they throw at us. I'm providing the link to where you can download the report. Just scroll down towards the bottom of the linked page and download the free PDF file.

RISE UP DIXIE!

RISE UP YOU BRAVE SONS & DAUGHTERS!

DEFEND OUR HERITAGE!

DEO VINDICE!

<https://www.splcenter.org/20160421/whose-heritage-public-symbols-confederacy>

Go Here : **Who's Heritage**

XXVIII FESTA CONFEDERADA



Belo Camp was well represented at Americana, Brasil by our roving Confederado Stan Hudson, who attended the 28th Festa Confederada. Marcelo Dodson was his host for the visit. Among other things, Marcelo reported on the great contributions that the Confederados made to Brazil's agricultural methods, produce varieties, Protestant religions, education, and republican form of government. Many of the descendants have retained large tracts of land in the area, and they appear very prosperous. Stan stated that he never met so many people at a festival. "They would either converse with me in English, or they wanted a picture. The festival teaches the community about the flags of the South, the States of the South, Southern music and dancing, and Southern eating."

Below is Stan's letter to Marcelo, sharing his thoughts on the wonderful experience he had.

Dear Marcelo,

Thank you very much for your most generous hospitality during my recent trip to Brazil. I also want to thank you, your family, and your entire community for providing such fond memories which will last a lifetime.

Of course, I was greatly impressed by your vast knowledge of history, culture, and institutions, and I greatly appreciate the day that you conveyed much of this information to me. Also, it was certainly a pleasure to meet Jovanna. She is very gracious and charming, and I enjoyed her warm welcome. Congratulations on the upcoming arrival of a Confederado!

The food at the luncheon was excellent. I grew up in the State of Louisiana, where they cook a lot of beans, rice, and sausage. This dish at the luncheon was the best, and I believe that the Cajuns could use the recipe.

More than anything, I appreciate the honor of raising the Confederate Battle Flag during the playing of "Dixie", which I still consider to be our National Anthem. I have spoken with several members of the Sons of Confederate Veterans, and they have all been very jealous about my participation in this wonderful event.

As for the festival itself, the people could not have been any more friendly and respectful of our heritage. It is great that people have such a good time while learning about the true history of the South. We share a common bond which is based upon the nobility of our ancestors, and your community provides the perfect example of the ways in which to honor such nobility. By preserving the history and culture of the South, I believe that you are providing a valuable service which will benefit the entire world.

Considering the food, the people, the music, and the culture, Brazil is my favorite country, and I look forward to my trip next year. In the meantime, if you or any member of your community is in Dallas, I will try to show some of that "Southern Hospitality" which is still so evident in your part of the country.

With kindest regards,

Stan Hudson









To live and die in Dixie!







Notes about the cemetery: According to Marcelo, 250 Confederate families moved into the Americana area. The families came from Texas, Alabama, and South Carolina. There are 48 soldiers buried in the cemetery. The priests refused to bury them in the Catholic cemeteries, because they were all Protestants.

One of the gravestones is for Col. Hardeman who led the Texas group. Another is for Col. Norris who led a group from Alabama. There is a picture of me with one of the Norris descendants. I learned that a Thomas family came to Brazil from Alabama. I believe that he was in the same regiment as my g-g-grandfather Thomas, and therefore, I may have a Confederado ancestor. Marcelo's ancestor was named Keese. He came from South Carolina. His gravestone has a rose which means that he was Irish. There are numerous headstones bearing the rose or the Masonic symbol.

- Stan Hudson



Memorial to the First Baptists in Brazil

Aqui, em 10 de setembro de 1871, foi organizada a primeira igreja batista no Brasil. Seus membros fundadores vieram dos Estados Unidos da América, após a Guerra Civil. Seu primeiro pastor foi Richard Ratchiff, do Estado da Louisiana. Aquela igreja promoveu a consagração do primeiro pastor batista brasileiro, Antônio Teixeira de Albuquerque em 1880. Era uma igreja missionária. Eles pediram e receberam missionários para o Brasil, as famílias Ragby e Taylor, que posteriormente foram para Salvador, Bahia. Apesar de não mais existirem como igreja, a semente plantada por aqueles pioneiros batistas produziu e continua produzindo frutos para a honra e glória de Deus.

Santa Bárbara d'Oeste - 15 de setembro de 2001

Memorial to the First Baptists in Brazil

Here, on September 10th, 1871, it was organized the first Baptist church in Brazil. The founder members of that church came from the South of the United States of America, after Civil War. Their first pastor was Richard Ratchiff from the State of Louisiana. That church promoted the ordination of the first Brazilian Baptist minister, Antônio Teixeira de Albuquerque in 1880. It was a missionary church. They requested and received missionaries to Brazil, the families Ragby and Taylor, who thereafter went to Salvador, Bahia. Although they do not exist as a church anymore, the seed planted by those pioneer Baptists produced and still produces fruits for the honor and glory of God.

Santa Bárbara d'Oeste - September 15th, 2001

Convenção Batista Brasileira

Convenção Batista do Estado de São Paulo

Associação Batista Centro Leste do Estado de São Paulo

Igreja Batista Missionária do Estado de São Paulo



MARY FRANCES
THOMAS



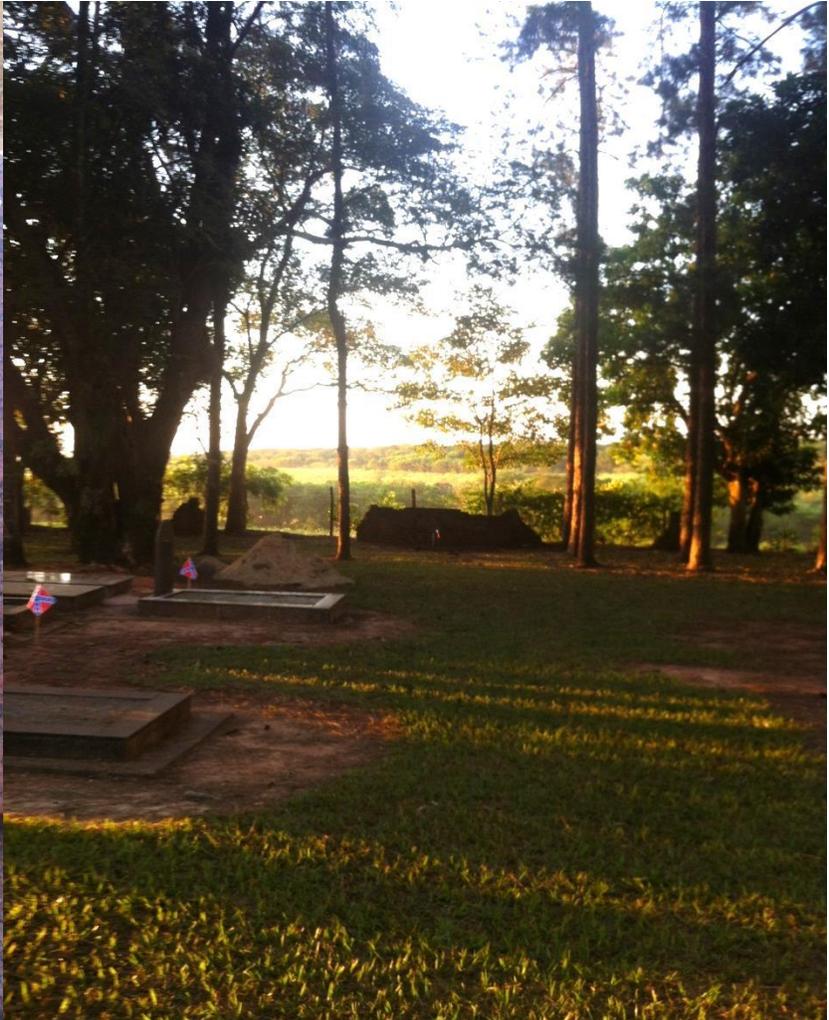
WILLIAM HUTCHINSON HERRING
BORN - 1844
DIED - 1904
I WISH A MAN IN HEAVEN
WOULD TAKE MY PLACE TO
LIVE AND DIE IN HEAVEN



CO. PETER HARDEEMAN
BORN 28TH JUNE 1831.
DIED 18TH MAY 1882.
MAY HE REST IN
PEACE.



T. E. WEST
BORN
DEC 10 - 1847
DIED
SEPT 25 - 1904





XXVIII FESTA
CONFEDERADA







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The Confederados

by [Greg Bjerg](#)

Immediately following the American Civil War, some Confederate southerners were unwilling to live under the rule of the triumphant Union. Reconstruction had gone badly for many of these former Confederates as their pre-war lifestyle was gone and replaced with economic impoverishment. Emperor Dom Pedro II of Brazil seized upon this opportunity by offering an alternative. He sent recruiters into Alabama, Louisiana, Georgia, South Carolina and Texas in search of experienced cotton farmers for his country. Many southerners saw this as their only option for happiness; to build a community with southern values in the jungle of Brazil. They would become known as the Confederados.

Dom Pedro offered the disgruntled Southerners a package of tax breaks and grants if they would immigrate to Brazil. General Robert E. Lee asked Southerners not to accept, but about 10,000 Confederates did take the Emperor up on his offer. Eventually about sixty percent of the Confederados trickled back into the United States, but of those who stayed permanently, most became part of a Confederate-values colony northwest of Sao Paulo that was named *Americana*.

Americana was as much a southern city as one could have in the jungle. Exploratory parties looking for good land to settle were met by cheering crowds and bands playing "Dixie." Emperor Dom Pedro came to meet the new arrivals. The colonists were ecstatic about what they saw and one wrote back to the *Mobile Daily Register*:

"I have sugar cane, cotton, pumpkins, squash, five kinds of sweet potatoes, Irish potatoes, cornfield peas, snap beans, butter beans, ochre, tomatoes and fine chance at tobacco. I have a great variety of fruits on my place. I have made enough to live well on and am better pleased than other."

Slavery was still legal in Brazil— which remained the case until 1888— but it turns out that was not a deciding factor for the Confederados settling there. Primarily they used poorly-paid native workers who were more cost-effective than slaves.

Americana was far enough south that disease-infected mosquitoes were less of a problem than they were in Brazil's northern regions, but hostile natives were another matter. Settlers occasionally disappeared due to kidnapping natives, especially doctors and dentists. Eugene Harter in "*The Lost Colony of the Confederacy*" reports on one dentist captured by Indians who was fortunate to have his medical bag with him:

"On demonstrating his curative powers, he soon rose to the position of "medicine god" in the tribe and lived in privileged comfort among them for three years before escaping back to civilization. It cooled his ardor for Brazil. It was believed he soon returned to his native Georgia."

The Confederados, despite the usual problems of colonization, thrived in an environment that had defeated many settlers before them. Americana became an image of the antebellum period of the American south. Many of the first Baptist churches in Brazil were started there. They built public schools and provided education for their female children, something that was rare in Brazil. They flew the Confederate flag and enjoyed the traditional southern meals of biscuits and gravy, black-eyed peas and, of course, grits.

The settlers had very European names like Stonewall and Butler. They would bake pecan pies, have debutante balls, and sing southern hymns. Only recently was the Confederate flag removed from the city's crest. In 1906, US Secretary of State Elihu Root made a quick stop in Americana, but had little to say to the expatriates. Root later told his biographer that he left Americana weepy and had told the Confederados they'd never be welcome in the United States again.

For many years Americana remained an insulated island of Confederate values in the Brazilian jungle— a cultural time capsule— but over time the old Southern ways became diluted. Second-generation Confederados began intermarrying and speaking Portuguese, and the land previously used to raise cotton was gradually switched to the native sugar cane. Only a few descendants still live on the land owned by their ancestors, with most scattered throughout Brazil.

Today Americana is a city of 120,000 people with Confederados' descendants making up only about one tenth of the population. But the ties to the old South live on. Fiesta Confederada is a celebration that takes place every year in Americana. The festival has Confederate flags, Confederate uniforms, food typical of the pre-war South and dances reminiscent of scenes from "*Gone With the Wind*."

Written by [Greg Bjerg](#), copyright © 24 June 2006. Last updated 04 March 2012. Greg was born and raised in Iowa and graduated with a degree in Journalism from Drake University. Sadly, he passed away on 20 March 2011. Edited by Alan Bellows.

<http://www.damninteresting.com/the-confederados/>



The Brazilian Town Where the American Confederacy Lives On

February 5, 2015

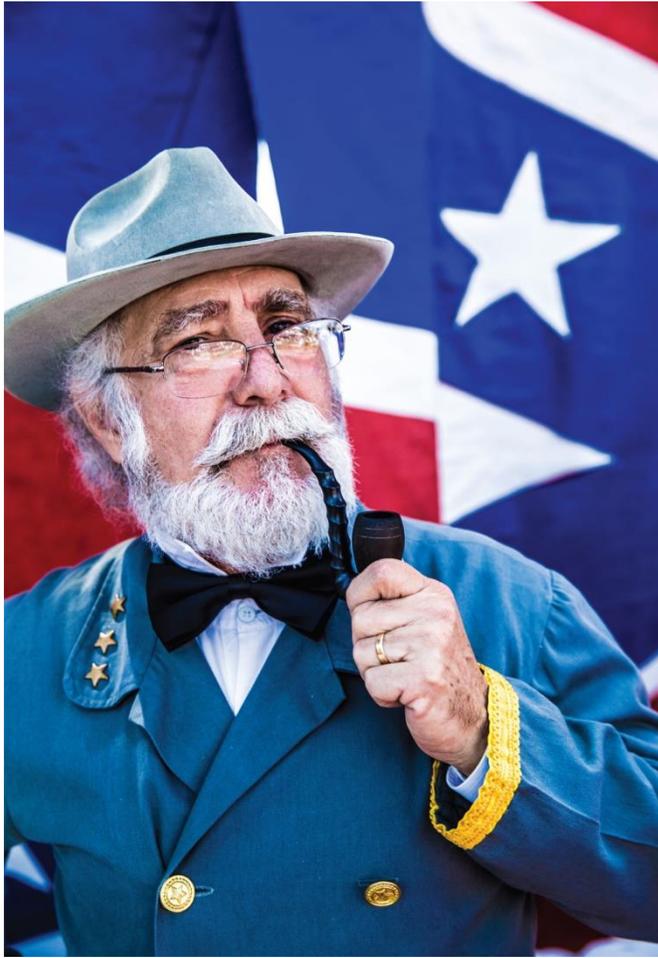
by [Mimi Dwyer](#)

One day last spring, near an old rural cemetery in southern [Brazil](#), a black man named Marcelo Gomes held up the corners of a Confederate flag to pose for a cell-phone photo. After the picture was taken, Gomes said he saw no problem with a black man paying homage to the history of the Confederate States of America. "American culture is a beautiful culture," he said. Some of his friends had Confederate blood.

Gomes had joined some 2,000 Brazilians at the annual *feira* of the *Fraternidade Descendência Americana*, the brotherhood of Confederate descendants in Brazil, on a plot near the town of Americana, which was settled by Southern defectors 150 years ago. The graveyard is usually empty save for its caretaker or the odd worshipper drawn to its little brick chapel. On the April morning of the *feira*, a public-address system blaring the Confederate battle song "Stonewall Jackson's Way" had interrupted the cemetery's silence. Brazilians in ten-gallon hats and leather jackets called out greetings.

For miles around the graveyard, unfiltered sun beat down on sugarcane fields planted by the thousands of Confederates who had rejected Reconstruction and fled the United States in the wake of the Civil War—a voluntary exile that American history has more or less erased. Their scattered diaspora has gathered annually for the past 25 years. The party they throw, which receives funding from the local government, is the family reunion of the *Confederados*, one of the last remaining enclaves of the children of the unreconstructed South.

Brazilians filed past a Rebel-flag banner emblazoned with the Southern maxim: heritage, not hate. They lined up at a booth where they traded Brazilian reals for the *feira*'s legal tender, printout Confederate \$1 bills. (The exchange rate was 1:1—the Southern economy had apparently survived.) Kids flocked to the trampoline and moon bounce. Old-timers staked out shade beneath white tents. Early on, the line for fried chicken grew almost too long to brave.



Under a tent, I picked at some chicken and watched a young blond Brazilian woman maneuver an enormous Confederate-flag hoop skirt into a chair. I wondered what she made of the symbol. She introduced herself as Beatrice Stopa, a reporter for *Glamour* Brazil. Her grandmother, Rose May Dodson, ran the Confederado fraternity. She'd been dancing at the festa since she was a kid.

I asked if she knew there was a connection between slavery and the American South. "I've never heard that before," she said. She wasn't sure why her ancestors had left the States. "I know they came. I don't really know the reason," she said. "Is it because of racism?" She smiled, embarrassed. "Don't tell my grandmother!"

Brazil itself outlawed slavery in 1888, more than two decades after the end of the American Civil War. Despite outwardly progressive efforts since then, the country has struggled to rid itself of the institution. The government passed legislation strengthening worker protections, including a 1940 constitutional amendment prohibiting employers from submitting their workers to "conditions analogous to slavery." But as Brazil grew more desperate to modernize in the early 20th century, farm owners

started coercing wage laborers with debt and holding them in bondage. In recent years, government inspectors have found Brazilians trapped in debt on charcoal farms in Goiás, Haitian workers who have died on World Cup construction sites, and Bolivian immigrants in sweatshops at the center of São Paulo.

The town the Confederates built has been caught in this dragnet. On January 22, 2013, the Brazilian Ministry of Labor orchestrated a sting in Americana, the town where many of the Confederados had settled. It found Bolivian immigrants manufacturing baby clothes under the roof and supervision of two Bolivian bosses. The prosecutors broke up the factory, and in the suit that followed, they deemed the conditions they'd found execrable enough to constitute slavery.

Of all the people I asked at the Americana festival, not a single one had heard of slavery in his town.

Almost everyone had come to the festa dressed as an American—in jeans and boots, Johnny Cash T-shirts and camouflage. Visitors haggled at a booth stocked with Southern paraphernalia: aprons, quilts, commemorative glasses, a used copy of *The Autobiography of Malcolm X*. An amplified voice called the crowds to pull their chairs up to the main stage—an enormous concrete slab with a flag painted across it and the words XXVI FESTA CONFEDERADA emblazoned at its top. The mayor of the nearby town Santa Bárbara d'Oeste surveyed his assembled constituents and welcomed the state representatives in attendance. "It's the first time I have the honor being here as mayor," he beamed, leaning over the microphone as descendants in homemade hoop skirts and sewn Confederate grays standing behind him hoisted flags up long, thin wooden poles. "But I've been here many times as a spectator, a fan." The banners of São Paulo, Brazil, Texas, the United States, and the Confederacy

flapped languidly in the breeze. "North American immigration has helped build our region, has helped build Santa Bárbara d'Oeste, has helped build the city of Americana," he proclaimed. "That's what we celebrate today."

By and large, the thousands of Texans and Alabamans and Georgians who sailed to Cuba and Mexico and Brazil failed. They folded into cities and set up doomed plantations on rain-forest plots. By 1918, they'd dwindled enough to merit ethnographic study, and the American Geographical Society dispatched researchers to learn their ways.

But not Americana. Led by an Alabaman colonel, its settlers introduced cotton and turned the town into an industrial textile powerhouse. For generations their children spoke English with a drawl. Today the city of 200,000 boasts Latin America's largest cowboy-rodeo arena. The festa brings it great pride.

Men dressed as soldiers led the crowd in the Brazilian national anthem; one trumpeted an off-key "Taps." In the States this kind of gathering usually culminates in a battle reenactment, but the Confederados offered tamer fare, mostly dance performances headlined by a long-bearded local celebrity known as Johnny Voxx, whose black hat, sunglasses, black-leather-trimmed jeans, and black cowboy boots made him look like the hero of a spaghetti western.

**"This is nearly perfect... This is what we want. I don't attach anything political. I like black people."
– Philip Logan**

Passing me a business card, Voxx said he'd googled a bit before he booked the Confederado gig. "I started studying just to know if the people here were racist or not," he said. "But like they say, 'Heritage, not hate.' I wouldn't be here if it was a party to celebrate racism." He stumbled through the English—what little he knows he learned from music and watching *Bonanza*—and I wondered what his interpretation of country music could possibly sound like. But when he belted out "Cotton Fields," the crowd doubled. His intonation was perfect—the man sounded like Hank Williams.

I couldn't help bringing up the historical contradictions over and over—to Voxx, to descendants, to a group of local men who ran a weekly country-western movie club. But nobody seemed as uncomfortable as I was. "Our prejudice is very small compared with other people's," Pedro Artur Caseiro, a member of the movie club, told me. I asked what he loved about westerns, and he smiled dreamily, his chest puffed in affected military decorum, his hand on his wooden sword. "Good always trumps evil," he said. "Today what's missing, it seems like people don't believe in goodness."

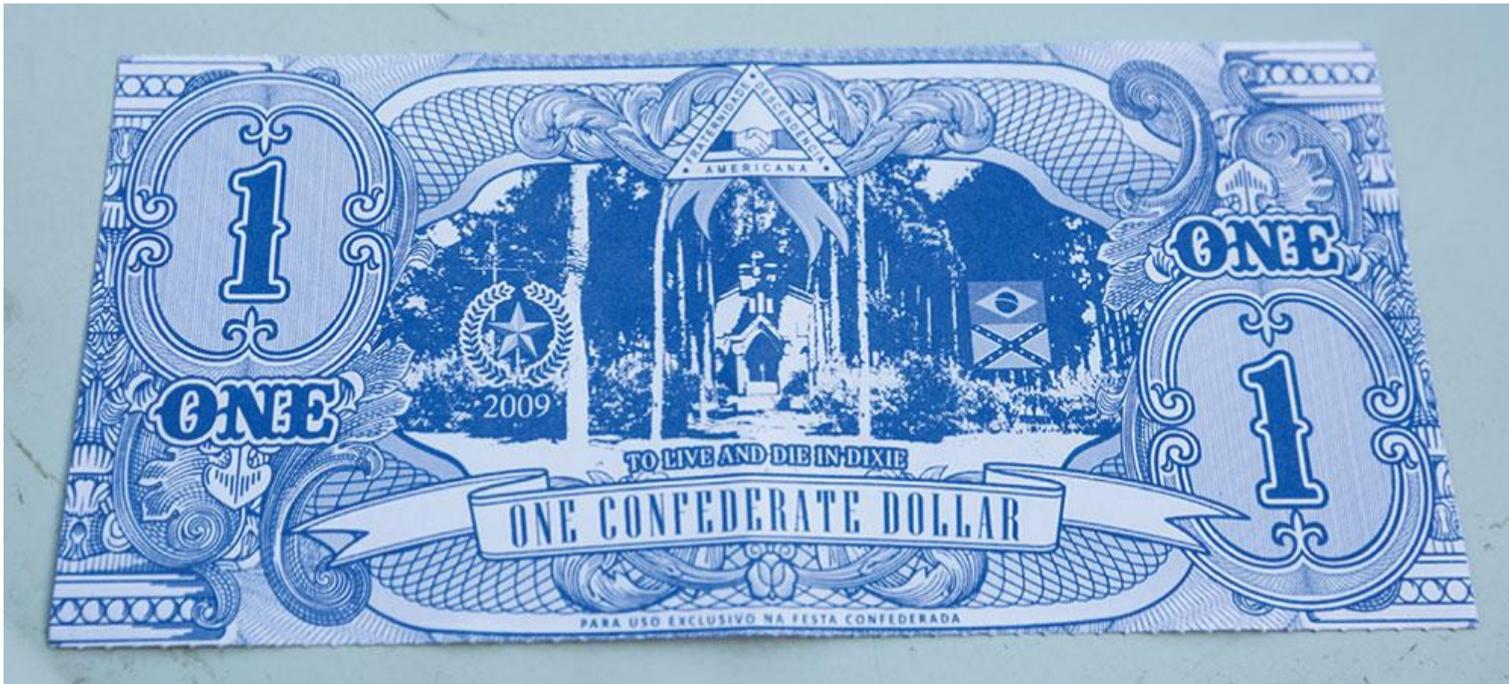
Real Southerners—Confederate enthusiasts—had made the pilgrimage too. Ambling through the yard in his uniform, Philip Logan, a tall and portly Civil War reenactor from Centreville, Virginia, inspected the headstones: Ferguson, Cullen, Pyles. Born: Texas. Died: Brazil.

Accompanied by his girlfriend, a Brazilian woman with a bonnet and parasol whom he'd met online, Logan exhaled. "This is nearly perfect," he said. "This is what we want. I don't attach anything political. I like black people." As an active member of the Sons of Confederate Veterans, he reckoned constantly with what he considered exploitations of his heritage. "There's just so much animosity," he

said. "Here it's like, seeing the Confederate flag, nobody cares. If I waved a Russian flag nobody would care."

At the entrance to the festa, two muscled bodyguards patted the attendees down, checking their arms and necks against four Xeroxed sheets of paper that outlined in Portuguese 42 white-supremacist symbols—the SS, the Iron Cross, the swastika, KKK. They'd been instructed to eject anyone with these markings from the party. It had been a problem in years prior.

As the party wound down and attendees made their way back to the fields where their cars were parked, I asked Érico Padilha, a non-descendant local, what he thought of the Confederate-slave connection. "I really don't like this idea, celebrating something about the South, because of slavery. I really don't like it," he said. "But here this party is not about politics, I think. It's about the culture."



The Confederados decamped for Brazil for a number of reasons—their children still bicker over why. Brazil had been trying for years to match North American and European agricultural development, and Emperor Dom Pedro II saw in these disaffected Southerners an opportunity to import American prosperity. He set up informational agencies across the South and offered subsidized passage to any American willing to emigrate. Newspaper ads for chartered ships appeared nearly every day, as did editorials mocking the plan, and Confederates jumped at the offer of cheap land on which to build new plantations, fantasizing about restoring the economy they'd watched crumble in the States. This would be possible because Brazil would allow them to keep their slaves.

Although Brazil outlawed the slave trade in the mid 1800s, it dragged its feet in banning slavery outright. Southerners wouldn't have been able to produce competitive cotton without it, and both the Confederates and Dom Pedro knew it. Even before the Civil War, Southerners had held conferences on moving slavery to the country. Once they emigrated, prominent Confederate officers scrambled to buy operational *fazendas* already staffed with slaves. Cotton and tobacco didn't grow well in Brazil's soil, but established crops like coffee, orange, and sugarcane certainly did.

Brazil's race relations shocked Confederate sensibilities enough to send many émigrés back to the United States. "The black, who some admit will one day be our equal here, will already be found occupying the foremost and most honorable walks in society," one prospector wrote of Brazil in the *Galveston Tri-Weekly News* after scouting the country for plots. He added, "Although the white fears he will someday cast his ballot in the same box with him here, he will find him not only voting there, but making laws—laws to govern whites who go there."

"So pronounced was their distaste," writes descendant Eugene Harter in *The Lost Colony of the Confederacy*, "that in 1888, when a senator opposed to slavery was assassinated on the eve of Brazil's emancipation, the Confederados were first suspected." The public, however, felt differently. Lore holds that crowds gathered to celebrate outside Princess Isabel's palace as she signed abolition into law more than two decades after the American Civil War had ended.

"We never had a war in Brazil about slavery," João Leopoldo Padoveze, a Confederado whose ancestors were once slaves, told me. Like many, he asserted that the abolition of slavery was peaceful because Brazil never had a problem with racism. The concept that Brazil is a "racial democracy" has shaped the country's cultural identity for decades as a point of national pride. The Brazilian sociologist Gilberto Freyre coined the term after he witnessed a man being lynched when he was a student in the Jim Crow South. Horrified, he came home with a newfound appreciation for his country as a place where ethnicities mixed freely, which he argued was evidence that in Brazil racism did not exist.

But even as Brazil wrote racism out of its history, slavery continued. Landowners, including Confederados with fazendas, hired wage laborers in place of their slaves. In turn, these laborers—impoverished farmworkers—have been replaced by a workforce that includes the tens of thousands of slaves, many of them immigrants, who live in Brazil today.

It wasn't until the 1970s that rural activists set up rescue centers for escaped workers and started to collect the stories in an effort to eradicate the practice. They presented their findings—evidence of thousands of Brazilian workers whose abuse and bondage the state had systematically tolerated—to the International Labour Organization, and in 1995 the ILO declared Brazil in contempt of its own constitution.

The shaming moved President Fernando Cardoso to make a now famous radio address that summer. "In 1888, Princess Isabel signed the famous Golden Law, which should have ended slave labor in this country," he said. "I say 'should' because, unfortunately, it hasn't stopped." Brazil would establish a task force to find and punish slavery across all industries. In the two intervening decades the government has taken multinational companies like Zara to task and freed 47,000 workers legally defined as "slaves."

Brazil's "secret inspection operations," as one ILO brochure dubs them, are some of the world's most rigorous. The country has publicly acknowledged and committed to reforming its abuses of labor on a scale few others have. This June, for example, activists won a 15-year battle to pass a constitutional amendment allowing the state to expropriate the land of businesses and farms found using slavery—an unthinkable penalty in the US.

*Beatrice Stopa, a Confederate descendant
and reporter for Glamour Brazil*

In a drab office in Campinas, labor inspector Joao Baptista Amancio slid a stack of files on the Americana slavery case across a table. The sting had ended in a great, and rare, success. Amancio's office had followed the case to the top of the supply chain and levied \$95,000 in fines on Lojas Americanas, the national brand that was selling the clothes. Though Brazil's antislavery operations are some of the world's finest, successfully prosecuting a case is slow and arduous. Conditions need to be egregious.

Amancio, a soft-spoken bureaucrat in Reeboks and khakis, raided the factory along with another inspector, four federal police officers, a prosecutor, and a judge. They were following up on a 2011 case in which they'd found six undocumented Bolivians making clothes in a home factory but had elected not to prosecute the work as slavery. They wanted to make sure that the sweatshop had stayed closed.

Instead they found five Bolivians making baby clothes in a broken-down shed with cracked walls, water damage, and a moldy ceiling caving in. Four young women shared a grimy concrete cell, sleeping on makeshift bunks, their clothes strewn across their beds and on the floor. They had no furniture to speak of; they couldn't close their doors. Amancio said they worked 12-hour days, six days a week, churning out fabric on faulty sewing machines. They were paid, but irregularly and based only on how much they produced.

Two of the workers fled when the Ministry of Labor descended. Amancio's office never found them—he suspects they'd run to São Paulo. Flight is not uncommon, Amancio told me. Factory overseers trap workers in abusive conditions by convincing them that the Brazilian authorities will deport them



for working illegally, even though Brazil accepts Bolivian migrant workers as a part of a free-trade agreement.

"They fear being caught by authorities," Amancio said. "That's what holds them. They only trust the employer, the guy exploiting them. He exploits that fear." The three who stayed in the Americana factory all listed Gabriel Miffia Alanes, their overseer, as their emergency contact for the ministry.

The workers hardly spoke. They hunched over their machines, feet exposed, looked at the ground, and avoided questions. So the ministry used its discretion, picked up on subtler things. Workers glanced at Alanes for visual cues, regarded him with what the ministry called "reverential terror." But the clincher was the door. When the authorities asked the workers to show them the keys they used to get in and out of the factory, none could produce one. The door locked from within, and the ministry said this showed that Alanes kept his employees trapped inside.



A hillside near Americana

The case in Americana is somewhat typical of Brazil. It matched the story of another Bolivian immigrant I met one night outside a Peruvian restaurant near a strip called Cracolândia,* a drug-plagued strip in São Paulo. Edwin Quenta Santos worked there as a server—the first real job he'd had since escaping his violent cousin's factory in Guarulhos, not far from the São Paulo airport. He lived in a rat-infested, windowless concrete changing room near the restaurant and slept in a child's plastic race-car bed. He still wasn't working legally, and made minimum wage, though he consistently worked a few hours past the supposed end of his shift. "We could say it's still a little bit like slavery," he said, letting out a laugh.

Edwin called his story his "testimony"—he'd never spoken to the police, never told his children or his wife what he'd endured. He'd moved on and tried to forget, but then he'd heard rumors that his cousin Severo Oyardo Santos was running a sweatshop once again. He wanted people back home to fully understand what Severo had done.

In 2009, Severo visited Edwin in La Paz, Bolivia. Severo had lived in São Paulo for about ten years, and Edwin was shocked at how well he seemed to be doing. He bragged that he owned a factory that was expanding, and he was looking for more help. He told Edwin that he could triple his income if he moved to Brazil to work. Edwin said he borrowed about 500 reals (\$190) from Severo for a plane ticket and an additional 500 reals to tide his family over until he could send back his first check.

"I thought, *Well, if he is lending me five hundred reals just like that, it means everything is going to be OK over there,*" Edwin said.

When Edwin arrived in São Paulo, paid traffickers known as *gatos* sidled up to him as he waited with his suitcase for his cousin. *Gatos* prey on Bolivians who arrive in the country with no connections, offering work in unlicensed clothing factories hidden in back offices or homes. This kind of work—dispersed, small-scale exploitation rather than obvious torture on farms—is booming. Last year was the first on record that Brazil busted more urban slavery rings than rural ones. "They offered to pay for my hotel, said they had rooms available for work. They kept offering," Edwin said. "Then my cousin arrived."

Severo drove Edwin to his compound near the airport and introduced him to the 20 or so extended family members already working there. They threw a little welcome party in the cramped kitchen. The concrete house was three stories high, and it had no front door—just a gated carport with a padlock, whose key Severo kept hidden. Severo parked his car on the street, reserving the carport instead as a home for his guard dogs. If Edwin wanted to leave outside of the one trip a week his cousin allowed, he'd have to scale the back wall and make sure to be back before he was caught. He knew the kind of punishment his cousin could inflict—he recalled watching him beat his children. "He's bigger than me," Edwin said.

The workers followed a strict schedule, rising at five and working till midnight, sometimes stopping only for a 15-minute lunch. They drank water from a well covered in algae. They slept six to a room on the compound's top floor or else in the sewing factory itself, pushing their machines aside at night and sliding in thin mattresses. Edwin didn't know how to make clothes, so he started out cooking and cleaning as his family members sewed.

According to Edwin, when he asked his cousin for money, he screamed that it was Edwin who owed him money. They'd talk wages only once he put a dent in his debt for the plane ticket and loan. Severo was evasive and would lie to family members who wanted to settle their accounts, refusing to pay them in full. In Edwin's time at the factory, the only worker who managed to persuade Severo to give him the money he was due was a cousin with papers who had threatened to report his boss to the federal police if he didn't pay up and let him go.

The workers followed a strict schedule, rising at five and working till midnight, sometimes stopping only for a 15-minute lunch.

Edwin struggled to learn to sew. He fumbled with the machines, ruining fabric. It took him a month to make what his cousins could make in four days. A businessman who contracted with Severo would show up at the house and demand faster production. "If my cousin said he couldn't do it, he would say, 'That's your problem, you have to deliver tomorrow,'" Edwin told me. On those nights, he and the others often did not sleep.

His family in Bolivia begged him to send money. Eventually they moved to a cheap rental house, and his wife took their children out of private school. Edwin lied when his son and daughter asked how he was doing; he felt too ashamed to admit the situation. "Imagine that I came from Bolivia with a good plan in order to overcome the low lifestyle of my family," Edwin explained. "Imagine how my children would have reacted, or my wife, or my parents. That's why I contained myself. I felt incapable of doing anything."

It grew increasingly obvious that Severo had no intention of compensating anyone fairly, and they all slowly stopped working. A cousin or a nephew would say he wanted to leave, and Severo would tell them to pack their bags. He'd load them into his car and drop them off penniless at the bus station in Guarulhos. Edwin didn't know where each had gone. He waited, still in debt and without connections in Brazil, as work in the factory slowed and then came to a halt. Eventually, only he and Severo's children remained. Then one evening he found his bags packed and out on the curb. Edwin slept in the locker room at a soccer field for three days, collecting himself before he headed into São Paulo to look for work. He ultimately made his way to the Peruvian restaurant near Cracolândia.

The afternoon after I met Edwin, I drove to Severo's compound in Guarulhos and waited for his car to pull up. A stout man with a puggish face slammed the door and waddled toward the gated carport.

"Who's judging me?" he demanded when asked if he'd been running a factory. "I have to know." There was no factory inside, he said, just his children, home from school, and a cousin or two visiting. He showed me his home. On the second floor there was an empty, white-tiled room filled with gleaming sewing machines. A heap of felt filled a bin in the corner. Nobody was working, but the machines were spooled.

"It's all lies made up by jealous people, good-for-nothings," Severo said.

I asked why there were so many machines inside if he wasn't running a factory. There'd been one in the past, he confessed. But he'd closed it.

"Seamstresses only want to work little and earn lots, and that can't be, you know?" he said. "So better to end that."



Severo Oyardo Santos's compound in Guarulhos, Brazil, where Edwin Quenta Santos was held in slave-like conditions

The morning after the Confederado festa, I drove the 30 miles from the old Southern graveyard to the address the ministry's records listed as the sweatshop run by Gabriel Miffia Alanes and Eusebia Villalobos Tarqui, the Bolivian couple who'd been caught with slaves in Americana. The GPS led to a bulldozed lot, the plywood and steel skeleton of a house built atop it. On the corner I saw a shoddy two-room building, its yellow-brown walls the same color as the dirt. I wondered, as I walked out to a man in a bucket hat and work boots, if that shack had been the factory.

The man squinted at me as I asked him what he was doing. Puzzled, he said he was at work building a bank. He hadn't heard that there had been a factory here, but there were some Bolivians currently living in the house right across the street. He didn't know anything about them—who they were, if they worked—but they only ever left in the morning and at night. They walked by with their heads down and never said hello.

It took a few minutes of knocking on the house's rust-red-painted metal door for a man with black hair and sallow cheeks to stick his head out. His forearm, stuffed into the pocket of his shorts, bore a scorpion. Behind him baby clothes hung on a clothesline against a concrete wall.

I asked him if there had been a factory in his house. "Yes," he said. "But it's been closed for a while." The ministry had come around months ago. "There were no problems," he said. "Everyone had their papers."

When I asked if he'd heard about slavery across the street, he bristled. "It's not slavery," he said. "When I first came from Bolivia, I worked from seven till midnight. I wanted to work those hours. The

owner never forced me. If I worked like a Brazilian, from seven till five, I wouldn't make enough money."

Grasping, I brought up Alanes, the Bolivian neighbor caught with slaves in his factory the year prior. Did he know him? He hesitated, and then he said, "That's me."

Of course. The address I'd gone looking for—the one in the ministry's files—led to the house where Alanes and his family slept. This was their workplace, the factory across the street, where he'd allegedly kept his workers locked inside. A year after the ministry raided Alanes's sweatshop, freed his workers, and successfully linked the case to a national chain, the sweatshop still stood, and Alanes was still inside it.

He disappeared into the house, but soon after, a woman wearing a scrunchie came to the door—Tarqui, his wife. She laid out the situation: The only people working in the factory these days were herself and her husband. They made shorts for a São Paulo private school, but if they showed the logo, they'd lose the business, which they couldn't afford. That understood, she opened the gate and motioned for me to follow.

A year after the ministry raided Alanes's sweatshop, freed his workers, and successfully linked the case to a national chain, the sweatshop still stood, and Alanes was still inside it.

A concrete walkway led past small cinder-block dwellings to an enormous tin-roofed pavilion propped up by plywood poles at the back of the lot. Fabric, plastic wrapping, and cardboard boxes covered the floor. Two faded laminate posters—one with an old lineup for Palmeiras, a São Paulo soccer club, another with an aerial mountain shot of La Paz—were tacked onto the water-stained walls. Light fixtures dangled from the ceiling. Part of the roof had collapsed and showed the sky. A dozen yellowed sewing machines rested on card tables.

Tarqui turned toward me in the room's corner, picked up a pair of red nylon school athletic shorts, and folded her arms. She said the school paid 90 centavos—about 35 cents—per pair and she and her husband churned out about 2,000 per week. In exchange, her children attended the school. She insisted that her children never worked. (Amancio, the labor inspector, said he suspected otherwise.)

To hear Tarqui tell it, she fell into managing a sweatshop by accident. In 2001, she moved to Brazil at the invitation of a Bolivian she knew who'd married a Brazilian man and needed a nanny. She boarded a bus and braved the two-day ride to São Paulo. She eventually left the nanny job to work in a factory; after a while, she and her husband opened their own. They'd pick up contracts, have a week to make 1,000 pairs of shorts. Unable to do the job themselves, they'd go meet Bolivians in the town square. They hired one, then another, and by 2011 the Ministry of Labor was knocking on their door.

"Here I feel a little lost," Alanes told me. "Tired too."

The ministry ordered HippyChick Moda Infantil, the company that sold Alanes and Tarqui's clothes to Lojas Americanas, to pay both the workers and the factory owners severance and "moral damages." It took five days or so for HippyChick to pay the workers. After that, they boarded buses and left for good. Alanes had no idea where they'd gone. It's this absence, more than anything, that marks Brazil's record of the case in Americana, and of its slavery operations writ large. The workers gave no testimony and left no trace.

As for the lock and key: At first, Alanes said the ministry was lying. Later, on the phone, Tarqui admitted that they'd kept the door locked, but insisted that workers had access to a key. She said that they'd been robbed before. In November of last year, Brazil's federal judiciary opened a criminal case against Alanes for keeping workers in conditions analogous to slavery, a crime punishable by up to eight years in prison.



Gabriel Miffia Alanes continues to operate a home factory even after being convicted in 2013 of using slave labor.

Daniel Carr de Muzio, the de facto Confederado genealogist, swung open the heavy wooden door to his house in a gated ten-year-old development called Jardim Buru in the São Paulo countryside. A pickup truck with a Confederate flag sat in the driveway. De Muzio grew up in Brazil steeped in his family's Confederate heritage. His grandmother referred to Abraham Lincoln as "that man" until the day she died, and his grandfather threw away his baseball cards depicting black players. In adulthood, de Muzio remained devoted to his American roots, making his money by translating English to Portuguese and speaking with a Southern drawl.

Inside de Muzio's house, a sunken den with chandeliers gave way to floor-to-ceiling windows looking out over a backyard filled with eucalyptus trees and subtropical varieties of lemon. On a credenza next to a glass tray of alcohol sat three miniature flags: Brazil's, the United States', and the Confederacy's. Walking through the house in madras shorts and a T-shirt, de Muzio showed off his

collection of family and Confederado memorabilia—books and papers and crinkled old photos. A stained copy of *Facts the Historians Leave Out: A Youth's Confederate Primer* rested near his computer alongside a book called *Lost White Tribes*, in which de Muzio is featured.

Sitting in his back-porch rocking chair, looking over his verdant yard, he tried to disabuse me of the notion that the Confederados came to Brazil to keep practicing slavery. Slaves had nowhere to go after the Civil War, he told me. Brazil looked like a great option. "I'm sure they came voluntarily," he said. "These people, you know, they were raised by their masters—and they knew very little of how to get along by themselves on their own. They probably were very afraid of being alone."

For the Confederados, the legacy of the South is all innocence, no reckoning.

When I asked de Muzio if he'd heard of contemporary slavery in Brazil, he told me that he had—Haitians on construction sites, Bolivians in factories. His brow furrowed as he threw eucalyptus charcoal on the stove. "Now, that hasn't got a thing to do with us," he said.

Today, the Confederados are, for the most part, light-skinned upper-middle-class Brazilians, the legacy of the few Southerners who succeeded in preserving a simulacrum of their crumbling plantations. They celebrate a mythology that hardly contends with the past and keeps itself blind even to the present.

At the festa, I had met Cindy Gião, who was a visitor, not a descendant. She said she knew next to nothing about the Confederacy. She'd come on the invitation of her father's friend, Robert Lee Ferguson. Gião guessed she was Italian, Spanish, Portuguese, and maybe Dutch in heritage. But she couldn't say for sure, and neither could most of her friends. No one knew, she said, "because it's so mixed." That's what so many Brazilians envy in the Confederados—a connection to one's past.

For the Confederados, the legacy of the South is all innocence, no reckoning. Their Confederacy is a collection of sounds and words and images: a Johnny Cash song, a western, a flag. White Southern bitterness has melted into kitsch—or else denial, oblivion. These are the blindnesses that render slavery invisible today.

"Brazilians are not very into our history," Gião said. "We learn it in school, but we don't have parties to celebrate what our ancestors did for us." Then she turned toward the stage to listen to a rendition of "Summertime" from *Porgy and Bess* and watch as a man hoisted the Brazilian flag up alongside the Stars and Bars.

http://www.vice.com/en_ca/read/welcome-to-americana-brazil-0000580-v22n2

"The North fought for empire which was not and never had been hers; the South for independence she had won by the sword, and had enjoyed in law and fact ever since the recognition of the thirteen 'sovereign and independent States,' if not since the foundation of Virginia. Slavery was but the occasion of the rupture, in no sense the object of the war." Let me add a statement which will be confirmed by every veteran before me,--no man ever saw a Virginia soldier who was fighting for slavery.

-By Judge George L. Christian. Before the Grand Camp of Confederate Veterans in Culpeper, Va 1898

Pastor John Weaver addresses Heritage Defence Fundraiser



OUR SOUTHERN CHRISTIAN HERITAGE

Psalm 16:6 Psalm 61:5 Proverbs 35:36

Pastor John Weaver was guest speaker for R.E. Lee Camp 289's Heritage Defence fundraiser Barbeque on April 23rd. His message was Our Southern Christian Heritage. He reminded us that the left has always been about destruction and that Humanism and Political Correctness wishes to deprive us of our BIRTHRIGHT. Ours is a Christian culture of life and theirs a culture of death. He talked about the change in theology that took place in the north and how when the theology of a people changes, so does the culture. We have not only a goodly heritage in the South but a GODLY heritage as well, while the yankee culture rejected orthodox Christianity for new beliefs.

Pastor reminded us that reconstruction is still ongoing today and that Secession was and is a Christian reform movement. He referred us to his sermon [WHO WERE THE REBELS](#) and admonished us that while the shooting war may have ended, principles are not ended by force of arms. Pastor ended his wonderful message with the poem, REBELS, which can be found below

Check out Pastor Weaver's Confederate audio and video sermons by clicking on the links below. Better yet, send your youth to SAM DAVIS YOUTH CAMP (samdavis.scv.org) where they can learn from Pastor and other great teachers about the truths of history!

Confederate History audio & video files

Pastor John Weaver

Pastor John Weaver is a native of Georgia, and a graduate from Bob Jones University where he earned a Bachelor of Arts degree in Theology and attended graduate school. He has been in the Christian ministry over 40 years. During that time, he has pastored, and helped plant several churches and Christian schools around the country. Pastor Weaver has traveled across America preaching and lecturing in churches, colleges and conferences.



His knowledge of historical and Biblical truth is enlightening and greatly needed. Like Paul, his goal is to preach the whole counsel of God, something that is sadly missing in today's pulpits. He is now engaged in an evangelistic and conference ministry and travels across the country expounding the word of God. He preaches weekly on Sunday in Waycross, Georgia and in Live Oak, Florida. A native of Georgia, Pastor Weaver and his wife have four children and six grandchildren (with a great-grandchild on the way).

MP3 Audio Files:

These audio files can be listened to and downloaded for free, and you can click on "Maybe Later" to avoid registering. They can be listened to on your computer or tablet, or burned to a disc and played in a device that can read MP3 discs, such as many modern car CD players. If you put these on an MP3 player, with a cord (earphone plug to earphone plug) you are able to plug the player into many car radios and listen through the car's stereo. The files listed here are only a few of the files available. Click [HERE](#) to access all the files. OR [CLICK ON TITLES BELOW](#).

Andersonville Prison, Truth about

Vindication of Henry Wirz (Andersonville Prison)

Angel of Maryes Heights, The Story of Richard Kirkland

Battle Hymn, Should Christians Sing the

Biblical Principles of Secession

Bushwacker Johnston

Calvin Crozier, Texas Martyr

Confederate Chaplains

Confederate Battle Flag, Truth About the

Confederate Flag, Is it a Symbol of Hate- Part 1,

Confederate Flag, Is it a Symbol of Hate- Part 2

Confederate Sacrifices

Confederate Veterans and Prisoners, In Honor of

Conversion of General Richard Ewell

Death of Private Dee Jobe, one of Coleman's Scouts in the Confederate Army

Emancipation Proclamation, Lincoln and the

Exploits and Death of Riley Crawford

Expressions of a Slave Mentality

Ole Bedford Forest

General Nathan Bedford Forrest

Horatio G. Spafford, Story of

In Honor of Confederate Veterans and Prisoners

Jack Hinson, Confederate Sniper

Jack Jouette - Patriot, Hero, Southern Paul Revere

Jefferson Davis Revisited

John McCorkle, Quantrill's Faithful Scout

Little Aleck - Confederate Memorial Day

Lt. General Stephen Dill Lee's 1906 Charge to the Confederate Veterans

Pastor Weaver in Macon, GA at League of the South May 2012 (The Biblical Attitude Toward Un-Godly Rulers)

Manson Jolley, The South Carolina Avenger

Principles From the Heart of Dixie

Rebels, Who Were The

Revival in the Confederate Armies

Richard Cameron part 1

Richard Cameron part 2

Robert E. Lee, Christian Character of

Sam Chapman, Moseby's Fighting Parson

Sam Davis, The Death of

State's Rights - Part 1

State's Rights - Part 2

Stephen Dill Lee

Stonewall Jackson & Self Control

Their Blood Cries From Ground

Union's War Against Women & Children

Washington's Klan, The Loyal League

Where We Are How We Got Here 01- The Abolitionist Revolution

Where We Are How We Got Here 02- The Theological Revolution

Where We Are How We Got Here 03- Political & Economic Issues

Where We Are How We Got Here 04- Biblical Doctrine of Slavery 1

Where We Are How We Got Here 05- Biblical Doctrine of Slavery 2

Where We Are How We Got Here 06-Southern Slavery # 1

Where We Are How We Got Here 07- Southern Slavery # 2

Where We Are How We Got Here 08- Southern Slavery # 3

Where We Are How We Got Here 09- Who Started the War Part 1

Where We Are How We Got Here 10- Who Started the War Part 2

Where We Are How We Got Here 11- Who Started the War Part 3

Where We Are How We Got Here 12- Honest Abe Was Not Honest

Where We Are How We Got Here 13- Why the South Lost the War # 1

Where We Are How We Got Here 14- Why the South Lost the War # 2

Why the South Must Rise Again

Wild Confederate Rose (Rose Greenhow)

William Thomas Overby, Confed. Medal of Honor Winner

World & Times of Jesse James 1

World & Times of Jesse James 2

World & Times of Jesse James 3

Videos:

(most of these videos are the same as the above audios of the same name)

General Nathan Bedford Forrest

Swearing Allegiance to the Sovereign State

The Evil Power of Government Part 1 of 2

The Evil Power of Government Part 2 of 2

Manson Jolly the South Carolina Avenger

The World And Times Of Jesse James - Part 1 of 3

The World And Times Of Jesse James - Part 2 of 3

The World And Times Of Jesse James - Part 3 of 3

The Exploits and Death of Riley Crawford

Stonewall Jackson and the Christian Grace of Self Control

The Truth about Andersonville Prison

God's Preachers Enemies of a Godless State

In Honor Of Confederate Veterans And Prisoners

Bushwacker Johnston

Jefferson Davis Revisited

Principles From the Heart of Dixie

The Loss of Life, Liberty and Property

Calvin Crozier Texas Martyr

A Wild Confederate Rose

Pastor Weaver in Macon, GA at League of the South May 2012 (The Biblical Attitude Toward Un-Godly Rulers)



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ALL CONFEDERATE, ALL THE TIME – NO APOLOGIES

The Christian and Civil Government

By: Pastor John Weaver

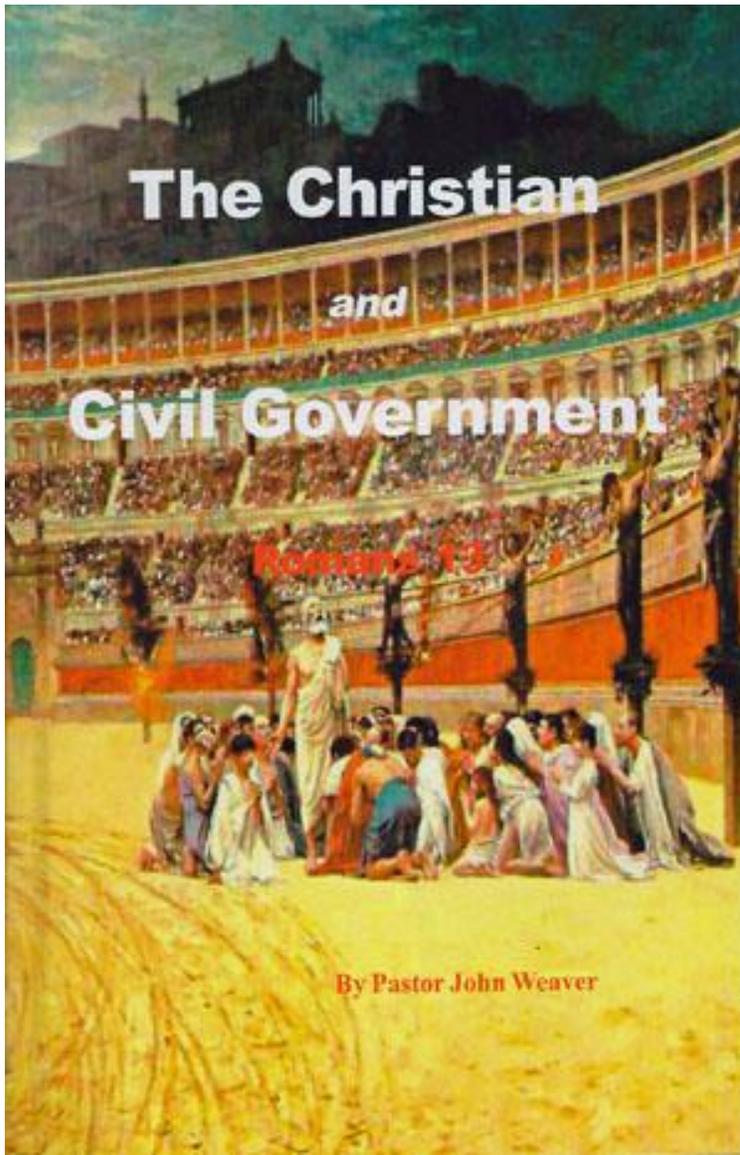
Originally published in 1991

200 pages

Paperback

\$15.00

This book is a must read for all who claim to be Christian. Pastor John Weaver is an expositor of God's whole Word. His preaching and writing style is in the tradition of those early American pastors whose pulpits were the cradle of America's Christian liberty.



Chapters Include:

The Institution of Government

The Covenant Nature of Government

The Purpose of Government

Are We Bound to Obey Government When it is
Contrary to the Word of God?

Is Usurped Authority Legitimate?

The Degrees of Resistance to Tyranny

The Pastor as Magistrate

Statism is Idolatry

A Friend of Christ or Caesar

Order Online

[HERE](#)

REBELS!

Rebels! 'tis a holy name!
The name our fathers bore,
When battling in the cause of Right,
Against the tyrant in his might,
In the dark days of yore.

Rebels! 'tis oar family name!
Our father, Washington,
Was the arch rebel in the fight,
And gave the name to us— a right
Of father unto son.

Rebels! 'tis our given name!
Our mother, Liberty,
Received the title with her fame,
In days of grief, of fear and shame.
When at her breast were we.

Rebels! 'tis our sealed name!
A baptism of blood!
The war — ay, and the din of strife —
The fearful contest, life for life—
The mingled crimson blood.

Rebels! 'tis a patriot's name!
In struggles it was given ;
We bore it then when tyrants raved,
And through their curses 'twas engraved
On the doomsday book of heaven.

Rebels! 'tis our fighting name!
For peace rules o'er the land,
Until they speak of craven woe —
Until our rights receive a blow,
From foe's or brothers' hand.

Rebels! 'tis our dying name!
For although life is dear,
Yet, freemen born and freemen bred,
We'd rather live as freemen dead,
Than live in slavish fear.

Then call us Rebels If you will—
We glory in the name ;
For bending under unjust laws,
And swearing faith to an unjust cause,
We count a greater shame.

GOP candidate criticizes removal of Confederate statue, calls it a ‘confiscation of history’

By [Boris Ladwig](#) | April 29, 2016 4:27 pm



Construction workers today began moving the Confederate monument at Third Street on the campus of the University of Louisville. | Photo by Boris Ladwig.

A Republican candidate for Congress has sharply criticized the University of Louisville and city leaders for their decision to move a Confederate monument.

[Everett Corley](#), a Republican candidate for Kentucky’s third congressional district, called the move a means of political deflection and a “confiscation of history.”

At about 11 a.m. on Friday, U of L President James Ramsey and Mayor Greg Fisher announced that the statue, on Third Street at the university’s Belknap Campus, [would be removed](#) because it conflicts with the community’s celebration of diversity. The statue will be moved into storage before being placed in a yet-to-be-determined location.

“Kentucky certainly played a unique role in the Civil War, but it is the culture of inclusion we strive for each day at UofL that will define our future,” Ramsay said in a press release. “Over the years, our campus has grown to encircle this monument, which

does not symbolize the values of our campus community or that of a 21st Century institution of higher education.”

Mayor Fischer said the monument represents, for many, a painful part of history, and therefore should be moved.

The statue was gifted to the city by the Kentucky Woman’s Monument Association in 1895 to commemorate the Kentuckians who fought and died for the Confederacy during the Civil War.

About two hours after the announcement, Corley took photos as workers erected fencing. He walked across Third Street, yelled at the workers and sang a stanza of “Dixie.”

“I believe that this is the equivalent of ... book burning,” he told IL. “This is the confiscation of history.”



Everett Corley, Republican candidate for the third Congressional district, walks near the construction site after singing a stanza of “Dixie.” |Photo by Boris Ladwig.

Corley said Ramsey also was using the move to deflect from his “abysmal record.”

Corley, a UofL graduate, said the monument should remain where it is because it is a part of history and merely serves to remember soldiers who died in the war.

A self-described conservative activist, Corley said he would launch a social media campaign to lay flowers at the monument. If elected to Congress, he said he would introduce legislation that would outlaw the removal of any monuments for the nation’s war dead.

U.S. Rep. John Yarmuth, who holds the seat Corley wants to win, stated he supports moving the statue:

“I heartily welcome Mayor Fischer and President Ramsey’s decision to remove the Confederate monument from UofL’s campus. It honors a shameful episode in our nation’s history, one that represents a hateful division and fails to truly reflect our city and Commonwealth’s role in the Civil War.”

The Louisville Metro Human Relations Commission also praised the move.

“The Commission believes that the University of Louisville, an urban university, should present a welcoming presence to all students,” the commission said in a press release. “This statue ... recognizes Confederate soldiers who died. Kentucky was never a part of the Confederacy, and it seems more appropriate for such a memorial to be placed in a museum or cemetery where Confederate soldiers rest.”

<http://insiderlouisville.com/metro/gop-candidate-criticizes-removal-of-confederate-statue/>



Judge blocks Confederate monument's removal

Click [HERE](#) to see Video News Reports

[Chris Kenning](#) and [Phillip M. Bailey](#), @phillipmbailey 9:31 p.m. EDT May 2, 2016



Republican candidate for Congress Everett Corley filed a temporary restraining order in Jefferson Circuit Court to stop Mayor Greg Fischer and U of L President James Ramsey from removing the controversial Confederate monument. Chris Kenning, CJ



(Photo: Phillip Bailey/ The CJ)

A Jefferson County Circuit judge on Monday [issued a restraining order to block removal of the controversial Confederate monument](#) near the University of Louisville.

Judge Judith McDonald-Burkman issued the order Monday morning against Mayor Greg Fischer and metro government, barring them from moving, disassembling or otherwise tampering with the 70-foot-tall monument.

GOP congressional hopeful Everett Corley [filed the temporary restraining order in Jefferson Circuit Court](#) to stop Fischer and U of L President James Ramsey from removing the monument from the school's campus. Also listed as plaintiffs are the Sons of Confederate Veterans, Kentucky Division, and its "Chief of Heritage Defense," and political activist Ed Springston.

A hearing is set for Thursday at 10:30 a.m. to consider their motion for a full temporary injunction.

"This restraining order is about respecting veterans," said Corley, a real estate agent, who argued it was the "equivalent of a book burning" and smacked of political correctness gone awry.

Jefferson County Attorney Mike O'Connell said he would fight the restraining order, which he said took him by surprise. He said no one from his office was at the hearing, and his office is seeking a continuance so that lawyers have more time to prepare for the hearing on the full injunction. A hearing on that motion is set for Tuesday morning.

"We'll obviously comply with whatever those orders are ... but we will move to immediately set this aside," he said. "This is a question of law and a question of facts. I'm not over here to politically grandstand like this gentleman is," he said, referring to Corley.

Thomas McAdam, an attorney for the plaintiffs, said the suit is based on several arguments in hopes of turning the order into a permanent injunction to keep the monument in place.

He said the basis of the lawsuit is that the mayor violated several laws, including not going through proper local, state and federal laws including historic preservation procedures. Because of the monument's placement on the national register of historic places, he said, notifications and hearings are required. The suit argues the move also violates the Kentucky Military Heritage Act and other state laws.

"We expect our elected officials to follow the law. The mayor has not followed the law," he said. "All we want is a fair hearing, all we want is to let the people know that this is part of our heritage, and you can't just erase history by tearing down monuments. That's what the Taliban does, that's what ISIS does. We don't do that in America."

Reacting to the judge's decision, Fischer said the county attorney will handle the matter in the courts. "We believe we made the right decision," Fischer said.

[Fischer has previously said the monument should be moved](#) from its location between Second and Third streets because it represents a painful chapter in history.

Asked if his administration followed proper procedure to move the memorial, the mayor said there is no such process on the books. The mayor said it was "kind of a unique situation" and reiterated the plan is to relocate the monument, not destroy it.

"We wanted to make sure that the state, the university and city were lined up on it and decided to make the decision," Fischer said. "We feel good about that."

The granite monument, completed in 1895, was built with funding from the Kentucky Women's Confederate Monument Association for \$12,000, according to the suit.

“We need to understand our history in order to recognize and counteract its lingering effect,” Martina Kunnecke, president of Neighborhood Planning & Preservation, said Sunday. “Erasing it only serves to sanitize what was and what is.” Opponents have said the mayor’s announcement is tantamount to erasing history and ignores how Confederate soldiers played a role in the city’s history.

The restraining order comes on the same day Fischer announced the formation of a historic preservation task force that the mayor’s office says will seek ways to honor Louisville’s heritage. Keith Runyon, co-chair of the mayor’s panel, said Monday that unlike historic markers that remind residents about the horrors of the past, the Confederate memorial is one that honors those who wanted to maintain slavery.

“The old South, and the antebellum shtick that Louisville has sometimes attached to is not constructive,” he said.

“This is a dynamic monument, a ‘we’ll rise again’ sort of thing,” he added. “And just over time some things become outdated, and I think this one is.”

Kunnecke’s group has asked the Kentucky Heritage Council if removing the memorial falls under its purview. The group also wants to know what, if any, process is required to move or remove a historic monument.

“If you bleach away the complexity of our common past, it is difficult to perceive how complicated and horrible things were and remain,” Kunnecke said. “We never develop the discernment to recognize the inconsistencies or injustices that persist right under our very noses.”



Mayor Greg Fischer and University of Louisville President James Ramsey announced Friday they are removing the 121-year-old Confederate monument on the Belknap campus. Marty Pearl, Special to CJ

<http://www.courier-journal.com/story/news/local/2016/05/02/judge-blocks-confederate-monuments-removal/83813954/>

Pastor wants SBC to repudiate Confederate flag

[NewsBob Allen](#) | April 20, 2016

An African-American pastor is asking the Southern Baptist Convention to adopt a resolution calling for elimination of public display of the Confederate flag.



Dwight McKissic

Dwight McKissic, pastor of Cornerstone Baptist Church in Arlington, Texas, recently submitted a [resolution](#) for possible consideration at the SBC annual meeting June 14-15 in St. Louis, Mo., urging individuals and both public and private institutions to discontinue use of the Confederate flag “as a step in good faith toward racial healing” in a country in many ways still divided by race.

The debate over whether the Confederate flag stands for Southern heritage or as a symbol of hate has been going on for years, but it took on greater urgency after the June 2015 murder of nine black Christians attending a midweek Bible study and prayer meeting at Emmanuel AME Church in Charleston, S.C., by a young man often pictured draped in a Confederate banner.

The state of South Carolina soon permanently removed the Confederate flag that had flown since 1962 at the state Capitol. Just recently the president of Oklahoma Baptist University [announced](#) a decision to remove a glass panel containing an image of the Confederate flag from a window in the campus chapel.

McKissic said “racial tensions and ongoing bigotries are inflamed” by continued use of the Confederate flag, which “is utilized as a symbol of racial, ethnic, and religious hatred, oppression and murder which offends untold millions of people.”

He is asking the nation’s second-largest faith group behind Roman Catholics to acknowledge “the controversial and necessarily divisive symbol of racism conveyed by the ongoing public display” of the Confederate flag and call on all people to “work diligently to remove vestigial symbols of racism from public life as evidence of the fruits of repentance that we have made for our past bigotries.”

Russell Moore, head of the SBC Ethics and Religious Liberty Commission, is on record as [saying](#) that displaying the Confederate flag as a symbol of pride “is out of step with the justice of Jesus Christ.”

Last July someone placed four Confederate flags on the campus of the Martin Luther King Jr. National Historic Site and Ebenezer Baptist Church in Atlanta in a bell tower under a “Black Lives Matter” poster, an act Pastor Raphael Warnock [said](#) was “intended to send a message.”

Albert Mohler, president of Southern Baptist Theological Seminary in Louisville, Ky., has [said](#) he agrees it is inappropriate to fly the Confederate flag, but he wouldn’t remove the names of slaveholders from campus buildings.

Southern Baptist Convention resolutions are non-binding statements expressing the views of messengers present and voting at the annual meeting. They are submitted in advance to a resolutions committee, which may decide whether or not to bring them to a vote.

McKissic said removal of the Confederate flag won’t solve the most severe racial tensions plaguing the nation, but “it does symbolize another development in ongoing efforts to eliminate systemic racism that has divided our people for too long.” <https://baptistnews.com/2016/04/20/pastor-wants-sbc-to-repudiate-confederate-flag/>

A passage from a letter written by Mildred Lee, daughter of Gen. Robert E. Lee in which she reflects on life at Arlington.

Lexington, July 20, 1890

"It all seems a dream ... only a few months ago, I stood once more in the garden at Arlington. In place of the Jasmine arbour, was a hideous white pavilion, with the names of Lincoln, Grant, Sherman, Sheridan, etc. emblazoned in starring black letters. Everything was gone --- the dim shady alley, the flowering shrubs, the rose beds were replaced by stiff little beds, cut in ginger-cake patterns.... Everywhere, as far as my aching eyes could see, graves, graves, graves in memory of the men who had robbed me of my beautiful home.

Farther off still, under the shadow of glorious oaks, neglected, unknown --- almost hidden by the myriads of monotonous head stones, I sought the graves of my Grand Parents, who are inseparably associated with the old life at Arlington, & who alone, of all these countless hosts, have a right to rest in peace amid its fragrant, flowery woods."



Arlington Cemetery Photo (About 1865) From The Yankee National Archives

At Arlington

James R. Randall

On the day that the graves of the Federal soldiers buried at Arlington were decorated, in 1869, a number of ladies entered the cemetery for the purpose of placing flowers on the graves of thirty Confederates. **Their progress was stopped by bayonets, and they were not allowed to perform their mission of love.** During the night a high wind arose, and in the morning all the floral offerings that had been placed the day before upon the Federal graves were found piled upon the mounds under which reposed the thirty Confederates.

The broken column, reared in air
To him who made our country great,
Can almost cast its shadow where
The victims of a grand despair,
In long, long ranks of death await
The last loud trump, the Judgment-Sun,
Which come for all, and, soon or late,
Will come for those at Arlington.

In that vast sepulchre repose
The thousands reaped from every fray;
The Men in Blue who once uprose
In battle-front to smite their foes
The Spartan Bands who wore the grey;
The combat o'er, the death-hug done,
In summer blaze or winter snows,
They keep the truce at Arlington.

And almost lost in myriad graves,
Of those who gained the unequal fight,
Are mounds that hide Confederate braves,
Who reckon not how the North wind raves,
In dazzling day or dimmest night,
O'er those who lost and those who won;
Death holds no parley which was right
— Jehovah judges Arlington.

The dead had rest; the Dove of Peace
Brooded o'er both with equal wings;
To both had come that great surcease,
The last omnipotent release
From all the world's delirious stings.
To bugle deaf and signal-gun,
They slept, like heroes of old Greece,
Beneath the glebe at Arlington.

And in the Spring's benignant reign,
The sweet May woke her harp of pines;
Teaching her choir a thrilling strain
Of jubilee to land and main,
She danced in emerald down the lines.
Denying largesse bright to none,
She saw no difference in the signs
That told who slept at Arlington.

She gave her grasses and her showers
To all alike who dreamed in dust;
Her song-birds wove their dainty bowers
Amid the jasmine buds and flowers,
And piped with an impartial trust;
Waifs of the air and liberal sun,
Their guileless glees were kind and just
To friend and foe at Arlington.

And 'mid the generous spring there came
Some women of the land, who strove
To make this funeral-field of fame
Glad as the May-God's altar-flame,
With rosy wreaths of mutual love
Unmindful who had lost or won,
They scorned the jargon of a name
No North, no South, at Arlington.

Between their pious thought and God
Stood files of men with brutal steel;
The garlands placed on "Rebel sod"
Were trampled in the common clod,
To die beneath the hireling heel.
Facing this triumph of the Hun,
Our Smoky Caesar gave no nod,
To keep the peace at Arlington.

Jehovah judged-abashing man
For in the vigils of the night,
His mighty storm-avengers ran
Together in one choral clan,
Rebuking wrong, rewarding right;
Plucking the wreaths from those who won.
The tempest heaped them dewy-bright
On REBEL graves at Arlington.

And when the morn came young and fair,
Brimful of blushes ripe and red,
Knee-deep in sky-sent roses there,
Nature began her earliest prayer
Above triumphant Southern dead.
So, in the dark and in the sun,
Our Cause survives the Tyrant's tread,
And sleeps to wake at Arlington.



The Confederacy's Rule of Law

By **Marshall DeRosa** on Apr 19, 2016



As Southern States seceded from the United States and formed the Confederate States of America, the matter of transitioning the US Judiciary into the CSA Judiciary required both skill and determination. Issues of jurisdiction, personnel, legal codes, records, writs and ongoing processes had to be considered. Rather than starting *de novo*, the CSA Provisional Constitution mostly [i] adopted the structure of the US Judiciary and stipulated that “The Congress shall have power to make laws for the transfer of any causes which were pending in the courts of the United States, to the courts of the Confederacy, and for the execution of the orders, decrees, and judgments heretofore rendered by the said courts of the United States; and also all laws which may be requisite to protect the parties to all such suits, orders, judgments, or decrees, their heirs, personal representatives, or assignees.” [ii]

The Permanent Constitution kept intact the judiciary established under the Provisional Government, [iii] which for all intents and purposes mirrored its US counterpart in organizational structure.

However, when the CSA Provisional Constitution provided that “The Supreme Court shall be constituted of all the district judges, a majority of whom shall be a quorum, and shall sit at such times and places as the Congress shall appoint.” [iv] The CSA Permanent Constitution reverted back to the US model, “The judicial power of the Confederate States shall be vested in one Supreme Court, and in such inferior courts as the Congress may, from time to time, ordain and establish. The judges, both of the Supreme and inferior courts, shall hold their offices during good behavior, and shall, at stated times, receive for their services a compensation which shall not be diminished during their continuance in office.” [v]

The effect of the reversion was that the CSA Supreme Court was never organized, due in large measure to concerns that State supreme courts would fall victim to CSA Supreme Court judicial review, as was the case in the US.;

This raises the question as to the manner and extent that Confederate political factors produced a unique American jurisprudence, although processed through a familiar judicial organizational structure. The trajectory towards

centralization resulting from the exigencies of war on the CSA no doubt impacted the political order, including the Confederate judiciaries. Nevertheless, the States' Rights groundwork forming the basis of the CSA did get its day in court when centralization challenged it. To put it otherwise, political expediencies requisite to a successful war effort were tested in the crucibles of State courts. This may have indeed been the Achilles' heel of the Confederate war effort, e.g., died of a theory. But to view the courts through the lens of an unsuccessful war for independence misses the point. What needs to be considered is how the CSA judicial system would have developed if there had been no war. Would it have proved to be an important crossroad in American jurisprudence? The answer to that question is an emphatic yes.

The affirmative response to the previous question stems from the distinctiveness of Southern culture and politics. The standard academic position on Southern distinctiveness is that it is mythical, part and parcel of an apologia to rationalize the South's decision to break from the Union.[vi] This argument is nonsensical. Southern distinctiveness was the reality and the evidence is overwhelming.[vii]

That error notwithstanding, the argument is made that State constitutions, Northern and Southern, all fall within an American norm and are circumscribed in reflecting "cultural and character differences . . . Every American constitution, without exception, acknowledges some aspect of life as private and thus attributes to them no political ramifications, or at least none that are appropriately the subject of constitutional regulation." Moreover, "the purpose of a constitution is to set out a society's decisions about its fundamental law and to insulate those decisions from ordinary political processes by precluding changes in the constitution without supermajority approval." [viii]

This argument naively assumes that constitutions are self-enforcing, that once established constitutional limits are not broached.

The reality is that constitutions are not self-enforcing and that checks and balances and separation of powers often misfire. Also, that the public realm often intrudes upon the private. Centralization presented the most viable threat to constitutional limits between the central and State governments. Based upon the character of the State or region, the pushback from these encroachments vary. The Southern character triggered a vehement pushback, as is evidenced by the secession movement.

But even within the Confederacy, in which the powers of the CSA Government were substantially more limited than was/is the case in the US,[ix] encroachments were frequently at the States' doorsteps. The response to those encroachments, or the lack thereof, hinged on the character differentiation that is dismissed by Northern apologists for the war.

Anyone who doubts the Confederacy's deference to character differentiation needs only to consider its relationship with Native Americans. The Confederacy's acceptance of Native Americans with their respective distinct cultures and attendant judicial traditions is informative. The CSA acknowledged character differentiation, meaning that each State (or) territory within the Confederacy were distinguishable in regard to traditions and cultural values. To impose impose a judicial system on Native American communities within the CSA's jurisdiction would be an affront to the fundamental principle of Confederate *raison d'être*, i.e., community self-determination. Taking cognizance of character differentiation is in stark contrast to the Northern/US nationalistic approach. The nationalistic approach views character differentiation as something to be absorbed into a hegemonic Americanism, i.e., Northern culture and values.

The Choctaw Nation detected the distinct trajectories of the Confederate and US systems. Desiring to maintain its character differentiation from extinction, in February 1861 it passed a solemn resolution stating, in part,

Resolved by the General Council of the Choctaw Nation assembled, That we view with deep regret and great solicitude the present unhappy political disagreement between the Northern and Southern States of the American Union, tending to a permanent dissolution of the Union and the disturbance of the various important relations existing with that Government by treaty stipulations and international laws, and portending much injury to the Choctaw government and people.

Resolved further, That we must express the earnest desire and ready hope entertained by the entire Choctaw people, that any and all political disturbances agitating and dividing the people of the various States may be honorably and speedily adjusted; and the example and blessing, and fostering care of their General Government, and the many and friendly social ties existing with their people, continue for the enlightenment in moral and good government and prosperity in the material concerns of life to our whole population. Resolved further, That in the event a permanent dissolution of the American Union takes place, our many relations with the General Government must cease, and we shall be left to follow the natural affections, education, institutions, and interests of our people, which indissolubly bind us in every way to the destiny of our neighbors and brethren of the Southern States, upon whom we are confident we can rely for the preservation of our rights of life, liberty, and property, and the continuance of many acts of friendship, general counsel, and material support. . . .

Resolved, That these resolutions take effect and be in force from and after their passage. Approved February 7, 1861[x][xi]

The Confederate government was true to its principles. It not only gave non-voting representation in the Confederate Congress to Native Americans, but recognized complete title to the lands that the US Government promised, but failed to deliver. The Confederacy's relations with the Seminole Nation is typical. "Though the Seminole Nation had never secured from the United States the customary letters-patent to the land which they were settled after their (sic) removal from Florida, the Confederates not only recognized a full and complete title to the lands but agreed to issue the neglected letters 'under the Great Seal of the Confederate States, and signed by the President, upon parchment, so that it may not decay or its letters fade'".[xii]

Unlike the US Government's policies to either assimilate or exterminate Native American culture, the Confederate Government treated the Indians with guarded respect, even to the point of accepting Indians on equal terms as potential States. In what is now Oklahoma, the provisional CSA Congress passed the following "TREATY WITH CHOCTAWS AND CHICKASAWS on July 12, 1861:

ARTICLE XXVIII. In consideration of the uniform loyalty and good faith, and the tried friendship for the people of the Confederate States of the Choctaw and Chickasaw people, and of their fitness and capacity for self-government, proven by the establishment and successful maintenance by each, of a regularly organized republican government, with the the forms and safe-guards to which the people of the Confederate States are accustomed, it is hereby agreed by the Confederate States, that whenever and so soon as the people of each of said nations shall, by ordinance of a convention of delegates, duly elected by majorities of the legal voters at an election regularly held after due and ample notice, in pursuance of an act of the Legislature of each, respectively, declare its desire to become a State of the Confederacy, the whole Choctaw and Chickasaw country, as above defined, shall be received and admitted into the Confederacy as one of the Confederate States, on equal terms, in all respects, with the original States, without regard to population; and all the members of the Choctaw and Chickasaw Nations shall thereby become citizens of the Confederate States, not including, however, among such members, the individuals of the bands settled in the leased district aforesaid. Provided, That, as a condition precedent to such admission, the said nations shall provide for the survey of their lands, the holding in severalty of parts thereof by their people, the dedication of at least one section in every thirty-six to purposes of education, and the sale of such portions as are not reserved for these or other special purposes, to citizens of the Confederate States alone, on such terms as the said nation shall see fit to fix, not intended or calculated to prevent the sale thereof.[xiii]

Even while in a territorial status within the Confederacy, Indians controlled their political destinies:

ARTICLE XIV. So far as may be compatible with the Constitution of the Confederate States and with the laws made, enacted, or adopted in conformity thereto, regulating trade and intercourse with the Indian tribes, as the same are limited and modified by this treaty, the Choctaw and Chickasaw Nations shall possess the otherwise unrestricted right of self-government, and full jurisdiction, judicial and otherwise, over persons and property within their respective limits; excepting only such white persons as are not, by birth, adoption or otherwise, members of either the Choctaw or Chickasaw Nation; and that there may be no doubt as to the meaning of this exception, it is hereby declared that every

white person who, having married a Choctaw or Chickasaw woman, resides in the said Choctaw or Chickasaw country, or who, without intermarrying, is permanently domiciled therein with the consent of the authorities of the nation, and votes at elections, is to be deemed and taken to be a member of the said nation within the true intent and meaning of this article; and that the exception contained in the laws for the punishment of offences committed in the Indian country, to the effect that they shall not extend or apply to offences committed by one Indian against the person or property of another Indian shall be so extended and enlarged by virtue of this article when ratified, and without further legislation, as that none of said laws shall extend and apply to any offence committed by any Indian, or negro, or mulatto, or by any white person so by birth, adoption or otherwise a member of such Choctaw or Chickasaw Nation against the person or property of any Indian, negro, mulatto, or any such white person, when the same shall be committed within the limits of the said Choctaw or Chickasaw Nation as hereinbefore defined; but all such persons shall be subject to the laws of the Choctaw and Chickasaw Nations respectively, and to prosecution and trial before their tribunals, and to punishment according to such laws, in all respects like native members of the said nations respectively.[xiv]

The Confederacy's posture towards Indians is highly significant in understanding what might have been had war not disrupted the original Confederate political order, particularly its judicial system. The war resulted in a shift from States' Rights towards national centralization. According to Frank E. Vandiver, "the techniques of administration and business management [President] Davis adopted during the war, the experiment he conducted in rudimentary economic planning, in social control, in national mobilization . . . represented fundamental changes in the South." [xv] Somewhat overstated, but nevertheless the war did put to the test the Confederacy's commitment to States' Rights. The exigencies of the war notwithstanding, the Confederacy's commitment to States' Rights had a dogged persistence in the Confederacy, particularly in its judicial systems. The courts within the Confederacy were the bulwarks of character differentiation within its political order. It's willingness to admit into the Confederacy a Native American State, i.e., a Choctaw/Chickasaw nation, makes it highly unlikely that it would tolerate the absorption of the established States into a unitary nationalism, one in which national judicial supremacy would be part and parcel.

It is notable that the CSA's States' Rights based judicial system did not result in chaos. To the contrary; the result was a deliberative consideration of the constitutional boundaries between the States and CSA, which explains why the CSA Supreme Court was never organized. The long-term implications of this possibility on the Confederate political order are profound when one considers the prominent role SCOTUS has played in US political development. In other words, had the Confederacy survived the Southern people and its Native American allies would not be subject to the ideological whims of nine lawyers occupying their all too powerful positions on US Supreme Court.

[i] The exception being the organization of the CSA Supreme Court: "The Supreme Court shall be constituted of all the district judges, a majority of whom shall be a quorum, and shall sit at such times and places as the Congress shall appoint" Article III, sec. 1, cl. 3 (http://avalon.law.yale.edu/19th_century/csa_csapro.asp, accessed on December 28, 2015). The Permanent Constitution reverted back to the US model: "The judicial power of the Confederate States shall be vested in one Supreme Court, and in such inferior courts as the Congress may, from time to time, ordain and establish", Article III, sec. 1, cl. 1 (http://avalon.law.yale.edu/19th_century/csa_csa.asp, accessed on December 28, 2015).

[ii] Ibid., cl. 4.

[iii] "The Government established by this Constitution is the successor of the Provisional Government of the Confederate States of America, and all the laws passed by the latter shall continue in force until the same shall be repealed or modified; and all the officers appointed by the same shall remain in office until their successors are appointed and qualified, or the offices abolished", Article VI, sec. 1. (http://avalon.law.yale.edu/19th_century/csa_csa.asp, accessed on December 28, 2015).

[iv] Article III, section 1, clause 3, http://avalon.law.yale.edu/19th_century/csa_csapro.asp.

[v] Article 1, section 1, clause 1, http://avalon.law.yale.edu/19th_century/csa_csa.asp.

[vi] James A. Gardener, “Southern Character, Confederate Nationalism, and the Interpretation of State Constitutions: A Case Study in Constitutional Argument” (76 Tex. L. Rev. 1219), 1252.

[vii] See Susan-Mary Grant, *North Over South: Northern Nationalism and American Identity in the Antebellum Era* (University of Kansas Press, 2000); David Hackett Fischer, *Albion’s Seed: Four British Folkways in America* (Oxford University Press, 1991); and Kevin Phillips, *The Cousins’ Wars: Religion, Politics, and the Triumph of Anglo-America* (Basic Books, 1999).

[viii] Gardener, 1257-1260.

[ix] See DeRosa, *The Confederate Constitution of 1861: An Inquiry into American Constitutionalism* (University of Missouri Press, 1991).

[x] The War of the Rebellion: a Compilation of the Official Records of the Union and Confederate Armies (WR), I, ser. 1, 682; <http://ebooks.library.cornell.edu/m/moawar/text/waro0001.txt>; accessed on 03/06/2016; Courtesy of Cornell University Library, Making of America Digital Collection.

[xi] War of the Rebellion, 682, <http://ebooks.library.cornell.edu/m/moawar/text/waro0001.txt>

[xii] Seminole Treaty, Art. XLIII. The Seminole Nation paid a high price for its affiliation with the Confederacy. The US Government’s treaty with the Seminole Nation stipulated: “Whereas the Seminole Nation made a treaty with the so-called Confederate States, August 1st, 1861, whereby they threw off their allegiance to the United States, and unsettled their treaty relations with the United States, and thereby incurred the liability of forfeiture of all lands and other property held by grant or gift of the United States . . . requires a cession by said Seminole Nation of part of its present reservation, and is willing to pay therefor a reasonable price, while at the same time providing new and adequate land for them . . . (TREATY WITH THE SEMINOLE, 1866; [Oklahoma State University Library, http://digital.library.okstate.edu/kappler/Vol2/treaties/sem0910.htm#mn36](http://digital.library.okstate.edu/kappler/Vol2/treaties/sem0910.htm#mn36); last accessed on 03/06/2016. The US Government’s motive for taking the Seminole Nation’s land was sure punitive, but also pragmatic. It needed the territory “to locate other Indians and freedmen thereon” (ibid, Article 3; <http://digital.library.okstate.edu/kappler/Vol2/treaties/sem0910.htm#mn8>.

[xiii] The Statutes at Large of the Provisional Government of the Confederate States of America,

from the Institution of the Government, February 8, 1861, to its Termination, February 18, 1862; [Documenting the American South, [University of North Carolina at Chapel Hill, <http://docsouth.unc.edu/imls/19conf/19conf.html>; last accessed on 03/07/2016].

[xiv] Ibid.

[xv] Frank E. Vandiver, *Jefferson Davis and the Confederate State*(Oxford: Clarendon Press, 1964), 21-22.

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The Cause of Jackson is the Cause of Us All

By **James Rutledge Roesch** on Apr 26, 2016



Old Hickory has been chopped off the front of the twenty-dollar bill. Andrew Jackson will still appear on the back of the bill, but Harriet Tubman (freed slave, conductor on the mostly mythical Underground Railroad, and Union spy) will now appear on the front. Jackson was a famous war hero and a feared duelist, but he finally met his match at the hands of fainting-couch feminists who require trigger warnings when reading about history.

Although a somewhat interesting figure, the hard truth is that Tubman was not particularly important. While entire histories of her day and age have been written without so much as mentioning her name, Jackson has a whole age named after him. The one consolation that Americans have is that Jackson will not be replaced with the utterly insignificant (and almost literally unknown) Wilma Pearl Mankiller or the insufferable (and extremely overrated) Eleanor Roosevelt. It may also interest the Obama Administration to know that it has just removed the sole Scotch-Irish figure from the currency, thereby disenfranchising one of the oldest, largest, and most distinguished ethnicities in America. Orange Lives Matter!

The campaign to replace Jackson began with a group of activists, 'Women on 20s,' who declared Tubman the winner of an online poll and presented a petition to the Obama Administration to change the bill accordingly. This is not at all surprising, as Tubman has been drilled into upcoming generations' heads as one of the most important figures in

American history (James M. McPherson notes in a collected review of several Tubman biographies that she was more recognisable among college students than Benjamin Franklin or Patrick Henry).

Outside of the online activism of so-called ‘social-justice warriors,’ there was little to no interest in changing the bill to be ‘politically correct.’ As public-choice economics teaches, however, when a policy’s benefits are concentrated (in this case, the Yankee-like satisfaction of forcing your views on others) and its costs dispersed (one more crack in the crumbling foundation of American national identity), the potential winners will make themselves more influential than the potential losers. So while the many Americans who are fed up with political correctness were at home or work minding their own business, the few who view America’s history as one dismal episode of patriarchy, racism, and exploitation after another were making their voices heard.

When the Obama Administration announced last year that it would be Alexander Hamilton on the ten-dollar bill who would be replaced with a woman – not Jackson as everyone expected – outraged central-banking elites and social-justice warriors formed an unholy pro-Hamilton/anti-Jackson alliance. Federal Reserve Chairman Benjamin Bernanke and business publisher Steve Forbes praised Hamilton’s consolidation of money and power in Washington, D.C., and argued that he was the founder of America’s modern economy and government (make of that dubious honour what you will). *The Huffington Post*, speaking for the fans of ‘Hamilton,’ a hip-hop Broadway musical that is currently all the rage on the Internet, shrieked, ‘Anti-Slavery Hamilton Gets Pushed Off The \$10, While Genocidal Slaver Stays on the \$20.’

In addition to stewing over the Obama Administration’s initial decision, the *Huffington Post* also complained that ‘Jackson’s ideological forerunner,’ Thomas Jefferson – apparently nothing more than ‘a slave-trading landed elite’ – remained on any currency at all. Yet while Hamilton’s supposed lifelong opposition to slavery is now sung to the skies (despite the fact that he married into a slaveholding family, traded in slaves himself, hobnobbed with slaveholders, and dutifully enforced laws and treaties upholding slavery), it was Jefferson who tried twice to abolish slavery in Virginia, encouraged the Congress to abolish the slave trade as soon as legally possible, gave voice to the conflicted slaveholders torn between reconciling the injustice of slavery with the safety of their own race, and who urged posterity to press on against slavery. Yet Jefferson must bow to Hamilton for his mere membership in the New York Manumission Society?

There was never any danger of Hamilton going anywhere, however. At the Constitutional Convention, Hamilton presented a plan for a supreme, quasi-monarchical central government. Hamilton did not intend for his plan to be taken seriously: his goal was simply to present an extreme alternative to the federal New Jersey Plan and thus make the national Virginia Plan seem moderate by comparison. In its handling of the currency change, the Obama Administration took a page right out of Hamilton’s book: by announcing that it was going to replace Hamilton (an extreme plan not meant to be taken seriously), it set up a perfect ‘compromise’ on removing the politically incorrect (Southerner, slaveholder, and Indian fighter) Jackson. Just as Hamilton later presented the Constitution to New Yorkers in terms which he had no intention of obeying himself once it was ratified, so the Obama Administration never had any intention of actually removing Hamilton – it was all a charade.

The American Left’s glee at the Obama Administration’s reversal on its currency redesign was predictable. As the Left’s plot to elect a new electorate by disguising government-engineered mass-migration as mere ‘immigration’ populates America with people who admire Pancho Villa more than George Washington, can sing ‘La Cucaracha’ but not ‘The Star-Spangled Banner,’ and celebrate Cinco de Mayo over the Fourth of July, leftists have dropped all pretense and revealed their hate for America – specifically, white Americans and their history. The only dissent on the Left was from hopeless, hilarious malcontents for whom putting Tubman on the currency was akin to putting her back on the auction block: after all, slaves were bought and sold, and dollars are used to buy and sell things – get it?

As usual in the culture wars, the left-libertarians were completely useless, either sniffing that they do not care whose face is on the government’s worthless pieces of paper or hailing the choice of a freedom fighter.”

What was most disappointing, however, was the pathetic attempt by neoconservatives to turn the tables on the Obama Administration and force Tubman and Jackson into contemporary political clichés. So Tubman became a “gun-toting, Bible-believing, Republican-voting Sarah Palin,” and Jackson the “racist founder of the liberal Democratic Party.”

Jackson was a war hero who won his spurs as a boy in the American Revolution and defeated a British invasion and Indian insurrection during the War of 1812, as well as an immensely popular President who lowered taxes and spending to balance the budget, paid down the debt (the last time in history this was done, by the way), and killed the corrupt national bank. That is, Jackson defended his country and cut the government down to size, but ‘conservatives’ are going to repudiate him as a ‘racist’ (in fact, for his time, Jackson was known as a benevolent slaveholder and was an early foe of the so-called ‘Slave Power’) and ‘Democrat’ (as if the quasi-libertarian Democratic Party of the Jacksonian Era has anything to do with the collectivist Democratic Party of today) in favour of a female slave from the lunatic fringe of abolitionism? Paleoconservative Paul Gottfried has lamented the strange shift of ‘conservative’ icons away from statesmen like Edmund Burke, John Adams, John Randolph of Roanoke, and John C. Calhoun to revolutionaries like Frederick Douglass, Leon Trotsky, Mahatma Gandhi, and Martin Luther King, but this particular bargain surely sets a new low for the foundering conservative movement.

The reason that the American Right is such a sham opposition to the Left is because it is suffering from a severe form of “occupation mentality,” in which it has unwittingly abandoned conservative principles and adopted the ideology of its leftist occupiers: Jacobinism (leveling traditional liberties and institutions and erecting in their place a civil religion of equality and democracy), globalism (placing an international agenda over the interests of the country), and cultural Marxism (revising history, revolutionising society, and silencing dissent, all in the name of political correctness). Thus, while the paleoconservative Russell Kirk could define conservatism as belief in a permanent moral order, respect for tradition, recognition of man’s fallen nature, adherence to prudence, appreciation of diverse ways of life, liberty and property as the foundation of civilisation, defense of natural communities over artificial collectives, confidence in restraints on power and passions, and understanding that ‘change is not reform,’ the modern ‘neoconservative’ must be for trimming taxes and regulations while busting the budget and racking up the debt, waxing eloquent about the Founding Fathers while surrendering the border and dissolving America’s national identity, waging war for the pointless projection of power or installation of puppet regimes – and last but not least, must have a personal relationship with his lord and saviour, Ronald Reagan. Furthermore, while the paleoconservative M.E. Bradford could argue that ‘equality as a moral or political imperative, pursued as an end in itself – Equality with the capital “E” – is the antonym of every legitimate conservative principle,’ the neoconservatives now maintain – in accordance with Bradford’s rival, Harry Jaffa – that equality is the fundamental conservative principle.

Whatever the truth and justice of the cause for which abolitionists like Tubman fought, they were most certainly not conservatives in any sense of the word. Indeed, the abolitionists were the most fanatical Jacobins in American history, especially the militant wing to which Tubman belonged. In his latest book, *A Disease in the Public Mind: A New Understanding of Why We Fought the Civil War*, popular historian Thomas Fleming explains how the abolitionists were actually extremely counterproductive, making the peaceful abolition of slavery impossible and the so-called ‘Civil War’ inevitable. Tubman herself was a conspirator with John Brown, a literal terrorist whose plot to incite a race war (and, even more significantly, the Republican Party’s subsequent obstruction of justice) showed Southerners what they had to expect from a Republican presidential administration. Due to their occupation mentality, neoconservatives cannot accept that the true conservatives of Antebellum America were not the abolitionists or the ‘anti-slavery’ Republicans demanding radical change and breaking the law, but the slaveholders and the ‘pro-slavery’ Democrats defending an established way of life against vicious, violent attacks and upholding the rights of the States against nationalising, consolidating pressures. Because of their indoctrination, however, neoconservatives do not have the moral courage or intellectual ability to challenge their occupiers and preserve what is true and valuable from this era, as Russell Kirk did in *The Conservative Mind: From Burke to Eliot and John Randolph of Roanoke: A Study in American Politics*. Instead, neoconservatives dutifully adopt their occupiers’ heroes and diligently convince themselves that they are, in fact, conservative.

A few of the more-principled and less-partisan conservatives who scoff at the hype over Tubman have still tacitly endorsed the Obama Administration's currency redesign simply because they personally dislike Jackson for betraying the Indians, threatening South Carolina during the Tariff/Nullification Crisis, and transformation of the presidency into an elected monarch. As a Jeffersonian small-f federalist and small-r republican, I sympathise with them to an extent, yet I would also repeat our own John Devanny's warning to *The American Conservative's* Rod Dreher after he cheered on last summer's Confederate flag controversy:

Mr. Dreher, who has written intelligently on a host of religious and social issues and who has positioned himself as a defender of local communities, must be warned of the path he trods. Aside from subscribing to a faulty and over simplistic, indeed even Manichean perspective on the flag, I believe him to be gravely unaware of the danger his argument contains. Allow me to edit Mr. Dreher's words quoted above, 'Be of good cheer: the cross is coming down all over, and it's coming down because it is inescapably a symbol of anti-Semitism, bigotry, and medieval superstition, and it is inescapably a symbol of Christian contempt for the humanity of Muslims and gays.' Don't think it would not or could not happen. Mr. Dreher has written well about the rapid secularization of the culture and the hostility towards Christians; he should know better than to dabble in the arts of the Manichean enemy. Indeed we have seen similar arguments used against Christian symbols in the past that follow Mr. Dreher's reasoning and phrasing with respect to the Confederate flag.

Every single politically correct charge which has been leveled against Jackson can – and will, soon enough – be leveled against other American heroes. Today, it may be a historical figure who you loathe; tomorrow, it may be one who you love. The Confederates have already been purged to the thunderous applause of 'conservatives.' How long until the heroes of the Alamo become land-stealing whites who were racist against the Mexicans? How long until the Founding Fathers become selfish traitors who denied to slaves and women the same liberty which they declared for themselves? How long until the Cavaliers and the Puritans become genocidal conquerors? All of these hypothetical purges are already happening. To paraphrase Benjamin Franklin, conservatives must, indeed, all hang together, or most assuredly we shall all hang separately.

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<http://www.abbevilleinstitute.org/review/the-cause-of-jackson-is-the-cause-of-us-all/>

VA 10th May 1864

Dear Father: This is my last letter to you. I went into battle this evening as courier for Gen. Heth. I have been struck by a piece of shell, and my right shoulder is horribly mangled, and I know that death is inevitable. I am very weak, but I write to you because I know you would be delighted to read a word from your dying son. I know death is near, that I will die far from home and friends of my early youth, but I have friends here, too, who are kind to me. My friend Fairfax will write you, at my request, and give you the particulars of my death. My grave will be marked, so that you may visit it if you desire to do so, but it optionary with you whether you let my remains rest here or in Miss. I would like to rest in the graveyard with my dear mother and brothers, but it is a matter of minor importance. Let us all try to re-unite in Heaven. I pray my God to forgive my sins, and I feel that His promises are true-that He will forgive me and save me. Give my love to all my friends-My strength fails me-My horse and my equipments will be left for you. Again, a long farewell. May we meet in heaven.

Your dying son, J.R. Montgomery.

James R. Montgomery was a soldier in the 11th Mississippi from Spotsylvania County. His company known as the University Greys. Most of this company was students from the University of Mississippi. He died four days later. Lest we forget!



Paul Gramling



Candidacy Announcement

Paul Gramling Candidacy Announcement

Compatriots Of The SCV,

One hundred and twenty years ago, our Confederate Veteran Ancestors were faced with the realization the true history of the South and the cause for which they fought and died would be falsely portrayed. They knew there would come a time when someone they could trust, would take a stand against the eradication of all things Confederate. Their Sons and Grandsons were the men the Confederate Veteran put their trust in.....that's US and that time is NOW!!! Our current state of affairs is the exact reason the SCV was established. We must stand together and make our Ancestors proud!!!

Never before, during the history of our organization, is it more imperative for the Sons, and ALL Southerners, to uphold the Charge given to us by Gen. Stephen D. Lee. Now, more than ever, the SCV needs strong and decisive leadership to guide us through these perilous times. At our National Reunion in Dallas, TX this July, I will be standing for the position of Lt. Commander-In-Chief.

Within the past year, men have applied for SCV membership like we've never seen. Although we have Confederate descendants "knocking down our door" to join, there are present members walking out that same door. One of my foremost goals is to work with Camps, Brigades, and Divisions to increase our retention percentage. There are numerous Southern supporters that would give anything to qualify for membership in the SCV. We must instill in our members, who are thinking about walking out that door in which they joined, that they have done the work and are fortunate to have the blood of Confederates running through their veins. Now, more than ever, the South needs all of Her Sons.

As Lt. Commander-In-Chief, I WILL stand with you, just as I have in the past, to insure the defeat of those intent on the eradication of everything we hold dear.

Your support is greatly appreciated. If you have any questions or comments, please contact me by phone: 318-294-1563, email: paul1863@cs.com, visit my Face Book page or you can visit my website: gramling-scv.net.

In The Bonds Of The South
Fighting Phase 2 Of Reconstruction

Paul Gramling, Jr.

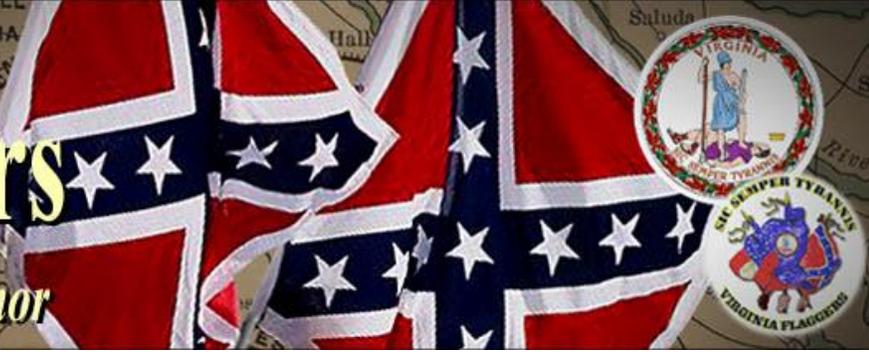
Photos:
Paul Gramling and wife Lynda, Temple Texas, June 8, 2015
Paul Gramling May 30, 2015
Paul Gramling May 03, 2015





The Virginia Flaggers

Return the Flags ~ Restore the Honor



Thursday, April 21, 2016

[Susan Hathaway's remarks to Charlottesville City Council, Monday April 18, 2016](#)

"Good evening Mayor Signer, Councilmen. My name is Susan Hathaway and I live in Sandston.

I could easily stand before you tonight and spend my three minutes talking about the honor of Robert E. Lee, or the valor and sacrifice of the Confederate soldiers who served under him, or the fact that the War Between the States was NOT fought to keep anyone enslaved, or the fact that this onslaught of PC revisionism has absolutely nothing to do with perceived "racism" or "white supremacy"...but you all know this and choose to ignore facts in favor of hysteria.

What I hope does get your attention is money...and the fact that you and the citizens of Charlottesville will need to be prepared to spend a lot of it to defend the lawsuits that will be filed if you insist on continuing with your plans to tear down or alter any Confederate memorial. Thankfully, the removal of war monuments and memorials STILL violates Virginia law, even with the Governor's veto of a bill that would have provided

clarification. There is little doubt that the Va Supreme Court will affirm this in a pending lawsuit. It is good to know that our legislators have put such measures in place so that our Vietnam Veterans, several of whom are with us tonight, will not have to face having their memorials removed if/when the winds of political correctness shift against them in a town such as this one and the elected officials decide THEY are no longer worthy of respect.

I noted with great interest the comments of one of your councilmen, as reported in the local press. No doubt, in response to the overwhelming pushback against the call to tear down the memorial, it appears she is grasping for straws in attempts to rationalize your attempts to cleanse all things Confederate from the city. It is reported that this councilman stated that Lee and Jackson were not FROM Charlottesville, suggesting that the statues are not relevant to the community. Now this is true...R.E. Lee was not FROM Charlottesville but neither are most of you who sit on city council and claim to speak for her citizens!

To claim that a community should only honor those who are "from there" is ludicrous. Certainly, Washington, Jefferson, Roosevelt, and Lincoln were not "from" South Dakota, either. Are you suggesting that Mt. Rushmore needs to be sandblasted since it has no "relevance" to that community? Charlottesville sent her sons, brothers, and fathers off to defend the Commonwealth, and those boys and men served and died under the leadership of Robert E. Lee. If you even needed "local relevance" it is there, in abundance.



It is comical, at best, when our opposition, finding no other argument with our facts or reasoning, resorts to saying we are "outsiders" and therefore we should have no say in what is happening in any other locality other than the one in which we reside. Some of you are quick to use it to dismiss us, and sadly, even some who should be standing with us have taken the bait.

The fact is that I am a 9th generation Virginian and FOUR of my Great-Great Grandfathers fought under General Robert E. Lee in the Army of Northern Virginia. My ancestors earned, and the constitution guarantees me the right to speak up and speak out against the tyrannical and illegal attempt to remove ANY Confederate memorial, and I certainly will do so when one dedicated to the memory of Robert E. Lee less than an hour from my home is under attack. The majority of the members of City Council are not even from Virginia. YOU are the "outsiders", not us.

I will close with one last suggestion. If you are determined, as it appears by the paper released regarding the creation of this commission, to remove any and all things deemed "offensive", you had best begin plans to rename this city, and secede from the Commonwealth, as "Charlottesville" and "Virginia" need to go, as well. Queen Charlotte herself was a white supremacist, owned millions of slaves, was a close friend of Marie Antoinette and clearly, as a Monarch, was an oppressor of mankind. Virginia was named after another Queen, also a slaveholder and oppressor of Irish and African alike. Sound ridiculous? It is...just like what you are trying to do here tonight.

Stop the madness. Honor all veterans. Allow all of your citizens to honor and celebrate their heritage. True diversity and inclusiveness is not achieved by destroying the history and heritage of one group of people in order to pacify another."

Facebook stats in the first 24 hours after the remarks were posted to the Virginia Flaggers' Facebook page. Comments were overwhelmingly supportive.



The Virginia Flaggers



P.O. Box 547
Sandston VA 23150
info@vaflaggers.com

Posted by [Connie Chastain](#) at [3:06 PM](#) [5 comments:](#)

LEST WE FORGET!

Charlottesville City Council
wants to tear down our
monuments and memorials.

WANTED:

LAND suitable for a
Confederate Flag Memorial
in or near Charlottesville,
Virginia...to remind citizens,
tourists, and students of our
rich Confederate history
and heritage.

**YOU PROVIDE THE ROADSIDE
FOOTAGE... WE WILL ERECT
THE POLE AND FLAG!**

Contact (804) 901-4970 OR
email info@vaflaggers.com



Tuesday, April 5, 2016

[Pensacola SCV Hoists Massive Roadside Battle Flag on I-10](#)



Congratulations to our friends in the Stephen R. Mallory SCV Camp #1315, Pensacola, FL, who raised a 15 FT X 25 FT Confederate Battle Flag on a 71' pole on the North side of I-10 near mile marker 36 over the weekend!

A dedication and cavalcade drive by will be held at 10am on Saturday, April 9th to commemorate Confederate History and Heritage Month in Florida.

Pensacola is once again the City of Five Flags...only this one is a whole lot bigger than the one they took down! Well done, gentlemen.

"For every flag removed, a thousand more will rise to take its place..."

#DixieRising

Susan Hathaway
Virginia Flaggers

P.O. Box 547
Sandston VA 23150



CALL TO ACTION

The NEISD Board of Trustees Election will be held on Saturday, May 7. Early voting starts next Monday, April 25. Seats in Districts 1, 4, 5 and 6 will be on the ballot. District 1 covers the Churchill High School attendance area, which has been represented by Sandy Hughey for the past 16 years. Sandy has been a champion for all of NEISD and has represented the Churchill area with honor and dignity.

I first met Sandy in 2010 while working on the NEISD Bond Campaign that resulted in Robert E Lee High School receiving \$49M in new construction and improvements. She has a special connection to Robert E Lee High School - her two youngest children are Lee graduates - Sandy herself is a graduate of Robert E Lee High School in Houston. She also served the Lee PTA in several roles, including a two year term as President. As a result of her distinguished service to the school through PTA and many other areas, she was awarded the Texas PTA Life Membership by the Lee PTA. Most recently, during the debate to attempt to change the name of Robert E Lee High School, Sandy was one of our staunchest and most dependable supporters, voting "Yes" to keep the name of the school.

She is being opposed by two candidates in this Election, both recruited by the North East Education Association, a Union that represents about 40% of the teachers in NEISD. The NEEA is attempting to split the vote in order to defeat Sandy Hughey - while they recruited two candidates to run against her, they only endorsed one.

The candidate that has been endorsed by the NEEA is none other than Christopher Herring, one of the leaders of the group that attempted to coerce the NEISD Board into changing the name of Robert E Lee High School. Please look at the video clips below to get an understanding of what Mr Herring would be capable of if he were to get elected.

This election is also problematic because in most precincts, the NEISD Board of Trustees seat will be the only item on the Ballot. Based on recent research, that type of an Election will only draw 3% to 5% of Registered Voters to the polls. As a result, it's very easy for an unknown candidate to win an Election by a few dozen votes just because he or she has a solid base of a few hundred supporters. Mr Herring is an activist with an agenda that would negatively impact the NEISD (see video clips below). Please don't allow the NEISD Board of Trustees to be turned into the sideshow that so many other San Antonio School District Boards have become. If you live in the Churchill Attendance Area, please take the time to vote early or go to the polls on May 7 and cast your vote for Sandy Hughey. If you have friends or family in District 1, please share this post with them.

Let's keep NEISD on the right path and not allow it to be side tracked by activists with agendas that serve no one but themselves. Let's not allow this group to make another attempt to change the name of Robert E Lee High School

Clip from 10/12/2015 NEISD Board Meeting. Sandy Hughey's opponent speaks starting at 1:43:02
<https://vimeo.com/channels/boardmeetings/142307565>

Clip from 11/09/2015 NEISD Board Meeting. Sandy Hughey's opponent speaks starting at 1:35:08
<https://vimeo.com/channels/boardmeetings/145268495>

CALL FOR ACTION!

Veteran Discrimination at Crown Hill Cemetery

In 1931 the War Department had 1,616 Confederate American soldiers removed from Greenlawn Cemetery to Crown Hill Cemetery, Indianapolis, Indiana. These soldiers represent nearly all of the Confederate States of America. In this relocation, the Confederate American soldiers were buried not individually but rather in a "mass grave." These soldiers died as prisoners of war in Indianapolis at Camp Morton.

April of each year the Sons of Confederate Veterans honor these American veterans with a public ceremony and wreath placement. In past years the grave site was decorated with Confederate American flags (the American flags under which these veterans served and died). This year the Indiana Division Sons of Confederate Veterans are prohibited by the Cemetery from the display of the Confederate American Flag or any other Confederate American symbol.

In our opinion there should be equal rights for all American veterans. Confederate American veterans have been recognized by Congress as "American Veterans" and should have all rights and honors consistent to their service -- including the display the American flag under which they served and died. To deny this right is discrimination. In this age, it is important that we all coexist without discrimination and bigotry.

We therefore call upon Crown Hill Cemetery, Indianapolis, Indiana to allow all American veterans to be honored with the proper placement of the American flags and symbols under which they served and died.

If you agree that there should be equal rights for all American veterans, perhaps you could write a strong but polite note to the cemetery and ask that they allow equal rights for all veterans -- which includes the prominent placement of the colors under which they served and died. The cemetery address is:

**Crown Hill Cemetery
700 West 38th Street
Indianapolis, IN 46208**

Respectfully,

Ray L. Parker
Chaplain-in-Chief
Sons of Confederate Veterans



Allahu Akbar: What the lowering of the Confederate flag is REALLY about

Written by [Michelle Jesse, Associate Editor](#) on July 10, 2015



Today, many are cheering the end of an era in the South. As [The New York Times](#) reports, many see the lowering of the Confederate flag from outside South Carolina's State House as "closing a chapter on a symbol of the Deep South and its history of resistance and racial animus." Whatever your views on the flag itself — symbol of racism and oppression vs. historical symbol of Southern pride — few would argue that the end of racial animus is a worthy cause for celebration.

However — chillingly — others see today's lowering of the flag as closing a chapter on something most fundamental and dear to our great nation: states' rights, as enumerated in the 10th Amendment of our Constitution. And, more chillingly, they may be onto something.

Unbelievably — though, sadly, less surprising these days in Obama's America — the person undermining our nation's foundation is one who served under our president until just last year.

With a hat tip to [Weasel Zippers](#), see what former Department of Homeland Security (DHS) advisor Mohamed Elbiary had to say about today's lowering of the Confederate flag:

 **Mohamed Elbiary**  @MohamedElbiary  [Following](#)

Today is a new day in the South. Gone will be the Confederacy as we create the New South. Federalism & individual rights, no states' rights.

7:13 AM - 10 Jul 2015

 **Mohamed Elbiary**  @MohamedElbiary  [Following](#)

States Rights was defeated with the Confederacy in the Civil War. USA has federalism and individual rights, period.

reeltexas @reeltexas
States rights is part of our system of Government [twitter.com/mohamedelbiar...](https://twitter.com/mohamedelbiary...)

7:36 AM - 10 Jul 2015

 **Mohamed Elbiary** @MohamedElbiary  · 27m

The [@POTUS](#) is 100% correct here. The entire South, not just SC, will never be the same again. [#AllahuAkbar](#) [#GodBless](#)

President Obama @POTUS
South Carolina taking down the confederate flag - a signal of good will and healing, and a meaningful step towards a better future.

   1 

You remember Elibiary, right? He was appointed by President Obama and retained a position with the Department of Homeland Security Council until he was sent packing after some unfortunate turns of events regarding things like the Muslim Brotherhood, tweeting that the return of Sharia law is inevitable, and getting caught borrowing classified materials and downloading them to his own computer. Even though he is gone from DHS, he's still keeping a grip on America!

As Weasel Zippers continues:

Let no one mistake what is being said here, and what this controversy is about, as the former advisor spells out the point very simply. It's not about the flag, but about federal control.

Anyone else sensing a trend these days, with the recent Supreme Court decision to force gay marriage on all 50 states and now this? (Never mind the small detail that it was, in this case, the state legislature that voted to remove the flag; Elibiary, nonetheless, points to a dangerous momentum sweeping our nation.)

Unfortunately, Mr. Elibiary (not to mention President Obama) seems to have skipped a lesson on the Constitution which accords to the federal government only those rights or powers specifically enumerated in the Constitution.

Also unfortunate is the fact that our general citizenry seems to have forgotten — or in some cases, never learned — about the importance of the 10th Amendment in preserving our freedoms from an overbearing federal government. Which is exactly what we're seeing these days.

Indeed, that is one of the main points in the 10th Amendment, that all other powers remain with the states or the people. It is a specific and purposeful limitation of the powers of the federal government, that limitation being one of the main points of the Constitution.

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

Basic Constitution. But hey, his former boss doesn't pay attention to the Constitution, so why should he?

Ronald Reagan's famous quote seems more prescient and urgent today than ever:

“Freedom is never more than one generation away from extinction. We didn't pass it to our children in the bloodstream. It must be fought for, protected, and handed on for them to do the same, or one day we will spend our sunset years telling our children and our children's children what it was once like in the United States where men were free.”

It's time to cut through the smoke of politically correct outrage and see clearly that what's going on here is an attack by the political left — and our government — on one of the most fundamental pillars of our freedom. It's time we start seeing what's emerging as a common thread in the issues *du jour*: the attack on states rights guaranteed by the 10th Amendment. It's time states rights becomes a cause célèbre — before it's too late and we are left to tell future generations what it was once like in the United States where men were free.”

<http://www.allenbwest.com/michellejesse/allahu-akbar-what-the-lowering-of-the-confederate-flag-is-really-about>

Trick Question: How many men are in this photograph??



[Jo Anzalone](#)

[The Civil War Scrapbook](#)

Can you guess where this might have been taken? Queensland, Australia. Yep. I have a friend, Nick Lagos, who's a professional photographer in Brisbane (and gave me permission to post it) and when Trace Scalf (man with flag) lived there for a while, he formed a group of 19th Alabama reenactors. I thought this was one of the best shots of reenactors I'd ever seen and was really shocked to find it out of Australia. Then Nick explained to me what he'd done with the shot.

There are only 7 men in the photograph. Trace with the flag is the only one who's in it once. Nick had the 6 men stand and fire and then had them kneel in a different order and fire again and combined the two shots. When you only have 7 Confederates, you hafta make the most of 'em!



19th Annual Rondo Marker Dedication

Date: Saturday, May 21, 2016

Time: 10:00 a.m.

Place: Rondo Cemetery

Rondo, Arkansas

Hosted by:

Albert Pike Chapter No. 2057

United Daughters of the Confederacy

And

Johnson's 15th ARK Memorial Color Guard &

Red Diamond Honor & Color Guard



Memorial Service for Private Harvey C. Sanders

May 28th, 2016 New Boston, TX

Please **share** the attached flier for our May 28, 2016 Memorial Service for Private Harvey C. Sanders. Feel free to copy and invite your family, friends and those that would like to continue to **help us honor** our Confederate Heroes.

Also, attached is a picture of the headstone of Private Harvey C. Sanders. Private Sanders was the last bodyguard to President Davis to die. Private Sanders was born 1837 in Kentucky and died in 1925. He enlisted April 17, 1861 and was captured on May 10, 1865 while acting as a bodyguard for President Davis.

The Red Diamond Camp has set the date of Saturday, May 28, 2016 for a Memorial Service to this truly loyal Confederate Hero. The service will be held at the New Boston Cemetery in New Boston TX. We will begin the service at 11am.

As of now, artillery will muster at 8am and infantry at 9am. Please contact James Murphy at 903-278-0265 for questions concerning the Honor/Color Guard participation in this event.

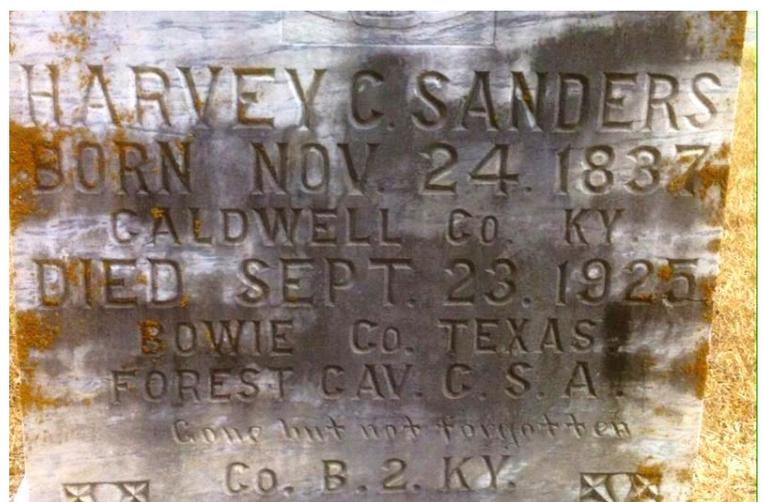
Parking, at this point in time, is at the Odd Fellows Lodge which is one block off of McCoy. Be sure to bring a lawn chair.

We humbly ask that you come and join us in honoring Private Sanders.

Directions: I-30 to exit 201
South on McCoy Blvd. to Hoskins St.
East on Hoskins to New Boston
Cemetery

Honorem Non Habet Terminum,
Phil Maynard, Commander
Red Diamond Camp # 2193
Lt. Commander Texas 5th

Phone 903-278-6742



[Memorial Service for Private Harvey C. Sanders](#)

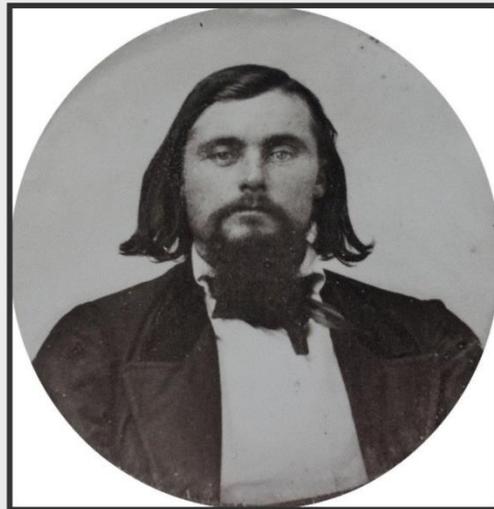


MEMORIAL SERVICE

Private Harvey Clinton Sanders

Harvey Sanders was the last living member of the bodyguard of President Jefferson Davis

May 28, 2016 in New Boston, Texas at 11AM



Hosted by
Sons of Confederate Veterans Red Diamond Camp No. 2193
Texarkana, Texas

for muster time call James Murphy at 903-278-0265

Directions: I-30 to exit 201
South on McCoy Blvd. to Hoskins St.
East on Hoskins to New Boston City Cemetery

bring your lawn chair



UNITED STATES TROOPS AND FLAG

[Defending the Heritage](#)

~Robert~

WITH MALICE TOWARD NONE?

While federal troops were busy burning down Atlanta GA and Columbia SC, raping, pillaging and robbing defenseless civilians, 350 miles north, Abraham Lincoln addressed a crowd from the steps of the Capitol after his second inauguration. He promised to continue the war “with malice toward none; with charity for all.”

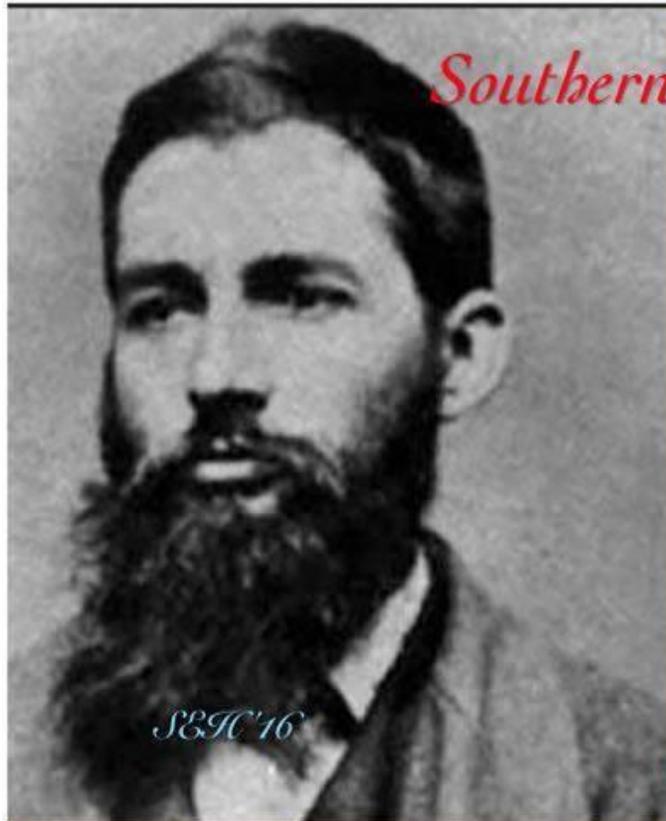
When Did This



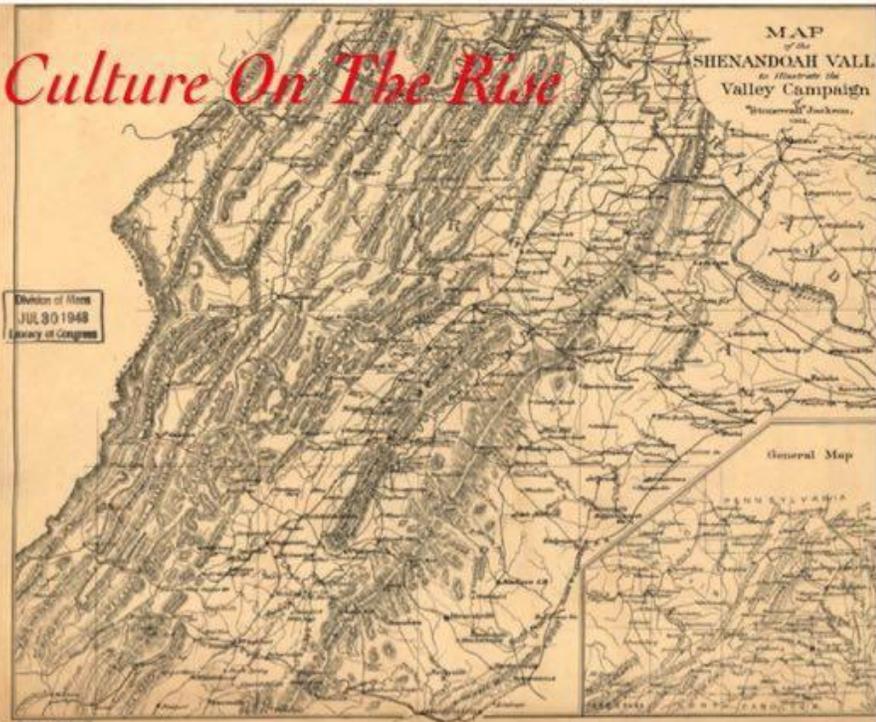
Become This?



Southern Culture On The Rise



Jedediah Hotchkiss, Topographical Engineer to Stonewall Jackson and the 2nd Corps of the Army of Northern Virginia



"I want you to make me a map of the Valley, from Harpers Ferry to Lexington . . ."
Maj. Gen. Stonewall Jackson

JEDEDIAH HOTCHKISS: A DEFENDER OF THE SOUTHERN CAUSE

"Jedediah Hotchkiss was a man of determination whose faith in Virginia was boundless. He never forgot the past, and in memory he found strength for the present. The past was a tool to be used in the building of the future; it was not a model to be reconstructed but a lesson learned so that a better future might be realized."

These are profound words spoken of a man originally from New York, who, in 1848, took a walking tour of Virginia and decided to take up residence in the Shenandoah Valley where he became a tutor to the sons of local residents and the principal of the Mossy Creek Academy. As war emerged in 1861, he turned his passion for cartography (map making) into a brilliant career. As a self-trained surveyor, Hotchkiss had the remarkable ability to look at terrain and produce a map with remarkable detail.

After the defeat at Kernstown, Stonewall Jackson withdrew his little army to Rude's Hill (just south of New Market). His principle concerns were to first find a new commander for the Stonewall Brigade, and second, to increase his staff. Once more Jackson had defended his claim that the Valley must be resolutely defended. "When the tug of war comes," he confided in a friend, "I expect it, through Divine blessing, to nobly do its duty." General Charles Winder of Maryland was sent to Jackson to assume command of the Stonewall Brigade on April 1st. With that resolved, Jackson turned his thoughts towards increasing his military family.

In March 1862 Governor John Letcher called out the Virginia militia in the Shenandoah Valley to fill the ranks of

Jackson's army. Hotchkiss at once applied for an appointment in the engineering corps and contacted his friend, Col. W.S.H. Baylor, then serving on Jackson's staff as Inspector General. Baylor replied that Hotchkiss should apply in person to Jackson and that his prospects seemed good. Obtaining the requisite letters of introduction from the Augusta Co. militia wherein he had previously served, Hotchkiss made the journey to Jackson's headquarters. Soon after arriving he was sent with Lt. Keith Boswell, Jackson's Chief of Engineers, to scout ahead towards Woodstock and helped Boswell muster the militia into regular service. With the completion of that task, they returned to Rude's Hill. Jackson summoned Hotchkiss to his tent.

One of the difficulties Jackson had struggled with since his days at West Point was drawing and engineering. Although he could visually survey a battlefield and understand its strengths and weaknesses and recognize exactly what his enemy's intentions were and how to deploy his own resources to meet them, Jackson had difficulty reading topographical maps. After a brief conversation with Hotchkiss on this subject, Jackson said,

"I want you to make me a map of the Valley, from Harper's Ferry to Lexington, showing all the points of offence and defence in those places. Mr. Pendleton will give you orders for what ever out fit you want. Good morning, Sir." One of the greatest partnerships in the War was instantly formed.

Hotchkiss, aware of Jackson's limited "facility for grasping the lay of the land," went to work immediately, and was always prepared to explain his maps and give advice on the terrain. He furnished graphic representations on whatever point Jackson remained unclear about by using differently colored pencils for greater clarification and definition of surface features. Occasionally, Hotchkiss "sketched upside down so that officers sitting across from him could read a map as he explained it." Often during a battle, Hotchkiss would roam unmolested detailing enemy positions, encampments, and troop strengths in preparation for the maps Jackson would request to accompany his after-action reports to the Confederate War Department.

Although Hotchkiss was given the honorary recognition of Captain, he never received an official commission in the Army. Often the engineers on Lee's and Stuart's staff conferred with Hotchkiss before troop movements. Lee tried to "requisition" Hotchkiss to his own personal staff, but Jackson would not allow it. He was far too valuable to lose.

Hotchkiss was often entrusted by Jackson to lead troops into position on the battlefield, an honor that he remarked on frequently to his wife. At the Battle of Port Republic, the last engagement of the Valley Campaign, he personally directed the movements of Gen. Richard Taylor's Louisiana regiment to the position on the Coaling that was being heavily shelled by the enemy.

At Chancellorsville, Hotchkiss and Pendleton arrived on the scene momentarily after Jackson's wounding. It was Hotchkiss that raced towards the rear to bring up Dr. McGuire. It was Hotchkiss who next procured whiskey for a stimulant to keep the general lucid. It was Hotchkiss who was then dispatched to inform General Lee. It was Hotchkiss, the following day after the amputation of Jackson's arm, who was sent in advance of Jackson's ambulance, to clear the road of rocks and to order wagons out of the way. Met with the obstinacy of teamsters, they quickly gave way when informed of the identity of the patient. "Then, with hats in hand, some weeping, they gave way."

Hotchkiss had been one of the few members of the staff that Jackson had taken into his confidence, and he found it difficult to accept those commanders who replaced Stonewall after his death. "I was in no great battle subsequent to Jackson's death in which I did not see the opportunity which, in my opinion, he would have seized, and have routed our opponents."

In October 1865 a Federal detective "broke the serenity of the Hotchkiss home" in Staunton, Va. demanding that the engineer surrender all of his maps to the United States government by military order. Hotchkiss adamantly refused and immediately set off for Washington to protest directly to Gen. Grant. "He found Grant most cooperative. Hotchkiss had been thinking of the historical value of the maps, while Grant was interested only in their practical

value. A compromise was easily reached. Grant examined the collection and selected those maps that he considered valuable for future military use, and Hotchkiss consented to copy them.” Hotchkiss returned to his home in Staunton, “a victorious rebel.”

Hotchkiss continued to receive requests for his maps as former Confederate officers began writing their memoirs. Finally, William Allan, another Jackson staff officer, approached Hotchkiss and asked him to collaborate with him in writing a history of the campaigns in Virginia. When word of this reached Gen. Thomas L. Rosser, he wrote immediately of his enthusiasm and congratulated his friend:

“The loss of all records on our side and the one-sided statements which are now going to the world as history make it very necessary that some officer like yourself should undertake the work. And surely none could do it with greater prospects of success than yourself.”

Hotchkiss’s fame, additionally, had reached England, and in proposing to author a biography on Thomas J. Jackson, Major G. F. R. Henderson, British militarist and topographical expert, reached out to Hotchkiss to “capture the spirit of Jackson.” Hotchkiss was instrumental in providing Henderson with all of the resources at his disposal, including the contacts with former members of Jackson’s staff. At this present time, the Library of Congress houses over 40 boxes of items collected and archived in “The Hotchkiss Collection.” In addition to his maps, this collection contains Jackson’s order book, correspondence with staff during and after the war, and items of memorabilia that Hotchkiss accumulated on his campaigns.

On January 17, 1899, Jedediah Hotchkiss passed. Dr. Hunter McGuire said in eulogy of his friend: “I would like of all things just now to pay my simple, loving, heart-felt tribute to the last one who has just now crossed over the river, brave, noble, and faithful Jed Hotchkiss.”

Susan E. Hyatt

(See: Jedediah Hotchkiss, “Make Me A Map of the Valley,” SMU Press, 1973; Chester G. Hearn, “Civil War Battles: The Maps of Jedediah Hotchkiss,” 2008.)



Captain, my religious belief teaches me to feel as safe in battle as in bed. God has fixed the time for my death. I do not concern myself about that, but to be always ready, no matter when it may overtake me. Captain, that is the way all men should live, and then all would be equally brave.

(Stonewall Jackson)

izquotes.com

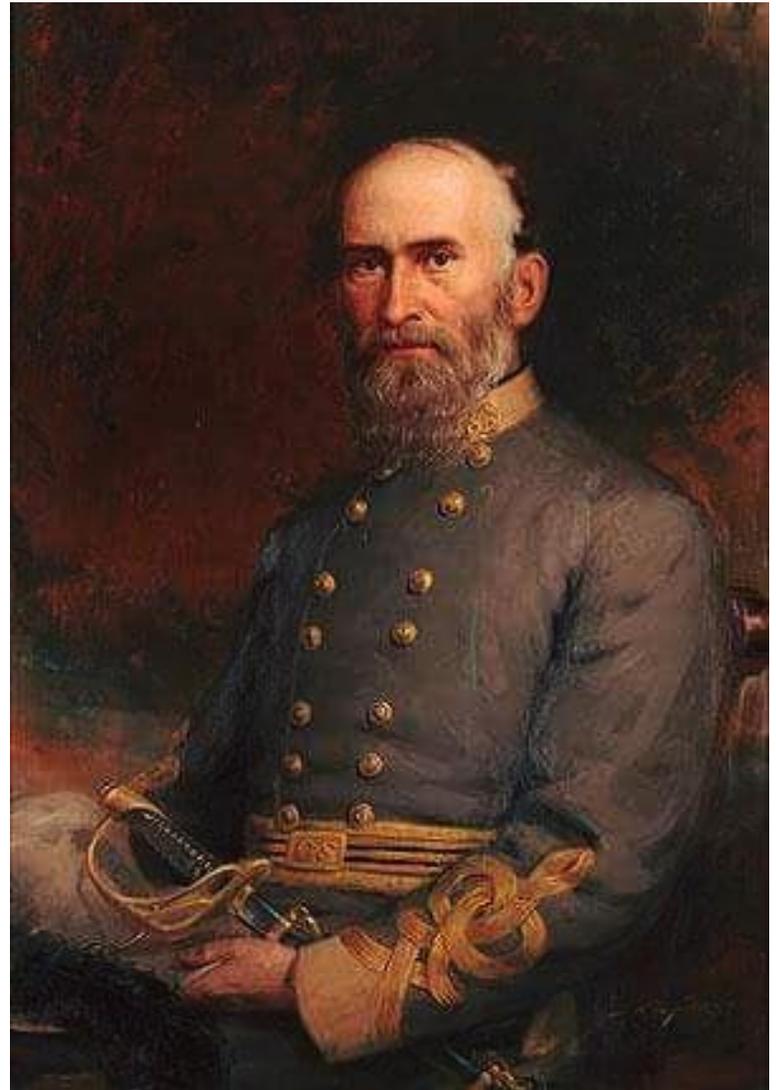
An Immorality of Infamy Awaits Them

After the war, General Jubal Anderson Early wrote what he thought of the men from the South who fought for the Union:

"There were men born and nurtured in the Southern States, and some of them in my own State, who took sides with our enemies, and aided in desolating and humiliating the land of their own birth, and of the graves of their ancestors. Some of them rose to high positions in the United States Army, and others to high civil positions. I envy them not their dearly bought prosperity.

I had rather be the humblest private soldier who fought in the ranks of the Confederate Army, and now, maimed and disabled, hobbles on his crutches from house to house, to receive his daily bread from the hands of grateful women for whose homes he fought, than the highest of those renegades and traitors. Let them enjoy the advantages of their present positions as best they may! For the deep and bitter execrations of an entire people now attend them, and an immorality of infamy awaits them.

As for all the enemies who have overrun or aided in overrunning my country, there is a wide and impassable gulf between us, in which I see the blood of slaughtered friends, comrades, and my countrymen, which all the waters in the firmament above and the seas beneath cannot wash away. Those enemies have undertaken to render our cause odious and infamous."



[Defending the Heritage](#)

~Robert~

And scalawags still walk among us...Shame on em!





Dear Jesus,

As we observe this Memorial Day, help us each to remember the price paid by those that have gone before us to wrestle freedom and liberty from the tyranny of those that have sought to subjugate us! Allow us always to stand for truth and you as the author of all truth! Never allow us to become enveloped in the lies of the oppressor but to stand boldly in your truth! Bless our Southland on this day when we remember the price paid by our ancestors to perpetuate freedom. It is in the holy name of Jesus Christ I pray, Amen!

by John Stones

The Proper Kentucky Mint Julep



Lt. Gen. Simon Bolivar Buckner Jr, son of Confederate General Simon Bolivar Buckner, was KIA on Okinawa. He wrote to a colleague who had asked for the proper recipe for a Kentucky Mint Julep.

Dear General Connor:

Your letter requesting my formula for mixing mint juleps leaves me in the same position in which Captain Barber found himself when asked how he was able to carve the image of an elephant from a block of wood. He said that it was a simple process consisting merely of whittling off the part that didn't look like an elephant.

The preparation of the quintessence of gentlemanly beverages can be described only in like terms. A mint julep is not a product of a formula. It is a ceremony and must be performed by a gentleman possessing a true sense of the artistic, a deep reverence for the ingredients and a proper appreciation of the occasion. It is a rite that must not be entrusted to a novice, a statistician nor a Yankee. It is a heritage of the Old South, an emblem of hospitality, and a vehicle in which noble minds can travel together upon the flower-strewn paths of a happy and congenial thought.

So far as the mere mechanics of the operation are concerned, the procedure, stripped of its ceremonial embellishments, can be described as follows:

Go to a spring where cool, crystal-clear water bubbles from under a bank of dew-washed ferns. In a consecrated vessel, dip up a little water at the source. Follow the stream thru its banks of green moss and wild flowers until it broadens and trickles thru beds of mint growing in aromatic profusion and waving softly in the summer breeze. Gather the sweetest and tenderest shoots and gently carry them home. Go to the sideboard and select a decanter of Kentucky Bourbon distilled by a master hand, mellowed with age, yet still vigorous and inspiring. An ancestral sugar bowl, a row of silver goblets, some spoons and some ice and you are ready to start.

Into a canvas bag pound twice as much ice as you think you will need. Make it fine as snow, keep it dry and do not allow it to degenerate into slush. Into each goblet, put a slightly heaping teaspoonful of granulated sugar, barely cover this with spring water and slightly bruise one mint leaf into this, leaving the spoon in the goblet. Then pour elixir from the decanter until the goblets are about one-fourth full. Fill the goblets with snowy ice, sprinkling in a small amount of sugar as you fill. Wipe the outside of the goblets dry, and embellish copiously with mint.

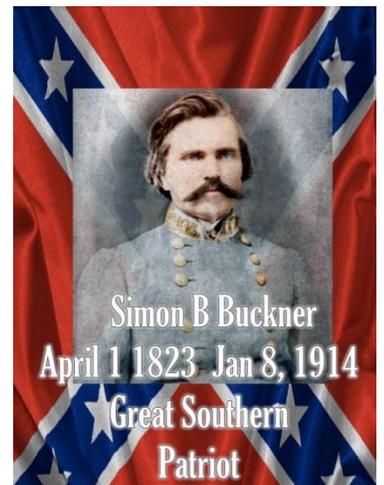
Then comes the delicate and important operation of frosting. By proper manipulation of the spoon, the ingredients are circulated and blended until nature, wishing to take a further hand and add another of its beautiful phenomena, encrusts the whole in a glistening coat of white frost.

Thus harmoniously blended by the deft touches of a skilled hand, you have a beverage eminently appropriate for honorable men and beautiful women.

When all is ready, assemble your guests on the porch or in the garden where the aroma of the juleps will rise heavenward and make the birds sing. Propose a worthy toast, raise the goblets to your lips, bury your nose in the mint, inhale a deep breath of its fragrance and sip the nectar of the gods.

Being overcome with thirst, I can write no further.

Sincerely,
Lt. Gen. S.B. Buckner, Jr.
VMI Class of 1906





CAPTAIN CONFEDERATE

THE FIRST SOUTHERN AVENGER

PARAMOUNT PICTURES AND MARVEL ENTERTAINMENT PRESENT A MARVEL STUDIOS PRODUCTION A FILM BY JOE JOHNSTON "CAPTAIN AMERICA: THE FIRST AVENGER" CHRIS EVANS TOMMY LEE JONES HUGH WEAVING
DOMINIC COOPER NEAL MACDONOUGH DEBER LUKK AND STANLEY TUCCI MUSIC BY ALAN SILVESTRI COSTUME DESIGNER JESS DAVE JORDAN EXECUTIVE PRODUCERS STEPHEN BOUSSARD VICTORIA ALONSO STESS KANA B SHEPPARD
PRODUCED BY JEFFREY FORD ACE ROBERT DALVA ACE DIRECTOR OF PHOTOGRAPHY RICK FERRICUS EXECUTIVE PRODUCERS SHELLEY JOHNSON ACE EXECUTIVE PRODUCERS ALAN FINE SWAN LEE DAVID WAGNER EXECUTIVE PRODUCERS JOE JOHNSTON NIGEL GIBBS
CASTING BY KEVIN FERGUSON
PRODUCTION DESIGNER KEVIN FERGUSON
EXECUTIVE PRODUCERS CHRISTOPHER MARCUS & STEPHEN MAFTELY
DIRECTOR OF PHOTOGRAPHY JOE JOHNSTON
CASTING BY KEVIN FERGUSON
PRODUCTION DESIGNER KEVIN FERGUSON
EXECUTIVE PRODUCERS CHRISTOPHER MARCUS & STEPHEN MAFTELY
DIRECTOR OF PHOTOGRAPHY JOE JOHNSTON

JULY 22

southernnationalist.com

Trump, Hitler among nominations to rename Robert E. Lee Elementary

By [Andy Jechow](#) Published: April 22, 2016, 3:35 pm Updated: April 22, 2016, 4:35 pm

Robert E. Lee Elementary School (Erin Cargile/KXAN)

Related Coverage [AISD's Robert E. Lee Elementary will be renamed](#)

AUSTIN (KXAN) — The recommendations for the future name of Robert E. Lee Elementary in Austin were released, Friday.

On March 28, the Austin ISD board [voted to rename the school](#), after hearing feedback from the community and school parents. While the board asked for recommendations, they will have final say on the name, regardless of number of nominations.

Security has been increased at the school as a precaution.



Top 10 renaming recommendations — sorted by most nominated:

1. Donald J. Trump Elementary: 45 nominations
2. Robert E. Lee Elementary: 34 nominations
3. Russell Lee Elementary: 32 nominations
4. Harper Lee Elementary: 30 nominations
5. Elisabet Ney Elementary: 15 nominations
6. Lee Elementary: 13 nominations
7. Adolf Hitler School for Friendship and Tolerance: 8 nominations
8. Waller Creek Elementary: 8 nominations
9. Dr. Frances J. Nesmith Elementary School: 7 nominations
10. Guy Bizzell Elementary: 6 nominations

Some of the more notable, but less voted names include:

Adam Lanza's School of Fun, Bee Movie, Bleeding Heart Liberal Elementary, Boaty McBoatface Elementary School, Forgetting the Past Dooms You to Repeat It Elementary, Garfunkel, Hypothetical Perfect Person Memorial Elementary School, John Cena Elementary and Schooly McSchoolerson.

Parents, past students, [neighbors and community members are divided](#) on the Confederate general's role in history, and whether or not the school should bear his name. The school's name was brought into question after the [shooting in Charleston, South Carolina](#).

<http://kxan.com/2016/04/22/trump-hitler-among-nominations-to-rename-robert-e-lee-elementary/>

Jim Clyburn on Congressional vote to keep Confederate flag at The Citadel: ‘I will not let this rest’



[Emma Dumain](#)

Apr 28 2016 8:00 am



Congressional Democrats were unsuccessful in advancing an amendment to force the Citadel to remove the Confederate naval jack from Summerall Chapel. Russell Pace/The Citadel

WASHINGTON — Congressional Republicans are snubbing Democratic pressure on The Citadel to take down the Confederate flag, but U.S. Rep. Jim Clyburn isn't giving up.

“I will not let this rest,” the South Carolina Democrat leading the effort said Thursday.

Clyburn's comments came after the House Armed Services Committee voted against an amendment to the pending defense bill that would ban Reserve Officers' Training Corps funding for any military university that displays the Confederate flag.

The only school known to fall into that category is The Citadel, where the Board of Visitors voted to remove the rebel flag last summer following the racially charged shooting of nine black parishioners at Mother Emanuel AME Church in Charleston.

But the Board of Visitors says it can't actually take the Citadel's Confederate flag down from the Summerall Chapel unless the S.C. Legislature makes changes to the so-called Heritage Act that currently prohibits it.

The committee's top Democrat, U.S. Rep. Adam Smith of Washington State, acknowledged that the amendment he offered was designed to force South Carolina lawmakers to act.

“The flag still flies, South Carolina has no pressure to change it whatsoever and probably won’t,” said Smith, a Clyburn ally. “And that embarrassment continues to fly over The Citadel, where there are presumably African-American people at attending. And I think we need something to force South Carolina to do the right thing.”

Armed Services Committee Chairman Rep. Mac Thornberry, R-Texas, said Smith’s amendment put an undue burden on The Citadel. He essentially moved to amend the amendment, adding language to Smith’s original provision to exempt any university which has already voted to take down the flag, from having ROTC funds withheld, thereby nullifying the amendment’s purpose.

“Bottom line is, I don’t think it’s fair to punish those folks who are trying to do the right thing,” Thornberry said.

Republican U.S. Rep. Joe Wilson, the only South Carolinian on Armed Services, Thursday read a letter he received from The Citadel’s president, Lt. Gen. John Rosa, in opposition to Smith’s amendment.

“The Citadel prides itself on the core values of duty, honor and respect, and moving the (flag) to another location is consistent with those values,” Rosa wrote. “But the values also require the college to follow the law.”

Ultimately, the Armed Services Committee members voted on Thornberry’s alternative language that canceled out Smith’s original intent. All Democrats voted “no” and all Republican voted “yes” — except for one, U.S. Rep. Martha McSally of Arizona, who sided with the minority party.

Outside the committee, South Carolina Republicans said no matter what national views are about the Confederate flag, what happens at The Citadel is up to the state, not the Congress.

“They could very easily move the Confederate flag to the museum, which is right next door to where it’s being housed now,” said Gov. Nikki Haley, who was on Capitol Hill on Thursday testifying against relocating Guantanamo Bay prisoners to the Navy brig in Hanahan. She said it was a Statehouse matter and that “I don’t think we need to go through a D.C. plan to do that.”

As for whether South Carolina lawmakers needed additional pressure, Haley demurred. “What I told the cadets is, if this was a concern, they needed to contact their legislators. They would need to open the Heritage Act just for that specific facility and handle that accordingly. Right now we haven’t seen any action,” she said.

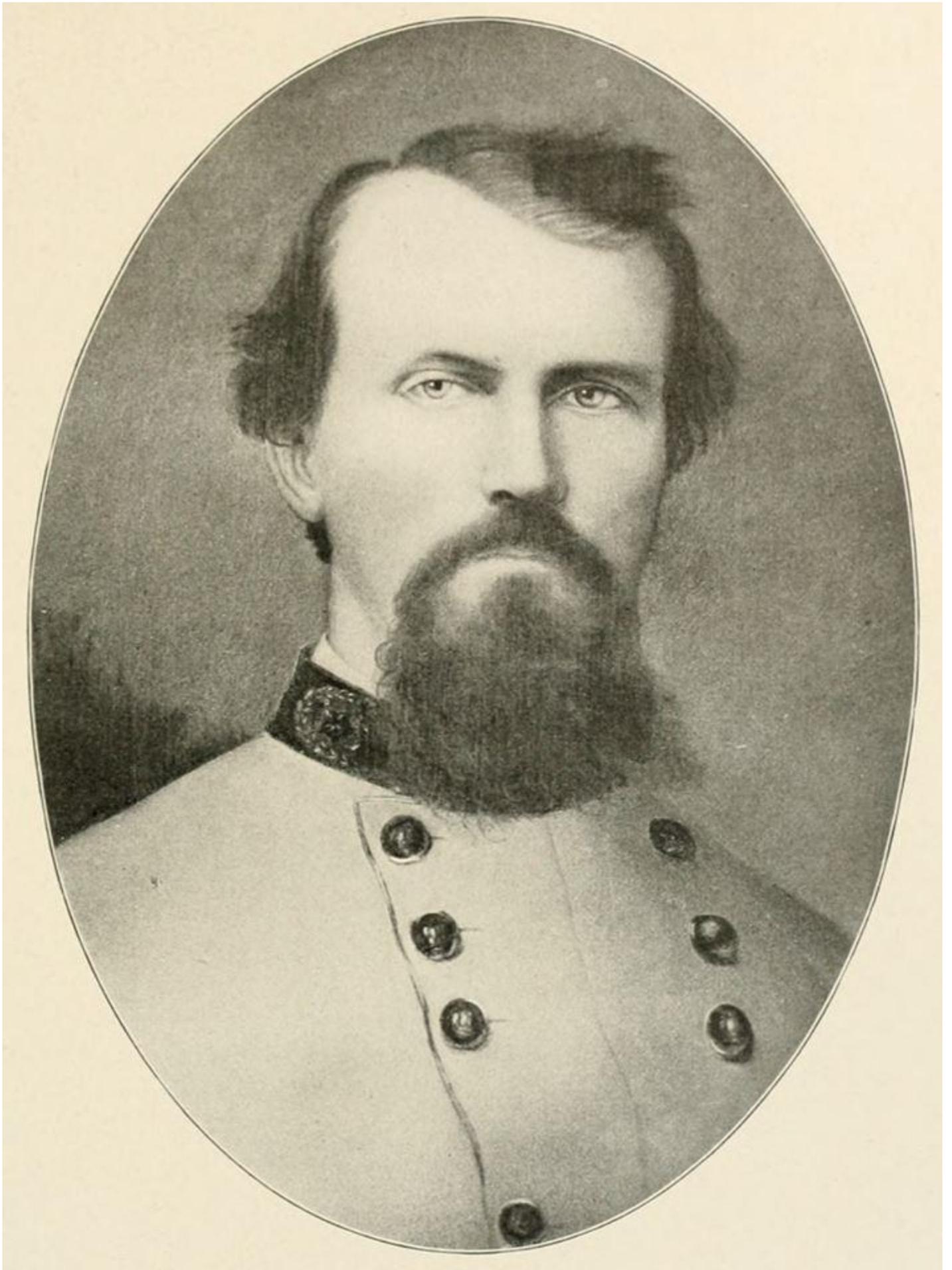
U.S. Rep. Mark Sanford, R-S.C., who was Haley’s predecessor in the Governor’s Mansion, agreed.

“I think the United States Congress is ill-suited to guide and direct local municipalities, counties or state governments in contentious issues that they’re struggling with,” he said. “If one believes in federalism, Washington doesn’t need to be the sole arbiter of all disputes across this country.”

After his first defeat, Clyburn suggested he would bring the issue up again when the defense bill comes before the full House. He might also look to appropriations bills to force GOP colleagues to take politically uncomfortable votes.

“In the coming weeks and months,” he warned, “I plan to give House Republicans additional opportunities to do the right thing.”

Emma Dumain is The Post and Courier’s Washington correspondent.



The Truth About Nathan Bedford Forrest

Let's lay some myths to rest about Lieutenant General Nathan Bedford Forrest. Forrest was nicknamed "Wizard in the saddle", by union General William T. Sherman. Referring to Forrest as possibly the best cavalry officer produced by the civil war. You may already see the connection just by the nickname.

Many things from history have been fabricated and misleading, Forrest's connection to the Klu Klux Klan is just one of those examples. In reality Forrest had nothing to do with the founding of the Klu Klux Klan.

The actual founders were veterans of the CSA, James R. Crowe, Calvin E. Jones, John B. Kennedy, John C. Lester, Frank O. McCord and Richard B. Reed. All former CSA officers and lawyers, with the exception of Kennedy and McCord, who served as privates in the Confederate army. The six young Confederate veterans met in a law office of Judge Thomas M. Jones on December 24, 1865, near the courthouse square in Pulaski Tennessee.

The six original members meeting resulted in the forming of a recreational social club hall for veterans of the CSA, much like today's VFW or American legion style for the 1860's. The name originated from a Greek word "kuklos" which means circle, which became Klu Klux. Because of their Scottish-Irish ancestry they included the word "clan" spelled with a "K".

In mid 1867 Nathan Bedford Forrest was elected at the Maxwell House hotel in Nashville as the "Grand Wizard", although he was not even present at the time of the meeting. Research also shows Forrest never "led the Klan", he never "rode with the Klan", nor did he ever own ANY Klan paraphernalia. He lived to fully renounce his involvement with the all but vanished Klan and worked to terminate it. The ONLY known order Forrest ever issued under his name and perceived authority, was in 1868, to disband the KKK. The order was written for Forrest by longtime friend and chief artillery officer John Watson Morton. The order read, "It is therefore ordered and decreed, that the masks and costumes of this order be entirely abolished and destroyed". And finally the order happened in 1871.

At one point it was asked if the Klan intended to include negro soldiers as well. Forrest and General Chalmers a brigade commander of Forrest's replied, that it was so intended. Forrest actually advocated for the admission of blacks into law school in 1875. He also volunteered to exterminate those men responsible for the continued violence against blacks. He even wrote to the then Governor Brown, offering his help exterminating the white marauders that had disgraced their race by cowardly lynching of four blacks.

So remember those confederate soldiers you blame for the bigoted hate used by individuals carrying the Confederate flag, would not approve of those actions.

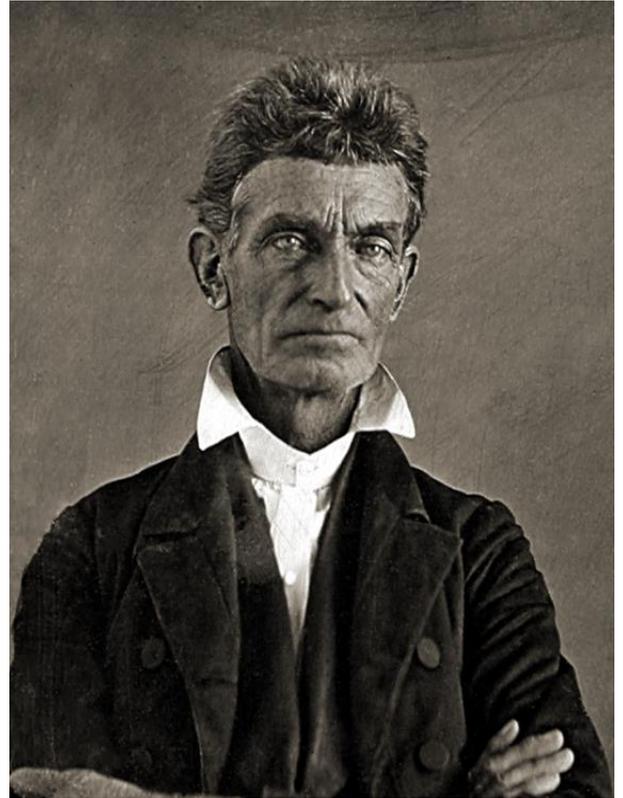
And there you now have the truth behind Lieutenant General Nathan Bedford Forrest.

Shades of John Brown

By **Clyde Wilson** on May 4, 2016

Southerners who honour their Confederate forebears have often been admonished: “Get over it. You lost!” The admonishers often do not follow their own advice. As a modest but earnest advocate of Southern heritage, I have quite often been threatened, usually anonymously, with harm to my person and a renewal of the extermination campaign against my people. I once received from Portland, Maine, a package containing a chamber pot labeled “Robert E. Lee’s Soup Tureen.” Not to mention the present hysteria which Paul C. Graham has aptly named “Confederaphobia.”

Here is an interesting example from 1904. A woman named Blanche Boies entered the Kansas state capitol with an axe concealed under a cloak. She rode the elevator to the fifth floor headquarters of the Kansas Historical Society and proceeded to chop up a large picture of “Custer’s Last Stand,” a painting that had been commissioned by the Annheuser-Busch brewery of St. Louis, copies of which were at one time said to be in every tavern in America.



Asked to explain her actions, Ms. Boies said: “I concluded to chop the name of the secesh firm off, with no ill will toward the rest of the picture.” This lady was a well-known follower of militant prohibitionist Carrie Nation. Somehow she thought that a Missouri brewer must have been secessionist, highly unlikely for St. Louis people with German names. And somehow she had associated the evil demon rum with the late Confederacy.

What she chopped was likely a copy. The original, for which a rather obscure artist was paid \$30,000, seems to have been lost. Just a few years later Union and Confederate veterans met cordially on the field of Gettysburg and other places.

About Clyde Wilson

Clyde Wilson is a distinguished Professor Emeritus of History at the University of South Carolina where he was the editor of the multivolume *The Papers of John C. Calhoun*. He is the M.E. Bradford Distinguished Chair at the Abbeville Institute. He is the author or editor of over thirty books and published over 600 articles, essays and reviews.

<http://www.abbevilleinstitute.org/blog/shades-of-john-brown/>

Southern Confederacy

To be Considered by those who are Older than the Author.

A friend has handed us a letter from an only son, of seventeen years of age, at school, imploring his parents' permission to volunteer for the war. The spirit of the letter may be caught with profit by older hearts.—The writer, after depicting the distress and discouragement he has witnessed, says:—*Macon Tel.* 24th inst.

“And shall I, possessed of all the vigor and freshness of youth, stand idly by and behold unmoved the wife's tear and the children's cry? O, for my country's sake, let it not be said that one of her sons spurned her cry of distress when her foes pressed on every side! O, for the honor of your family, let it not be said that you had a son capable of bearing arms, and, forsooth, because he was not liable to draft, you suffered him not to go and defend his country's honor, his country's rights, and his own liberties. I know 'tis hard for a father and mother to part with an only son; but had you not rather he should go and drive from our own beloved soil the murderous foe, than for all our lands, all our people and our freedom to be swallowed up in one sea of despotism, tyranny and slavery? But, on the other hand, should we triumphantly come out of this war victors, would you want that son, to whom you looked to make for himself a name worthy of his ancestry, to be pointed at and calumniated, because he shouldered not his musket and went forth to his country's battle fields, where so many of her sons have already gained for themselves an immortal fame? I beseech you not to read these lines as the random thoughts of a wild imagination. They are the stern and true convictions which have crowded upon my mind, until, at length, I am compelled by honor and self-respect to ask your consent to let me go and try to retrieve our country's reverses.—And let me assure you, as humbly as I ask you, (for I wish to go with your prayers) I must go, whatever be your decision. Consider me not undutiful. I pray—for farther from it no one could possibly be—but I pray you, let me go and defend my native soil.”

Here is a letter from a 17 old Southern boy
Wise beyond his years
Making choices that no youth should face
His fate is unknown
What we do know is this
His hopes and his dreams
Was to make his ancestors proud
Not at all shameful of actions
Even if those actions went against the blessing of his
parents
(Back then that matter)

Well only son
We read your words today
For honor of country and liberties
You took up arms to defend your native soil
To make a worthy name for your ancestry is all you ask
Your fate and name is lost in the pages of history
As many young boys like yourself got lost upon the
battlefield
But only son you made many proud and worthy a name
you made
For you walked among the greatest fighting forces on this
earth
The true and brave
Confederate Gray

It didn't matter black or white, young or old, male or female, free or bond...

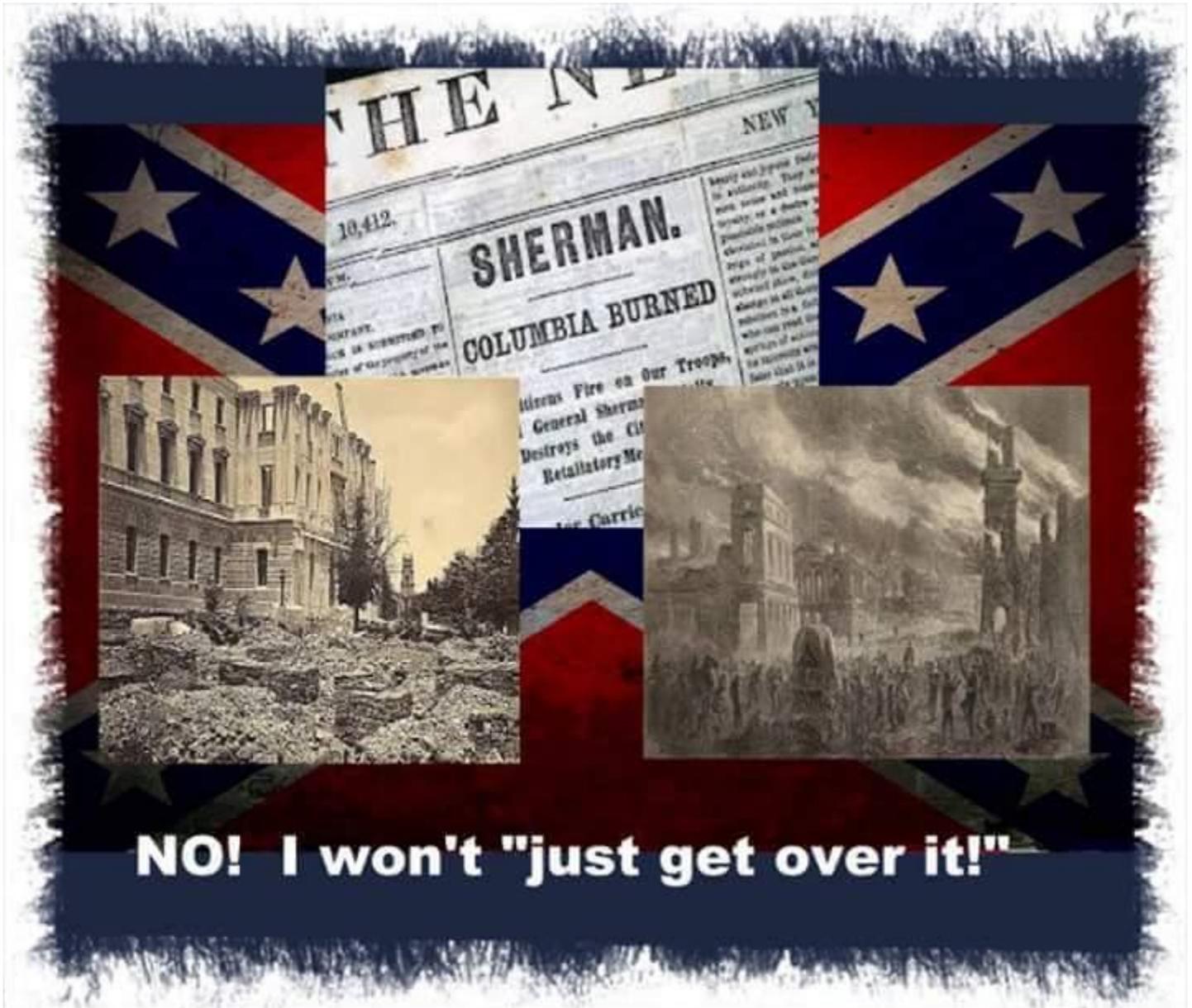


[Southern Historical Society](#)

You see, when those filthy, illegal invaders ran the blacks out of the only home they'd ever known, they did so for the sole reason of inciting a slave rebellion like what happened in San Domingo, hoping they would kill all the innocents at home. It didn't happen though, so they set about stealing from everyone. Those freaks treated everyone the same. It didn't matter black or white, young or old, male or female, free or bond...

"They had treated the Negroes shamefully; stolen the little silver some had, killed, eaten or stolen their fowls, and they had some heads to prove how many had been killed. One of the slave girls, they had dressed in their own regimentals and carried her off. They had left the slaves nothing eatable except cow peas, which they had probably never seen before and did not know they were eatable."

**WAR CRIMES AGAINST SOUTHERN CIVILIANS
Walter Brian Cisco
2013**



[Eric Brown](#)

[First Annual Flag Raising Rally](#)

Southerners have every right to be proud of our Confederate heritage. Over 600,000 soldiers died defending their Independence and rights. No we don't need your acceptance. What gives you the right to tell us we can't be proud of; or who we are!? What about the thousands who were on the home front watching as their homes were burnt. Their livelihood was ravaged. While whole towns were burnt to the ground !

While our Confederate ancestors were lying on the battle field to decay without proper burials. No it's not about racism! It's about respect of the ones who sacrificed so much so you and I could live free!

And if the states have any dignity left. They will stop the southern genocide and rise above the hate on everything southern. And protect our rights to honor them as we should!

And we as the people should not take this lightly. No more should we be a silent majority! These men paid the ultimate sacrifice lest we can do is uphold what they fought and died for!

Why I do not like yankees

I had a rather grievous back and forth wrangling with a bona fide yankee last night and today on FB. I was reminded of several things by way of such-

1. Why I do not like yankees- a. Their nature- they are rude, arrogant know it all, meddlers. b. Their ideology- Progressivism, some to greater degrees but all Progressive and by progressive I mean that ideology that came along in modern times via the French Revolution and into the Northern parts of the USA in the 1800s and that believed that the old Traditional beliefs and ways were "outdated" and were hindrances to progress. They of course believe that Lincoln and his Republican Party made a "more perfect union".
2. I was reminded that the idea of re-uniting the USA after Southern Secession and a Northern subjugating War was and is a myth and that all efforts on the part of Southerners to embrace such, no matter how good some of their motives were/are, are counterproductive to the South. This of course means that USA Nationalism is a nationalism that is a yankee nationalism and that as such it has done nothing for the South. The yankees have benefited from Re-Unification at the expense of the South.

This man was a typical yankee in his attitude towards the South and its Confederacy. His belief is that the Confederate soldiers fought a good and honorable fight but that their Cause was rotten to the core. Sadly many Southern "patriots" lap up that yankee bone giving credence to that dogma. Its the old Blue-Grey business and indeed ALL Blue-Grey stuff has that belief at its heart- embraced by yankees and "appreciated" by Southerners. We lap up such bones they throw to us like hungry, whipped dogs when we ought to take and chunk em right back at em telling them we want no honor from the likes of those who invaded, raped, murdered, pillaged, subjugated and occupy our Southland.

This reunification myth with its accompanying USA Nationalism is a great hindrance to our fulfilling our Charge. It is high time, indeed way past time that those who love the Southern Confederacy and its Cause, particularly those who have embraced the vindication of the Cause, let go of all such Blue-Grey bs and with it all USA Nationalism. It may have been harder to see the truth of this in the late 1800s and early 1900s (though some did see it such as Dabney and Early and even Davis to an extent); and indeed it may have been hard to see in the 1950s but surely he who has any eyesight at all and wants to see and will open his eyes can see where this new Lincoln Union has taken us. And hold on to your hats I fear we have not seen but the tip of the iceberg of the hatred for the Old South and her Cause.

3. Just to underscore- these yankees who seem to give us some honor, "they fought a good fight" HATE the Cause and thus they are in no wise our friends but rather our enemies and we should quit fraternizing with them.

RUDY RAY 4/24/16



Photo Illustration by Brigette Supernova/The Daily Beast



[Christopher Dickey](#)

DOUBLE AGENTS

03.19.16 11:01 PM ET

The Black Spies in a Confederate White House

How a secret intelligence network successfully spied on Confederate leader Jefferson Davis in his own home.

The servants knew. The Confederate White House in Richmond, Virginia, was not a happy home. The coachman had heard Varina Davis, the first lady of the South, wondering aloud if the rebellion her husband led had any prayer of success. It was, he heard her say, “about played out.” Less than a year into the war, she had all but given up hope. And the president himself, Jefferson Davis, gaunt and sere, was under tremendous strain, disheartened and querulous, complaining constantly about the lack of popular support for him and his policies.

What the servants at the dinner table heard could be even more interesting: insights into policy, strategy and very private lives. They could glimpse up close the troubled [emotions of Varina](#), who was much younger than her husband. She was in her mid-30s, he was in his mid-50s, and her energy, even her sultry beauty, were resented by many in that small society. She had a dark complexion and generous features that led at least one of her critics to describe her publically as “tawny” and suggest she looked like a mulatto.

Varina’s closest friend and ally in the cabinet was Judah P. Benjamin, the cosmopolitan Jewish secretary of war and then secretary of state. He was a frequent visitor to the Davis residence. He shaped Confederate strategy around the globe. And over port after dinner, what intimacies might have been revealed about this man, whose Louisiana Creole wife lived in self-imposed exile in Paris, and whose constant companion in Richmond was her beautiful younger brother?

As in any of the big households of yesteryear (one thinks of [Downton Abbey](#), to take a popular example), what the servants knew about the masters was a great deal more than the masters knew about them. And in the Davis household the servants were black slaves, treated as shadows and often as something less than sentient beings. The Davises knew little of their lives, their hopes, their aspirations, and they certainly did not realize that two of them would spy for the Union.

History is almost equally oblivious. When it comes to secret agents, or servants, or slaves, all learned to tell the smooth lie that let them survive, and few kept records that endure. When it comes to the question of the spies who worked in the Confederate White House, where solid documentary evidence has failed, legend often has stepped in to fill the gaps and, to some considerable extent, to cloud the picture.

The one slave-spy we know the most about is William A. Jackson, the handsome coachman who appears to have been hired out by his owner at one point to work as a waiter in a Richmond hotel before being rented to the Davis family to drive them around the city.

In early May 1862, soon after New Orleans had fallen to the Union and as the Federal army under Gen. George McClellan was inching its way up the peninsula from Yorktown toward Richmond, the slave William Jackson crossed the lines into the Federal camp and began telling his story to the officers, who debriefed him at length, then to a handful of reporters. Over the next several weeks, tales about his revelations were printed and reprinted in papers all over the country.

Thus, one could read in the *The Liberator*, an abolitionist paper out of Boston, an article picked up from Horace Greeley’s *Tribune* in New York that was a paean to the escaped slaves making their way to Union encampments. Typically they were called “contrabands,” not yet entitled to their freedom (the Emancipation Proclamation was not announced until later that year, and did not go into effect until 1863).

“The fact cannot be questioned that the most important information we receive of the enemy’s movements reaches us through the contrabands,” the author of the *Tribune* article proclaimed.

When Jackson made his appearance in the Union camp, we are told, generals, colonels and majors flocked around him and the commander, Gen. Irvin McDowell, telegraphed the War Department with some of Jackson’s revelations.

If he brought useful tactical intelligence, however, it didn’t make it into the Northern newspapers, which focused on the gossip he passed along.

Jackson described Jefferson Davis as “pale and haggard,” sleeping little, eating nothing, constantly irritable and complaining about his generals: ‘He plans advances, but they execute masterly retreats,’” Jackson is quoted saying.

Varina Davis, meanwhile, had become a terror to her servants. “Mr. Davis treated me well,” said Jackson, “but Mrs. Davis is the d—l,” the word devil considered too fraught for the paper’s readers.

Jackson seems to have spent quite a bit of time driving Varina around, and listening closely to her depressed views of the “played out” Confederacy. In part, no doubt, Jackson was telling the Union officers and press what they wanted to hear, raising their morale by talking about the declining mood in Rebel Richmond. He said not only slaves but whites were looking forward to the arrival of the Union troops. The Davises kept their bags packed and ready to go, he said, and even Mrs. Davis couldn’t pass off Confederate money.

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Harper’s Weekly magazine published an engraved portrait of Jackson with his flowing signature beneath it, and a brief article filled with the kind of amazed admiration and inbuilt condescension that was common throughout the Northern press when it lionized escaped slaves: Jackson was “an extremely intelligent man, reads and writes (as his signature shows), and converses in a manner which shows that he has been used to good society.”

The *Tribune*’s backhanded praise, picked up by *The Liberator*, had been even worse. “The old plea, that a mulatto may have a soul and be intelligent on account of the white blood in his veins, while a pure negro is nothing but an overgrown monkey minus the caudal appendage, will not hold true in this instance. Jackson is as black as a Congo negro, and much more intelligent than a good many white folks.”

By the end of the summer of ’62, as McClellan’s peninsular campaign faltered and the war seemed to be stretching on endlessly, Jackson, the contrabands, and what came to be called their “black dispatches” started to catch the blame for military and political failings. *The Brooklyn Daily Eagle*, which billed itself as the evening paper with the highest circulation in the United States, started writing about “that arrant humbug, ‘Jeff Davis’ coachman,” who supposedly had assured the North that Union sympathizers would rise up in Richmond.

After that, Jackson faded from the scene, and it was not until after the war that stories began to circulate about another, and potentially much more effective spy in the Confederate White House.

Her name in popular history is Mary Elizabeth Bowser, but she used many different names, in fact. She was part of an extensive Union spy network run by Elizabeth Van Lew, a Richmond society woman who once owned Mary, had her educated in the North, and freed her in secret only to enlist her in the spy ring that included, it seems, Mary’s assignment as a slave-servant in the Confederate White House. Mary was of mixed blood, and she may well have been tied by that blood to Van Lew’s family, but if she worked for the Davises, as she and others claimed, she did so under a false name and false pretenses. Varina, asked about her years later, said she’d never heard of her.

The most careful and authoritative research on Bowser is to be found in *Southern Lady, Yankee Spy*, by Elizabeth R. Varon, a professor at the University of Virginia. As she notes, the spinsterly Van Lew never hid her Union sympathies entirely, but built a reputation for eccentricity as “Crazy Bet” that, along with her social status, afforded her considerable protection in Civil War Richmond.

As every intelligence service knows, when a woman is not taken seriously by the men around her she can work wonders as a secret agent, and that certainly was the case with Van Lew. She hid fugitive soldiers who escaped from Confederate prisons, she plotted with Union sympathizers and met clandestinely with couriers and spies from the Federal army.

By 1864, when Union Gen. Ulysses S. Grant was closing in on the Confederate capital in long, drawn out, bloody sieges, Van Lew's network of white and black "detectives," as spies liked to call themselves in those days, provided important, concrete military intelligence to Grant's army. Of that there is no doubt. Grant recognized Van Lew's valor publicly after the war, and in 1869, when he was president, had her appointed as Richmond's postmaster (a somewhat ironic post for a former spymaster).

But what role did Mary play in Van Lew's network?

It is safe to say (with ambiguity appropriate to espionage) a very special one.

In 1846, 15 years before the Civil War began, Van Lew had arranged the baptism of "Mary Jane, a colored child" in St. John's church, which normally was reserved for white parishioners. It also appears from the chronologies provided by Van Lew's biographers that Mary was not an infant at the time of the baptism. Probably she was 4 or 5 years old.

When that same little girl had barely reached her teens, Van Lew sent her to Princeton, New Jersey, "to receive an education, in order to prepare here to go to Liberia to serve as a missionary."

Mary was only 14 when she sailed for Monrovia to teach the Gospel among slaves who had been liberated in the United States only to be sent "back to Africa" to a place among a people they never knew. Although desperately unhappy, Mary stayed for almost four years before Van Lew brought her back to Richmond. "I do love the poor creature," Van Lew wrote to a friend in the American Colonization Society. "She was born a slave in our family—& that has made me always feel an awful responsibility."

Interesting choice of words: "Born a slave in our family." Later in life, Mary would talk about having "the advantage over the most of my race both in blood and intelligence," and would tell *Uncle Tom's Cabin* author Harriet Beecher Stowe, among others, that her mother was white but her father was "a Cuban-Spaniard and negro." The rigorous and cautious Varon concludes it was much more likely that Mary's father "was a white man, perhaps a member of the Van Lew family or their Lynchburg cousins, the Richardses."

One might note that Mary was conceived and probably born before the death of Van Lew's much-loved father in 1843.

The only physical description we have of Mary was after the war: "a Juno, done in somber marble ... her features regular and expressive, her eyes exceedingly bright and sharp, her form and movements the perfection of grace." (None of the photographs that purport to be her have been confirmed, according to Varon.)

Could such a woman, when she was about 20 years old, have found a place in the Davis household in Richmond? Not if she came directly from Van Lew, who was certainly no favorite of Varina Davis. Nor if she came under the name of Mary Richards, who had been arrested and jailed for *not* being a slave when she came back from Liberia in 1859, before the Van Lews claimed her again as part of the family's chattel just to protect her. But under yet another alias? Very possibly.

In 1905, as a very old woman, Varina Davis felt called upon to deny that she had ever had in her employ “an educated negro ‘given or hired’ by Miss Van Lew as a spy,” and added, “My maid was an ignorant girl born and brought up on our plantation.”

But nobody had claimed Mary was Varina Davis’s maid. The executor of Van Lew’s estate had written in a biographical sketch and subsequent correspondence that Mary’s name was Mary Elizabeth Bowser (Mary Richards had married a Mr. Wilson Bowser in 1861). Then that name and general details of Mary’s life wound up in a *Harper’s Monthly* article in 1911:

“She was installed as waitress in the White House of the Confederacy. What she was able to learn, how long she remained behind Jefferson Davis’s dining chair, and what became of the girl ere the war ended are questions to which Time has effaced the answers.”

In fact, Varon and Lois Leveen, whose novel [*The Secrets of Mary Bowser*](#) tries to fill some of the gaps with fiction, did manage to find a bit more fact.

In September 1865, a woman calling herself Richmonia Richards gave a talk in New York City’s Abyssinian Baptist Church which the *Anglo African*, a newspaper there, described as “very sarcastic” and “quite humorous.” Among her anecdotes were stories of intrigue in the Confederate Senate as well as the Confederate White House. But the real substance of the intrigues is not there.

By 1867, Mary, with missionary zeal, was teaching freed slaves and their children in St. Mary’s, Georgia, on the Florida border, when Harriet Beecher Stowe, her brother the Rev. Charles Beecher, and the Rev. Crammond Kennedy of the Freedmen’s Bureau paid a visit. They were enthralled, especially by stories she told of her work as “a member of a secret organization in Richmond ... a detective of Gen’l Grant.” The Rev. Kennedy thought “she could write a romance from her experience in that employment.”

Would that she had, or, if she did, that it could be found.

In fact, the last we know of Mary J.R. Richards Bowser Garvin (there was another husband after the war) aka Mary Jones aka Richmonia Richards and also known as names unknown is from her letters in 1867 to the superintendent of education for the Georgia Freedmen’s Bureau explaining why she could no longer carry on with so few resources trying to meet such enormous needs in ever more hostile and dangerous territory. The white Southerners, the old elites, meant to make it impossible to educate the former slaves and their children.

“I wish there was some law here, or some protection,” she wrote. “I know the southerners pretty well ... having been in the service so long as a detective that I still find myself scrutinizing them closely. There is ... that sinister expression about the eye, and the quiet but bitterly expressed feeling that I know portends evil ... with a little whiskey in them, they dare do anything ... Do not think I am frightened and laugh at my letter. Anyone that has spent 4 months in Richmond prison does not be so easily frightened.”

What happened to Mary after that? The facts of her life fell prey to prejudice, the sinister turmoil in the Reconstruction South, and the traditions of spies who take their greatest secrets to grave. Almost 150 years later, truly, time has effaced the answers.

Christopher Dickey, a veteran foreign correspondent, is The Daily Beast’s World News Editor. He is the author of seven books, including [*Securing the City*](#) and, most recently, [*Our Man in Charleston: Britain’s Secret Agent in the Civil War South*](#).

<http://www.thedailybeast.com/articles/2016/03/19/the-black-spies-in-a-confederate-white-house.html>

VT VETERANS TODAY

Journal for the Clandestine Community

Lynching dead soldiers goes mainstream

By [Jim W. Dean, Managing Editor](#) on May 2, 2016

Russia and the Confederate States of America (CSA) both find themselves as targets on the firing line of political correctness



Anti-Confederate political correctness went mainstream with vandalism being OK – the Charleston, SC monument was just one of many, an orgy of hate. It has become cool to demand Russian WWII monuments be removed now, also.

America and Russia's Shared Great Wars

by [Jim W. Dean, VT Editor](#), ... with [New Eastern Outlook](#), Moscow

“Society is an open ended partnership between generations. The dead, and the not yet born, are as much a part of society as the living. To dishonor the dead is to reject the relationship upon which society is built, the relationship of obligation between generations. Those who have lost respect for the dead have ceased to be trustees of their inheritance.” – Edmond Burke, (1729-1797) British-Irish Parliamentarian

– First published ... [April 30, 2016](#) –



Another tribute to our valiant ancestors taken down

Both Russia and the Confederate States of America (CSA) now find themselves as targets on the firing line of modern political correctness.

They are accused of any negative charge possible to tarnish the huge losses of their respective great wars to warrant having the monuments to their fallen dead removed from public property.

Both are being propagandized as dangerous elements that have to be discredited through a constant flow of disinformation and manufactured threat campaigns. The most ridiculous assertion is the NATO claim of Putin's dream to reconquer the former East European Soviet states.

For the CSA, the scam is that to stop denigrating Confederates would somehow show support of America's slave shipping family, leaving the slave buyers in the South saddled with the motherlode of blame for that sad part of our history as if ET space ships brought them here.

This anti-Confederate hysteria ranges from banning Confederate battle flags from military bases, even if the base is named after a Confederate general, to allowing no Confederate heritage clothing symbols in public schools as being "disruptive".

But it is the dishonoring of the dead soldiers' monuments that is the most disrespectful act, as so many of their descendants have served in the US military and still do.

Confederate Memorial Month



Stone Mountain Memorial, Georgia

April is Confederate Memorial month throughout the Southern United States; and [Confederate Memorial Day](#) has been a State holiday in Georgia since 1868, due to the efforts of the Ladies Memorial Association of Columbus, which evolved into the United Daughters of the Confederacy (UDC).

But this year, Georgia's Governor bowed down and removed both Robert E. Lee and Confederate Memorial Days, changing the latter to State Holiday. I am a member of the [Sons of Confederate Veterans](#) on my mother's side.

These ladies formed the vanguard that was to raise Confederate monuments honoring their fallen soldiers in almost every town square throughout the South. If not for their efforts, it never would have been done, because the veterans themselves just wanted to forget about the war and all its horrors.

Monument denials and removals



Atlanta's "unknown" gravestone

The major monument effort was preceded by efforts to collect the remains scattered dead, most of them unknown soldiers who were quickly buried where they fell and were forgotten.

The UDC in Atlanta raised \$10,000 by selling cakes and pies, a huge sum at the time, and gathered 3000 unknown dead from shallow graves around Atlanta, and buried their remains under the magnificent [Lion of Lucerne monument](#) in Atlanta's historic Oakland cemetery. But there was one catch.

The City of Atlanta would never allow an historical marker to be erected that would recognize the site as a mass grave for the unknown Confederate soldiers. They did not want to risk the sympathy that a mass grave of

unknown Confederates might stimulate, despite how many years it had been, because they sought political advantage in continued racial and social tensions.

Tourists walk by this monument thinking it is a piece of scenic statuary, as opposed to being the largest mass grave in the South. Atlanta is filled with numerous historical markers, but not for 3000 unknown soldiers.

The largest mass grave in the Western hemisphere is filled with 7000 Confederate dead from [Camp Douglas in Chicago](#), a contractor scam where \$3 was paid for each burial, but where wagoneers were paid 50 cents to dump them in the swamps off the dike roads. And yes, corrupt officials pocketed the money.



Confederate dead were dumped into a Chicago swamp so the camp cmdr could steal the burial money

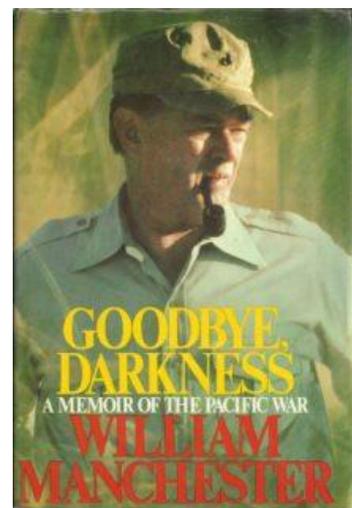
My title might have seemed a bit a strange with the Confederate connection to Russia's Great War, but there is a direct connection via the trauma endured by both societies in the casualties suffered during those two wars.

And I don't mean a numerical comparison, as the WWII Soviet 20 million deaths (a low estimate) were much higher, but how they were comparable in terms of their percentage of the population touched, the families destroyed; in Russia's case, not only the military dead but the huge civilian casualties.

New research in the US is pushing America's Civil War war dead into the million range, far past the number of all our other wars to that date, and with the South having suffered disproportionately due to its smaller population. Countless Southern widows wore black for the rest of their lives.

William Manchester chasing his demons in the South Pacific

As historian [William Manchester](#) shared with us in his autobiographical [Goodbye Darkness](#), it was not the Confederate veterans who taught their children to hate Yankees,



it was their mothers, aunts and grandmothers, with some of that legacy tied to the raping that occurred during Sherman's March, living on for many decades.

Russia also finds its war dead monuments under attack for similar exploitive political reasons, under the umbrella term of Russophobia in both Ukraine and Poland, where we see the Western color revolutions being extended to the dead in much the same manner as in the U.S. against Confederates.

The only other group openly exploiting the defilement of the dead is ISIL, as it destroys the graves of Muslim holy men and Christian saints — the direct result of hate propaganda whipped up by religious, political and even intelligence agencies as part of their psychological warfare operations.

The same double barreled tactic is used to seed the historical narrative with lies, and to erase or bury anything that conflicts with the propagandized version so that only a graduate level historical scholar could have a chance to learn.

The internet changed all of that. That is where I learned the truth about my own Confederate ancestors.

My journey began with my utter embarrassment at not learning until my late 40's that Lincoln's Emancipation Proclamation did NOT free the slaves. The Confederate States just ignored it, and for all the slaves living in the Federal states, well... the Proclamation did not apply to them.

Slaves in the Yankee states remained so until the end of the war, and some were not freed until the 14th Amendment was passed years later. Huge numbers of black Americans know nothing of this.



Fort Pickens in Pensacola, Florida was reinforced the night after the Fort Sumter attempt

The war which began with the firing on Fort Sumter, April 12th, 1861, was a psyops, one of four put in play while Congress was in recess during the summer by Lincoln and his Secretary of War Stanton.

The operations all involved secret missions to breach the truce by breaking the blockade of Federal forts in the South with military reinforcements...an act of war.

The historical lie was that the men were starving, when they were actually being routinely provisioned by Charleston harbor merchants. These multiple reinforcement attempts all included troops, weapons, ammunition and food, because when the war broke out, the food and water would be cut off.

Washington knew the ships would be fired upon and it could then be claimed that the South had broken the truce. Fort Pickens in Pensacola, Florida, was provisioned the night after the war started when they were not even aware of the Fort Sumter battle.

The Big Lie of Andersonville prison



Andersonville was a hell hole

The Yankee POW propaganda atrocity stories were also prime examples of the Big Lie. Contemporary Americans have Andersonville imprinted on them as the example of Southern cruelty during the war.

But the deaths there resulted in the combination of the Union's ending of the prisoner exchange protocol, combined with Grant's had adopted to end the war by attrition with constant fighting, using the North's superior resources.

This flooded the Southern prison camps with numbers of POWs they had neither the facilities nor supplies to take care of, much of that due to the destruction of the railroad networks.

The infamous Captain Henry Wirz was hanged as the commandant of Andersonville, despite the guards there eating the same rations as the prisoners, and lying beside the dying Confederates in the medical ward with no medicine. He was offered his life in return for saying that President Jefferson Davis had ordered him to starve the Union prisoners, which Wirz would not do.

After the war the prison camp statistics revealed that the death rates in the Yankee prisons were equal to those in the South, despite the North having adequate facilities and supplies, but only historians were generally aware of that.

The American Civil War was fought over wealth, as usual



By the 50th anniversary, most of the soldiers had put their bitterness behind them

At the end of the day the North won. It had eliminated its Southern competitor from sharing in the wealth of the West. It had been threatened by the South's plan to make New Orleans a tax free port, versus New York with its port duties.

All Western territory exports arriving at the Mississippi River could take the cheaper river barge transport to the free port of New Orleans, and that would have bankrupted the Northern industrialists with their fortunes invested in the northern route railroads.

The railroad money ruled the country for the next 50 years, through rigged rates and getting huge land grants all along the Western rail lines that made them fabulously wealthy. And today we see the American military deployed with the publicly stated goal of advancing “American interests”, when this is clearly seen as meaning American economic interests, which often reduces our military to being pseudo mercenaries.

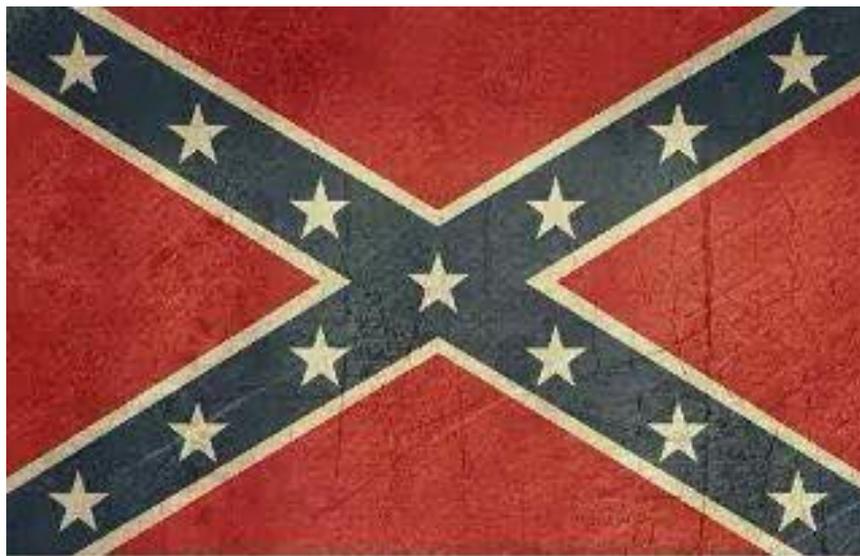
While New Russia tried to develop its economy and recover from the modern Yankee financial pillaging it endured in the 1990’s under Yeltsin and the tutelage of Western financial advisers, it now finds itself being framed as an aggressive expansionist power. Even the war monuments to its soldiers are coming under attack, despite its having been an American ally in their Great War.

Southerners understand this slight. While serving in America’s armed forces, they must endure their Confederate ancestors being called traitors and the jihad against their ancestors’ symbols and monuments being taken down from the scourge of political correctness.

Confederates share the pain of every Soviet era family who lost their loved ones, because their monuments were earned the hard way through courage and sacrifice, as were the South’s. Despite the propaganda, we will continue to strive to live by Edmund Burke’s code of honor, and be faithful trustees of our inheritance.

*[Jim W. Dean](#), managing editor for *Veterans Today*, producer/host of *Heritage TV Atlanta*, specially for the online magazine “[New Eastern Outlook](#)”.*

<http://www.veteranstoday.com/2016/05/02/lynching-dead-soldiers-goes-mainstream/>

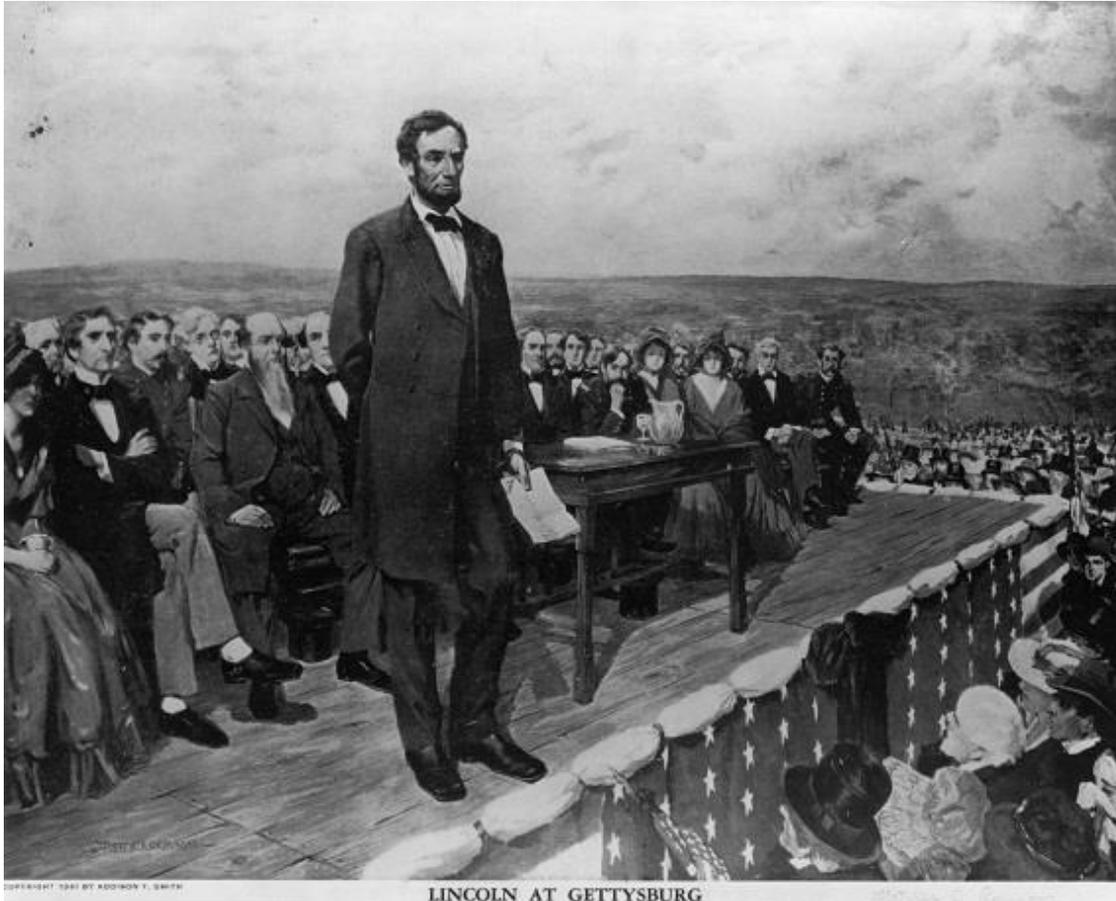


Jeremiah 20:11

**But the Lord is with me like a mighty warrior;
so my persecutors will stumble and not prevail.
They will fail and be thoroughly disgraced;
their dishonor will never be forgotten.**

Is “White Supremacy” an Exclusively “Southern” Ideology?

By **Brion McClanahan** on May 3, 2016



“We abhor the doctrine of the “Types of Mankind;” first, because it is at war with scripture, which teaches us that the whole human race is descended from a common parentage; and, secondly, because it encourages and incites brutal masters to treat negroes, not as weak, ignorant and dependent brethren, but as wicked beasts, without the pale of humanity. The Southerner is the negro’s friend, his only friend.” George Fitzhugh, 1854

On April 23 (judging by the pictures) five idiots—probably all FBI informants—showed up at Stone Mountain, GA to hold a “white supremacist” event. All waved what appeared to be newly purchased Confederate Battle Flags. These knuckleheads were met by a mob of violent “protestor” knuckleheads—probably all on a Marxist organization’s payroll—who started throwing rocks at police and igniting fires. Eventually, the riot squad was called in, arrests were made, and order was restored, but not before pictures of the “white supremacist” kooks waving Confederate Battle Flags were plastered all over the Internet.

The message was clear: the Confederate Battle Flag is a symbol of hate and white power.

In other words, that flag represents exclusively *Southern* traits.

But is either position correct?

If you listen to the mainstream media or historical profession you would think so. Many almost go to hysterics to “prove” that the root of Southern society was “hatred” for black Americans. The Confederacy was simply an extension of that fact. The common narrative is that the South has had a three-century long monopoly on racism in the United States. The North, on the other hand, was the happy land of free thinking, benevolent, egalitarian, civic minded statesman fighting for equal rights and social justice.

There is one problem with this particular story. It is based on a romantic, Utopian vision of Northern society and culture, the true “lost cause myth” in American history. Both that North and that Northerner were almost as rare as a Unicorn in both antebellum and post-bellum America.

Were antebellum Southerners racist? Absolutely, but no more so than antebellum Northerners. Were post-bellum Southerners racist? Again, absolutely but no more so than post-bellum Northerners. Did antebellum Southerners consider blacks to be an inferior, “child-like” race? Yes, but so did antebellum Northerners. Racism as we understand it today was an *American* trait for *most of American* history.

“White supremacy” was in fact a popular idea in the North both before and after the War, perhaps even more popular there than in the South.

The proof is readily available.

Several historians in the 1960s—most conspicuously Leon Litwack in *North of Slavery* and Eugene Berwanger in *The Frontier Against Slavery*—sought to outline the hypocrisy of Northern attacks on the South during the Civil Rights era. These were not pro-Southern ideologues but dedicated academics who wanted to describe the complex history of race relations in America. That story has been lost in current mainstream history or explained away by revisionists in an attempt to salvage the good name of their Northern heroes. Abraham Lincoln, for example, may have been a racist in his youth, even up to the time he was elected President in 1860, but he changed during the four years of war. And even if he didn’t, Lincoln and the Republicans should be given a pass because they advocated the end of slavery. You see, it is far easier to demonize the South than to accept guilt in the comprehensive *American* legacy of racism and slavery. One act of political and military expediency, which is how Lincoln classified the Emancipation Proclamation, makes up for years of vitriolic racist language.

As for examples of Northern “white supremacy,” there are far too many to list, but here are several.

David Wilmot, the Pennsylvania Democrat who introduced the Wilmot Proviso in 1846—a rider to a defense bill that would have excluded slavery in any territory acquired by the United States in the War with Mexico—wrote this about the Proviso: It was “the cause and the rights of [the] white freeman [and] I would preserve to free white labor a fair country, a rich inheritance, where the sons of toil, of my own race and own color, can live without the disgrace which association with negro slavery brings upon free labor.” He later wrote privately, “By God, sir, men born and nursed of white women are not going to be ruled by men who were brought up on the milk of some damn Negro wench!”

The radical abolitionist Benjamin Wade of Ohio, famous for advocating the execution of Southern secessionists, the confiscation of Southern lands, the arming of former slaves, and as co-sponsor of the Wade-Davis Bill of 1864, said this when he arrived for the first time in Washington D.C. in 1851: “On the whole, this is a mean God forsaken Nigger rid[d]en place. The Niggers are certainly the most intelligent part of the population but the Nigger smell I cannot bear, yet it is in on and about every thing you see.” He then complained that the food was “cooked by Niggers, until I can smell & taste the Nigger.” Several years after the War, Wade said that he was “sick and tired of niggers.”

Jacob Brinkerhoff, an Ohio Democrat, said in 1846 that, “I have selfishness enough greatly to prefer the welfare of my own race to that of any other and vindictiveness enough to wish...to keep [in] the South the burden which they themselves created,” of course meaning black slavery and a large population of black Americans.

A Wisconsin resident, fearful of extending voting rights to black Americans, thought that giving suffrage to blacks would give them permission to “marry our sisters and daughters, and smutty wenches to [marry] our brothers and sons.”

William Sawyer at the Ohio convention for revision of the state constitution in 1850 said, “the United States were designed by God in Heaven to be governed and inhabited by the Anglo-Saxon race and by them alone...[Blacks were] very little removed from the condition of dumb beasts—they wallowed in the mire like hogs and there was nothing of civilization in their aboriginal conditions.”

William H. Seward of New York, Lincoln’s Secretary of State, said blacks were a “foreign and feeble element, like the Indian, incapable of assimilation [and] unwisely and unnecessarily transplanted to our fields.”

John Fairfield of Maine avoided dinners with Congressional colleagues in Washington D.C. because he did not like “black odoriferous niggers” around.

An Ohio Republican pleaded with Democrats to stop “shouting Sambo at us. We have no Sambo in our platform...We object to Sambo. We don’t want him about. We insist that he shall not be forced upon us.” The Republican Party, he claimed, was created for the benefit of the white race alone.

James Harlan, a United States Senator from Iowa, asked in 1860, “Shall the Territories be Africanized?” to which he answered that he favored territorial extension only for the white race.

Lyman Trumbull of Illinois said in 1859 that, “We the Republican party, are the white man’s party. We are for the free white man, and for making white labor acceptable and honorable, which it can never be when negro slave labor is brought into competition with it.”

The Iowa Republican Party used “WE ARE FOR LAND FOR THE LANDLESS, NOT NIGGERS FOR THE NIGGERLESS” as their campaign slogan in 1860.

A Kansan writing to the *New York Tribune* in 1855 summarized the sentiment of most Northern Republicans and Democrats:

First, then be not deceived in the character of the anti-Slavery feeling. Many who are known as Free-State men are not anti-Slavery in our Northern acceptation of the word. They are more properly negro haters, who vote Free-State to keep negroes out, free or slave; one half of them would go for Slavery if negroes were to be allowed here at all. The inherent sinfulness of Slavery is not one thought by them. One-third of the Free-State party is made up of men who act from convictions of conscience—the remaining two thirds are Free-State men from conviction that the profits of Freedom, derivable in the shape of customers would be greater than if slavery existed.

While many Union soldiers eventually accepted abolition as a war aim, a large percentage bristled at Lincoln’s Emancipation Proclamation in 1863. One Ohio private declared, “we did not enlist to fight for the negro and I can tell you that *we never shall*...sacrafise [our] lives for the liberty of a miserable black race of beings....Abolitionism is traitorism in its darkest collar.”

A Union lieutenant colonel from New York wrote, “I did not come out to fight for the nigger or abolition of Slavery. [Lincoln] ought to be lashed up to 4 big fat niggers & left to wander about with them the bal[ance] of his life.” Another New York soldier wrote, “I’m no nigger worshipper.”

During the War, a Pennsylvania newspaper suggested, “The producing classes, the mechanic, laborer, etc., had better cut the throats of their children at once than hand them to ‘impartial freedom,’ degradation and amalgamation with negroes.”

A New York newspaper reported that, “Filthy black niggers, greasy, sweaty, and disgusting, now jostle white people and even ladies everywhere, even at the President’s levees.”

A Northern newspaper editor, Dr. J.H. Van Evrie, claimed during the war that, “The equality of all whom God has created equal (white men), and the inequality of those He has made unequal (negroes and other inferior races) are the corner-stone of American democracy, and the vital principle of American civilization and human progress. We should announce that the grand humanitarian policy of progressive and civilized America is to restore subgenation all over the American continent.” Van Evrie changed the name of his newspaper to *The Caucasian* during the War and was one of the most vocal proponents of “white supremacy” in the nineteenth century. He was from New York.

In all Midwestern states in the 1850s, referendums extending voting rights to blacks were defeated by crushing majorities, and in several of these states, blacks were not allowed to establish residency. This was commonplace. Even Northeastern states adopted harsh policies toward blacks before the War. Many of these policies had waned by the 1850s, but their legacy ensured that the free black population of New England would remain low for most of its history. Massachusetts prescribed whipping for any non-resident free black who stayed in the State longer than two months. Connecticut denied blacks residency in the colonial period. There were strict policies regarding black property ownership in all New England states in the colonial period and free blacks had to carry passes to travel. Even into the 1850s, Pennsylvania debated allowing free blacks to settle in the State.

It must also be said that free black Southerners could vote in Southern colonies and some Southern states into the early nineteenth century. The same was not true for the North. Black Northerners could not vote in 19 of 24 Northern states at the end of the War in 1865, and before 1860 Northern blacks could not serve on juries.

Alexis de Tocqueville described the situation for black Northerners as thus in his *Democracy in America*: “So the Negro [in the North] is free, but he cannot share the rights, pleasures, labors, griefs, or even the tomb of him whose equal he has been declared; there is nowhere where he can meet him, neither in life nor in death.”

While the situation in the post-bellum period seemed to be better in the North, some of the most brutal race riots and lynchings took place on Northern soil in the early-twentieth century.

The Ku Klux Klan of the 1920s did not wave the Confederate Battle Flag, but instead displayed Old Glory at every rally. The U.S. flag was the only one on parade during a large Klan march in Washington D.C. in 1925. Their dream was a progressive *America*

devoid of black residents. The last “grand wizard” of the 1920s Klan was from Indiana. He was later convicted of rape and when denied a pardon by his good friend the Governor of Indiana, he exposed several leading Indiana politicians as members of the Klan, many of them Republicans.

The lynching of Will Brown in Nebraska in 1919 was one of the most brutal and heinous in American history. He was beaten, hung, shot, and burned by a mob. This lynching was part of a series of race riots in Northern cities during the summer of 1919, often called the “Red Summer Race Riots.”

The infamous photo of the lynching of Thomas Shipp and Abram Smith was taken in Indiana in 1930, many miles from the Mason-Dixon.

The worst of the 1968 race riots were in the Northern cities of Chicago and Detroit.

Race riots broke out in Boston in the mid-1970s over forced busing, a policy Bostonians gladly accepted for their Southern brothers but violently rejected in their own backyard.

Last time I checked, none of these States were part of the old Confederacy, and none has a history of “Confederate imagery.”

The most iconic image from one of the 1976 Boston race riots was of a white Bostonian beating an unarmed black attorney with the U.S. Flag.

I don’t recall the Confederate Battle Flag ever being used as a physical weapon against black Americans.

Rally around the U.S. Flag, boys!

Of course, anyone could reasonably claim that the U.S. flag in these instances was being used out of context, that its meaning was hijacked by the Klan and other Northern racists. Some even admit that the U.S. flag has flown over far more racist events than the Confederate Battle Flag—even over slavery for ninety years—but because that flag today represents something else to most Americans, it should not be viewed as a symbol of “hate.”

That is the same claim made by the vast majority of those who currently fly the Confederate Battle Flag. Isn’t it ironic?

To these Southerners, the flag’s meaning has been distorted, abused, and stolen by “white supremacist” groups like those who showed up at Stone Mountain. The leader of the Brazilian group dedicated to the preservation of Confederate history (relocated Southerners after the War) calls the Battle Flag a “symbol of love,” meaning a love for his family, its traditions and history, and its people. To other Americans, the flag is a symbol of self-determination, of the Jeffersonian tradition of self-government and resistance to tyranny, a distinctly *American* tradition. The Battle Flag was displayed in Europe during waning days of the Cold War as a dissident gesture to the Soviet Bloc governments. A modified form has been adopted by the leaders of the Ukrainian separatist movement today.

The opening quote by proslavery advocate George Fitzhugh may seem odd to the modern reader. Fitzhugh did not believe white and black Southerners to be equal—far from it—but there is a touch of humanity that a modern American would not expect to find from such a “hate filled” man. Hate would be the incorrect word to use to describe the white antebellum Southern attitude toward black Americans. Superiority, yes, but not hate. By the eve of the War in 1861, Southerners commonly recognized the humanity of slaves. The preeminent historian Eugene Genovese wrote in his seminal *Roll, Jordan, Roll*, “The white South, almost with one voice in the late antebellum period, denounced cruelty to slaves and denied that much of it existed. Here and there, yes, one could find it; to a significant or noteworthy extent, no. Northerners who knew the South well often agreed.” Following the War, Alexander H. Stephens of Georgia, infamously known for his “Cornerstone Speech,” urged the State of Georgia to accept black Southerners as equal before the law as a sign of “gratitude.”

In fact, Southerners realized that they lived in a much more racially diverse region than the North. That is why Fitzhugh could claim that the Southerner was “the negro’s...only friend.” The historian Jennifer Weber noted in her study of Northern Copperheads that “no prominent Copperheads ever discussed or even acknowledged the fact that racial mixing was well established in American life, having taken place for generations on Southern plantations.” Northern Republicans labeled the Democrat Party the “Mulatto Democracy” because they believed Democrats favored “bleaching the darkies...the best blood of the Democracy [ran] in the veins of the ‘peculiar property.’” Indeed, the free black population of the South was larger than that of the North in 1860, even though the Northern population, counting the Midwestern states, was nearly twice the size of the South. Many of these Southern “free people of color” were mulattoes.

White and black Southerners had lived together for over two hundred years by 1854, and nearly four hundred years by 2016. Their common history has not always been pretty or peaceful, it was even exploitative (so was nineteenth-century Northern industrial wage labor) and unfortunately sometimes brutally violent, but there was a familiarity between these groups of people that escaped Northern

Americans, both then and now, a familiarity that Northerners wished to avoid. “Free Soil, Free (white) Labor, Free (white) Men!” De Tocqueville again noted in his *Democracy in America*, “In the South, where slavery still exists, less trouble is taken to keep the Negro apart: they sometimes share the labors and the pleasures of the white men; people are prepared to mix with them to some extent; legislation is more harsh against them, but customs are more tolerant and gentle.” This is why in 1895 Booker T. Washington could ask white and black Southerners to “cast down your buckets where you are,” and why he characterized his white “mentor” as a typical “Yankee woman.” Washington was a Southerner first and foremost. He never complained about voting in Macon County, Alabama.

One of the more interesting pictures from the “white supremacist” rally at Stone Mountain was of a black protestor, identified only as “Miss Black Woman,” wrapped in a Confederate flag. Ostensibly, she did this to thumb her nose at the white power crowd, perhaps even to incite their rebuke. The people I know who honor the Confederate flag would have given her a hug and invited her to supper. Just as with the Confederates in Brazil, their support for the flag is one of love.

Genovese wrote in *Roll, Jordan, Roll* that, “Blacks and whites in America may be viewed as one nation or two or as a nation within a nation, but their common history guarantees that, one way or another, they are both American.” Genovese was correct, but he missed one important point. Most black Americans were and are not just American, but Southern. Many are moving back to the South after years in Northern cities for that reason. The South is home.

Racial reconciliation is a laudable and desirable goal, but removing, renaming, or re-contextualizing Confederate symbols, or worse outright vandalism, is not going to achieve any type of resolution to the *American*—not just Southern—legacy of racism. Fully understanding the complex relations and history of white and black Southerners including the good, not just the bad and the ugly, could be better achieved without a Reign of Terror style purge of anything deemed “racist” by the self-appointed gatekeepers of “truth” in America today.

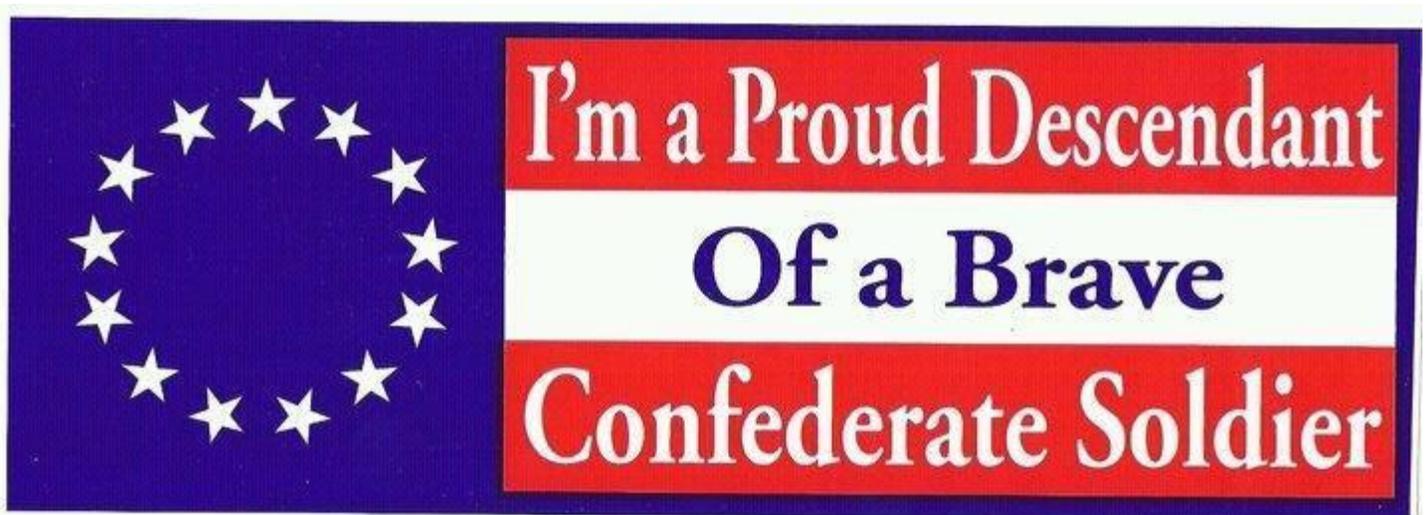
There are many Northern symbols and heroes that would need a thorough re-contextualization as well. When that process begins, perhaps more Southerners would be open to a discussion of their symbols, but I have yet to see a call for the renaming of Yale or Brown University, of Faneuil Hall, of the removal of the Lyman Trumbull statue from the Illinois Statehouse, the furling of the U.S. flag, or a “re-contextualization” of the Lincoln memorial with information about his support for colonization or with an added inscription of his own words: “I am not in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people...” or “I am in favor of the race to which I belong, having the superior position.”

For those who need interpretation, that would be called “white supremacy.”

About Brion McClanahan

Brion McClanahan is the author or co-author of five books, *9 Presidents Who Screwed Up America and Four Who Tried to Save Her* (Regnery History, 2016), *The Politically Incorrect Guide to the Founding Fathers*, (Regnery, 2009), *The Founding Fathers Guide to the Constitution* (Regnery History, 2012), *Forgotten Conservatives in American History* (Pelican, 2012), and *The Politically Incorrect Guide to Real American Heroes*, (Regnery, 2012). He received a B.A. in History from Salisbury University in 1997 and an M.A. in History from the University of South Carolina in 1999. He finished his Ph.D. in History at the University of South Carolina in 2006, and had the privilege of being Clyde Wilson’s last doctoral student. He lives in Alabama with his wife and three daughters.

<http://www.abbevilleinstitute.org/review/is-white-supremacy-an-exclusively-southern-ideology/>



“Contextualizing” American History

By **Philip Leigh** on May 2, 2016



Few, if any, currently prominent historians voice unqualified objection to the destruction Confederate monuments. The most tolerant among them instead suggest that the memorials should remain, but with new explanatory inscriptions offering “context”—a code word that simplifies to: South=Bad, North=Good.

Consider, for example, the contextual marker that might be added to Liberty Hall, former home of Confederate Vice President Alexander Stephens. No doubt it would emphasize the racist remarks in his Cornerstone Speech. But I’d wager \$100 against a good Cuban cigar that it would ignore his address to the Georgia legislature after the war when he urged the body to adopt laws to protect African-Americans “so that they may stand equal before the law” partly because “we owe [them] a debt of gratitude...”

More pertinently, adding additional perspective to Rebel memorials begs the question of whether the policy should also apply to Yankee monuments. Consider the Lincoln Memorial. A couple of months before he announced the preliminary Emancipation Proclamation on September 22, 1862 Lincoln met at the White House with African-American leaders and urged that blacks leave the country. He arranged congressional funding for their emigration.

Addressing his guests Lincoln said: “You and we are of different races. We have existing between us broader differences than exist between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffer very greatly, many of them by living among us, while ours suffer from your presence. In a word we suffer on each side. If this is admitted, it affords a reason at least why we should be separated.”

Four years earlier when campaigning to replace Stephen A. Douglas as a U. S. Senator from Illinois, Lincoln explained:

I will say then that I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races—that I am not, nor ever have been, in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race.

Although sometimes labeled the Great Emancipator, Lincoln’s famous proclamation was more controversial than commonly supposed. Contrary to popular belief, many contemporaries were confused, critical, and frightened by its implications. Major General George McClellan, among others, believed it was a deliberate attempt to incite a slave rebellion in the South in order to end the war by forcing Confederate soldiers to return home. Such an interpretation followed from its statement that “the military...authority...will do no act...to repress such persons [slaves]...in any efforts they may make for their actual freedom.” The British especially feared that the proposal would set an example to ignite genocidal race wars throughout the Western Hemisphere thereby decimating Atlantic trade.

President Lincoln even admitted the possibility of such insurrections shortly before issuing the September 22nd proclamation. On September 13th he replied to a delegation of Chicago abolitionists visiting Washington that he recognized the potential “consequences of insurrection and massacre at the South” that such a policy might trigger. Whatever the moral benefits, or immoral consequences, of emancipation he “view[ed] the matter as a practical war measure, to be decided upon according to the advantages or disadvantages it may offer to the suppression of the [Confederate] rebellion.”

Consequently, the proclamation led to an uproar about its potential to incite slave rebellions. Ultimately, however, Lincoln inserted a subtle but important difference between the preliminary September ’62 version and the final form issued on January 1, 1863 by adding the following paragraph, which was altogether missing from the September version:

And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages.

It is impossible to know whether the addition represented a change in Lincoln’s policy or merely a clarification of his original intent. But if context must be added to Confederate monuments let’s add it to the historical memorials on each side including our common country’s greatest President, Abraham Lincoln.

About Philip Leigh

Philip Leigh contributed twenty-four articles to The New York Times Disunion blog, which commemorated the Civil War Sesquicentennial. Westholme Publishing released three of Phil’s Civil War books to date: Lee’s Lost Dispatch and Other Civil War Controversies (2015) Trading With the Enemy (2014) Co. Aytch: Illustrated and Annotated (2013) Phil has lectured at various Civil War forums, including the 23rd Annual Sarasota Conference of the Civil War Education Association and various Civil War Roundtables. He holds a Bachelor of Science in Electrical Engineering from Florida Institute of Technology and an MBA from Northwestern University. <http://www.abbevilleinstitute.org/blog/contextualizing-american-history/>

A Brave New World

By **Gail Jarvis** on Apr 29, 2016



Friedrich Nietzsche's statement: "There are no facts, only interpretations" is essentially true about social sciences and social issues. But, although historians' views of the past are interpretations, they are based on serious research into sources of evidence that are felt to be reliable. Similarly, in legal proceedings, the burden of proof is on the accuser, who must present a preponderance of evidence to win his case. Journalists are neither historians nor legal scholars; they interpret events in the way that best promotes fashionable socio/political agendas. Although news reporting has never been impartial, today's journalists no longer even pretend to be fair and balanced. They have acquired such a sense of sanctimonious self-importance, that they have no qualms about abandoning journalistic integrity.

Before the 1950s ended, there was a tradition of favorable portrayals of the Old South in books, films, and music. But after the 1950s, it was forbidden to depict the South sympathetically, and the once celebrated books, films, and music were banned. The prohibition of sympathetic portrayals of the South was soon followed by demands that Southern memorials and monuments be demolished. But those who believe that they can simply raze relics of the past that displease them have a weak grasp of history. They don't realize that irrational historical revisionism has not only been tried and failed, but it has also produced detrimental side-effects.

Those involved in the 16th century Protestant Reformation thought they could eliminate all vestiges of the despised Catholic Church. This mindset evolved into pillaging of churches, smashing stained glass windows; lopping off heads of religious statuary, defacing holy religious paintings, and desecration of altars. Calmer heads finally realized that the mob destruction had gotten out of hand. The ravaging was curbed and efforts were made to repair some of the damaged religious relics and works of art.

In a later century, French Revolution zealots also tried to eradicate anything related to the deposed monarchy and the French aristocracy. Organized religion was again targeted and demolishing the Notre Dame Cathedral was even

considered. During the Russian Revolution, the powers of the new Soviet Union attempted to destroy every trace of the centuries-old reign of the deposed Tsar's family. Eventually the mass hysteria of the French Revolution and the Russian Revolution was brought under control and, once again, efforts were made to restore some of the damaged relics.

And so today, we have fanatics who think they can wipe out all remnants of the South's past. The Leftist media supports the efforts of these fanatics, especially the top two Leftist news sites, the *Washington Post* and *The New York Times*. Disparaging columns about Southern heritage are frequent elements of Wapo and Grey Lady editorials. These news sites maintain that Southern symbols cannot be characterized as "pure" symbols because they conflict with the viewpoints of today's ideologues.

Oddly enough, editorials critical of the South from the *Washington Post* and *The New York Times* are routinely featured in Southern newspapers, whereas articles offering laudatory views of the South are never printed. The following brief excerpts are examples from newspapers in Georgia, South Carolina, and Alabama.

The *Washington Post's* Kathleen Parker is a regularly featured columnist in Georgia's *Brunswick News*. Parker is a Leftist who frequently engages in Southern bashing. Ms. Parker feels the South itself has no value so the region should become a clone of the Northeast. One of her columns condemning the Confederate flag contains this comment: "...there's no disputing its power as a symbol of racial hatred and the sickness of racism we all have a duty to fight with the same ferocity soldiers a century-and-a-half ago mustered to end slavery."

Parker, like other Wapo and Grey Lady columnists, maintains that even with the racist views of Northerners in the 1800s, men from the North risked their lives on the battlefield, not to save the Union, but to end slavery in the South. Although historians offer in-depth interpretations concerning the Civil War, Ms. Parker prefers an uncomplicated explanation.

Eugene Robinson is regular columnist for South Carolina's *Aiken Standard*. Robinson is also a *Washington Post* Leftist who despises the South. This angry diatribe is from one of Robinson's smears of the Old South: "... the Confederacy is more than a flag, more than a region, more than Southern nostalgia based on the lie that the Civil War was about something other than slavery. The Confederacy that has endured for a century and a half after Appomattox is a state of mind that encompasses white supremacy, black subjugation, unrestricted gun rights and defiance of the legitimacy of the federal government. Banishing the flag is a beginning, but there is much more to be done."

When Mr. Robinson states that "there is much more to be done" in order to eliminate Southern heritage, he reminds us of the threats and the ongoing demolition campaigns by ISIS in its destruction of ancient temples and other religious artifacts throughout the Middle East.

Recently, the *Birmingham News* carried an article by Morris Dees, who amassed a fortune from gullible contributors as a result of the Southern Poverty Law Center's hyperbolic "hate group" accusations. The SPLC has largely become a discredited organization because its imputations of racial hatred failed to hold up under scrutiny. Dees attacked the Alabama Heritage Preservation Act; a bill to prevent the removal of monuments or symbols relating to the Confederacy without formal approval by the Alabama Senate. Mr. Dees grouched that the Act: "...would make it as difficult as possible for cities and towns to rename, remove or alter publicly sponsored symbols that glorify the Confederacy and the principles for which it stood: White supremacy and the institution of slavery."

The nation no longer buys into the egregiously one-dimensional caricature of the antebellum South. Americans realize that the entire country was heavily involved in the institution of slavery and that there was much more to the Old South than the use of slave labor. And, with today's ludicrous claims that just the fortuitous coincidence of being White creates a privilege that holds back non-Whites, the heinousness of the accusation of White supremacy in the antebellum South has lost its power to persuade.

The Alabama Heritage Preservation Act was created in response to the ongoing, widespread, and ill conceived destruction of Old South memorabilia, as is radically demonstrated by the example of New Orleans. The seven member City Council refused to allow the city to vote on the demolition of four century-old Confederate monuments, a prime example being the immense bronze statue of Robert E. Lee situated on an impressive column high above the city's famous Lee Circle. Lee Circle with its monument has been a distinctive feature of the city for over 130 years. During the Mardi Gras season it is a prominent gathering place for locals and tourists and it will be sorely missed.

Significantly, the New Orleans City Council could not achieve unanimous approval of its own seven members, but a majority voted to take down the monuments. The State legislature proposed a bill to create a board to review requests to remove monuments over 30 years old. Although the House committee vote on the proposed bill resulted in a 7 -7 tie, that was sufficient to kill it.

New Orleans newspapers had no qualms about supporting the demolition of the city's long-standing memorials. Sadly, today's Southern newspapers are a far cry from Southern newspapers of the past. It is rare to find a Southern newspaper today that will say anything favorable about the South or its heritage. Also, these newspapers will not accept the fact that there is another side to the story being presented by the *New York Times*, the *Washington Post*, and the Southern Poverty Law Center. There is a saving grace in the emergence of alternative news sites who do not cravenly kowtow to the anti-Southern cabal.

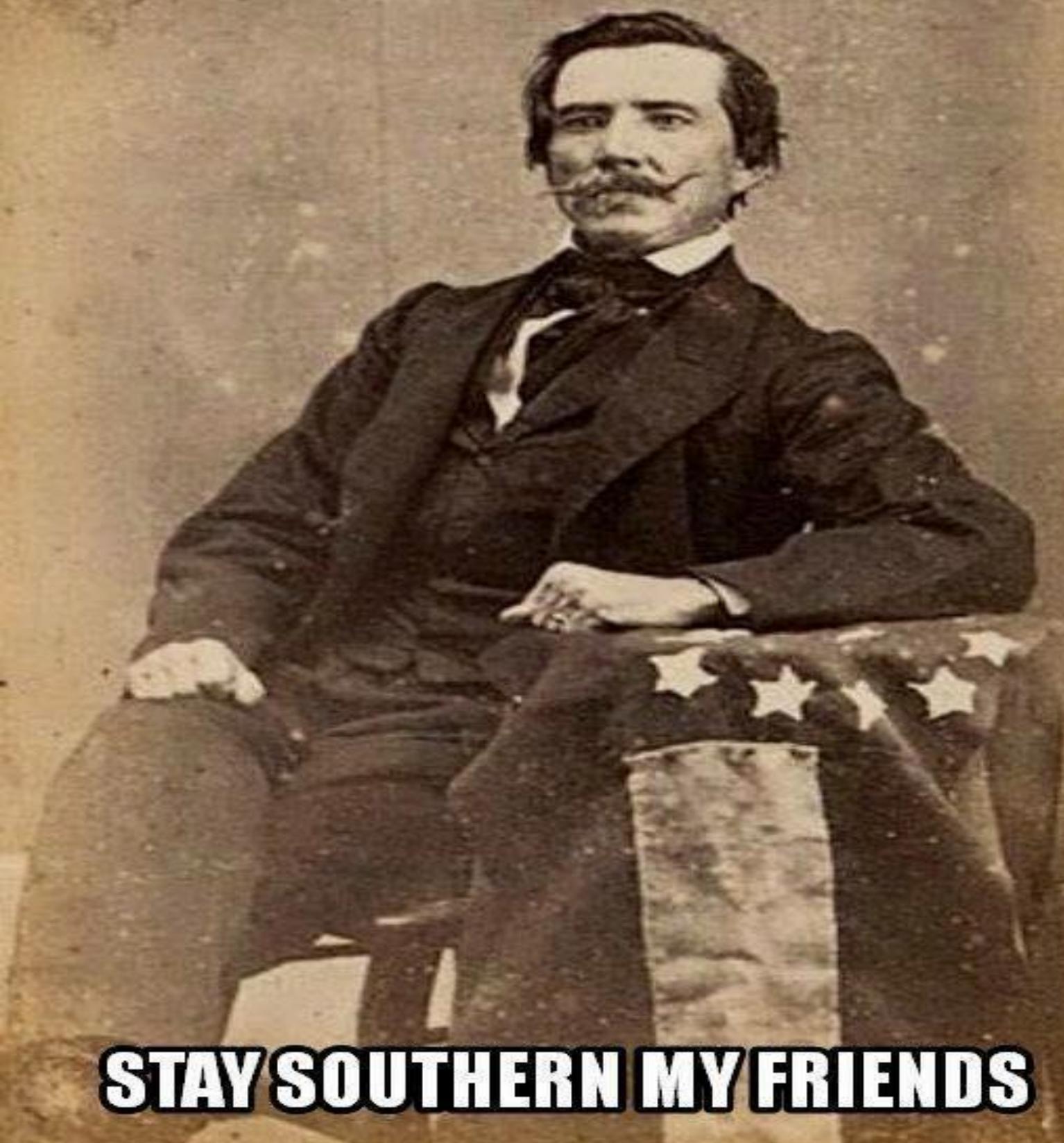
About Gail Jarvis

Gail Jarvis is a Georgia-based free-lance writer. He attended the University of Alabama and has a degree from Birmingham Southern College. As a CPA/financial consultant, he helped his clients cope with the detrimental effects of misguided governmental intrusiveness. This influenced his writing as did years of witnessing how versions of news and history were distorted for political reasons. Mr. Jarvis is a member of the Society of Independent Southern Historians and his articles have appeared on various websites, magazines, and publications for several organizations. He lives in Coastal Georgia with his wife.

<http://www.abbevilleinstitute.org/blog/a-brave-new-world/>



**I DON'T ALWAYS BURN AND SINK
YANKEE SHIPS, OH WAIT, YES I DO**



STAY SOUTHERN MY FRIENDS



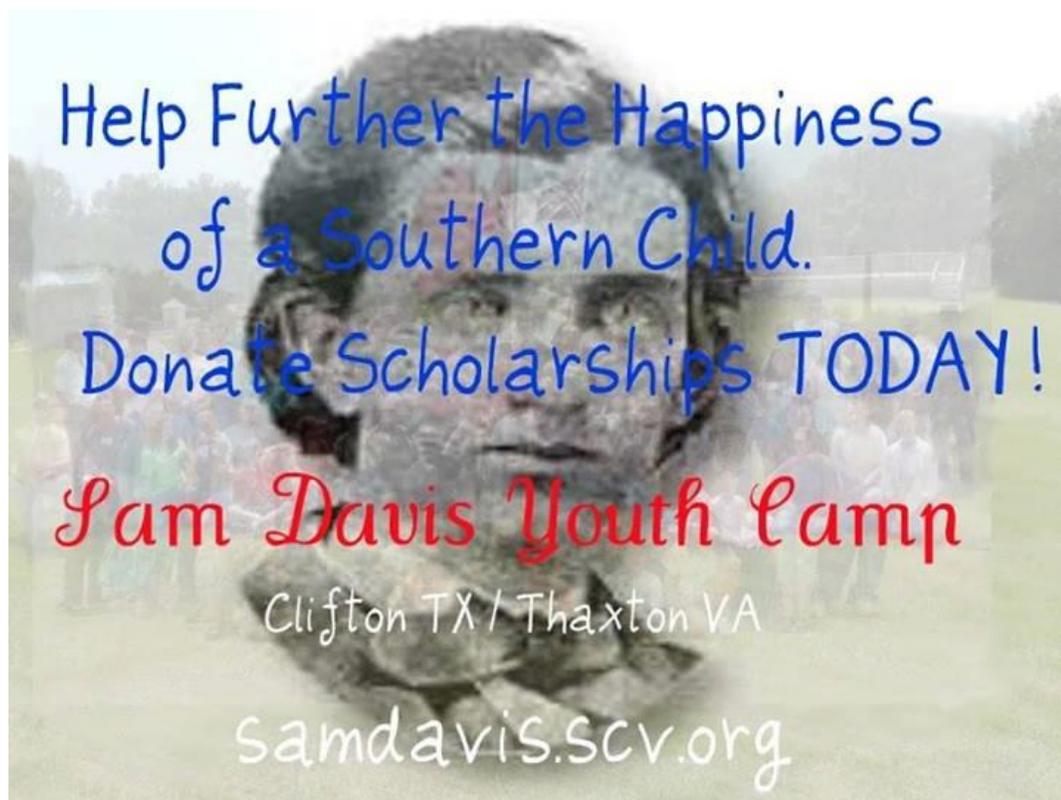
[Defending the Heritage](#)

General George Patton's grandparents were Colonel George Smith Patton and Susan Thornton Glassell. His grandfather, born in Fredericksburg, Virginia, graduated from Virginia Military Institute (VMI), Class of 1852, second in a class of 24.

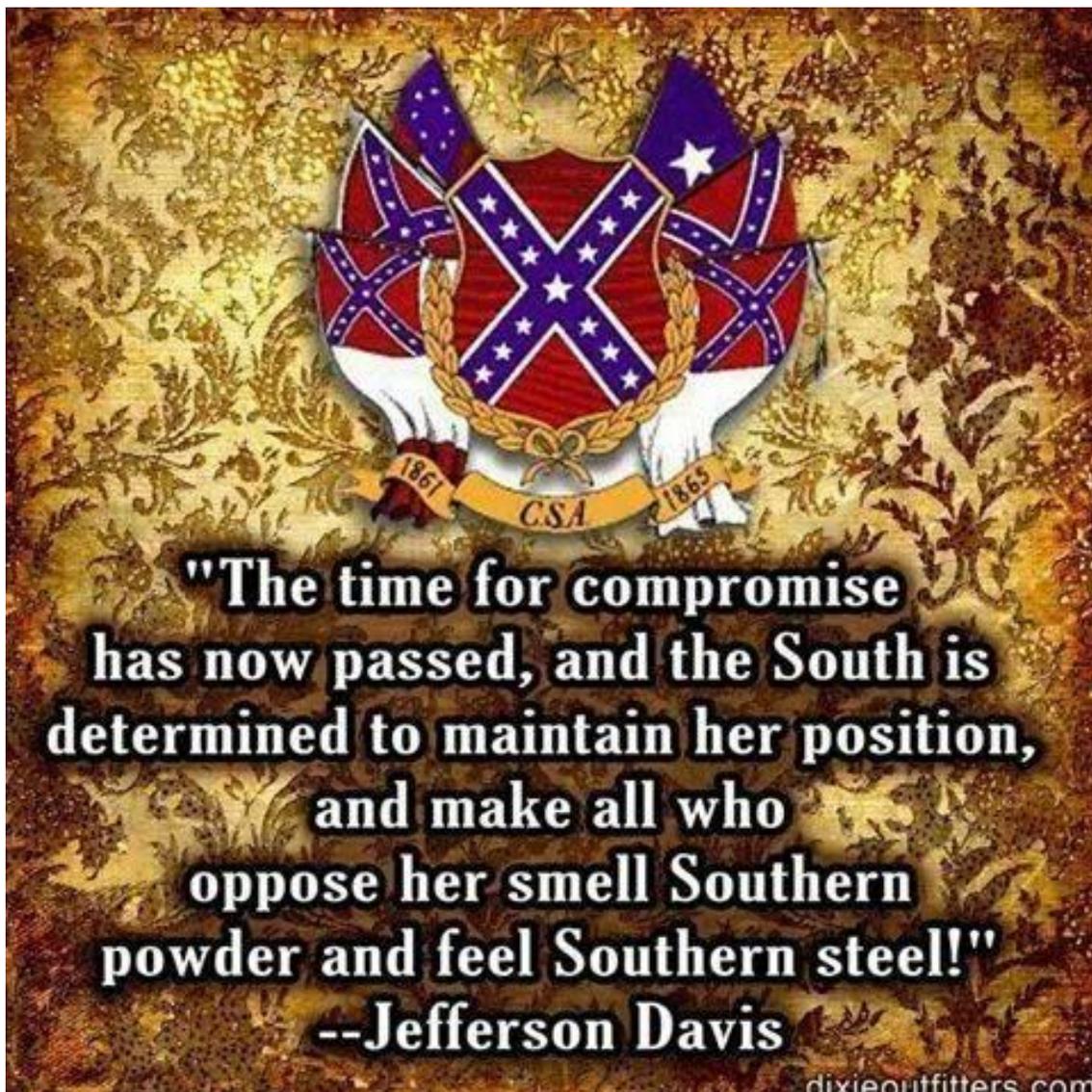
After graduation, George Smith Patton studied law and practiced in Charleston, Virginia (now West Virginia). When the WBTS broke out, he served in the 22nd Virginia Infantry of the Confederate States of America.

Colonel George S. Patton was killed during the Battle of Opequon. The Confederate Congress had promoted Colonel Patton to brigadier general; however, at the time, he had already died of battle wounds, so that promotion was never official.

~Robert~



Send your kids to Sam Davis Youth Camps!



The Confederate Museum

Sponsored by:

Sons of Confederate Veterans *1896*

The time has come for us to step up our efforts toward the building of our Confederate Museum and new office building. At the GEC meeting on July 21, 2010 the GEC approved a new initiative to raise funds. There are three levels of donations/contributions. Each contributor will receive a pin designating them as a Founder of the Confederate Museum. Also in the Museum will be a list of names of all Founders. This can be a plaque on the wall or even names inscribed in brick depending on the construction design. Anyone can take part in this, they do not have to be an SCV member. Camps, Divisions, UDC chapters etc. can also take part.

Also donations can be made by multiple payments over a period of time. A form is being developed for Founders to list how they want their name listed. Those taking part will receive the form when it is finished. It will also then be available on the museum web site.



To make payment contact GHQ at 1-800-380-1896

Get the form [HERE](#)

Stonewall Jackson Level



Contributors make a donation of at least \$1,000. If they are already a member of the Sesquicentennial Society, that contribution will be taken into account and the minimum contribution for them would be \$850. For some one who is not already a member they can get both for \$1050 with the \$50 dollars going to the Bicentennial Fund.

Robert E Lee Level



Contribution of at least \$5,000. If not already a member of the Sesquicentennial Society it will be included as benefit of this level

Confederate Cabinet Level



Contribution of at least \$10,000. If not already a member of the Sesquicentennial Society it will be included as benefit of this level

Additional

GHQ has acquired 20 special gavels. These gavels are made from wood taken from the damn at Fredricksburg during the War. They are inscribed with the Sesquicentennial logo as well as the notation of the woods origin and comes with a statement of authenticity. The first 20 Camps or Division that contribute at the Stonewall Jackson level will receive one of these unique and valuable gavels.



This program got off to a resounding start. Several members have already become Stonewall Jackson level Founders. One Compatriot has even become a member of the Confederate Cabinet level Founders. Imagine that during the Bicentennial of the War for Southern Independence that your descendants can go to a museum where they can learn the truth about the Confederacy. Imagine also that they can look up on the wall of that museum and see your name and know that you did this for them.





CLICK ON THESE LINKS:



Home
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Sesquicentennial Society
Founders Program
Links



Texas Division

Calendar

Upcoming Schedule of Events

05/06/16	Relay-for-Life Cancer Fundraiser	Cleburne, Tx
05/27/16 - 05/28/16	Pow Wow Event	Cleburne, Tx
06/03/16 - 06/05/16	Texas Division Reunion	Kerrville, TX
06/07/16 - 06/10/16	HTBAR Tour To Chattanooga & Chickamauga	Chattanooga, TN
06/25/16	Rosston Cemetery Confederate Grave Marker Dedication	Rosston, TX
07/04/16	Burlison Parade (Pending)	Burlison, Tx
07/13/16 - 07/17/16	National Reunion	Richardson/Dallas, TX
10/08/16	Burlison Founders Day (Pending)	Burlison, Tx
11/17/16 - 11/20/16	Pioneer Days	Cleburne, Tx

Click on the event or on the calendar for more information.





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

The Southern Legal Resource Center is a non-profit tax deductible public law and advocacy group dedicated to expanding the inalienable, legal, constitutional and civil rights of all Americans, but especially America's most persecuted minority: Confederate Southern Americans. **SLRC NEEDS OUR HELP !!!**

Company Overview

Non-profit tax deductible public law corporation founded in 1995, dedicated to preservation of the dwindling rights of all Americans through judicial, legal and social advocacy on behalf of the Confederate community and Confederate Southern Americans.



Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>

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**Southern Legal Resource
Center
P.O. Box 1235
Black Mountain, NC 28711**

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Follow events on YouTube: ["All Things Confederate"](#)

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



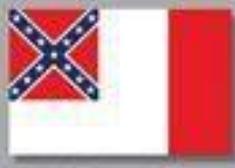
Rattle Flag.



1st National Flag.



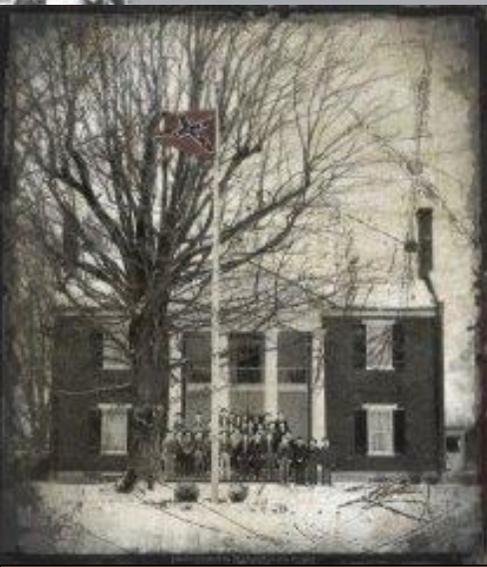
2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.




*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.



Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

<http://www.scv.org/research/genealogy.php>

CHARGE TO THE SONS OF CONFEDERATE VETERANS

"To you, Sons of Confederate Veterans, we will commit 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 which he loved and which you love also, and those ideals 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,
Commander General

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