



# The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

**February 2016**

This month's meeting features:

**Mark Vogl**

**The Red River Campaign of 1864**



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  
1<sup>st</sup> Lt. Cmdr. - James Henderson  
Adjutant - Jim Echols  
Chaplain - Rev. Jerry Brown  
Editor - Nathan Bedford Forrest



Contact us: [www.belocamp.com](http://www.belocamp.com)  
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<http://www.facebook.com/BeloCamp49>

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

National: [www.scv.org](http://www.scv.org)  
<http://1800mydixie.com/>  
<http://www.youtube.com/user/SCVORG>

Commander in Chief on **Twitter** at [CiC@CiCSCV](https://twitter.com/CiC@CiCSCV)

*Our Next Meeting:*

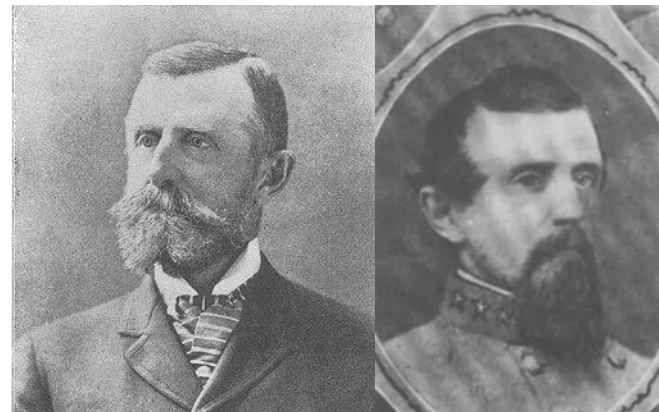
**Thursday, February 4<sup>th</sup>: 7:00 pm**

**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. 3<sup>rd</sup> 1865**



## COMMANDER'S REPORT



Dear Belo Compatriots,

Has it been a month already? I just placed a call to la Madeleine again to determine if they were still open/in operation and got the same answer that most likely nothing would change. To say all that, hope to see each and every one of you this Thursday the 4<sup>th</sup> for the dinner hour from 6:00 – 7:00p.m. and our meeting starting at 7:00p.m. James has some great speakers lined up this year and we hope to get some activities on the calendar very soon.

It seems like every day/every hour there is something /somewhere that needs to be taken down/removed/re-named and even destroyed since it is “now” offensive after 150 years. I tremble at what can happen in our life-times. Just yesterday I was so fortunate to join our brother, Calvin Allen and about a dozen others in Ft. Worth to “flag” the Ft. Worth Stock Show (the Ft. Worth Stock Show for the 1<sup>st</sup> time this year would not allow the Confederate flag in the opening day ceremonies /parade). Belo Camp was well represented by Mr. Heard and Mr. Hudson. Mr. Allen adds hour to the honor of his/mine and your ancestors in his endeavors to make people aware of the colors and the good name of the Confederate soldier.

Calvin will be in action again this coming Saturday, the 6<sup>th</sup>. If you would like to join him and other SCV members flagging, please contact Calvin at 817-304-0632 or just meet him at 9:00a.m. for breakfast at the OLD SOUTH Pancake House, 1509 S. University Dr. Ft. Worth, TX 76107 (just south of I-30@ University) or an hour later at University and Crestline Dr. (right across University from the Stockyards). I know you will have a good time. The vast majority of responses to our flags were “positive” to “very positive”. Please come and stay as long as you can. If you have a flag, bring it!

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



*God Bless our Confederate Heros*





## Chaplain's Corner

### Standing Together!

Today, we, the Sons of Confederate Veterans, are at war. But, it is not a war we started or wanted any more than our Confederate forefathers did. They fought because they were being attacked, just as we must fight because we are being attacked. And, just like the Yankees 150 years ago, those who attack us will not be satisfied until our Southern heritage and the memory and honor of our fine Confederate history is totally destroyed. We cannot afford complacency. Our just and worthy Cause is under attack by unrighteous foes. We are being oppressed and ridiculed by those who fear us and resent our proud Southern heritage. We are being opposed by forces of darkness who will stop at nothing to stamp out the memory and honor due our brave Confederate ancestors.

There are those who would deliberately and maliciously take from us what is rightfully ours. They would steal away our fine Southern heritage. They would loot and pillage the pride we have in our Confederate ancestors. They would empty us of our history and leave us with a legacy of shame and in a condition of disgrace. They are in fact assaulting our land and all we hold dear.

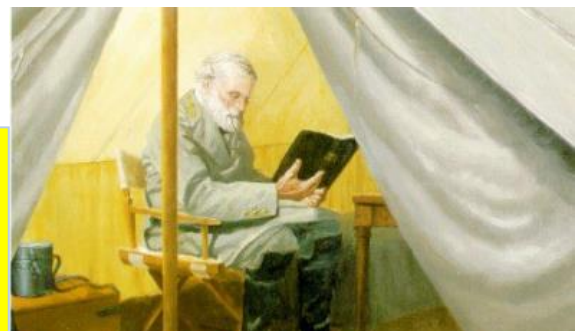
Being Southerners and more particularly descendants of the Confederacy is our birthright, and something for which we should be militantly proud. We must draw a line in the sand and stand defiantly in defense of our proud Confederate history and those who lived it, and passed it on to us. But, unfortunately, many Southerners, Like Esau in Genesis 25: 27-34, are willing to trade their birthright for a bowl of pottage. They seem more concerned with the comforts, pleasures, and tasks of today. They seem to say, as Esau did in verse 32, "What profit shall this birthright do to me?" They are being robbed of their past and don't seem to care.

Ours is a history of respect, dignity, and concern for our fellow human beings, and I believe the Lord is on our side. The Scripture says, in Isaiah 41: 11, "Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish." Then in the next two verses, "They that war against thee shall be as nothing, and a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

As members of the Sons of Confederate Veterans, we need to unite as Confederate Brothers and resolve to place our faith and trust in Almighty God and seek His guidance. We must also follow our elected SCV leaders, as our forefathers followed Generals Lee and Jackson. In so doing, we will defeat those who seek our destruction, accomplish the task set before us, and fulfill the mission with which we are charged.

Now let us be mindful of our commitment and duty. Let us, as the historic Sons of Confederate Veterans, do as our heroic Confederate forefathers did, draw a line in the sand, stand together, and hold our ground.

**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**

Please keep the family of Lee Norman in your prayers. His brother in law, David J. Solomon, died in a motorcycle accident near Forney on Saturday afternoon. May the Lord bless your family and bring you peace in knowing that to be absent from the body is to be present with the Lord. You will see him again.

# Belo Camp 49 Upcoming Meetings: 2016

February 4<sup>th</sup> – Mark Vogl – Red River Campaign of 1864



**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\\_smgBJ](https://www.youtube.com/watch?v=qZtiM_smgBJ)



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

**Sam Davis  
Youth Camp  
Clifton, Texas**







**Our January meeting was a business meeting that included the induction of new officers. The meeting was opened with prayer and the pledges to the Texas and Confederate flags. Commander Hendricks led the charge. (above)**

**Past Commander Mark Nash congratulates incoming Commander David Hendricks, 1<sup>st</sup> Lt. Commander James Henderson, Adjutant Jim Echols and Camp Chaplain Jerry Brown. (below r-l)**







## Modern Day Confederados!

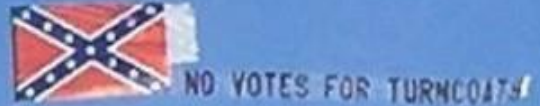
Adjutant “Emeritus” Stan Hudson and Commander David Hendricks are ready for some Dove or Yankees, whichever comes first!



*Let Their Voices Be Heard...*

Join The Sons of Confederate Veterans Today!  
[www.scv.org](http://www.scv.org)





## **HELP US** HELP THE SCV WITH A FLYOVER FOR THE FORT WORTH RODEO THIS WEEKEND!

by Kirk David Lyons

As of 02 FEB 2016 The next \$2500 raised will be to help with Save Southern Heritage's Flyover of the Saturday 06 FEB 2016 Flyover of the Fort Worth Stock Show & Rodeo in Fort Worth, Texas- who banned the Confederate Battle Flag from being carried by the Sons of Confederate Veteran's in the Rodeo parade. The Ft Worth Rodeo - founded by Confederate Veterans have displayed the Confederate Battle flag in their parade for over 100 years. Enough is enough! Give generously. As soon as the Save Southern Heritage (501c4 Public information corp) GoFundMe site is back up and running this site will go back to raising funds for Confederate research projects.

[www.GoFundMe.com/7f2j2j9z32j](http://www.GoFundMe.com/7f2j2j9z32j)

PS The \$10,000 or so shown on the site was spent on the UT Statues case - for purposes of the flyover, amount raised is \$0

The \$2500 pays for a 2 hour flyover and shipping the banner from Iowa (our last flyover) to the pilot in Ft Worth. In addition we need to return the borrowed Virginia Flaggers banner to them and pay for our new banner. GIVE!

[www.GoFundMe.com/7f2j2j9z32j](http://www.GoFundMe.com/7f2j2j9z32j)

PSPS There is a GOP Debate in Houston later this month - we want to hit the haters there as well -

**Click here** to support **Fort Worth RODEO FLYOVER CAMPAIGN**

As of 02 FEB 2016 The next \$2500 raised will be to help with Save Southern Heritage's Flyover of the Saturday 06 FEB 2016 Flyover of the Fort Worth Stock Show & Rodeo in Fort Worth, Texas- who banned the Confederate Battle Flag from being carried by the Sons of Confederate Veteran's in the rodeo...

[gofundme.com](http://gofundme.com)

**HAPPY BIRTHDAY Mr. PRESIDENT!!**

**Thank you for**

**Killing off 600,000 men,  
Destroying the South,  
Starting the income tax,  
Shredding the Constitution,  
and so much more.**



**Southern Legal Resource Center**

**Support the SLRC now!**

**[slrc-csa.org](http://slrc-csa.org)**

**© SLRC inc. 2015**



JANUARY 21, 2016 7:12 PM

# Confederate flag activists want the South to rise again

Pro-secessionists among Stock Show parade protesters

Activists recruiting from Sons of Confederate Veterans

They see the battle flag as not only heritage but also future



Confederate battle flags were not hard to find among people watching the Fort Worth Stock Show's All Western Parade on Jan. 16, 2016. Stock Show officials did not allow parade riders to fly the flag. **Paul Moseley** Star-Telegram archives

BY BUD KENNEDY

[bud@star-telegram.com](mailto:bud@star-telegram.com)

Having invaded downtown Fort Worth, Southern secessionists now want to retake Texas.

Behind all the Confederate flag-waving at the Stock Show parade Saturday was a dispute between history groups and extremist political activists, some apparently determined to see the South rise again.

Exploiting the Stock Show parade for a selfish protest, a faction of new Confederate rebels handed out battle flags to oppose their exclusion from the parade.

Let's just say they don't think secession or rebellion is a thing of the past.

On its Facebook page and website, the Richardson-based activist group that organized the protest praises secession, and also opposes saying the Pledge of Allegiance to the U.S. flag.

Many of the participants are also members of the Sons of Confederate Veterans lineage society. However, a spokesman for the Tennessee-based SCV called the Texas activists a "splinter group" that has no official connection with the Texas Sons and should not be identified as affiliated in any way.

On the group's website, a "Vindicator Platform" claims that a Pledge of Allegiance was "forced upon the Southerners" and "violates ... the core principles represented by the United States of America."

The activists refuse to fly the American flag, or salute it.

"As we are not a U.S. veterans group, one would not expect to encounter the U.S. flag at any of our events," the platform says.

The group's Facebook page includes pro-secession links and articles, and calls for pressuring Republicans to allow a referendum on secession.

Some of the group's members were also involved in a Confederate Heroes Day event Tuesday at the Parker County Courthouse in Weatherford.

The *Weatherford Democrat* newspaper identified that as an SCV ceremony, but Hudson Oaks saddle shop owner Calvin Allen did not stop at nostalgia.

"We believe the South was right," Allen told the *Democrat*: "That's basically it. ... Secession was legal."

The *Democrat* also quoted Allen criticizing President Abraham Lincoln: "He created centralized government, which is what the Nazis were trying to do with National Socialism."

On the Facebook page of one local SCV camp, members worry that Allen and extremist political activism will damage other Sons groups' community standing.

At SCV headquarters, spokesman Ben Jones said, "Secession is not a part of the SCV agenda, nor have I ever heard it talked about seriously since 1865."

Then be careful who else waves your flag.

*Bud Kennedy*: [817-390-7538](tel:817-390-7538), [bud@star-telegram.com](mailto:bud@star-telegram.com), [@BudKennedy](https://www.instagram.com/BudKennedy). His column appears Sundays, Wednesdays and Fridays.

<http://www.star-telegram.com/opinion/opn-columns-blogs/bud-kennedy/article55952005.html>



# Fort Worth Stock Show bars Confederate battle flag



Sebastian Robertson , WFAA 8:08 p.m. CST January 13, 2016



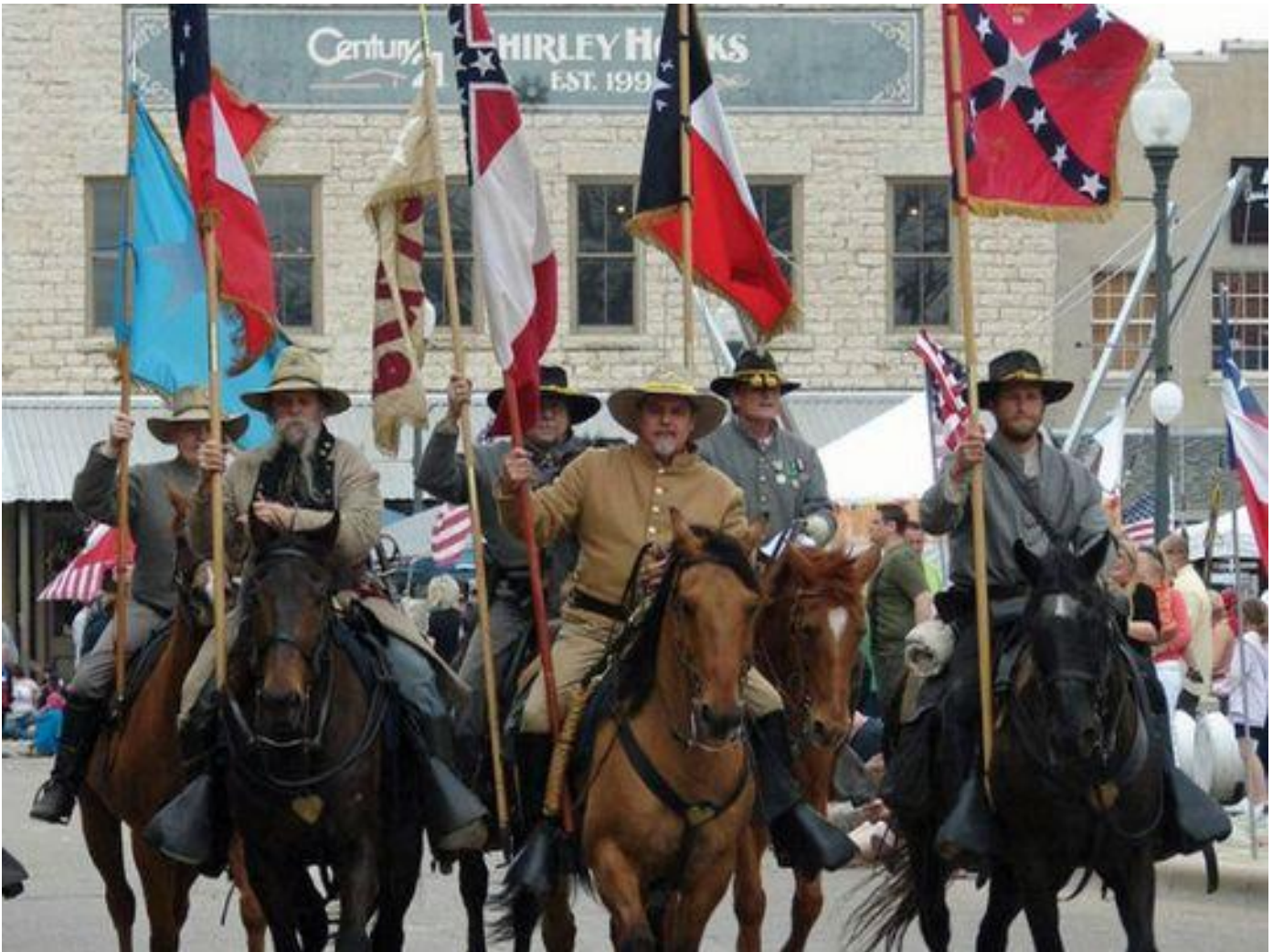
(Photo: WFAA)

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FORT WORTH — Calvin Allen makes his living handcrafting saddles, but his passion is the Civil War -- the "War Between the States," as he calls it.

Since the late 1980s, he has dressed up as a Confederate soldier and marched with fellow re-enactors during the opening parade of the Fort Worth Stock Show and Rodeo.

"They don't want to know the real truth, or the ones that don't know the real truth don't care," said Allen, a member of Sons of Confederate Veterans.



The Confederate rebel flag will not be permitted at the 2016 Fort Worth Stock Show and Rodeo. (Photo: Courtesy)

This year, Allen will be there, but his flag won't.

"[The rodeo is] limiting Confederate flag display in official Stock Show activities to the original national flag of the Confederacy," said Fort Worth Stock Show and Rodeo spokesman Matt Brockman.

That means the Confederate battle flag, often known as the "rebel flag," will not be on display.



**Click picture  
to watch video  
news report**

The decision comes in the wake of community complaints and similar policies elsewhere.



Organizers said the decision comes after public complaints, and they are following the lead of other events siding with concern over controversy.

"Icons [and] symbols like the battle flag — while they may be important to some people — unfortunately, they are also embraced by some individuals that unfortunately embrace hate or intolerance," Brockman said.

While the rebel flag won't fly over the Fort Worth Stock Show and Rodeo for the first time in 120 years, the first national flag of the Confederacy, known as the "Stars and Bars," will be welcome. It's less common, but still represents the Confederate States of America.

"Most people are historically illiterate — they just know bumper-sticker history," Allen said, adding that he sees the Stock Show's decision as an attempt to water down history.

"I just thought, 'That's not right; they're trying to ignore over 100 years of heritage,'" he said.

Flag or not, Allen will still be there to represent his history on opening day of the Stock Show.

<http://www.wfaa.com/story/news/local/tarrant-county/2016/01/13/fort-worth-stock-show-bars-confederate-battle-flag/78767286/>

## **UNRECONSTRUCTED - UNREPENTANT**



**AND FOREVER PROUD OF MY CONFEDERATE ANCESTORS**





Haggan Allcock & [Calvin Allen](#).

Flagging the entrance to the Fort Worth Stock Show, That was until we were told we couldn't stand on the public easement as the Stock Show has leased the entire property from Lancaster street all the way to the Botanical Gardens, Yes that includes the PUBLIC streets and sidewalks... You know the ones WE pay taxes for! — with [Calvin Allen](#) at [Fort Worth Stock Show & Rodeo](#).









## Flagging Across The Confederacy:

### FORT WORTH RODEO AND STOCK SHOW

This year, the Fort Worth Rodeo and Stock Show made a BIG mistake in banning the battle flag from the opening parade and events throughout the three week long event.

<http://www.nbcdfw.com/news/local/Confederate-Battle-Flag-Not-Allowed-in-Fort-Worth-Stock-Show-and-Rodeo-Events-365073581.html>

The Texas Division, SCV immediately put plans into action which included participating in the parade with empty flag staffs, flagging the parade, purchasing and distributing several thousand stick flags, and several other initiatives.

During the opening parade, flags were seen lining the streets and over 1,000 stick flags were distributed and waved proudly by attendees.





The operation was a HUGE success, as the attempt to ban the battle flag seriously backfired. Where there was once a few dozen flags on display, there were suddenly hundreds.

<http://www.star-telegram.com/news/local/community/fort-worth/fw-stock-show/article55089590.html>

Flagging continued last weekend, where SCV Flaggers gathered to flag the entrance to the stock show. For two days they passed out flags and spoke to attendees about the discriminatory actions of rodeo officials



Flaggers reported overwhelming support from stock show attendees.



FLAGGING CONTINUES THIS WEEKEND...from Calvin Allen, TX Division, Third Brigade Commander:

*The Flaggers of the Texas Division will meet at Ole South Pancake House this Saturday morning January 30th at 9:00 a.m. before flagging the Fort Worth Rodeo. Everyone is needed!*

*Gentlemen, please forward so we can have full participation from the ranks. They are needed more now than ever. We have made great strides into the awareness of the attacks on our flags and have received overwhelming support from the public.*

*Opportunity for all to Forward the Colors at the Fort Worth Stock Show!*

*Bring a Confederate flag or two, a friend, and an easy chair!*

*Meet at:*

*Old Pancake House on University at 9:00, or*

*Fort Worth Stock Show entrance at University and Crestline at 10:00.*

*For those unable to meet at 0900, look for the Flaggers up University Drive north of I-30 towards TCU.*

*Come this Sat the 30th or all days:*

*Saturday, January 30*

*Sunday, January 31*

***Friday, February 5***

***Saturday, February 6***



This is just one facet of a multi-level plan of attack. If stock show officials do not rescind this ridiculous ban, the plans for next year's stock show will begin immediately, and will make this years' efforts seem like child's play.

## FLAGGING THE KREWE OF JANUS MARDI GRAS PARADE IN MONROE AND WEST MONROE , LA



From the LA SCV Commander:  
"The Struggle Continues"

*Compatriots,*

*I realize that you are disappointed in the ruling from the Federal judge in New Orleans, I feel as you do. This is not over. A suit has been filed in state court and, at the same time, an appeal is being filed with the 5th Circuit Court of Appeals. If necessary then we will continue moving up the legal food chain until all avenues are exhausted.*

*Now, what can you do? First, many of you have been generous in donating to the legal bills incurred. Thank you very much. Those of you who intended to contribute to the struggle please don't hold back. Lawyers cost money and for us to continue to fight we must pay the bills. Second, show the colors. Let our opposition see that the Southern Cause is still here and always will be. This*

*Saturday, January 30 is the Krewe of Janus Mardi Gras parade in Monroe and West Monroe. Put on the Grey, grab your musket or flag, and come march with us in front of 200,000 people. March 5 is National Confederate Flag Day across the South. Be in Baton Rouge for the Louisiana Division's rally (more details to come soon).*

*We won't win every fight we are in. General Lee even suffered defeat even though it is distasteful to all of us. Continue the struggle. Thank you for your efforts.*

*Thomas E. Taylor  
Commander, Louisiana Division  
Sons of Confederate Veterans*

We encourage those of our supporters within driving distance of these events to make every effort to attend.

Va Flaggers

[info@vaflaggers.com](mailto:info@vaflaggers.com)

# The Way We Are Now

By **Clyde Wilson** on Feb 3, 2016



I promised to keep you updated on our government's radio ads. In the latest, the Department of Justice offers you its benevolent services for any problem you might be experiencing with school bullies.

\* \* \* \*

I may not be a good American.

I have never watched a Super Bowl or an NBA championship, never been to Las Vegas, never willingly listened to rap, hip-hop, or heavy metal music. San Francisco strikes me not as beautiful but as bleak, ugly, dirty, and alien. I feel more at home in many places in Europe than I do in New York City or Los Angeles. I like the



French and find most Germans very uncongenial—too much like a certain type of American—intellectually and ethically challenged self-important bullies. (Think Earl Warren, Donald Rumsfeld, Bill Bennett.)

I do not own a cell phone. I have never been to Aspen. I do not think equality in education and excellence in education are the same thing, as most Americans seem to believe.

I think Thomas Fleming is the best social commentator and moral philosopher in America today. I think Rush Limbaugh and all of his imitators are ignorant, vulgar demagogues and a danger to their country. As far as I am concerned Walter Cronkite never was an honest man, much less “the most trusted man in America.” I don’t think William F. Buckley Jr. is all that brilliant.

I have never thought that any occupant of the executive mansion in the federal district was “my” president. I do not like to shop and think we have more than enough malls and superstores, not to mention golf courses that use up good farm land and water. I am seriously annoyed every time I see long rows of empty parking spaces fraudulently and illegally confiscated by the federal government with its “disabled” sign.

I don’t think Islam is a religion of peace. However, it would be a lot less of a problem if they were over there instead of over here. And if we were over here instead of over there.

I have known quite a few college presidents, vice-presidents, provosts, deans, etc. In my observation not one of them had any real scholarship or true interest in learning or in students. What they had was an ability to bamboozle the supposedly savvy but actually petty, vain, and clueless tycoons and politicians who were trustees. American education is nothing to be proud of—at any level. Its primary achievement, besides lining the pockets of shysters and perpetuating Political Correctness, is to alienate and demoralize intelligent students.

I am not glad that the U.S. government under the Republican party succeeded in its brutal, fascistic war of conquest of the Southern people. I did not cry or feel any tribulation when I heard that John F. Kennedy had been assassinated and I never thought at any time that Jacqueline Kennedy was either attractive or gracious. I do feel sorrow and tribulation, however, that fifty-four American women have been killed in Iraq. And for hundreds of young men whose lives ended before they had hardly begun. Not for nothing but for less than nothing. I am certain that a regime in which rich men living in safety send poor women to war is unworthy of allegiance. And nourishes the seeds of its own destruction.

(By the way, I have been looking over the American dead in the present Babylonian expedition. There are very, very few who come from the portion of the Union north and west of Pennsylvania.)

I don’t think that Boston is the fount of all good things in American history. Quite the contrary. My favourite Presidents are John Tyler and Franklin Pierce. I am certain beyond any doubt that the domestic slavery of antebellum America was far from being one of the worst crimes in mankind’s long, sad history or even the worst crime in American history. I am equally certain, despite government and “expert” pronouncements, that antebellum Southern slavery is not the cause of social pathologies in urban America today.

I do not think Americans are uniquely virtuous and enjoy the special favour of God.

I fear I am a bad American. But I note that commentators on the present war keep remarking that America has never had a war on its own soil. Oh, really? Maybe I am not a bad American but no American at all.

SOURCE: From [www.chroniclesmagazine.org](http://www.chroniclesmagazine.org)

## 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. **More from Clyde Wilson**

<http://www.abbevilleinstitute.org/clyde-wilson-library/the-way-we-are-now/>



# Black Youth Project 100 calls Reparations with a Reply

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Those people who keep playing the race card are proving themselves to be the most racist of all. They are demanding one entitlement after another for themselves.

Today's black students have demanded safe spaces, for themselves, as in November 2015, the Students from the Black Justice League occupied the office of Princeton University President Chris Eisgruber until he folded. Aside from their demands regarding President Wilson, [there was also this demand](#).

According to *Planet Princeton*:

Students also called on the school to provide a dedicated space on campus for black students that is clearly marked. The students want to be able to name the space themselves, and don't want it named after "a white benefactor or person with bigoted beliefs, as evidenced by the naming of Stanhope Hall. A dedicated safe space on campus for black students *that is clearly marked*? Would I be correct to presume this clearly marked safe space for black students would be equipped with its own separate bathrooms and drinking fountains?

I ask this question in complete seriousness. Especially because The Black Justice League is also demanding Princeton hold classes on "the history of marginalized peoples." How about classes in American history of the 20th Century? Their grandparents fought for de-segregation, and the Black Justice League is basically asking for it to be reinstated.

If you continue to give a black special consideration, should you not, now start to do the SAME for a Native American and a Irish American? The buffalo soldier did a fine job of destroying the Native Americans and the Irish were slaves in America before the Blacks. Again, how about classes in the real American history of the 17th, 18th, and 19th Centuries that has been erased from the History books used in our Government run public schools today?

The NAACP and the new groups they foster, always "raise cane" in an election year screaming from the top of their lungs "white privilege" in order to get the RINO's to roll over for their vote. It never works, but these "running scared" RINO's continue to fall for it

## **Some examples in Texas:**

The Texas NAACP has a history of getting what it demands from vulnerable office holders and office seekers. In 1973, the organization was able to coerce the State of Texas to eliminate two holidays — Robert E. Lee's birthday (January 19) and Jefferson Davis' birthday (June 3). The two deleted holidays were combined into one — Confederate Heroes Day to be celebrated on January 19. Next, the State designated the 3rd Monday in January as Martin Luther King Jr. Day.

\*\*\*\*\*

When Texas Governor George W. Bush decided to run for president in the 2000 election. The Texas NAACP saw this as an opportune time to exact another concession from the state using as leverage the implied threat of embarrassing Bush's presidential campaign.

In 2000, the NAACP's target was two small plaques on the outside of the Texas Supreme Court. One contained a replica of the Confederate Battle flag and a brief quote from Robert E. Lee praising Texans who fought for the Confederacy. The other plaque contained the official Confederate seal and a dedication to "Texans who served the Confederacy." The plaques were relatively inconspicuous and had not attracted any notice until Governor Bush decided to run for president.

The removal campaign began with a letter from the president of the Texas NAACP demanding the elimination of the two small plaques. The letter refers to the issue as "a matter of major importance" and said of the Confederate flag: "It is immoral, given its connection to slavery, and more recently, neo-nazi and other hate groups" and "We should not be so shortsighted to pass it off as merely a valued symbol associated with someone's heritage."

Governor Bush's Executive Assistant responded to the NAACP's letter, hoping that his reasoned explanation would placate the organization. He said: "These symbols and emblems reflect the history and diversity that make Texas unique." Then he presented a brief background on the plaques.

"The small plaque outside the Supreme Court you mentioned is not an official State symbol. As you may know, the people of Texas overwhelmingly supported a constitutional amendment in 1954 to transfer the Confederate Pension Fund to the State Building Fund for the purpose of constructing a Courts Building. The 1955 Legislature then passed enabling legislation to reflect the will of the people. The law in part stipulated that the building should be designated as a memorial to Texans who served in the Armed Services of the Confederate States of America and that a suitable cornerstone or plaque should be integrated into the construction of the building for this memorial purpose."

But, trying to reason with the NAACP is like trying to undo a knot with one hand. Knowing it held the winning cards as a result of its earlier victories, the NAACP ignored the response from the Governor's office and decided to do what it does best; engage in civic disobedience. It voted to hold a rally at the state Capitol to protest the two plaques on the Supreme Court building.

Now get this: While these events were taking place, a clandestine plan to remove the plaques was already being coordinated by a clique including Texas Supreme Court Justice Al Gonzales with the blessing of Governor Bush. Two replacement plaques were ordered, containing language that was negotiated with the NAACP behind closed doors. These two plaques were the same size as the offending plaques so they could be easily exchanged. Then, on a weekend when the Court was closed, the plaques were quietly swapped. The proposed swap was not discussed with Southern Heritage groups. They only learned of it shortly before it took place. The general public was not notified of the exchange either and obviously was not allowed to vote on it.

Gonzales replaced the plaque with the Robert E. Lee quote with one that read: "The courts of Texas are entrusted with providing equal justice under the law to all persons regardless of race, creed or color." This incredibly bland statement would make even the writers of grade school text books blush but it satisfied the NAACP. As a replacement for the plaque that bore the Confederate Seal, Gonzales approved language that was as close to an apology as possible: "Because this building was built with monies from the Confederate Pension Fund, it was, at that time, designated as a memorial to the Texans who served the Confederacy." Can you imagine a commemorative plaque containing such a tone of repentance? It was a miracle that Gonzales did not add: "Please forgive us!"



When this furtive exchange finally came to light, the Governor's office raced to justify its cowardly cave-in to the NAACP by stating that the switch was to "help assure all Texans that our courts provide fair and impartial justice." Did a majority of Texans think that their courts did not try to be fair and impartial? Even more to the point, were George Bush and Al Gonzales not aware of the dwindling support for the NAACP by the state's blacks? Their only concern was how the national media might spin the plaque incident in order to impede Bush's presidential campaign?

While Alberto Gonzales was covertly arranging for the plaques to be switched, the president of the Texas NAACP accused the Texas Supreme Court of being "tainted." Gonzales made no attempt to defend the Court, but simply continued the sneaky underground plan to switch the plaques without the public's knowledge. The ever-loyal Gonzales made the swap while Mr. Bush was out of the state campaigning for president.

Alberto Gonzales and George W. Bush, "the Lone Star Lilliputian", made no attempt to defend two inconspicuous plaques that had been approved by the citizens of Texas and did not stand up for the Texas Supreme Court members after the Court was slandered by the NAACP. These men whose first knee-jerk reaction to a complaint from an activist group was to immediately capitulate. And these are the men who concealed the switch of voter- approved plaques from the public.

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#### 27 March 2010 - Austin Court of Appeals Repudiates Bush Position Replacement of Confederate Plaques at Supreme Court Building Violated Law

In a legal controversy going back to George W. Bush's second term as governor (10 years ago), the 3rd Court of Appeals in Austin handed Mr. Bush and his gubernatorial successor, Rick Perry, a stinging repudiation on Friday.

The appellate court ruled that the state acting through the executive department did not follow state law in replacing plaques dedicating the Texas Supreme Court Building to Texas Confederate soldiers. In *Strybos and Texas Division Sons of Confederate Veterans, Inc. v. Rick Perry, et al*, the Court stated, We render judgment declaring that the appellees' (States) installation of the new dedication plaque without Texas Historical Commission approval violated Texas Government Code section 2166.501.

The lawsuit, originating in 2000, resulted when then Gov. Bush ordered two plaques removed from the Supreme Court building under pressure from the NAACP. The plaques were removed the night of Friday, June 9, 2000 between 5:00 P.M. and 11:00 P.M. according to work orders made public during the suit.

The plaques had been placed in the buildings lobby soon after its construction in 1962 because the state had used money from the Confederate Veterans pension fund for constructing that building and a number of others in Austin.

Ray James of College Station, Texas Division Commander of the Sons of Confederate Veterans (SCV) characterized the ruling as a great victory. Referring to Bush's orders to replace the plaques, James declared, No man, not even the Governor of Texas, can take the law into his own hands. Even he must follow the proper procedure. The State is paying the SCV's attorneys fees In our legal system, the loser pays the winner. What we sought in the lawsuit was for the State of Texas to obey the law, he said, and the State will have to do that with this decision.

Finally in late 2015 the State of Texas after stalling as long as possible paid the SCV \$ 58,000.

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Rick Perry won the governorship of Texas 2000, One of his early acts was to appoint the first black justice to the Texas Supreme Court. A few months later, flanked by the parents of a black man who had been dragged to death behind a pickup truck, he signed a hate crimes bill that Mr. Bush had blocked. Over his three terms as governor, he nurtured relationships with black leaders, including the head of the Texas N.A.A.C.P.

In 2011 when Perry made a run for President, the NAACP turned on him like a rabid dog. There are a World Full of Places Called 'Niggerhead' anyone can Google it and see that fact for themselves. But one in Texas became "Rick Perry's Niggerhead Headache." The word was on a large rock at an entrance to a hunting ground used by Perry since 1983, he had painted over the word and renamed the pasture as the North Pasture at that time. The land was owned by the Hendrick Home for Children, a non-profit charity group in Abilene, TX.

The NAACP did not dispute that, they simply said - Yes, it was painted over, but we are still saying that it is a sign of insensitivity. "I cannot imagine that he would have that kind of bias, it is important for him to allay what concerns have been raised." said Gary Bledsoe, president of the Texas N.A.A.C.P., whom the governor appointed a Texas Southern University regent.

In his 1989 race for agriculture commissioner, he emphasized his opponent's endorsement of Jesse Jackson for president, running a commercial that many perceived to be aimed at white voters in East Texas.

In 1992, he attacked Bill Clinton for accepting donations from trial lawyers. In 2000, as lieutenant governor, Mr. Perry, whose great-great-grandfathers fought for the Confederacy, ardently defended Confederate symbols on display in the State Supreme Court building.

Black critics of Mr. Perry in Texas say they do not want to "read his heart, but rather judge his record," as State Senator Rodney Ellis, a Democrat, put it.

"His social policies have had a disparate impact on people of color, whether you're talking about low-income people who are hurt by social service cuts or the large numbers of people behind bars for petty offenses," he said. "We still have a long way to go in terms of integrating our flagship universities, like his beloved A&M."

And, he added, in Texas "you have historical vestiges of discrimination that go beyond the language on any old rock."

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May 9, 2015 - Student leaders and the NAACP said a Jefferson Davis statue had no place on the University of Texas, Austin campus.

Richard Rose, the president of the Atlanta chapter of the NAACP, has called the public art a "glorification of white supremacy"

Aug 13, 2015 - Greg Fenves, the president of UT Austin, said that the Jefferson Davis statue had been deemed racist was to removed from it's public location at UT Austin.

Aug 30, 2015 - A larger-than-life bronze *statue* of Jefferson *Davis* was taken down at the *University of Texas* today after standing on the South Mall of the campus since 1933, following a legal appeal, by the SCV, to keep the controversial memorial in place was rejected.



Sep 4, 2015 - A lawyer for the southern heritage group SCV, filed a motion in state district court seeking a new judge's order to vacate a previous decision by state District Judge Karin Crump, a Liberal Democrat, who denied the group's request for an injunction blocking the statue's removal.

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## **New Black Youth Group Forms Demanding Slavery Reparations**

Two groups have called recently for reparations in response to discrimination against black Americans.

In its policy agenda released Monday, the Chicago-based advocacy group Black Youth Project 100 said dismantling the lingering impacts of white supremacy “will require creative solutions that are a mix of financial settlements, implementing policies that eliminate obstacles to wealth for Black people and transforming the popular historical narrative about Black people in America.” The model is a landmark Chicago reparations package for police torture survivors.

“Closing the gender and race gap, protection for queer and trans folks, workers’ bill of rights, investing in our communities — all of these things can be put into a reparations framework because we have to look at the root cause of all of these issues and they’re all a product of harm that’s been done through government and corporations that profited off of black bodies and labor,” said Janae Bonsu, national public policy chair for BYP100.

Last week a United Nations working group on racism against blacks concluded its U.S. visit and offered preliminary recommendations, which include urging Congress to study reparations as a way to confront a racist past and policies that still hurt black people.

BYP100 wants its agenda to be a national “lobbying tool or a guideline to empower young black activists and organizers to create actual legislative policy or to campaign to lobby officials,” Bonsu said.

An extension of work around the Black Lives Matter movement, the report offers several recommendations, from raising the minimum wage to addressing predatory lending.

“There’s a big misconception about this entire movement -- that we’re just young black people who are angry and we’re just bodies at a rally protesting with signs and we have no real concrete vision of what we want,” Bonsu said. “That’s just simply not true. This [report] is a testament to what we want.”

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Because, for the most part, that's what they are... a very small group of people who think their skin color entitles them to free stuff, cuts in line ahead of others and endless politics that favor their skin color.

They are a group decrying race-based "systemic privilege" that is now trying to set up race-based systemic privilege -- for themselves, of course.

The Arabs (muslims) were buying and enslaving black people...from other black people... long before anyone white showed up. Black people were simply one of countless races that were enslaved in the past. One of the first slave owners in America was a \*black\* man, historical fact.

<http://atlantablackstar.com/20...> And this: "The first legal slave owner in the British colonies that would eventually become the United States was a black man. The man was Anthony Johnson. Johnson first came over to America as an indentured servant, arriving in 1620 in the Colony of Virginia".

Do the math, 25% of welfare and snap recipients are black which comprise only 16% of the population. White receive 40% but comprise over 60% of the population. Based on your numbers blacks are on government programs almost 2 to 1 compared to whites.

If you receive reparations for something you were not alive for, which did not affect you then you should give up your rights as an American and be deported back to your home country, since what you are saying is that you were brought here against (Your Will) and would not be here otherwise. We all have the right to welfare so long as it is not lifetime, you have the responsibility to act civilized and get a job also.

So, I owe reparations for the slaves that no one in my family ever had and the so called benefits they would have had. No one alive now owned slaves, most white people never owned slaves, you nor your parents were slaves so how do you think you are owed anything. Work for a living as everyone else does.

Notice how America is the only country expected to pay "reparations" even though the U.S. was one of many countries involved in the slave trade.

These aren't "reparations" so much as *appropriations* because the funds to pay for it will be seized from wage earners across the country and given as straight-up freebies based on skin color. None of "we the people" currently living has owned a slave so this is simply their way of stealing off the heart strings of others. When will they take responsibility for their own actions?

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<http://www.wbez.org/news/black-youth-project-100-calls-reparations-releases-policy-agenda-114668>

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*Twists and Turns*  
*in the Hearts,*  
*Minds, and*  
*Lives of*  
*Women*

*Adventures in Poetry and Prose*



Joan Hough Harrington

# Twists and Turns in the Hearts, Minds, and Lives of Women: Adventures in Poetry and Prose Paperback – October 26, 2015

by [Joan Hough Harrington](#) (Author)

**5 out of 5 stars**

**5 customer reviews**

With exuberance and joie de vivre, author Joan Hough Harrington explores the twists and turns in the hearts and minds of women in this unique compilation of her writing. By turns romantic, sad, amusing, and philosophical in tone, Harrington's work considers a wide range of topics, including friendship, familial and romantic love, inspiration, conflict, and everyday life. Her clear perspective relies on neither rose-colored glasses nor the murky lens of disappointment and depression. In her verses Harrington shares the occasional sly smile along with the experiences, heartaches, wishes, and dreams of women of various ages, as well as her own understanding of death's effect on the living. She also presents a selection of narrative poems and a series of brief prose essays. Created with women in mind, this collection of light poetry and prose offers a look into the hearts and minds of women, indulging in thoughts of romance and of life's joys and sorrows.

## Customer Review

**I enjoyed the smells of the smoke house,** November 9, 2015

By [Deborah Cherie Kilgo](#)

**This review is from: Twists and Turns in the Hearts, Minds, and Lives of Women: Adventures in Poetry and Prose (Kindle Edition)**

I cried, laughed, and cried some more. I enjoyed the smells of the smoke house, and the taste of the chicken eggs, (as it all disintegrates before my eyes). I missed the loved ones gone, but hopefully not forever, and I, like you, felt the presence of the man in the moon. You, my Emily Barrett Browning, have given me new poetry to love and cherish. My heart lives, and loves and cries and smiles again. As we read great poetry we put our own experiences into it and it has meaning to each heart that interprets it... as only an individual heart can... and I pray that all the hearts who read it have at least one parrot to bathe in the end... and if no parrot exists for them, then may the WORDS of this great song be the parrot that fills their hearts with love, friendship and happiness forever... because there is nothing better than a great book of poetry. Cherie

**JOAN HOUGH HARRINGTON IS AN AMAZING UNRECONSTRUCTED SOUTHERN WOMAN, PLAYWRITE, AUTHOR AND DANCER! THIS EDITOR HIGHLY RECOMMENDS ALL OF HER WORKS AND ARTICLES, MANY WHICH HAVE GRACED THE PAGES OF THE BELO HERALD. THIS WONDERFUL VOLUME IS A MUST FOR OUR WIVES, DAUGHTERS, MOTHERS, AND LADY FRIENDS. [CLICK HERE TO ORDER ON AMAZON.COM](#)**





Members of the 3rd Brigade flagging at the Parker County Courthouse on Confederate Heroes Day — with [Calvin Allen](#), [Wayne Pricer](#), Compatriot Addison Teague, [James Turnage](#), [Wesley Massey](#), [Daniel Nation](#), [Dickey Freeman](#), [Festus Allcock](#), [Texas Sons Of Confederate Veterans](#) and [Sons of Confederate Veterans \(Official\)](#).



# National Park Service Cuts Down Three More Gettysburg Witness Trees



This White Oak, which we have labeled Witness Tree #2, was cut down by the National Park Service a couple of weeks ago. It was 166 years old, and about 20 years old at the time of the battle. It was cut down as part of a project by the National Park Service to thin out forested areas on the battlefield. The project is intended to allow other smaller trees to grow taller so that the smaller trees can be cut down when they reach maturity. This view was taken facing west at approximately 1:00 PM on Sunday, January 18, 2009.

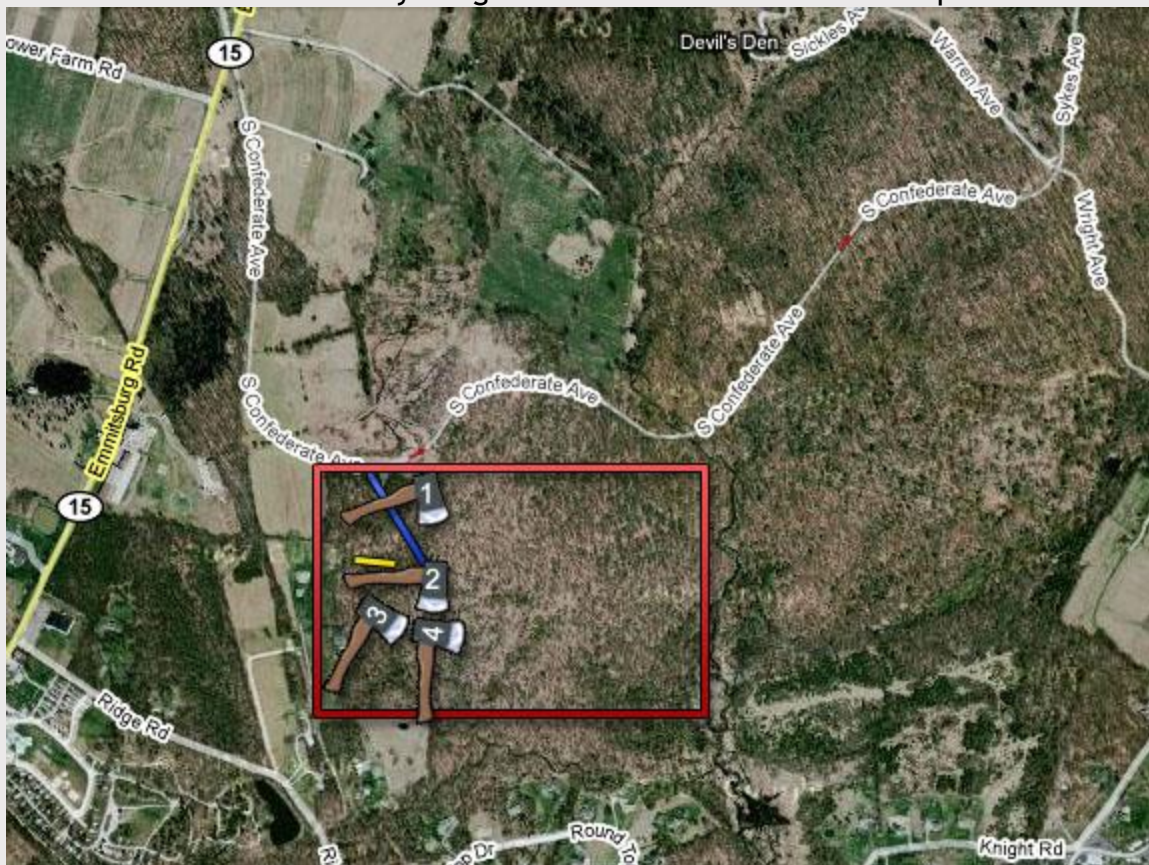
In the last three weeks, the National Park Service has cut down three more witness trees at the south end of the battlefield. They are all within a couple of hundred yards of each other. We have been very amused in the last day or two by those defending the National Park Service in the felling of a 229 year old witness tree in this area ([which we documented in our post on January 17, 2009](#)). The defenders state that “well, when you cut down hundreds of trees, you’re bound to make some mistakes and cut down some witness trees.” Really? So cutting down hundreds of trees at a time makes it okay to be sloppy and to cut down witness trees if it’s too *inconvenient* to check to see how old they are?

We are big fans of the battlefield rehabilitation, but this was a wooded area during the battle, and it’s a wooded area now. If there is any doubt at all about the age of trees, why not leave them up? These four witness trees were in an area of less than an acre. The National Park Service is thinning out dozens (hundreds?) of acres from Seminary Ridge to Big Round Top. We haven’t checked all of the hundreds (thousands?) of trees that are down. How many more witness trees have fallen to this policy?



Remember when witness trees were valued at Gettysburg National Military Park? It was only **last August when a witness tree in the National Cemetery was struck by lightning**, and the National Park Service received a lot of publicity from the Washington Post, New York Times, CNN, Philadelphia Inquirer, National Public Radio, etc... about what a shame it was that “the last living link to America’s bloodiest battle” was almost destroyed. The National Park Service milked that for all it was worth, didn’t they?

Of course, that was right after the tree was struck by lightning and when some officials of the National Park Service were clueless about how many witness trees were actually on the battlefield. Now that they realize that there are more, it appears that the witness trees aren’t as important. Well you can’t have it both ways. Either they are important (and you receive great publicity for attempting to preserve them) or they’re not (and you don’t really care when they’re struck by lightning, or when you cut them down). We’re not tree huggers by any means, but we think that they are as important as the National Park Service used to think that they were. As the National Park Service spokesperson told one media outlet, “It’s always amazing how passionate people are about witness trees at Gettysburg.” It’s too bad that some employees of the National Park Service at Gettysburg don’t have some of that same passion.



The area in red is one of the the primary areas where the National Park Service is “thinning” the woods. The blue line is a trail that goes into the area from South Confederate Avenue. The hatchet (labeled #1) is the 229 year old witness tree that the National Park Service cut down in August, 2008. The yellow line represents the stone wall that trees have fallen over and damaged. We also show the general locations of witness trees #2, #3, and #4 by hatchets laying in the approximate direction and areas where they witness trees are laying. These lines are not to scale at all. This map was created at approximately 7:30 PM on Sunday, January 18, 2009.





“It’s a shame when you lose the last living entities on this battlefield,” a National Park Service spokesperson told Fox News on August 9, 2008, regarding the honey locust tree in the National Cemetery. “Nothing lives forever, unfortunately.” Here is the stump of Witness Tree #2. It started growing around 1843. 1843 was the year that the first wagon train traveled on the Oregon Trail. Ulysses S. Grant graduated from West Point. Charles Dickens’ *A Christmas Carol* was published. Noah Webster and Sequoyah died. We have marked the tree rings as we counted them. This view was taken facing west on Sunday, January 18, 2009.



The National Park Service is following directions on the proper way to thin trees from experts at Pennsylvania State University. They are cutting down one out of every four trees this time, and they are to come back and cut down 63% during the next round. This should promote a healthy forest. So cutting down healthy trees like this promotes a healthy forest? How many more witness trees will go when they start taking out 63% of the trees that are left? This view was taken facing west at approximately 1:00 PM on Sunday, January 18, 2009.





Witness Tree #3 is a Red Oak that was 171 years old, or approximately 25 years old at the time of the battle. When it started growing around 1838, Frederick Douglass escaped slavery from a Maryland plantation. The Cherokee were forcibly relocated on the Trail of Tears. Ironically, 1838 was the year that naturalist John Muir was born. This view was taken facing southwest at approximately 1:00 PM on Sunday, January 18, 2009.



To make sure we could get a proper count of the rings, we used a chisel to cut a channel, and a magnifying glass and a chisel to count the rings. This view was taken facing southwest at approximately 1:00 PM on Sunday, January 18, 2009.





We then used a marker to keep track of where we were in our count of the rings. The National Park Service uses a chart to determine the age of trees based on their species and size. It appears that either the chart is incorrect, or that someone isn't using it correctly. This view was taken facing southwest at approximately 4:30 PM on Sunday, January 11, 2009.



As a Gettysburg National Military Park spokesperson told National Public Radio in September, 2008, "It's really kind of amazing that any tree would have been standing here after three days of fighting." This view was taken facing southwest at approximately 4:30 PM on Sunday, January 11, 2009.





Witness Tree #4 is a White Oak that was 194 years old. So it started growing around 1815 when James Madison was President of the United States. Andrew Jackson had just won the Battle of New Orleans during the War of 1812. This tree was approximately 48 years old at the time of the Battle of Gettysburg. This view was taken facing south at approximately 1:00 PM on Sunday, January 18, 2009.



According to the National Park Service Organic Act, the mission of the National Park Service is "...to promote and regulate the use of the...national parks...[whose] purpose is to conserve the scenery and the natural and historic objects and the wild life therein and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations." This view was taken facing south at approximately 1:00 PM on Sunday, January 18, 2009.





Superintendent John Latchar's stated purpose of Battlefield Rehabilitation of Gettysburg is as follows: "One of the most important purposes of Gettysburg National Military Park is to preserve the topographic, landscape and cultural features that were significant to the outcome of the Battle of Gettysburg. That is the primary reason that Congress created this park in 1895." This view was taken facing south at approximately 4:30 PM on Sunday, January 11, 2009.



To paraphrase the National Park Service instructions to visitors regarding preservation of the resources at Gettysburg, "take only memories, and leave only footprints... because if anyone's going to damage the resource, it's going to be us." This view was taken facing west at approximately 4:30 PM on Friday, January 16, 2009.

**See our previous posts on**



## Gettysburg Witness Trees:

Pender Witness Tree Area on [April 30, 2008](#),  
Gibbon Witness Tree on [May 27, 2008](#),  
Honey Locust Tree Damage on [August 10, 2008](#),  
Sickles Witness Fence Damage on [August 12, 2008](#),  
McPherson Woods Witness Trees on [August 16, 2008](#),  
Arkansas Monument Witness Tree on [August 27, 2008](#).  
Farnsworth Charge Witness Tree on [September 8, 2008](#).  
Did the National Park Service Cut Down a Witness Tree? on [October 19, 2008](#),  
Sickles' Witness Tree on [November 10, 2008](#).  
Abraham Lincoln Baltimore Street Witness Tree on [November 19, 2008](#).  
Henry Heth Wounding Tree Stump on [November 28, 2008](#).  
Culp's Hill Witness Tree: Split by an Artillery Shell? on [November 30, 2008](#).  
Culp's Hill Witness Tree: Photographed by M.B. Brady and Company on [December 5, 2008](#).  
National Cemetery Witness Tree, Sickles Witness Fence Update on [December 10, 2008](#).  
Another Baltimore Street Witness Tree on [January 14, 2009](#).  
National Park Service Cuts Down a Witness Tree and Damages a Stone Wall on [January 17, 2009](#).

### See the following related posts:

And the Nomination for Most Thorough Burying of a Flank Marker Goes To... on [November 14, 2008](#).  
Left flank marker of Knap's Pennsylvania Battery thrown behind NPS building on [November 9, 2008](#).  
National Park Service moving flank markers on [October 23, 2008](#).  
National Park Service decision not to move the Reynolds Avenue flank markers on [October 22, 2008](#).  
"Do the Flank Markers on Reynolds Avenue Need to be Moved?" on [October 16, 2008](#).  
Dirt and gravel returning to the flank markers on [October 15, 2008](#).  
Dirt and gravel being removed from the flank markers on [October 10, 2008](#).  
Dirt and gravel burying the markers on [October 9, 2008](#).  
Doubleday Avenue Roadwork on [October 1, 2008](#).  
Asphalt touches the flank marker of the 147th New York on [September 30, 2008](#).  
Covering up their mistakes with asphalt touching boulders in The Loop on [September 22, 2008](#).  
Slathering the Loop With Asphalt on [September 13, 2008](#).  
Devil's Den: Aftermath of the Construction on [September 11, 2008](#).

<http://www.gettysburgdaily.com/witness-trees/>



**ERWIN L. JORDAN, JR.**

*"During my research, I came across instances where Black men stated they were soldiers, but you can plainly see where 'soldier' is crossed out and 'body servant'"*

Erwin L. Jordan, Jr., *Black Confederates and Afro-Yankees in Civil War Virginia*, (University of Virginia Press; 1ST edition, 1995).



Photo of art work that appeared in Harpers on January 10, 1863, captioned -Rebel Negro Pickets Seen through a Field Glass

## On Black Confederates by Teresa Roane



"I just read a post that was interesting. A person accused another person "of glossing over the whole slavery thing because a relatively small number of black people fought for the south-relative to the number of black people who were enslaved. Of course a few of the slaves fought on behalf of their oppressors. Many didn't know any other way of life. Others just had Stockholm syndrome."



Oh my goodness! First no one glosses over slavery. Southerners of today recognize that slavery existed. What we get tired of is that we are judged by others as the only region where slavery existed. People of today pass a 21st century moral judgement on a system that was a United States issue—not a Southern issue. The North was just as involved in the system and benefited from slave labor.

All 13 colonies participated in the system. Even during the War Between the States, there were states that were still in the Union that had slaves. The slave ships came from the North because that was the source of the investment money that backed the voyages. Families such as DeWolf, Brown and Tiffany made their money from the slave trade. The agricultural goods from the South provided seed capital for industrialization in the North.

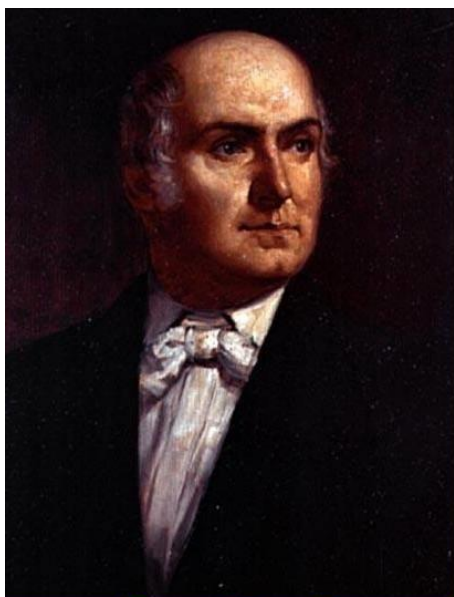
Now, let us chat about the “slaves didn’t know any way other way of life and Stockholm syndrome.” If one is to talk about slavery, do not insult the people who were enslaved. They had brains and skills. The same people who make these statements (because I have heard this before) will hastened to tell you that they built this nation! Are we not taught that slaves ran away because they wanted a different life? You cannot have it both ways. Many men and women were hired out because of their skills and sometimes were able to negotiate their freedom because they earned a wage. I visited Stagville, in North Carolina several years ago and walked the grounds. The male slaves built a mule barn that is quite incredible without a single nail! Amazing!

Also, why is it that we never discuss the people of color who were free living in the South? It astounds me that people are not aware of that fact and therefore their contributions are lost to history.

One thing that is fact, we will never know how many people of color served the Confederate military because we have incomplete records. Second, we know the numbers of how many fought for the United States military because the army was segregated!

I could continue this with numbers and pie charts. However, it is hard to change closed minds that continue to regurgitate the national narrative.

Southerners are always accused of still fighting the war. That is not true. The issue is we are tired of being known as the “bad” people. There is more than enough blame to go around." - Teresa Roane



*Abel Parker  
Upshur*

*“The great vice of the Federalists consisted in desiring to clothe the Federal Government with almost monarchical powers; whereas the States had carefully and resolutely reserved the great mass of political power to themselves. The powers which they delegated to the Federal Government were few, and were general in their character. Those which they reserved embraced their original and inalienable sovereignty, which no State imagined it was surrendering when it adopted the Constitution. Mr. Madison dwelt with great force upon the fact that ‘a delegated is not a surrendered power.’ The States surrendered no powers to the Federal Government. They only delegated them.”*

**Abel P. Upshur, *The Federal Government: The Nature and Character* (New York: Van Evrie, Horton & Company, 1888), vii.**

# Why Yankees Won't (and Can't) Leave the South Alone

Forrest McDonald | January 28, 2016



Southerners rarely while away their leisure hours by contemplating Yankees, for there is no point in thinking of unpleasant things if one is not obliged to do so. Yet the practice does have value; to some extent, at least, we are defined by those attributes which set us apart from others, and sometimes we can be made aware of such attributes only by observing people who do not share them. Another virtue of thinking about Yankees, in the long run perhaps a more important one, is that it serves to remind us that they have repeatedly tried to make us over in their own image. Indeed, though it may seem that they have been off our backs since the demise of the civil rights movement, their latest campaign to reform us is actually well under way.

What is there about us that has made us so offensive to them? Or, conversely, what is there about them that has compelled them to meddle in our affairs? The late great Richard M. Weaver, in [\*The Southern Tradition at Bay\*](#), addressed himself to analyzing the qualities that distinguish the South from North, and for the nineteenth century he was perfectly on target. "The North had Tom Paine and his postulates assuming the virtuous inclinations of man," Weaver wrote; "the South had Burke and his doctrine of human fallibility and of the organic nature of society." The North embraced rationalism and egalitarianism; the South had a "deep suspicion of all theory, perhaps of intellect," and clung to a hierarchical and deferential social order. The North bowed down before science and material progress; the South "persisted in regarding science as a false messiah," and remained into "our own time" (the 1940s) "*the last non-materialist civilization in the Western World.*"

Penetrating as Weaver's analysis was, however, it is accurate for only one phase of Yankee history. The Yankees were the way they were long before they began to worship the Almighty Dollar, and their intellectual heirs are still that way even though most of them now espouse socialism or some approximation of it. The psyche of the Yankee—by which I do not



mean all Northerners, but only of seventeenth-century New England Puritans and their descendants, both genetic and ideological—has roots that run deep, and ultimately to the Yankee's ever-changing concept of the nature of God; thus it is that, in regard to the shaping of the New England character, various errors, heresies, nay even blasphemies, figure prominently. To get a handle on the Yankee, it is helpful to begin with his original Calvinism, and especially with the doctrine of predestination: The belief that most men are doomed and a few are elected for salvation, not by faith or works or any other act of human volition, but only in accordance with a preordained and unknowable divine plan. It might seem that the premise precludes speculation by the puny human intellect, that is logical disputation and inspires unlimited arrogance.



For instance, during the seventeenth century the prevailing orthodoxy was that those who were chosen for salvation would lead visibly pious lives, but it could be argued, as Anne Hutchinson did argue, that if the grace of God were in a person it made no difference how he behaved on earth. Such a doctrine was subversive both of community-enforced morality and of community-enforced order, and could not be tolerated. Hutchinson and her followers were banished, as were others who deviated or dissented in any way; and yet deviation and dissent were endemic.

That is the first thing to understand about the Yankee: He is a doctrinal puritan, characterized by what William G. McLaughlin has called pietistic perfectionism. Unlike the Southerner, he is constitutionally incapable of letting things be, of adopting a live-and-let-live attitude. No departure from his version of Truth is tolerable, and thus when he finds himself amidst sinners, as he invariably does, he must either purge and purify the community or join with his fellow saints and go into the wilderness to establish a New Jerusalem. In other words, he must reform society or secede from it; and though he has long since been thoroughly secularized, the compulsion remains as strong in the twentieth century as it was in the seventeenth.

A second and related characteristic of the Yankee is that, as others have pointed out, he is a gnostic. Adherents of this heresy in ancient times regarded themselves as privy to “knowledge of the divine mysteries reserved to an elite;” the original puritan counterpart was the Elect. The essence of gnosticism as a mindset is the absolute, unquestioning certainty that one is possessed of the Truth. Now it may be objected that there is nothing peculiar to the Yankee about this, for many and possibly most Southerners are unquestioning in their religious faith. But there are profound differences. One is that Southerners have always confined their belief in their certain knowledge to a few simple points of religious faith which are accessible to all, whereas the content of the Yankee’s Truth was esoteric and perennially shifting, even before it was secularized.

The example of the Reverend Aaron Burr (father of the political scoundrel of the same name) is instructive. In his youth Burr believed in free will and engaged in a great deal of uneasy negotiation with God, having “great Terrours and horrors from a guilty Conscience and the Fears of Hell” and obtaining “Relief by Promises and Resolutions.” In college he reasoned himself “into a More thorough Reformation,” read a number of suitable books, and “soon began to be well pleas’d with my Self;” at that stage he pitied the contemptible “Ignorance” of the evangelicals around him. In time, however, he had a conversion experience, abandoned the Arminian notion of free will, and adopted “the Calvinistical Doctrine;” and though he confessed that parts of that doctrine were beyond his ken he nonetheless had “an inward Sense of these Truths.”

Burr’s transition from one certainty to another took place during the Great Awakening, which represented a profound break with seventeenth-century dogma; a generation later the Yankees embraced totalitarian republicanism and thought thereby to establish God’s kingdom on earth. Lest this seem a trifle exaggerated, even to confirmed Yankee-haters, I submit the following words from John Adams, written on the eve of independence. Republican government, Adams wrote, is superior to all others, if its principles are pure. But it “is only to be supported by pure Religion or austere Morals. Public Virtue cannot exist in a Nation without private, and public Virtue is the only Foundation of Republics. There must be a positive Passion for the public good, the public Interest, Honour, Power, and Glory, established in the Minds of the People, or there can be no Republican Government, *nor any real liberty.*” This public passion, he added, “must be Superior to all private Passions. Men must be ready, they must pride themselves, and be happy to sacrifice their private Pleasures, Passions, and Interests, nay their private Friendships and dearest Connections, when they stand in Competition with the Rights of Society.”

Before the end of the century that same John Adams was writing with the same dogmatic certainty that limited monarchy was the best guarantor of “real liberty,” and his fellow Yankees were simultaneously embracing Unitarianism and materialism with equal self-assurance. And so on, generation after generation, even unto our own benighted epoch, in which Ivy League professors and presidents solemnly assure us that there are no inborn differences between men and women and that people who object to homosexuality and abortion-on-demand are religious fanatics. They are always wrong—or at least they cannot, by definition, have been right more than once—and yet they are always utterly certain and utterly impervious to argument.



Another difference between Southern and Yankee “certain knowledge” is more subtle and more important. The religious Southerner’s conviction is normally a source of inner peace and contentment to him; and though a spirit of Christian charity may inspire him to share the joys of his faith, and even to spread the Gospel around the globe, he is devoid of the urge to force his faith upon others. Moreover, Southern missionaries have usually been interested only in saving souls, not in remaking societies. Not so with the Yankees, and in a brilliant book called *The Protestant Temperament: Patterns of Child-Rearing, Religious Experience and the Self in Early America*, historian Philip Greven has analyzed the reasons. After predestinarianism went out of vogue in colonial New England, the new orthodoxy was that grace was a free gift from God, bestowed upon those He decided to save. As Jonathan Edwards preached in a sermon on “Sinners in the Hands of an Angry God,” people “have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and unconvenented, unobliged forbearance of an incensed God.” Total submission and surrender, as Greven summarizes it, “were the only terms acceptable to God.”

Quite apart from the lack of logic in such a theology (if God saves souls capriciously, it cannot matter to Him whether people are submissive or not) and apart from the presumptuousness (in insisting that God will save only those who adopt a particular stance and that one knows what that stance is), this was not an easy message even for Yankees to swallow, for abject submission does not come naturally to man. To give nature a helping hand, parents systematically (and brutally) dedicated themselves to “breaking the will” of their children. And thus, Greven suggests, though Yankees were taught to suppress all anger, “feelings of anger and of rage, of resistance and of rebellion surged inside them.” Moreover, they projected their inadmissible feelings of anger within the self upon the outside world. Consequently, “by becoming soldiers for Christ and warring against the unregenerated people of the world,” they could “vent their anger and aggression on people who were neither their parents nor their God but who, nevertheless, by symbolizing both sin and authority, provided legitimate outlets for the hostility and rage suppressed so long.” Thus Cromwell is the Yankee’s prototype: seek the heathen out, give him a chance to save himself by embracing the prevailing truth, and if he rejects the opportunity then run him through with a bayonet.

That predisposition was reinforced by a related aspect of what the late Perry Miller called the New England Mind. One of the forms that ancient gnosticism took was Manichaeism—the belief in two gods, a god of light and pure goodness and a god of darkness and pure evil—and a form of Manichaeism became firmly rooted in the Yankee character. In purely theological terms, of course, a variety of Manichaeism is also central to the religious beliefs of many Southerners: The human soul is a battleground in which God and the Devil perpetually contend for supremacy. But as with gnosticism, there are fundamental differences. To Southerners, the struggle against evil is spiritual and internal. To Yankees, evil has been secularized at least since the early eighteenth century, and it has always been externalized.

The externalization of evil was powerfully characterized by Nathaniel Hawthorne in a penetrating and prophetic allegorical tale called “Earth’s Holocaust.” At the beginning of the story, the world has become so overburdened with fraudulent and despicable things that its people decide to burn them on a huge plain in the west. First they throw into the flames all trappings of monarchy, nobility, hereditary distinctions, and military honors. In vain, one man protests that the fire is “consuming all that marked your advance from barbarism or that could have prevented your relapse thither...In abolishing the majestic distinctions of rank, society loses not only its grace, but its steadfastness.” He is hooted down, and then the crowds, isolating another evil, bring to the fire all the liquor in the world. Next come tea and coffee and tobacco, then fashionable clothing, then all the symbols of family ties and love between the sexes; then come the weapons and other instruments of war, and then all the means of capital punishment, followed by the title deeds to all property. At that point a “modern philosopher” declares that it is necessary to “get rid of the weight of dead men’s thought which has hitherto pressed so hard on the living intellect,” and into the inferno go all of the world’s books and pamphlets. Finally, all the

trappings of organized religion are thrown into the flames, so that now “the wood-paths shall be the aisles of our cathedral; the firmament itself shall be its ceiling.”

At the end of the story, the last hangman, the last thief, the last murderer, and the last toper on earth are commiserating over the end of wickedness in the now purified world. But a stranger of “fearfully dark” complexion and eyes that glow redder than the bonfire shows up and urges them to be of good cheer, for “you shall see good days yet. There is one thing that these wiseacres have forgotten to throw into the fire, and without which all the rest of the conflagration is just nothing at all.” Asked by the last murderer what that was, the stranger replies, “What but the human heart itself?” And he adds, “unless they hit upon some method of purifying that foul cavern, forth from it will reissue all the shapes of wrong and misery—the same old shapes, or worse ones—which they have taken such a vast deal of trouble to consume to ashes.”

Hawthorne understood his Yankee neighbors better than they understood themselves.

There is one more crucial feature of the Yankee character that is ultimately theological in origin, and we shall turn to it in a moment. First, however, it will be helpful to take a brief but sweeping look at the Yankees’ record as meddlers. For their first century and a half they pretty much minded their own business, which is to say one another’s business. Then the Revolution and the establishment of the government under the Constitution brought them into contact with Southerners, and though Yankees and Southerners cooperated in bringing about independence, mutual antagonisms were not long in surfacing. For a considerable time Yankees were outnumbered in the national arena; and during the presidencies of Jefferson and Madison, when Southerners thoroughly dominated the federal government, New Englanders indulged themselves in a succession of secession movements.

But they bred like flies and they spread westward, infesting an area from Salem, Massachusetts, to Salem, Oregon, and a dozen Salems and New Salems in between. Yankees formed the backbone of the Republican Party of Abraham Lincoln, and it is unnecessary to rehearse here what that meant. There is, however, one important point to be made—one which, though obvious, few historians have been willing to make. The Yankees perceived slavery as an evil and stamped it out without giving any serious thought to the consequences. It hardly occurred to them that the former slaves needed preparation if they were to bear the awesome burdens and responsibilities of freedom. Consequently, the blacks were the principal victims of the Civil War, though the white South, too, lay devastated.

During the last quarter of the nineteenth century, the Yankees abandoned their work of Reconstructing the South and turned outwards, with a view toward uplifting the remainder of mankind. The Reverend Josiah Strong, a Congregationalist minister, expressed their mood: “This race of unequalled energy, with all the majesty of numbers and the might of wealth behind it—the representative, let us hope, of the largest liberty, the purest Christianity, the highest civilization—having developed peculiarly aggressive traits calculated to impress its institutions upon mankind, will spread itself over the earth.” Out went the missionaries, carrying the Truth to the African, the Malay, the heathen Chinese, and teaching those shameless wretches to wear shoes, to cover their nakedness with the products of the busy industrial plants of New England.

During the same epoch a far more sinister form of imperialism was also developing, and that was in the area of higher education. In antebellum times, though the South had lagged behind the North in primary and secondary education it had actually surpassed the North in the number (and possibly the quality) of its colleges. Those colleges declined after the war, however, and the normal school movement benefited the North much more than the South. More importantly, this was an age in which college education was being revolutionized by the introduction of the graduate school: thenceforth, the academic professions would become virtually monopolized by products of the graduate schools. The graduate



schools, in turn, would be dominated by the Ivy League colleges and their graduates; their only serious rivals were Johns Hopkins and the University of Chicago, both of which were thoroughly Yankeeized. Hegemony over the graduate schools, together with a similar hold over the law schools and other professional schools, enabled Yankees to determine what was taught and how it was taught through most of the twentieth century.

By that means the ranks of the Yankees were swollen by recruits from other ethnic groups and from other sections, including the South. Nor were the converts simply scalawags, for the pressures against dissenters in the groves of academe were enormous. (I speak from personal experience: I put in six years in Madison and nine in the Ivy League, and I assure you I can understand what Anne Hutchinson and Roger Williams went through.)

It is here that the last main theology-derived Yankee characteristic becomes relevant: the Yankees are millennialists. Once again, so are many Southerners, and once again the differences between the two varieties are vast. Traditional millennialism of the sort adhered to by several Southern denominations is based upon the apocalyptic books of Daniel in the Old Testament and Revelations in the New. The first prophecies a steady worsening of life on earth over the course of a thousand years and through a succession of four kingdoms, each more evil than the last, then the sudden reversal of the course of earthly history by divine will and the establishment of God's earthly kingdom under a ruler called the son of Man. The prophecies in Revelations are more complex but again things grow steadily worse until history is reversed by God, the ruler of His kingdom now being Christ in His second coming.

An entirely different kind of millennialism, usually known as progressive millennialism, emerged in the seventeenth and eighteenth centuries, and that is the kind embraced by the Yankee. In this version there was no need for God to reverse the course of human history, for history represented a progression of human triumphs over evil: When the thousand years were done, man himself would have established God's kingdom on earth. Jonathan Edwards, in the 1740s, reckoned that man had made it about three quarters of the way through, and thus that the millennium would arrive toward the end of the twentieth century. In Edwards' time, of course, progress toward the heavenly city was directed by God, man acting merely as the instrument of His will; but it was only a matter of time before people of the Yankee persuasion would become convinced that they could build the city without God's help. After they became so convinced, they began to notice and inform the world that God was dead.

I said at the outset that the Yankees' latest campaign to remake us in their own image is well under way. It is easy to believe otherwise, for Southerners qua Southerners are clearly not under such specific pressure as in the 1950's and 1960's. Moreover, Yankees have not of late been pointing the accusing finger at us, but have indeed been chanting *mea culpa*. But these signs are misleading. As for the absence of specific pressure, one need only check the Yankees reform agenda—a host of particular items which add up to a wholesale onslaught against conventional morality, the family, and religion to perceive that they have in mind a more drastic overhaul of our society than any that Thaddeus Stevens ever dreamed of.

The other matter, the *mea culpa* syndrome, is subtle and convoluted. In the first place, the Yankee has always been uncomfortable when times are good, for then it appears that the millennium may be near, in which case there will be no further need for his reforming services. In such circumstances he looks frantically for evils and injustices, so as to reassure himself that there is a great deal left to be done; and if he blames himself for what is wrong he thereby stakes out a claim to be the one who must rectify it. (A guilt trip is an ego trip.) In the second place, the recent breast-beating has tended to center on the environment, and in all candor it must be admitted that Yankees have been far more skillful in mucking up the environment than we have.

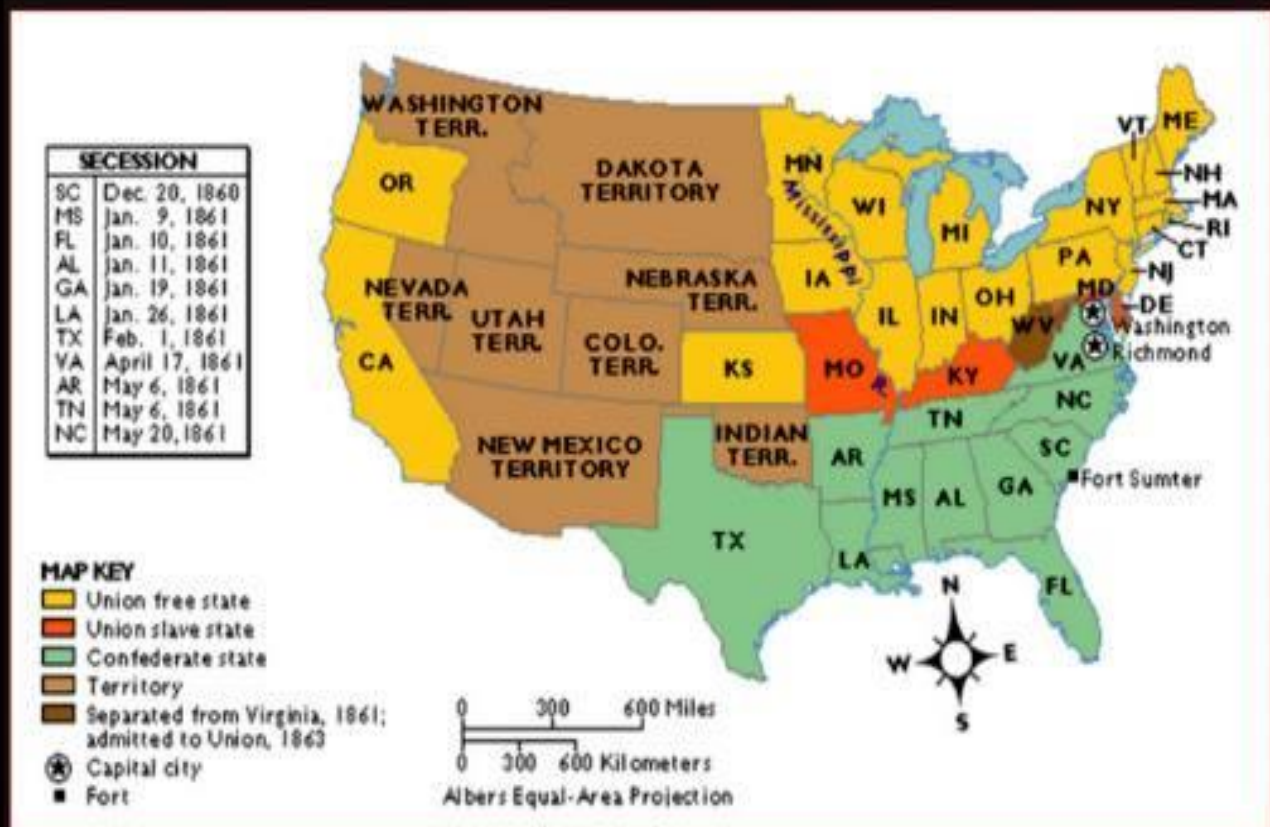
And that leads us to a final point. I believe that somewhere, deep in the innermost recesses of their atrophied souls, Yankees know that they truly have botched things, and truly are plagued with guilt. That, I think, is the bottom line: the Yankee hates himself, and he hates his heritage.

And why does he hate us? Because we do not hate ourselves and we treasure ours.

*Forrest McDonald (1927-2016) was Distinguished Research Professor of History at the University of Alabama.*

<http://www.intellectualltakeout.org/blog/why-yankees-wont-and-cant-leave-south-alone>

# THE NORTH VIOLATED THE CONSTITUTION TO SAVE THE UNION



# THE SOUTH SEVERED THE UNION TO SAVE THE CONSTITUTION



# MAJORITY REBELLION

Publisher: Marcus Cicero

## CONFEDERATE FLAG KILLS 9 AT ALABAMA SHOPPING MALL

June 29, 2015 [CrimsonTide](#) 10 Comments



Mall surveillance cameras captured the flag assailant sneaking up on shoppers resting on the bed of their truck.

In a tragedy of untold proportions, nine people were murdered this afternoon when a Confederate flag walked into an Alabama mall and started shooting.

According to local reports and people on the ground, the flag entered Galleria Mall in Hoover, AL, outside Birmingham, armed with two AR-15 assault rifles, a Walther PPQ and several hand grenades. It immediately proceeded to unload on mall shoppers.

In addition to the number killed, 36 people were injured and are currently being treated in several emergency centers across the metro area. A fair amount are in critical condition and are not expected to survive.

The motivation of the flag is uncertain at the moment. However, after speaking with witnesses it has been implied the flag did specifically target White people with Northern accents.

“The flag was unstoppable in its rage, it chased us down the hallway screaming ‘Die, Yankees Die!’, said Aidan Kennedy, an accountant originally from New Hampshire, who is currently relocated after his state fell apart. “Luckily we found out flags don’t move very fast, so my wife and I managed to outrun it.”

A housewife from New Jersey, Giovanna Tortolli didn’t come away so lucky. Her legs were both blown off when the flag launched a hand grenade directly at her feet.

“It looked directly into my eyes, pulled the pin, and callously lobbed it my way,” she says. “It was so virulently cold-blooded. It was almost as if it weren’t human.”



This woman’s act of bravery no doubt saved untold thousands of lives.

Soon after its prejudiced rampage of carnage, the flag turned the gun on itself, shooting itself in the pole 5 times. Immediately helicoptered to UAB Hospital in Downtown Birmingham, it was pronounced dead on arrival.

As we have been warned for over 150 years, Confederate flags have never been able to be trusted; but increasingly they have been committing mass shootings in the South.

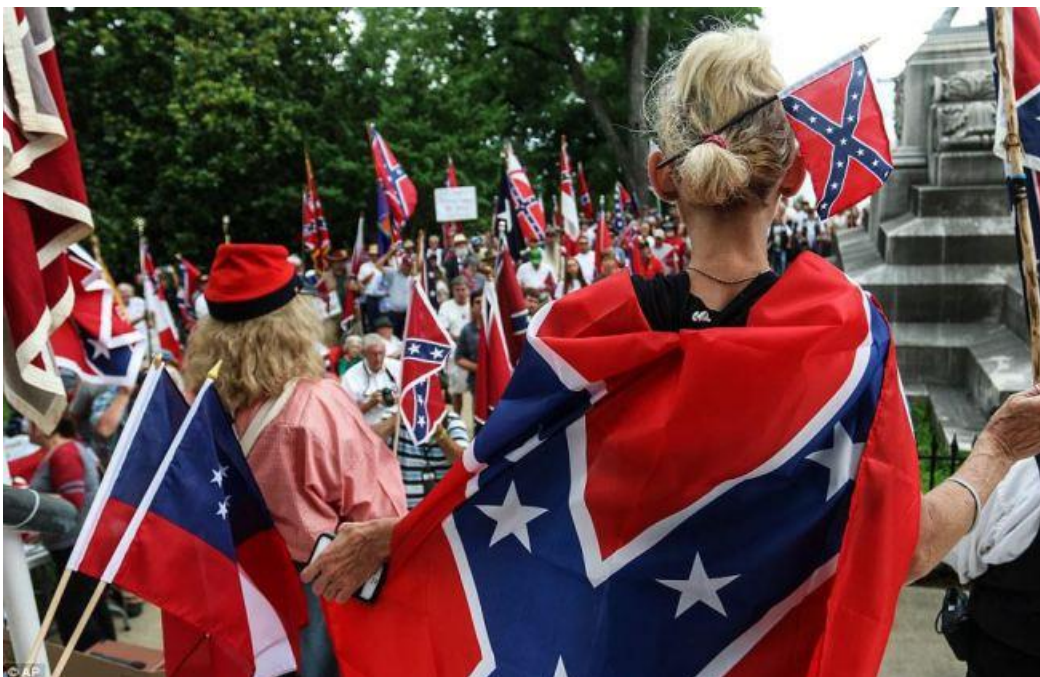
Although mass retailers like Wal-Mart, EBay and Amazon have belatedly banned their sale, the existing stockpile of Confederate flags should be considered armed and extremely dangerous.





Law enforcement have positively ID'd the Flag responsible for the Hoover Mall Massacre, shown above. The man in the photo is believed to be the racist flag's arms supplier, shown here with an arsenal of weapons. He is to be considered armed and dangerous, and anyone with tips should contact Alabama's most wanted.

"It's an extreme tragedy and an obvious hate crime," says Lenny Shekelshaker, the CEO of the worlds largest retailer and largest user of child slavery in its third world sweat shops, Wal-Mart, "We should have just stopped selling Confederate flags sooner. It was an irresponsible decision by us – think of how many flag-on-human shootings we could have prevented."



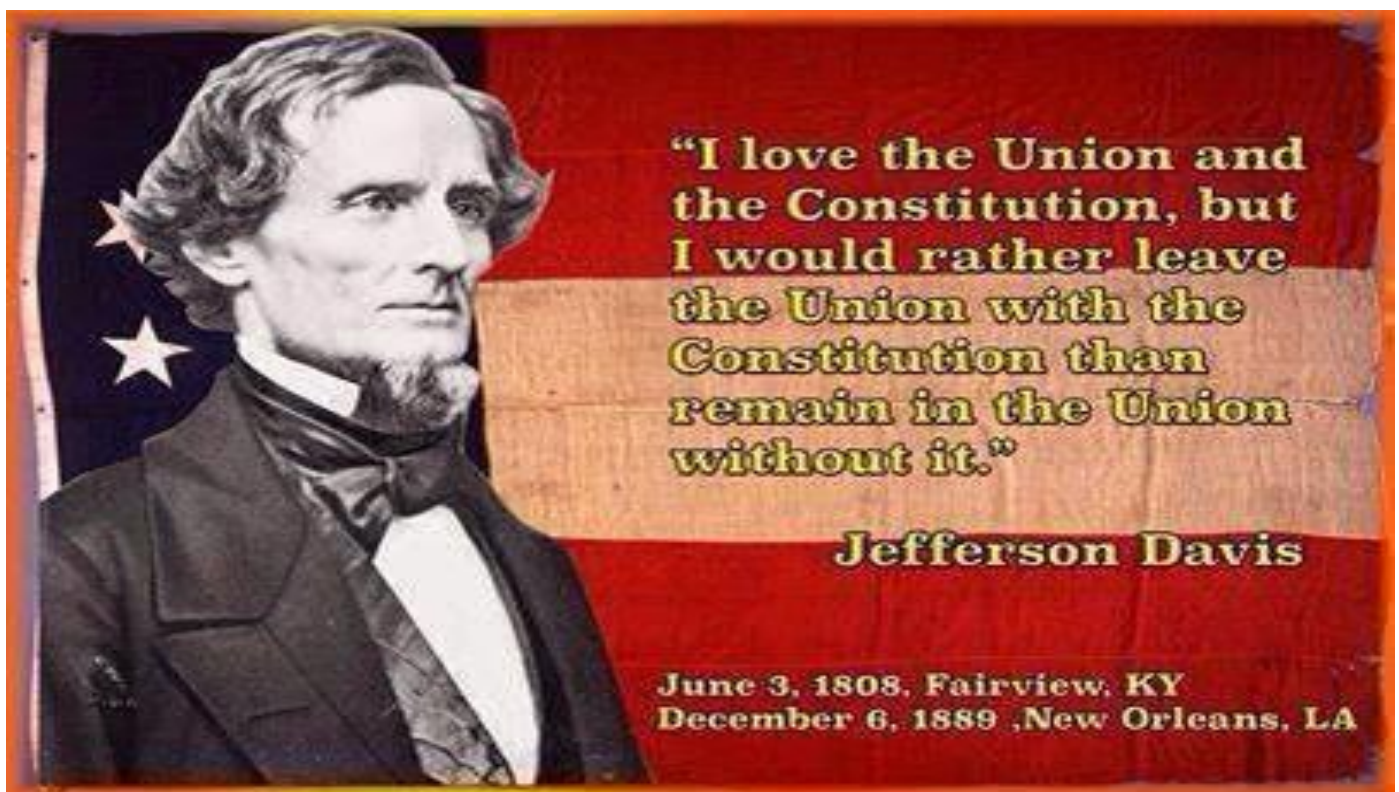




More people terrorized across the South as larger and larger gangs of flags begin to network and hold hostage the local populace.

**\*Contributions in the field provided by Harvey Cashforgoldstein, who is also an expert on Guatemalan equality, White Privilege, and financial supporter of “Black Lives Matter.”**

<http://www.majorityrebellion.com/2015/06/29/confederate-flag-kills-9-at-alabama-shopping-mall-2/>





# Great Emancipator or Great Fraud?



## Defending the Heritage

On a prior post I wrote, someone commented, "Lincoln didn't make emancipation of slaves an issue until after the war started. On top of that he suspended Habeas Corpus and Freedom of speech and the press by executive order to keep Maryland from seceding."

That statement is true, but are you aware about Lincoln ordering multiple emancipation's rescinded prior to penning "The" EP?

On August 30th, 1861 in St. Louis, Missouri, Maj. Gen. John C. Frémont issued a proclamation called "The Frémont Emancipation." He ordered the emancipation of slaves in the state and intended it only as a means of deterring secessionists in Missouri. Frémont's policy had national repercussions and potentially setting a very controversial precedent that the war would be one of liberation.

William Earnest Smith, a historian, wrote: "Fremont rose early on the morning of August 30. At dawn he called for Edward Davis of Philadelphia to come to hear him read the draft of his emancipation order 'that first gave freedom to the slaves of rebels, and which he had thought out and written in the hours taken from his brief resting time.' Mrs. Fremont had found him at his desk. 'I want you two, but no others,' said the General. He had risen to the occasion as he saw it, to make the decisive stroke to clear Missouri of the rebels who infested her. The Order was published in the Democrat on August 31. The editors called it the 'most important document which has yet appeared in the

progress of the war,' and begged for it the support of 'every faithful man, by every word and deed.'"

For Lincoln, the proclamation put him in a difficult position as he worked with the agendas of radical Republicans who favored abolition and agendas of slave holding Unionists in the American Border States whose support was necessary in keeping Missouri, Kentucky and Maryland in the Union.

The reaction nationwide to the Frémont Emancipation received mixed reviews. While abolitionist's supported it, conservatives demanded that Frémont was removed. On September 11th, 1861, Lincoln ordered Frémont rescind his proclamation. Lincoln then sent government personnel to Missouri to obtain evidence to support Frémont's removal due to alleged incompetence instead of his abolitionist views. Lincoln sent an order on October 22, 1861, removing Frémont from command of the Department of the West.

Then there was the General David Hunter's General Order 7 and 11:

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General David Hunter General Orders No. 7 Slaves Freed at Fort Pulaski and Cockspur Island  
(This will be the first proclamation by General Hunter, Head of the Department of the South on slavery. It is a very local proclamation that followed the capture of Fort Pulaski. This proclamation would be more in line with General Butler's proclamation declaring escaped slaves within Union lines contraband. It would be a proclamation with a larger goal in sight.)

Hunter Orders Slaves Freed at Fort Pulaski and Cockspur Island

General Orders, No. 7. Hdqrs. Department of the South...April 13, 1862

All persons of color lately held to involuntary service by enemies of the United States in Fort Pulaski and on Cockspur Island, Georgia are hereby confiscated and declared free, in conformity with law, and shall hereafter receive the fruits of their own labor. Such of said persons of color as are able-bodied and may be required shall be employed in the quartermaster's department at the rates heretofore established by Brig. T. W. Sherman.

By command of Maj. Gen. D. Hunter:  
Assistant Adjutant-General

(source: <http://www.drbronsontours.com/bronsongeneraldavidhuntergeneralordersno7slavesfreedatfortpulaski.html>)

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General Order 11 Proclamation Freeing Slaves in Georgia, Florida, and South Carolina.

Head Quarters Department of the South,  
Hilton Head, S.C. May 9, 1862.

General Orders No 11.--The three States of Georgia, Florida and South Carolina, comprising the military department of the south, having deliberately declared themselves no longer under the protection of the United States of America, and having taken up arms against the said United States, it becomes a military necessity to declare them under martial law. This was accordingly done on the 25th day of April, 1862. Slavery and martial law in a free country are altogether incompatible; the persons in these three States, Georgia, Florida and South Carolina, heretofore held as slaves, are therefore, declared forever free.

(Official) David Hunter,  
Major General Commanding.

This proclamation attempted to free slaves under which the Department of the South had no control encompassing all three states of the Department. However, it did cover St. Augustine, Florida, which was under Department of the South control.

(source: <http://www.drbronsontours.com/bronsongeneraldavidhuntergeneralorder11proclamationfreeingslaves.html>)



On May 19th, 1862, Lincoln rescinded Hunter's General Order #11; stating he wasn't informed or aware of either. He then states that he reserves for himself, as President, the sole decision on emancipation.

(read Lincoln's letter to Hunter's General Order #11

<http://www.drbronsontours.com/bronsonabrahamlincolnsresponsetogeneraldavidhunternono11.html>)

A short time later, the preliminary Emancipation Proclamation, (which was very similar to General Hunter's), was published. Lincoln's Cabinet advised him to wait until a Union victory in the war occurred to announce his EP so that it wasn't viewed as a "meaningless act of an embattled government."

This was not a war about slavery, but far more complex than that. State's rights, sectionalism and cotton trade, territorial crises, northern aggression, slavery and political issues all played a role in the eventual war that would break out between the North and South. The Union could not survive financially without the south due to the simple fact that the South provided the majority of revenue that sustained the government. If the South left, the Union could not survive.

We can hear all sorts of arguments about Lincoln ordering the rescinding of multiple emancipation's due to him not knowing about them, being uninformed, etc. The fact remains, each one became activated AFTER the start of the war. On September 22, Lincoln issued a preliminary Emancipation Proclamation, declaring that as of January 1, 1863, 'all slaves in the rebellious states "shall be then, thenceforward, and forever free.'" That was over 2.5 years after the start of the war! If slavery truly was such a concern, why did he rescind Frémont's and Hunter's Emancipations?



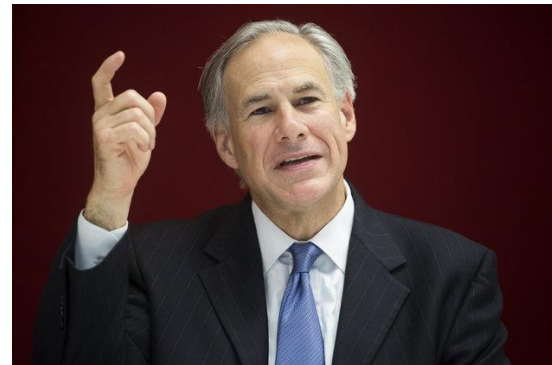
# Texas Governor Wants To Amend The Constitution So States Can Ignore The Federal Government

Short of secession, it's probably the next best thing.

01/08/2016 04:26 pm ET | Updated Jan 09, 2016

- [Sam Levine](#) Associate Politics Editor, The Huffington Post  
MICHAEL NAGLE/BLOOMBERG VIA GETTY IMAGES

Texas Gov. Greg Abbott (R) wants to amend the U.S. Constitution to limit federal authority over states.



Texas Gov. Greg Abbott (R) on Friday [proposed a series of amendments](#) to the U.S. constitution that would permit states to override the Supreme Court and ignore federal laws.

One of the proposed measures would allow a two-thirds majority of the states to override federal regulations, while another sets the same threshold for overturning decisions by the Supreme Court. The governor also wants to change the Constitution to block Congress from "regulating activity that occurs wholly within one state," and to require a supermajority of seven Supreme Court votes before a "democratically enacted law" can be overturned.

Abbott said in a document explaining the proposed changes that they were motivated by federal officials' disregard for the constitutional limits on their power. Recently, he has been critical of federal actions such as [the Supreme Court's decision on same-sex marriage](#) and President Barack Obama's [executive actions on immigration](#).

"The Texas Plan is not so much a vision to alter the Constitution as it is a call to restore the rule of our current one. The problem is that we have forgotten what our Constitution means, and with that amnesia, we also have forgotten what it means to be governed by laws instead of men," Abbott wrote.

- I. Prohibit Congress from regulating activity that occurs wholly within one State.
- II. Require Congress to balance its budget.
- III. Prohibit administrative agencies—and the unelected bureaucrats that staff them—from creating federal law.
- IV. Prohibit administrative agencies—and the unelected bureaucrats that staff them—from preempting state law.
- V. Allow a two-thirds majority of the States to override a U.S. Supreme Court decision.
- VI. Require a seven-justice super-majority vote for U.S. Supreme Court decisions that invalidate a democratically enacted law.
- VII. Restore the balance of power between the federal and state governments by limiting the former to the powers expressly delegated to it in the Constitution.
- VIII. Give state officials the power to sue in federal court when federal officials overstep their bounds.
- IX. Allow a two-thirds majority of the States to override a federal law or regulation.

Abbott is calling for a constitutional convention to propose his amendments. One of the ways a constitutional amendment may be added through a convention called for by two-thirds of state legislatures, [but no amendment has ever been added through that process](#).



## Trail Blazers Blog

# Texas Gov. Greg Abbott calls for Convention of States to take back states' rights

**Brandi Grissom** Follow @brandigrissom Email [bgrissom@dallasnews.com](mailto:bgrissom@dallasnews.com)

Published: January 8, 2016 1:09 pm



Texas Governor Greg Abbott speaks at the Dallas Regional Chamber at the Hyatt Regency Hotel on March 16, 2015. (Michael Ainsworth/The Dallas Morning News)

Gov. Greg Abbott, aiming to spark a national conversation about states' rights, said Friday that he wants Texas to lead the call for a convention to amend the U.S. Constitution and wrest power from a federal government "run amok."

"If we are going to fight for, protect and hand on to the next generation, the freedom that [President] Reagan spoke of ... then we have to take the lead to restore the rule of law in America," Abbott said during a speech at the Texas Public Policy Foundation's Policy Orientation that drew raucous

applause from the conservative audience. He said he will ask lawmakers to pass a bill authorizing Texas to join other states calling for a Convention of States.

Along with the speech, Abbott released a nearly 70-page plan – part American civics lesson, part anti-Obama diatribe – detailing nine proposed constitutional amendments that he said would unravel the federal government’s decades-long power grab and restore authority over economic regulation and other matters to the states.

“The irony for our generation is that the threat to our Republic doesn’t come just from foreign enemies, it comes, in part, from our very own leaders,” Abbott said in a speech that took aim at President Obama, Congress and the judicial branch.

The proposal for a convention, which **has been gaining traction among some** among conservative Republicans, comes just as the GOP presidential candidates begin to make forays into Texas ahead of the March primary election. The state, with 155 delegates up for grabs, will certainly be a key player in the party’s nominating process.

Abbott hasn’t endorsed a candidate, though the field includes Sen. Ted Cruz, who was one of Abbott’s top employees when the governor was attorney general. Abbott is likely hoping to boost his national profile within the GOP as eyes turn to the state.

This week, presidential contender U.S. Sen. Marco Rubio, R-Fla., published a **piece in USA Today** endorsing the idea of a convention to amend the Constitution and restore limited government. In April, **27 active petitions had been filed** with Congress seeking a convention to amend the constitution to require that Congress adopt a balanced budget.

Congress would be forced to act once 34 states joined the effort. So far, Cruz hasn’t endorsed the idea.

By this point, you may be wondering just what a **constitutional convention** or **Convention of the States** is and why it would be a big deal. A convention is one of two ways that the U.S. Constitution can be amended, and it’s described in **Article V**. One way is that Congress can propose amendments approved by two-thirds of the members of both chambers. The other method allows two-thirds of the state legislatures to call for a convention to propose amendments. Republicans backing the idea are confident that because they control state government in a majority of states, their ideas would prevail.

In both cases, the amendments become effective only if ratified by three-fourths of the states.

So far, the U.S. Constitution has been amended 27 times. None of those were amendments generated by a constitutional convention.

Critics say there’s a good reason. In an **editorial lambasting Rubio’s plan**, *USA Today*’s editorial board warned that such a process could invite mayhem and further poison the nation’s vitriolic political scene. It would also raise unresolved questions about the years-long process of ratification.



And some conservatives who otherwise agree with Abbott and Rubio on many issues fear a convention could lead to greater restrictions on guns and money in politics and greater overall power for the federal government.

Abbott, in his plan, dismisses many of those criticisms, saying that he would call for a limited scope to the convention.

The plan lays out nine specific proposed amendments that would:

- Prohibit congress from regulating activity that occurs wholly within one state.
- Require Congress to balance its budget.
- Prohibit administrative agencies from creating federal law.
- Prohibit administrative agencies from pre-empting state law.
- Allow a two-thirds majority of the states to override a U.S. Supreme Court decision.
- Require a seven-justice super-majority vote for U.S. Supreme Court decisions that invalidate a democratically enacted law
- Restore the balance of power between the federal and state governments by limiting the former to the powers expressly delegated to it in the Constitution.
- Give state officials the power to sue in federal court when federal officials overstep their bounds.
- Allow a two-thirds majority of the states to override a federal law or regulation.

A convention, Abbott wrote, would force the federal government to “take the Constitution seriously again.”

“The only true downside comes from doing nothing and allowing the federal government to continue ignoring the very document that created it,” Abbott wrote.

James Henson, **director of UT’s Texas Politics Project**, said Abbott’s posture aligns well with the prominent stream of thought in the Republican Party that it is time to resuscitate state power as a check to the federal government.

“I would find it fairly unlikely that this would get traction on the national level,” Henson said. “On the other hand, it’s not the first we’ve heard of this.”

Democrats were quick to denounce Abbott’s plan Friday, saying the governor has misplaced priorities.

“America added 292,000 new jobs in December. But under Abbott, Texas fell to sixth in job creation, remains the uninsured capitol of the nation, wages and incomes remain far too low for hardworking families, our neighborhood schools are still underfunded, and college education is slipping out of

reach,” Texas Democratic Party Deputy Executive Director Manny Garcia said in a statement. “Texas families deserve serious solutions, not Tea Party nonsense.”

The American Civil Liberties Union of Texas issued a statement with similar sentiment.

“Governor Abbott, as Texans, we prefer the Framers’ plan. Don’t mess with the Constitution,” said Terri Burke, executive director of the ACLU of Texas.

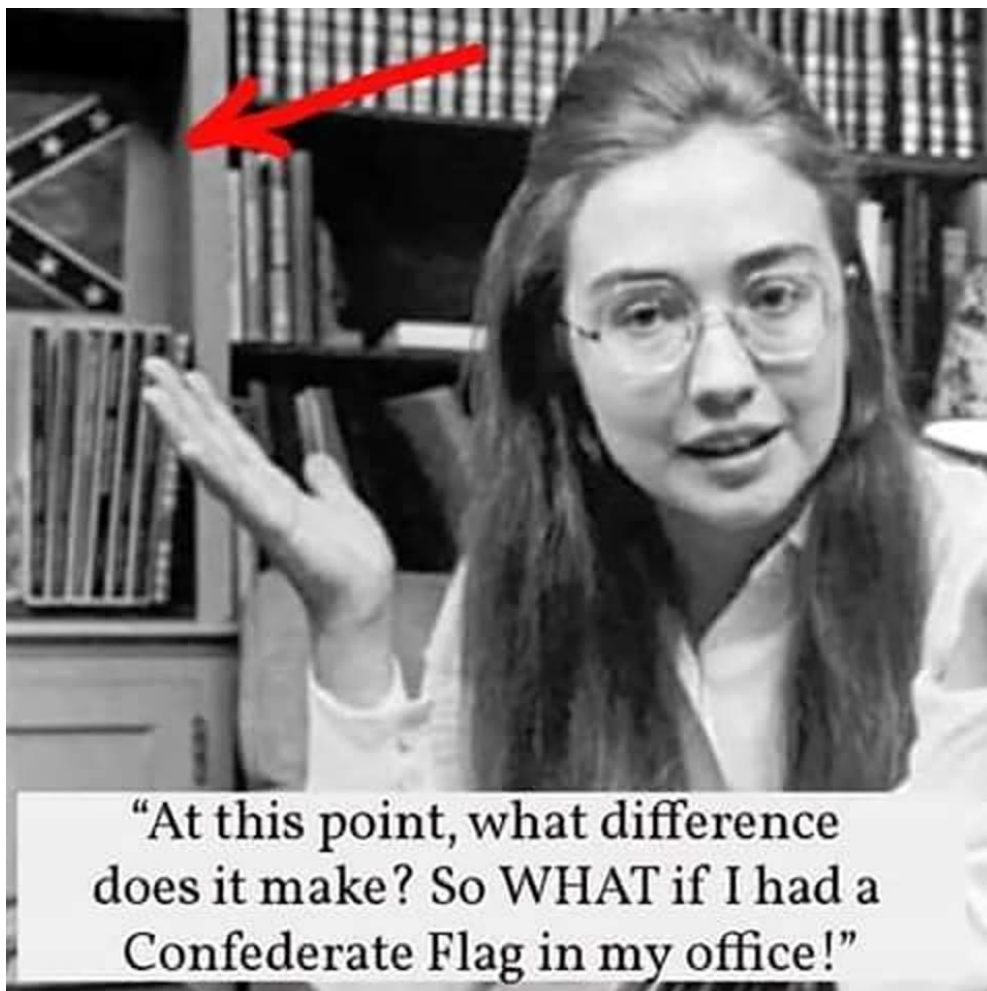
But Democrats haven’t been the only ones to chide the idea of fiddling with the Constitution.

Last year, House legislators filed measures calling for such a convention. State Sen. Craig Estes, R-Wichita Falls, unleashed a screed against the proposal when it came before the Senate State Affairs Committee in May. He compared the idea to “a petulant teenager who’s lost a few basketball games and plans to burn down the gymnasium.”

“The constitution has served us well for over 200 years. The problem is not the constitution,” Estes said, adding that the solution is to elect more conservative lawmakers. “Slap a bumper sticker for Ted Cruz on your car and get after it and knock yourself out.”

Estes went on to promise a filibuster if the measure came to the Senate floor.

<http://trailblazersblog.dallasnews.com/2016/01/gov-greg-abbott-calls-for-constitutional-convention-to-take-back-states-rights.html/>







# Got to love the PC press!

[Teresa Roane](#)

Soooo, I was interviewed by a reporter on Saturday afternoon.

**Reporter:** you are African American and you spoke about Robert E. Lee.

**Me:** yes I did...he was a great American.

**Reporter:** Really?

**Me:** Yes and if people knew their history, they would know this.

**Reporter:** this is Martin Luther King Jr. holiday weekend.

**Me:** Yes and Robert E. Lee was just as important as Martin Luther King Jr. Why can't we honor both?

**Reporter:** Really? You think Lee is just as important as King? Interesting.

**Me:** if people knew their history....

**Reporter:** but people say that he was fighting for slavery.....

**Me:** slavery was not just a southern issue, it was an issue of the United States....the North was very involved with slavery....

**Reporter:** interesting...

**Reporter:** How do you feel about the Confederate flag?

**Me:** I have no problem with the flag. You see I have held the letter written to Beauregard. The flag was created because of the confusion after the battle of First Manassas. The First National Flag known as the Stars and Bars looked too much like the U.S. flag so another flag was designed for the Confederate army. The design originally was a crusaders cross, but it was changed because they realized they had Jewish Confederates. There were many Confederate flags, so I always ask which one?

**Reporter:** interesting.....

**Reporter:** do you have a Confederate ancestor?

**Me:** Yes, my great, great grandfather was a fortification worker at Gloucester Point Fort. He was a free man of color. Did you you know that there were over 58,000 free people of color in Virginia in 1860? In fact there were many free people of color living in the South?

**Reporter:** interesting.....

Guess what ended up on television? Robert E. Lee was just as important as Martin Luther King Jr. Why can't we honor both? Ahhhh.....the media!

## TERRORIZING CHILDREN...

A Southern mother relates her encounter with one of Sherman's Yankees..



### YANKEE TERRORIZING CHILDREN...

A mother recounted a traumatic incident during Sherman's march. "When Union soldiers invaded her home, her six-year-old daughter hid with her treasures—a bar of soap and her doll. One of the men approached the bed, and finding it warm, in a dreadful language accused us of harboring and concealing a wounded rebel, and he swore he would have his heart's blood.

"He stooped to look under the bed, and seeing the little white figure crouching in a distant corner, caught her by one rosy, little foot and dragged her forth. The child was too terror-stricken to cry, but clasped her little baby and her soap fast to her throbbing little heart. The man wrenched both from her and thrust the little one away with such violence that she fell against the bed.

"Such scenes created vivid memories and tales oft repeated. So throughout the war, and the years to come, the mere mention of "Yankees" might strike terror in Confederate children, stimulating fears that haunted them in darkened bedrooms or around dying campfires."

Travis [ >< ]

Source: nps website

Photo used: The Doll' by Victorian painter Emily Farmer





### Defending the Heritage

**“How horrible is war, but what can we do? These people of the North without any warrant of law, have invaded our country, stolen our property, insulted our defenseless women, hung and imprisoned our helpless old men, behaved in many cases like an organized band of cut throats and robbers. What can we do?” Major Hunter McGuire**

**“Do,” Major McGuire, he replied with his voice ringing, “why shoot them!” Stonewall Jackson**

~Robert~

## YANKEE OUTRAGES IN NORFOLK

We learn from a respectable source that a Yankee Colonel having violated a negro woman in Norfolk, was shot dead by her for so doing. Whereupon the 'gallant' Colonel's 'compatriots', in revenge of his death, on the next day killed and wounded about 120 negroes in Norfolk.

It is reported that a good many Yankees have been killed by eating strawberries and raspberries in which poison had been mixed by negroes.

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# Move underway to bring NOLA's Confederate monuments to Beauvoir

Jan 28, 2016 2:52 PM CST By David Elliott



Click [HERE](#) to see Video Report

BILOXI, MS (WLOX) -

After a fiery public debate and court battle, New Orleans is ready to move forward with removing four Confederate monuments from city property. Statues and monuments recognizing Confederate Generals Robert E. Lee and P.G.T. Beauregard, along with a statue of Jefferson Davis and a historical marker in memory of the Battle at Liberty Park will be taken down. The monuments would be put in a city owned warehouse until New Orleans decides what to do with them.

There is a movement on the Mississippi Gulf Coast to make a formal request to give the monuments a new life at Beauvoir in Biloxi. Greg Stewart, Executive Director of Beauvoir, and Gulfport City Councilman Ricky Dombrowski are working together on an idea to ask New Orleans officials to send the monuments to Beauvoir, the historic last home of Jefferson Davis.

"If they truly are going to let those monuments go, the better idea is to have them on display somewhere. There's no better place than Beauvoir," Stewart said.



There's no indication that New Orleans would agree to that. Dombrowski said it begins with an official request and that is already in the works with conversations involving several political entities on the coast.

"I started contacting my fellow council members and asked them how they feel about it. It's on the agenda next Tuesday to do a resolution to go over there. I've talked with Biloxi. They're positive. I think they'll do the same thing. I'm also working on Harrison County," Councilman Dombrowski said.

While symbols of the Confederacy on display in public places can be a topic of heated debate, Beauvoir is private property. If this comes together, and it's a long shot, how might the monuments be exhibited at Beauvoir?

"I would think Davis would be near the house. We have 52 acres, so Lee could be put anywhere and so could Beauregard," according to Greg Stewart.

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# Legal Tender Act passed, Feb. 25, 1862

By [ANDREW GLASS](#) |

On this day in 1862, Congress passed the Legal Tender Act to finance the Civil War. It allowed the federal government for the first time to print paper money, called greenbacks, that was not backed by an equal amount of gold or silver.

As the government's hard currency reserves dwindled, the legislation created a new path for it to pay its bills. By obliging creditors to accept the greenbacks at face value, the legislation also energized the economy even as Congress kept inflationary pressures in check by enacting an income tax and steep excise taxes.

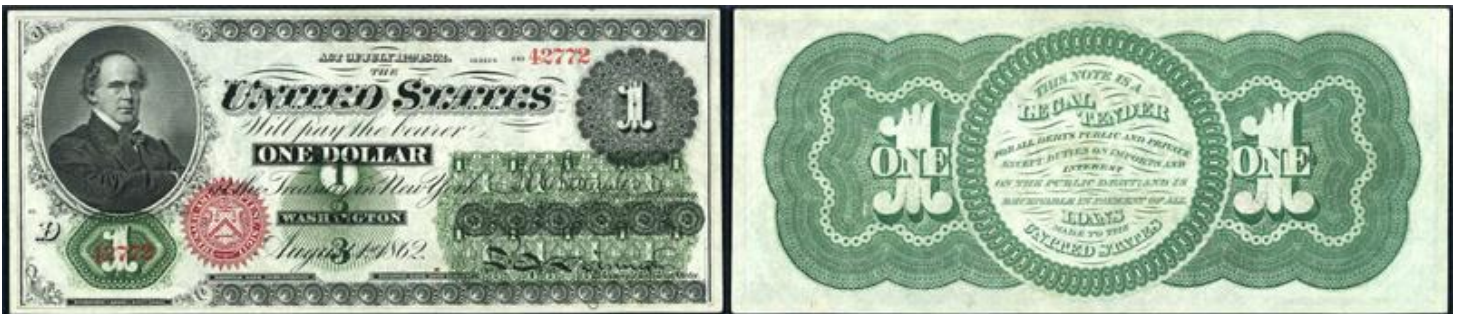
The act legitimized paper currency in "payment of all taxes, internal duties, excises, debts, and demands of every kind due to the United States, except duties on imports, and of all claims and demands ... and [it] shall also be lawful money and legal tender in payment of all debts, public and private, within the United States."

By the time the war ended in 1865, the government had printed nearly \$500 million in greenbacks — the equivalent of more than \$7 billion today.

In 1870, the U.S. Supreme Court, in a 4-3 ruling, declared paper currency to be unconstitutional. The majority opinion, written by Salmon Chase, the chief justice, found that Congress had violated Fifth Amendment guarantees against deprivation of property without due process of law. As the wartime treasury secretary under President Abraham Lincoln, Chase had played a key role in authorizing greenbacks.

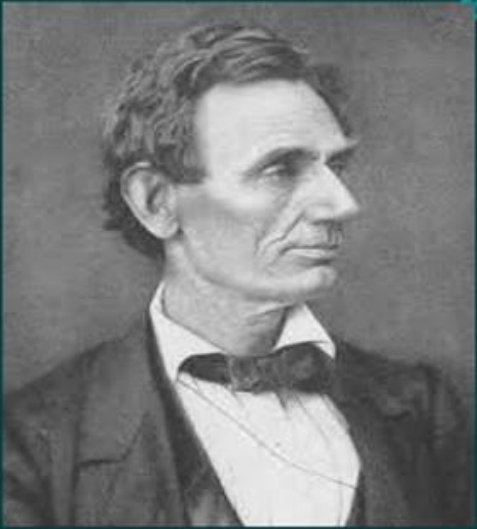
On the same day that the court ruled, President Ulysses S. Grant nominated two candidates to fill judicial vacancies. They were confirmed by the Senate. At its next session, the tribunal agreed to revisit the greenback issue. It reversed its earlier decision, in a 5-4 ruling that held the Legal Tender Act of 1862 to be a justifiable use of federal power during a national emergency.

<http://www.politico.com/story/2014/02/this-day-in-politics-legal-tender-act-passed-feb-25-1862-103857.html>



On this day, February 25, 1862 in the history of their nation, the Yankees make the desperate move of passing the Legal Tender Act. This act allows them to print paper money and force the public to accept it without it being backed by silver or gold.





**“Not until after Lincoln and Seward held in their grip all the machinery of Government, and felt certain they could carry out their purpose of conquering the South, did the Republican Party begin to use the words: Rebel! Rebellion! Traitor! Treason! The great numbers of the North's people who opposed the war suddenly became traitors; any and every word of opposition became treason; arbitrary arrests and imprisonments began, and a pall of blackest despotism spread over the land.”**  
**by George Edmunds.**

#### LINCOLN THE DICTATOR...

George Edmond's first-person account captures many Northern sources that support the Southern position and reveal the lies behind the Yankee myth of history. In his works, the author points out, "Imperialists always look on the people as sheep, to be deceived and driven." Remember, folks.... a people who are kept in ignorance of their past will offer no serious resistance to tyranny in the present and future.

The following passage from his book speaks of the true nature and agenda of Abraham Lincoln's Republican Party:

“Not until after Lincoln and Seward held in their grip all the machinery of Government, and felt certain they could carry out their purpose of conquering the South, did the Republican Party begin to use the words: Rebel! Rebellion! Traitor! Treason! The great numbers of the North's people who opposed the war suddenly became traitors; any and every word of opposition became treason; arbitrary arrests and imprisonments began, and a pall of blackest despotism spread over the land.”

Travis [ >< ]

Source: “Facts and Falsehoods Concerning the War on the South,” by George Edmunds, 1904.

Link to free e-book: <https://archive.org/details/factsfalsehoodsc00edmo>





Mary Ann Montgomery was born October 24, 1826 in Franklin, Tennessee. She was the daughter of William and Elizabeth Montgomery, William was a Presbyterian minister.

She met Nathan Bedford Forrest in the most romantic of ways. One Sunday in August of 1845, on the way home from church the Montgomery's buggy became stranded crossing a stream. Forrest rode up and waded the stream, carrying both MaryAnn and her mother safely to the other side. He introduced himself and asked to call on Mary Ann. The couple fell in love quickly and he was able to gain permission to marry her. They married September 25, 1845.

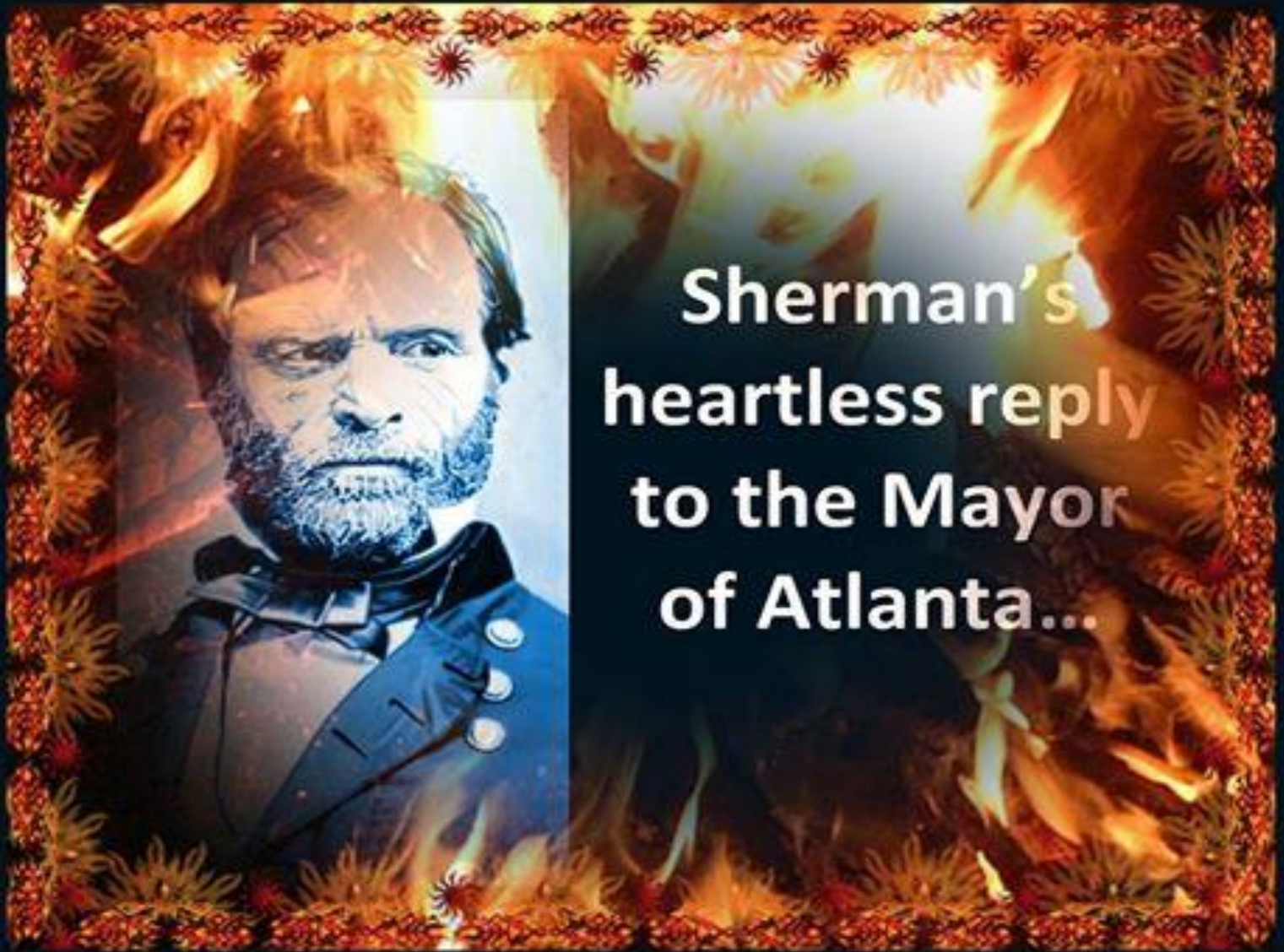
The couple had two children, William Montgomery and Frances Ann. They moved to Memphis, Tennessee in 1849. The War came and her husband joined the Confederate Army, rapidly rising in the ranks from private to General. She was able to visit him with their son during the winter of 1861-62. It was not uncommon for families to visit when they could.

After the war, her husband returned home to Memphis and began the long process of rebuilding and recovery. They'd lost everything in the war. **Mary Ann was a devout Christian woman who prayed for her husband daily, it was not until after the war that he became Christian.** He wrote in a letter to a friend:

**"I am not the same man you were with so long and knew so well. I hope I am a better man now than then. I have been and am trying to lead another kind of life. Mary has been praying for me night and day for all these years, and I feel now that, through her prayers, my life has been spared and I have passed safely through so many dangers."**

General Nathan Bedford Forrest died October 29, 1877. His funeral service was held at Court Avenue Presbyterian Church in Memphis. Mary Ann Montgomery Forrest died in January 1893 in Memphis.





## SHERMAN'S HEARTLESS REPLY TO THE MAYOR OF ATLANTA...

On pages 124-5 of his Memoirs, General Sherman quotes from a letter from the Mayor of Atlanta addressed to him as follows: "Many poor women are in an advanced state of pregnancy; others now have young children, and whose husbands for the greater part are either in the army or dead. Some say, I have a sick one at my house; who will wait on them when I am gone? Others say, what are we to do? We have no house to go to, and no means to buy, build or rent any; no parents, relatives or friends to go to. ... This being so (they say), how is it possible for the people still here (mostly women and children) to find any shelter? And how can they live through the winter in the woods — no shelter, no subsistence, in the midst of strangers who know them not, and without the power to assist them much if they were willing to do so. "This is but a feeble picture of the consequences of this measure. You know the war — the horrors and the sufferings cannot be described by words; imagination can only conceive it; and we ask you to take these things into consideration."

To this General Sherman says he replied: "I have your letter of the 11th in the nature of a petition to revoke my order removing all the inhabitants from Atlanta. I have read it and give full credit to your statements of the distress that will be occasioned, and yet I shall not revoke my orders." And he did not; the people were driven out and their houses burned. General Sherman further says (p. 185) that when he reached General Howell Cobbs' plantation he "sent back word to General Davis to explain whose plantation it was, and instructed him to spare nothing."

Source: Acts of the Republican Party as Seen by History, By C. Gardner, 1906.

Link to free e-book: <https://archive.org/details/actsofrepulican00gard>

Photo Used: General Sherman

Travis [ >< ] [Defending the Heritage](#)

# THE TREASON OF THE ELITES

By Michael Hill <http://bigchiefrevenge.blogspot.com/>

Because the enemies of the South have employed the term “racist” so frequently that it has all but lost its sting among our people, the South-haters have changed their tactics in hope of finding a new chink in our armor. Instead of yelling “racist” at every turn, they now charge that our ancestors were “traitors,” and so are we if we celebrate and defend the cause for which they fought. Frequently over the last decade numerous articles and editorials contend that anyone who waves the Southern flags and speaks well of our Southern heroes is paying homage to a failed rebellion and are probably “domestic terrorists” to boot.

My response in defense of the old Southern cause will be brief. Southerners had every right to secede and form their own nation in 1860-61. There was no “rebellion.” It was thus impossible for Confederates to commit treason against a country to which they no longer belonged. The same fundamental right of self-determination still exists today. Rather than the South having to justify its clearly moral and legal position over the last 150 years, the burden of defense should properly fall on those who seek to destroy our Southern inheritance, and by implication, all things Western and Christian.

Why do the neo-con and leftist elites rage against the “traitorous” South and its traditional culture and symbols? The stock answer has been because all that the South stands for—orthodox Christianity, honor, hierarchy, loyalty to place and kin, patriarchy, respect for the rule of law (just law—not what passes for “law” in modern America)—represents an obstacle to the elite’s lust for absolute power and its trappings. This is a correct assessment, but only one side of the coin. The other side reveals that the elites (including many false “conservatives”) have for long attempted to cover up the fact that *their* ideology, regnant on these shores since the War To Prevent Southern Independence and the subsequent Reconstruction, has been a rebellion against the fundamental law in America (including the Bill of Rights) as well as God’s law. This rebellion against the rule of just law has not only wrecked the South but the rest of America as well. Thus the conclusion: *It is the elites who are the real traitors and domestic terrorists. And they should be treated as such.*

The treason of the elites involves such enormities as globalism—the selling out of American sovereignty (which really means the sovereignty of the States) to international agencies and interests; the destruction of middle class jobs by exporting them to the low-wage Third World; floodtide immigration that is intended to replace the founding stock with a more pliable Third World population who are already used to living under tyrants; the destruction of the right of habeas corpus by the National Defense Authorization Act which allows the President to declare any American citizen an Enemy of the State, followed by arrest and permanent detention without trial; no Fourth Amendment and no privacy (only a criminal would want privacy, right?); draconian gun control measures that are meant to disarm the populace and make them unable to defend their rights and property; the deliberate destruction of the dollar; anti-White, anti-Western, and anti-Christian laws and policies; confiscatory taxation; and that devilish trinity of tolerance, diversity, and multiculturalism that is crammed down the throats of our children in public indoctrination centers. There are more, but you get the idea. These are the hallmarks of a totalitarian police/surveillance state in the making. It is anti-white and anti-Southern.

How do these criminal elites and their regime mask this unlawful and immoral agenda? By shifting the focus away from their own actions and onto the actions of those who oppose them. It is fashionable and expedient in elite circles today to demonize the traditional South as evil incarnate. In doing so, they turn attention away from the purposeful mess they have made of America. Were it not



for the dark anachronism of the South, so they say, America could take its place among the modern, progressive nations of the world. She would be finally done with many of her “bitter clingers” in the Southern sector of flyover country.

The prime symbol of this “Southerners as racists, traitors, and domestic terrorists” theme is, of course, the Confederate battle flag. This particular banner, one of only two in the entire Western hemisphere bearing a Christian symbol—the cross of St. Andrew—has become in many places outside the U.S. an emblem against tyranny of all stripes. The starry St. Andrews cross, and not the Stars and Stripes, has been used by freedom-loving people from East Germany, to the Baltic States, to the states of the former Yugoslavia, to the Sudan. Criticism of the Confederate battle flag by the elites draws attention away from the symbolism of the U.S. flag—a much hated and maligned symbol across the world—in these latter days of empire and constant war. It goes without saying that if the Stars and Stripes represented a light yoke, few people would be taking it down and flying its antithesis, the Confederate battle flag. Nor would we be witnessing a growing guerrilla information campaign with tens of thousands of “Secede,” “GetOffTitanic.com,” and “Feds Out of Dixie” stickers plastered across the South.

The battle flag and all Confederate banners and slogans stand defiantly because the elites have renewed their attack on the South with a vengeance. The rising political and economic power of Southerners who are fed up with an intrusive, exploitative, and increasingly despotic central government makes them a high-priority target for the unholy alliance that is partisan politics in DC these days. Southerners are concerned about the abrogation of the Bill of Rights, and the lawless nature of the regime in power has them on edge. The proliferation of our flags and Southern Nationalist slogans is but the outward manifestation of resistance; some things remain hidden (but will eventually surface in due time).

The traditional South has rejected the elite’s culture, if it can be called such. That culture is the culture of death: abortion, AIDS, euthanasia, drugs, crime, sodomy, false religions, etc. Those who have embraced this culture of death have destroyed their own house, as it were. Now they are intent on destroying everyone else’s. The elites desire to make everything public and thus falling within their grasp. Every human institution must be made subject to control by the central state, and human autonomy (e.g. the Universal Rights of Man) must trump all inherited cultural traditions. Such is the elites’ particular brand of treason.

Since the end of the War To Prevent Southern Independence, the U.S. flag has gradually come to stand for a corrupt imperial regime that visits upon its citizens-cum-subjects expropriations that would have driven our ancestors to open and active resistance. The U.S. government is indeed an organized criminal enterprise that defines the limits of its own power. Conversely, our noble Confederate banners and the various State flags in the South have come to represent States Rights, Nullification, Interposition, and Secession. In other words, Southern independence and liberty. Why should Southerners continue to feel patriotic toward a regime—and the flag and pledge that represent it—that is openly dispossessing them and their children and grandchildren?

For a start, let us take down that “pretender” flag from atop our State and local government buildings and replace it with the flags of our various sovereign States. Why, for instance, should the elites’ federal banner wave above the State capitols of Alabama and Georgia? None of the States are rightfully the preserves of imperial Washington, and they should stop behaving as if they were. Only if and when the citizens of the sovereign States restrict this Leviathan and contain it within its proper legal and moral bounds will it cease to prey upon us and assume its rightful position as servant—and not master—in our historic political arrangement. But Leviathan has shown no inclination to move in that direction. Thus, like all wild beasts that threaten liberty, prosperity, and civilization itself, he must be slain.



AMERICAN PATRIOTIC HISTORY

*"Sad will be the day  
when the American  
people forget their  
tradition  
and their history,  
and no longer  
remember that the  
country they love,  
the institutions they  
cherish, and the  
freedom  
they hope to preserve,  
were born from  
the throes  
of armed resistance  
to tyranny, and  
nursed in the rugged  
arms of  
fearless men."*

*~Roger Sherman*





Compatriots,

1/25/2016

The decision has been made that our Texas Division will move forward with the SCV State License plate project. The money from the plate will help fund the many battles we face almost daily. As you know we can "not" use our battle flag or our SCV logo on the tag so we are doing a redesign for the plate. We want to show our pride as Sons of Confederate Veterans but also our pride for being Texans and our Texas Division. A number of plate designs were given to the DEC for a vote. One was a standout design and is the one that won.

Here is the Texas Division SCV design for the plate.



The artwork does not belong to us so we are going to have a little fun with this project. We are going to have a photo contest and the winning photo will be the art work for the plate. The photos will be judged by the DEC. The idea here is to get some member as a model and dress him to look like a color bearer for Hoods Texas Brigade.

Please note what is important and needed here.

1. A youngish man
2. Correct type of uniform - Infantry
3. A Texas flag "HOODS" with battle honors painted on it.
4. A defiant determined look on his face. (He is going to whoop someone).
5. Facial hair is a plus.

Match the artwork as closely as possible. See the larger photo of the artwork on page 2.

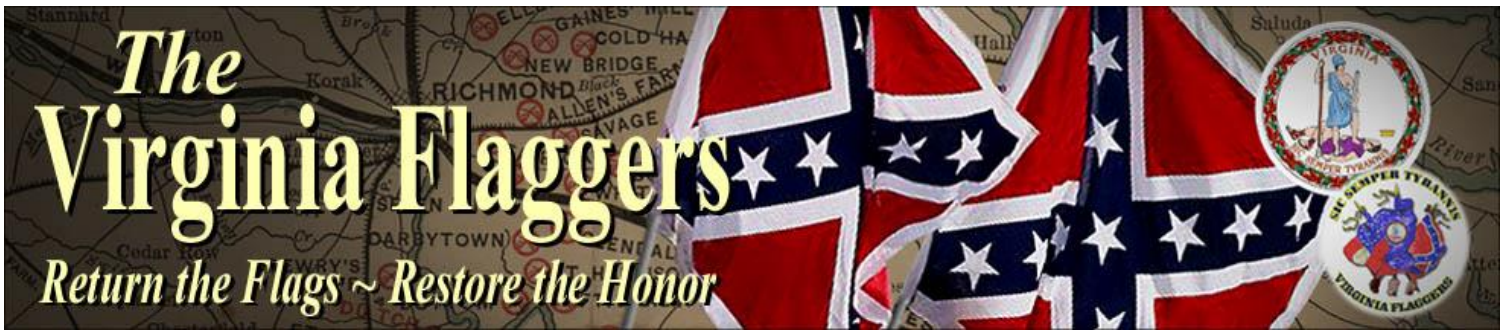
Please email your photo entry to me at [1texreb@sbcglobal.net](mailto:1texreb@sbcglobal.net)

Thanks and good luck!

Gary D. Bray  
Commander  
Texas Division, SCV  
214-766-5639







Monday, January 25, 2016

## [New Civil Rights Movement: Lee-Jackson Day](#) [Reflections From a First-Time Flagger](#)

*We received permission to share this excellent piece, written by a gentleman who joined us on the front lines for the first time last Friday in Lexington for Lee-Jackson Day...*

### **New Civil Rights Movement**

Recently I participated with a new Civil Rights group in reaffirming our First Amendment right of free speech and peaceful assembly on a public street.

Washington & Lee University is attempting to deny this by force, complete with security guards in a blatant violation of civil rights. VDOT and the police affirmed that Letcher Ave is indeed public right of way and W&L had no right to stop peaceful people from carrying the Battle Flag on public property.

Arriving, I was briefed on what citizenship etiquette was expected. We were not to impede pedestrian or vehicular traffic, to respect private property, not to use loud, profane or threatening language, and not to litter. BLM and Occupy take note. The briefing closed with prayer for safety and tolerance.

With Battle Flag in hand and wearing my veteran's baseball cap I took my post where I was pleasantly surprised at the warm reception.

About half the cars exhibited no notice but the other half waved, gave a thumbs up or spoke encouragingly. Pedestrians and visiting tourists also commented favorably including one distinguished looking lady who made eye contact, winked and whispered "Keep up the good work!" as she passed by. The drivers of several trucks bearing W & L logo gave an apologetic smile and waved approval.

The one and only negative reaction was a woman in a BMW sports car who must be suffering from Affluenza and White Privilege Guilt Syndrome. Stopping at the traffic signal she rendered a double single digit salute using both hands. At first I thought perhaps she was advertising the availability of her services but



when she lowered her window and released a string of invectives and vulgarities I realized that it was she and not my Battle Flag that was engaging in hate speech.

I resisted the temptation to respond because in the adjoining lane a mother with her children in the car also lowered her window. This kind lady, setting an example for her children, first thanked me for my service to our country and then gave thumbs up to the Battle Flag.

Later we raised a huge Battle Flag on private property overlooking I- 81. As the flag was unfurled and far off motorists realized what was happening, the sound of supportive car and truck horns blaring was like a symphony.



During lunch I learned how the left wing Gestapo is attempting to intimidate people by posting lies on the internet; calling employers and urging firings simply for exercising free speech.

So what is the source of this hatred of the Battle Flag? Well it is like the US Flag, the Christian Cross, the Star of David and the Crescent Moon of Islam, all of which once have been hijacked by haters. A 1931 KKK rally at Hotel Roanoke, pictured in Roanoke Times featured three U.S. Flags, four Christian Crosses but no Battle Flags.

Unauthorized temporary usage by a hate group does not allow anyone else to redefine for all others the previous and future meaning of a symbol.



Wornie Reed and others at the Christiansburg conference, not delivering a history lesson but a propaganda lecture, have no more credibility to define forever the Battle Flag™s meaning for others than does Donald Trump have the right to define Islam.

The absurdity of the Nazi correlation to the Confederate soldier and his flag is a classic example of racial dividers trying to impose their superficial understanding of history on those who know the truth.

The flag was in 1861, and is still now worldwide, a symbol of resistance to what many consider tyrannical governments.

In a memorial setting the Battle Flag honors soldiers who fought for many reasons, the least of which was for the perpetuation or the abolition of slavery. Listen to the soldiers, North and South by reading their letters.

This is the great hoax than induces many such as Bill Bestpitch to betray their ancestors honor for a handful of votes without really understanding what their ancestors believed.

Elitists in academia, government, media and entertainment regard those who defend the Battle Flag as *untermensch*. These men and women are not going to furl their Battle Flag and quietly go to the back of the bus. Reintroducing an abandoned tactic of nonviolence and demanding civil rights protection, they will persevere.

So what is the take away from all this? In spite of what the Gauleiters of speech censorship tell you, there are many Americans who still support the Battle Flag.

Iain Colquhoun  
Roanoke, Va

Virginia Flaggers  
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# A Virginian's Timely Question

"Should I keep back my opinions at such a time, through fear of giving offense, I should consider myself as guilty of treason toward my country, and of an act of disloyalty toward the Majesty of Heaven, which I revere above all earthly kings."

~ Patrick Henry, St. John's Church, Richmond, VA —  
with Susan Frise Hathaway in Lexington, Virginia.





Friday, January 22, 2016

## [Lee-Jackson Day 2016 Lexington VA Weekend Report](#)

The Virginia Flaggers arrived in Lexington, VA early Friday morning, and kicked off the Lee-Jackson Day State Holiday with an informational meeting at Stonewall Jackson Cemetery.



We then headed down Main Street and spread out along Main and down to Washington & Lee University, covering most of the heart of downtown. With very few exceptions, the local residents welcomed us and often stopped to thank us for being there and forwarding the colors. We had many, many good conversations with folks who were eager to ask questions, and receptive to the information we shared about the discriminatory flag ban by Lexington City Council...and the desecration of the LEE Chapel by Washington & Lee University.

One of our favorite stories of the morning was that of a Washington & Lee University student who came out to speak to us. He told us that he had been visiting the



university last year during Lee-Jackson weekend last year and was impressed by the showing of flags. He said he had been waiting for the holiday to arrive and hoping we would be back out this year so he could come speak with us. He carried a Mississippi state flag in his pocket and was well educated about our history and heritage.

We spoke with a few reporters, and a nice piece aired that evening, inviting folks to attend the festivities on Saturday...

<http://wsls.com/2016/01/15/lexington-community-celebrates-lee-jackson-day/>

After lunch outside of city limits, we headed out to the I-81 R.E. Lee Memorial Flag site to raise a new flag. We were watching the weather closely, as rain was forecasted to move in, and were able to get the flag up and flying just in time.



Re-dedicated, on Lee-Jackson Day 2016, to the Glory of God, and in memory of General Robert E. Lee and the men who served under him.

Heavy rain set in shortly thereafter, and we moved inside to prepare and plan for the next days' activities.

Saturday morning, we awoke to chilly temperatures, but bright sunshine filled the sky as hundreds gathered at Stonewall Jackson Cemetery for a service to honor Gen. Thomas Jonathan "Stonewall" Jackson. The crowd was larger than we had seen in several years. Members of the Stonewall Brigade reported they quickly ran out of the 300 programs they had printed.







It was a beautiful service, and a moving tribute to General Jackson. Immediately following the service, we stepped off for a parade through town. Once again, the reception was cordial, with those in attendance cheering us on, and shouts of thanks and support were heard throughout the route.





Following the parade, Flaggers attended a Memorial Service for Robert E. Lee at a Lexington church, or headed back down Main Street for more flagging.

Kudos to the men of the Stonewall Brigade for organizing this event every year and for their commitment to ensuring that there is still a formal commemoration of Lee-Jackson each year in Lexington.

After the parade, we headed across town to W&L. The details of "The Battle of Letcher Ave" were sent in a previous email, and can be found here: <http://vaflaggers.blogspot.com/2016/01/va-flaggers-lee-jackson-day-2016.html>

After leaving VMI, we headed over to the Jackson Farm Memorial Battle Flag site on Rt. 60. The flag that was raised one year ago on Lee-Jackson day, 2015, had been repaired several times, and needed to be replaced. We raised a new 10' x 15' flag and rededicated her in memory and honor of General TJ "Stonewall" Jackson.



\*Thanks to our friends at Tredegar DroneWorks for this great aerial photo!

After raising the new flag, we headed back into town to finish out the day with some very chilly, but very productive flagging!



One of MANY great conversations we had during the Lee-Jackson weekend.

As the day came to a close, the last Flaggers left standing were reluctant to leave after what was, by far, our best Lexington Lee-Jackson weekend to date.

Many thanks to all who joined us, many for the first time, those whose support made it all possible, and those who offered prayers of protection and safety. Over the two days, we did not encounter a single protester or heckler, and enjoyed a warm welcome from most residents and students. We were able to freely and properly honor and remember Generals Lee and Jackson, and forward the colors on the sidewalks where City Council had hoped their ban would mean the end of their display during the holiday. We were encouraged by the fact that in spite of all of the best efforts of some to drive her down, Dixie is alive and well and burning in the hearts of even the youngest citizens of the Commonwealth...







will leave you with these drone video highlights of some of the events in Lexington...

<https://www.youtube.com/watch?v=126f5DyBrtU>

Barry Isenhour  
Va Flaggers



Posted by [Connie Chastain](#) Monday, January 18, 2016

# Va Flaggers: Lee-Jackson Day 2016 - Outflanking W&L University

A full report of the weekend's activities will follow shortly, but we have had many requests for details on what transpired Saturday afternoon at Washington & Lee University so we decided to get this update out first, ahead of the general report.

Many of you may recall that last year, security guards at Washington & Lee University refused to allow our folks to walk up Letcher Avenue after the parade through town when we attempted to pay our respects to General Jackson at VMI.

Details here: <http://vaflaggers.blogspot.com/2015/01/va-flaggers-lee-jackson-weekend-report.html>

It seems that W&L officials are determined to make sure that the demands of the six agitators are met, and are going to great lengths to ensure that W&L students will not be exposed to a battle flag as it is carried up the public sidewalk on Letcher Avenue, which apparently would cause great distress and damage to their delicate psyches.

After the incident last year, we began an investigation and received information that Letcher Avenue is, in fact, a public road, NOT privately owned by the University. We received information from VDOT in April of 2015, that confirmed that Letcher Avenue is in no way subject to the dominion or control of Washington & Lee University. In addition, a City of Lexington Police Dispatcher confirmed that the restriction by W&L's security force to prevent public use of Letcher Avenue is illegal. She advised that if they should attempt to prevent any of us from walking on EITHER sidewalk along Letcher Avenue that we immediately call the Lexington Police.

With this in mind, knowing they had denied the SCV access to the LEE Chapel for their annual Robert E Lee Memorial service, and having received word that W&L had security personnel positioned at Letcher Avenue on Lee-Jackson Day, we called the Lexington Police ahead of our arrival, and asked them to meet us at W&L to make sure we were allowed access.

At 2:00, several dozen Flaggers had gathered, and W&L security would not allow access to the sidewalk to anyone carrying a Confederate flag.

Representative from  
Lexington's Police  
Department and Sheriffs





office arrived shortly after we called them. Acting as spokesman for the Flaggers, I first spoke to a female Sergeant. I told her that we had talked to Lexington dispatch, consulted with attorneys, and received information from VDOT, ALL of which confirmed that Letcher Ave. is a public street and not under the domain of W&L, and I handed her the email correspondence to prove it. She was understanding, assured me she would get some answers, and placed a call to the Chief of Police. I was asked to speak to him. I informed him of the same thing that I had just told the Sargent about the legalities of the situation at hand.

At that time a Dean at W&L called the Sheriff and he asked me if he could call me back after he tried to resolve the issue with her. I agreed and walked over to the group of Flaggers, which was growing larger by the minute, to update them on the situation.

I was quickly summoned back up the hill by the Sergeant to talk to the chief of police again. He said that W&L remained insistent that law enforcement intervene if we try to walk up Letcher Ave. He asked if our folks would consider walking down the sidewalk of N Jefferson instead, and offered to instruct his officers to escort us up the steep VMI entrance and then offered to help us get this straight for next year.

I told him today was not the day that any of our folks were ready to compromise.

He then informed me that he was instructing his officers NOT to impede the Flaggers if they walk up Letcher Avenue to VMI, but warned that W&L officials could try to obtain names and information of those who did so and go down to the courthouse and swear out a trespassing warrant on those individuals.

I thanked him and told him that we would contact him soon to "put this situation to rest once and for all".



By this time, our numbers had grown, as word spread across Lexington of what was happening at W&L. As I met with our group again, to let them know the situation and decide what our next move would be, one woman took it in her own hands to do what needed to be done, grabbed her flag, and started up the hill, marching right past the security detail.

Defiantly, bravely, and determined to honor General Jackson, she proceeded up the hill without interference. One by one, others joined her, and soon a steady stream was walking up the hill, much to the consternation of the W&L security personnel.

Simultaneously, a group of Flaggers who had been positioned on Jefferson Ave, took the right flank, and were escorted by Lexington police down Jefferson Ave. The officer then stopped traffic to allow them to cross the street and enter by way of the VMI entrance.

We believe General Jackson would be proud of our flanking maneuvers!

W&L security personnel were visibly angry, and frustrated that we had outmaneuvered and outflanked them. Flaggers who walked up the hill called it one of the most satisfying moments of the weekend as they walked right past those who less than an hour before had denied them access.





Once on the parade grounds, we were free to pay our respects to the General, and has become our custom, we unfurled a 10x15 flag that were going to raise on the Jackson Farm Flag site later that afternoon, and posed for a photo.



There were absolutely no attempts by anyone at VMI to impede our commemoration. In fact, communications with VMI officials were cordial and professional. As we turned to sing "Dixie's Land", Cadets were seen opening windows and shouting down approval at the sight of General Jackson on the grounds of VMI once again.

Spirits soared among those who gathered at the end of the triumphant march, led by one woman, who, if you ask her why she did it, will answer. "I just got GOOD AND MAD at what those people are doing...and wasn't going to take it anymore!".

General Jackson, in his 1861 VMI uniform, posed for photos on the parade grounds with participants, and our own Judy Smith captured this stunning shot as we were leaving.





We would like to take this moment to reiterate that, as has been our experience in Lexington each time we visit, law enforcement personnel from both the Lexington Police and Sheriff's Departments treated us with the utmost respect and courtesy, not only in this situation, but throughout our entire stay. We have nothing but praise for their professionalism and sincere efforts to provide for our protection and safety. Officials at Washington and LEE University tried to stop us from walking past their campus on our way to pay our respects to General Jackson.

They failed.

When you've got 75-100 people out there...things go your way...it is called an army.



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# Arkansas teen says he was turned away from Marines because of his Confederate flag tattoo

- Anthony Bauswell, 18, has the rebel flag inked on his rib
- He said he got 'Southern Pride' added so it wouldn't be seen as racist
- But the recruiter told him it was an 'automatic DQ'
- The military prohibits all racist, extremist or gang-related tattoos

By [Anneta Konstantinides For Dailymail.com](#)

An Arkansas teen said he was turned away from joining the Marines when he revealed he had a Confederate flag tattoo.

Anthony Bauswell, 18, has the rebel flag inked on his rib, with the words 'Southern Pride' emblazoned underneath.

Bauswell was in the process of enlisting at the Marine Corps Recruiting Center in Conway on Monday when the recruiter said it made him ineligible.



Antony Bauswell, 18, (left) said he was disqualified from the Marines when he revealed he had a Confederate flag tattoo (right)

'He says DQ, just automatically, DQ,' Bauswell told [KARK 4](#).

While each branch of the military has its own specific rules, the prohibition of racist, extremist or gang-related tattoos is all-encompassing.

Bauswell said '99 percent of the reason' why he got 'Southern Pride' in addition to the flag was because he did not want the tattoo to be seen as racist.

'I felt pretty low,' he said. 'My own government wasn't going to let me serve my country because of the ink on my skin.'

Tattoos have long been restricted in the military, although recently the Marines have made effort to loosen the rules.

As of their policy in 2010, officers could only have four tattoos visible when wearing the shorts and t-shirt required for the physical training uniform, according to [Time](#).

Enlisted Marines also could not have tattoos on their hands, fingers, wrists, inside their mouths, and no visible tattoo could be larger than a fist.



Bauswell was in the process of enlisting at the Marine Corps Recruiting Center in Conway on Monday when the recruiter said it made him ineligible

This month the Marines announced it will be updating the tattoo policy, but it will continue to ban sleeve tattoos.

Commandment Gen. Robert Neller said he hopes the new guidelines will clarify what ink is acceptable for men hoping to enlist and climb the ranks.

'We're actually going to try to provide pictures to clarify what we mean when we say "a quarter of a body part"', he told [Marine Corps Times](#).

The updated tattoo policy is set to be released within 30 days.

Read more: <http://www.dailymail.co.uk/news/article-3412099/Arkansas-teen-turned-away-Marines-Confederate-flag-tattoo.html#ixzz3y8Wy8Cnx>



# State senator demands end to Georgia's Confederate holidays, license plate

Posted: Jun 26, 2015 By Rebekka Schramm [rebekka.schramm@cbs46.com](mailto:rebekka.schramm@cbs46.com)

ATLANTA (CBS46) -

Longtime State Sen. Vincent Fort, an Atlanta Democrat, said Friday that he is drafting legislation that would end Georgia's state-recognized Confederate Memorial Day and Confederate History Month.

Fort, who is black, made the announcement during a news conference Friday, flanked by leaders of Georgia's NAACP and other community organizations. Fort said the bill would also

remove the option for Georgia residents to purchase a state license plate that features the Confederate flag.

"If a private citizen wants to honor their ancestors, I have absolutely no problem with that," Fort said. "What I have a problem with is when it's done in the name of the people of the state of Georgia."

Confederate Memorial Day is celebrated in Georgia on the fourth Monday in April. Robert E. Lee's birthday is observed in January. Currently, both are paid holidays for state employees. State offices are closed on those days. Also, the month of April is observed in Georgia as Confederate History Month.

Fort's effort comes nine days after Dylan Roof, a 21-year-old white man, allegedly shot and killed nine people during a Bible study at an historically black church in Charleston, SC. In a widely circulated photograph from a white supremacy website, Roof is seen holding a Confederate flag in one hand and a handgun in his other hand.

Opponents of Fort's effort say that removing the memory of the Confederacy does not solve the problem of racism in this country. The flag of the Confederacy, they say, has been improperly used by people to promote racist views.

In recent days, supporters of the Confederate flag have been circulating on social media an image of the flag that features the phrase, "Heritage, not hate."

"People who say 'This is my heritage and we need the state to have a holiday,' they need to think about what happened in Charleston and how it (the flag) was used and misused," Fort said.

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Read more: <http://www.cbs46.com/story/29417533/state-senator-demands-end-to-georgias-confederate-holidays-license-plate#ixzz3z5XW56M1>

# LETTER TO THE GOVERNOR OF GEORGIA



ROGER F. ERVIN , 247 LONG SHOALS DR. N.E. EATONTON, GEORGIA 31024

August 22, 2015

Gov. Nathan Deal  
Washington Street  
State Capitol  
30334

206  
Suite 203  
Atlanta, Ga.

Dear Gov. Deal:

I am a conservative Christian man. My family and I attend the Lake Oconee Presbyterian Church. I am a member of the Kairos Prison Ministry International. I attend group meetings of the Republican Party and I keep up with what is happening politically both locally and nationally. I vote in all local, state and national elections.

I am a member of the Sons of Confederate Veterans of the United States.

We begin every meeting with a prayer to God and a salute to the flag of the United States, State Flag and Confederate Flag. This has set us up as a Christian group with love and respect of our heritage and country.

The left wing, atheist, socialist group of people has managed to change our culture by taking Christ out of our schools, out of our government meetings, off of our government buildings and walls and monuments. They are trying to destroy our love of our country by disrespecting the men and women who died fighting for their homes in what this group calls the "Civil War".

Lincoln declared war on the south in 1861. He wrote in a letter to Horace Greeley of the New York Times giving his position on the reason for the war. "My paramount object in this struggle is to save the Union, and is not to save or to destroy slavery". He did not until around the middle of



the war (1863) claim the war was to free slaves. The country both north and south had slaves. When he freed the slaves with the "Emancipation Proclamation" (Jan. 1, 1863) he only freed those slaves that were in the Confederate States of America. He left out parts of the state of Louisiana that had farms owned by northern business men. He left out all of the northern states that also had slaves.

I feel it is part of my responsibility as a citizen of these United States to keep the 300,000 black and white confederate soldiers who died protecting their families, homes and their land in my thoughts and prayers. I honor them for fighting and dying for what they felt was a just cause. As the famous General Nathan Bedford Forest once said "I do not fight this war to preserve slavery I fight this war because Lincoln's troops are invading the south".

The murder that occurred in a Charleston Church was horrific. Men and women of all colors and beliefs came together to pray with the church and families. The Sons of Confederate Veterans came together in Charleston and around this great country to pray for the church and families.

There are hate groups that use the American Flag & the Confederate Flag as part of their hate. But the Sons of Confederate Veterans is not one of those. Confederate Flags, Statues, monuments and license plates are being taken down. They are blaming all men and women for the deeds of a few like it was one of the Sons of Confederate Veterans had done that terrible deed.

They are trying to destroy the Sons of Confederate Veterans. Who are they? They are the same groups that are changing the culture of this country by attempting to take out everything Christian in this nation.

I do not believe you are one of these people, but I believe that you have been caught up in this group's rhetoric against anything Christian which includes the Sons of Confederate Veterans organization.

Sincerely

*Roger*

Roger F. Ervin  
Sons of Confederate Veteran  
W.F. Jenkins Camp 690  
(P) 706-485-3202  
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# Rebel flags at school fuel ire



Social media images show banners flown in Lake Dallas High lot

By Britney Tabor

Staff Writer

[btabor@dentonrc.com](mailto:btabor@dentonrc.com)

Published: 29 January 2016 11:22 PM

CORINTH — Outrage. Shock.

Those were the reactions two Lake Dallas High School alumni and others said they had when they saw images appear on social media Thursday of pickups in the school parking lot waving the Confederate battle flag.

“I instantly just got furious,” said Brandon Charles, a 2012 Lake Dallas High alumnus, who attends Texas Southern University in Houston.

He shared his frustrations on social media Thursday, even addressing a letter to administrators at Lake Dallas High indicating the symbol of the Confederate flag “portrays a negative image” of the high school. He called for administrators to do something.

“Somebody has to know about this because it’s not right,” Charles said. “I just want to see a change. I want to see the flags taken down.”

The image of Confederate flags waving from vehicles in the school parking lot is embarrassing to Roman Mitchell, a North Central Texas College student and 2013 Lake Dallas alumnus who also expressed his frustrations online.



"I was just shocked," he said. "We were just shocked at how things got this far and why.

"People are embarrassed by it. We [alumni] don't want to be poorly recognized."

Melaynee Broadstreet, Lake Dallas ISD director of communications, said there is no district policy prohibiting students from waving flags, including the Confederate banner, from their vehicles because of free speech. She said administrators at Lake Dallas High talked with students who had the flag waving from their vehicles about the message it may convey.

"They just wanted to explain to the students how it was perceived by other students in the student body," Broadstreet said. "After they explained it, the students removed them from their vehicles, and so we were very encouraged about the way the students responded. We really pride ourselves on Falcon family and respecting other people and diversity. It was really a good thing to happen because it gave them the opportunity to get that conversation out there and to have those conversations with the students."

Three Confederate flags are visible in a photo purportedly taken Thursday at the school. On Friday, only one truck was flying the Confederate battle flag; other vehicles displayed Gadsden "Don't Tread on Me" flags and other flags.

Broadstreet said: "We feel like it's a freedom of speech thing, but we want them to understand what they're saying and realize that it can go all sorts of ways."

"We don't want any of our students to feel that they're in any way ... being disrespected or anything like that. That would be the last thing that we want as a school district or any single campus."

In his letter to administrators, Charles wrote that he was "completely disgusted" when he saw a photo of the Confederate flag being flown on school property.

"As both an alumni and African American, any further continuation of your students' behavior is a further insult to myself, my ancestors, other alumni and my two siblings currently attending Lake Dallas," he wrote. "The symbolic meaning of the Confederate flag as it supports the forced labor, rape, and genocide for generations of enslaved African and African American peoples for the last 500 years should NOT be allowed in any environment, especially an environment of higher learning."

For decades, the Confederate flag has been viewed by many as a symbol of racism and white supremacy. Others view the flag as representative of Southern heritage.

Last summer, the flag was removed from store shelves and from the South Carolina Capitol grounds following a racially motivated shooting that killed nine black people at a church in a Charleston, South Carolina.

According to Lake Dallas High's 2014-15 Texas Academic Performance Report published just months ago by the Texas Education Agency, the school has a student body of more than 1,200 students. Of those students, 61.5 percent are white, 23.9 percent are Hispanic and 6.4 percent are black. There's no apparent connection between the Confederate flag and the school district, whose mascot is the Falcon.

The display of Confederate flags left some students unnerved. According to district officials, one student was so upset that parents were called to pick up the student from school.

It sparked dialogue online that at times got heated. Some parents even came to the school to discuss the issue with administrators Friday, and conversations were positive, Broadstreet said. In no way did the flags cause disruption to the school day, she said.

"Things were not as crazy as they kind of seemed," Broadstreet said.

A few additional police officers were on the campus to keep the peace among students, but district officials say it was a fairly normal school day. Broadstreet said it was disappointing to see how the issue blew up on social media platforms.

Sophomore Caitlyn Horne, the daughter of a *Denton Record-Chronicle* employee, said she was worried by the atmosphere on campus Friday.

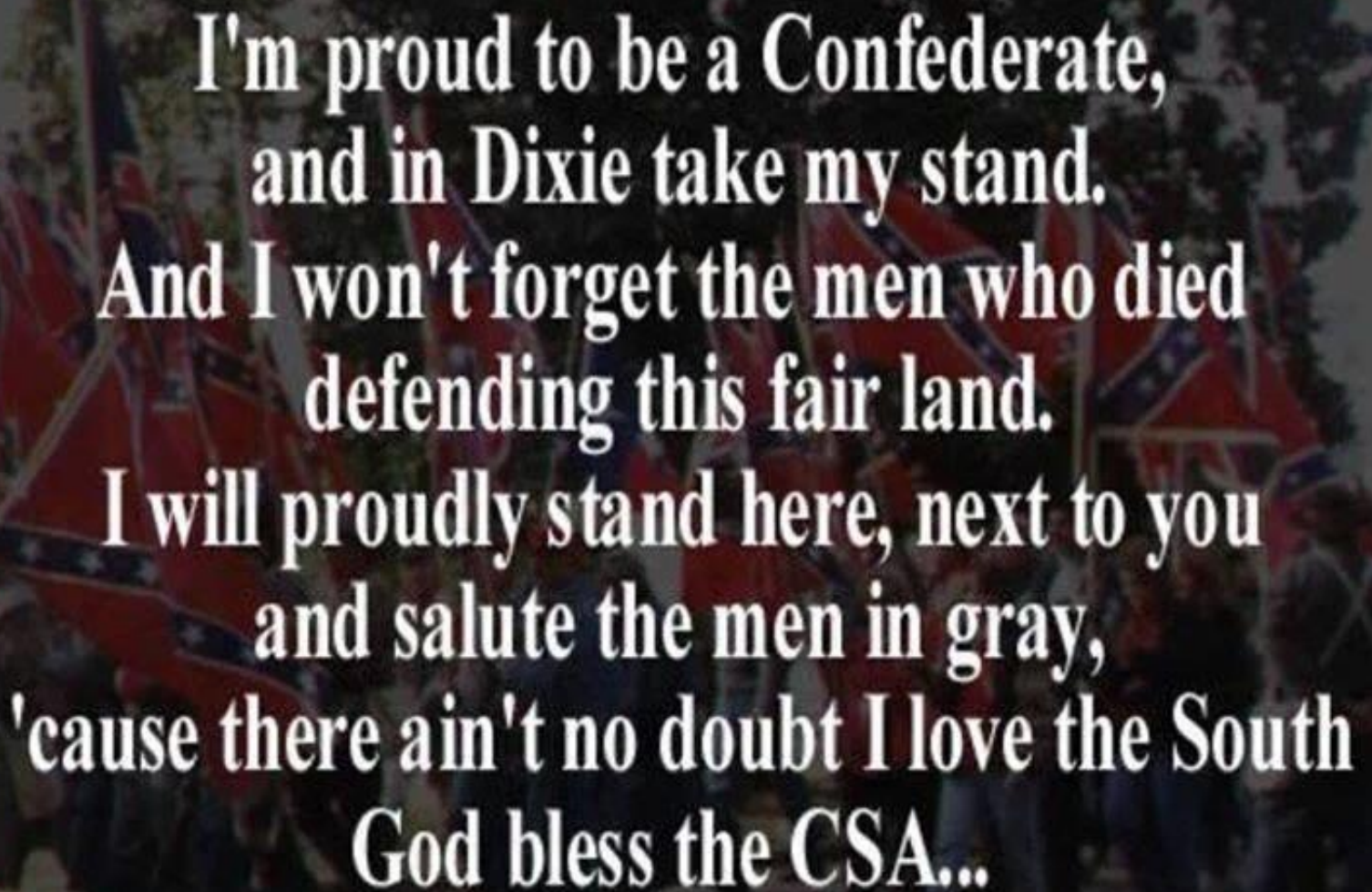
"It's scary. It's not fun," she said. "I don't know who to trust. I have no idea who's involved in this, who's not involved in this."

Students' opinions on the display of Confederate flags were mixed Friday. One said it's not the first time he's seen the Confederate flag flown outside the school. While some students chalked it up as "just ignorance," others didn't think it was a big deal.

"I don't know why people are making a big deal of it. It's just a flag," one sophomore said.

*BRITNEY TABOR can be reached at 940-566-6876 and via Twitter at @BritneyTabor.*

<http://www.dentonrc.com/local-news/local-news-headlines/20160129-rebel-flags-at-school-fuel-ire.ece>



**I'm proud to be a Confederate,  
and in Dixie take my stand.  
And I won't forget the men who died  
defending this fair land.  
I will proudly stand here, next to you  
and salute the men in gray,  
'cause there ain't no doubt I love the South  
God bless the CSA...**





# The PC Attack on the South

February 26-27

Charleston, S.C.

The politically correct assault on Confederate symbols now includes nearly all things Southern. The statue of John C. Calhoun in Charleston was vandalized. Southern founding fathers are rejected. Universities are removing or renaming buildings, monuments and symbols with links to the pre-1960s South. Not understanding the world-inverting character of ideological thinking, many well meaning people seek to appease these militant demands. They do so at their peril.

The Southern vision of society was America until the War of 1861-65. Even into the middle of the twentieth century most Americans viewed Confederate heroes as American heroes. Southern statesmen largely shaped the destiny of the Union and formed the bedrock of the rugged individualistic American society. The popular film "Dixie" (1942), starring Bing Crosby and Dorothy Lamour, described "Dixie" as a rousing song

that "expresses the spirit of America."

Join us for a discussion of what these politically correct attacks mean for the future of the South *and* America, and why we should continue not only to recognize but to honor the South's role in shaping America.

**PROGRAM:**

**Friday evening.** A panel discussion on understanding the PC attack on the South and how to respond to it.

**Saturday.** Lectures all day. Banquet Saturday evening with honored guest speaker Bertram Hayes-Davis, great grandson of Jefferson Davis, who will talk on Davis as an American president. Speakers during the day include:

Clyde Wilson, "Why the War Was not About Slavery"

Thomas Fleming, "The Left's Jihad Against the South"

Brion McClanahan, "Tear Down Symbols of Slavery ....in the North"

Donald Livingston, "Why Slavery Was a National Enormity"

Carey Roberts, "The Changing Meaning of Confederate Symbols"

Barbara Marthal, "Avoid Cultural Suicide: Honoring Our Southern Tradition"

Banquet Speaker, Bertram Hayes-Davis: Jefferson Davis: Renaissance Man

**ACCOMMODATIONS AND COST.** Crown Plaza Hotel, 4831 Tanger Outlet Blvd, North Charleston, SC. Rooms, single or double, are \$129. The hotel is next to the airport and has free shuttle service. For reservations call 800-439-4745 and give the group code (AIE) for



reduced rate. The cut off date for the group rate is February 21, 2016. Space is limited, so reserve now.

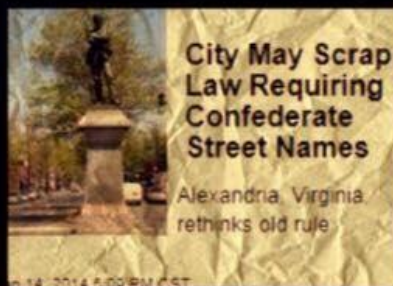
**CONFERENCE FEE AND INQUIRIES.** The fee is \$150 which includes breakfast and Saturday banquet. A limited number of scholarships are available for students who are encouraged to apply. Payment can be made on line at [www.abbevilleinstitute.org](http://www.abbevilleinstitute.org) or mail a check payable to Abbeville Institute, P.O. Box 10, McClellanville, SC 29458. For schedule of program and other inquires check the Abbeville website or call (843) 323 0690.

**CONTRIBUTIONS:** If you cannot attend, be there in spirit by making a contribution. This will make possible more conferences of this sort. Send check to the address above or contribute [ONLINE](#).

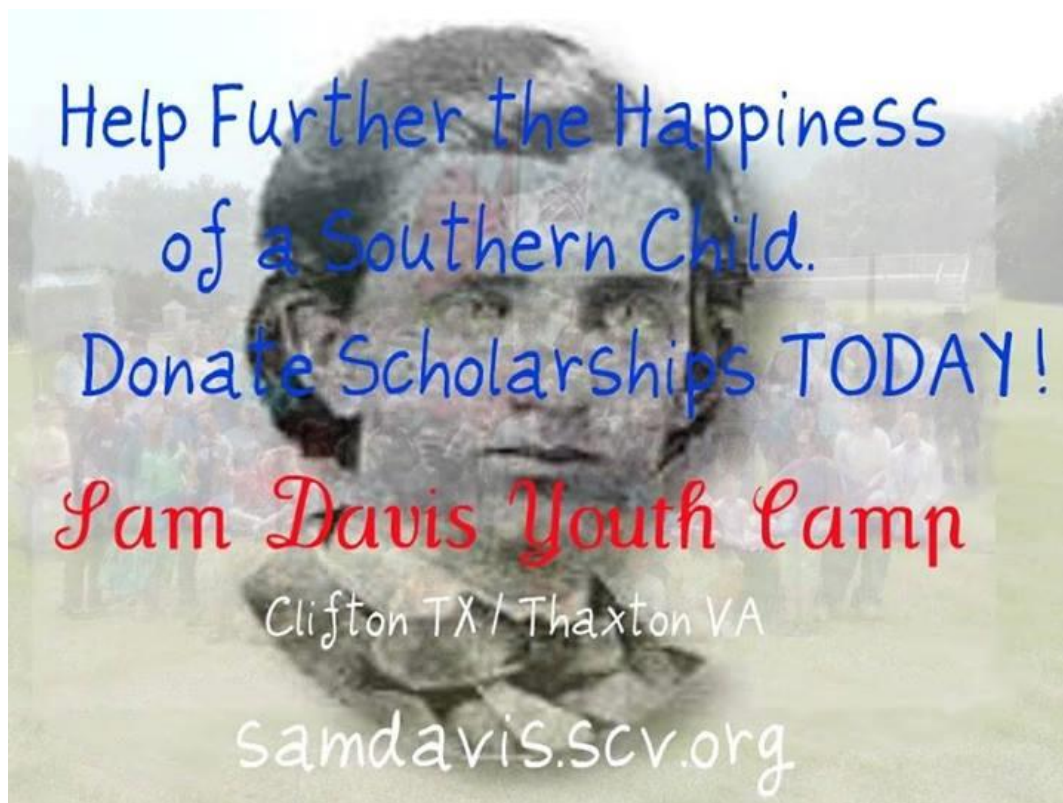
[Please Register HERE.](#)

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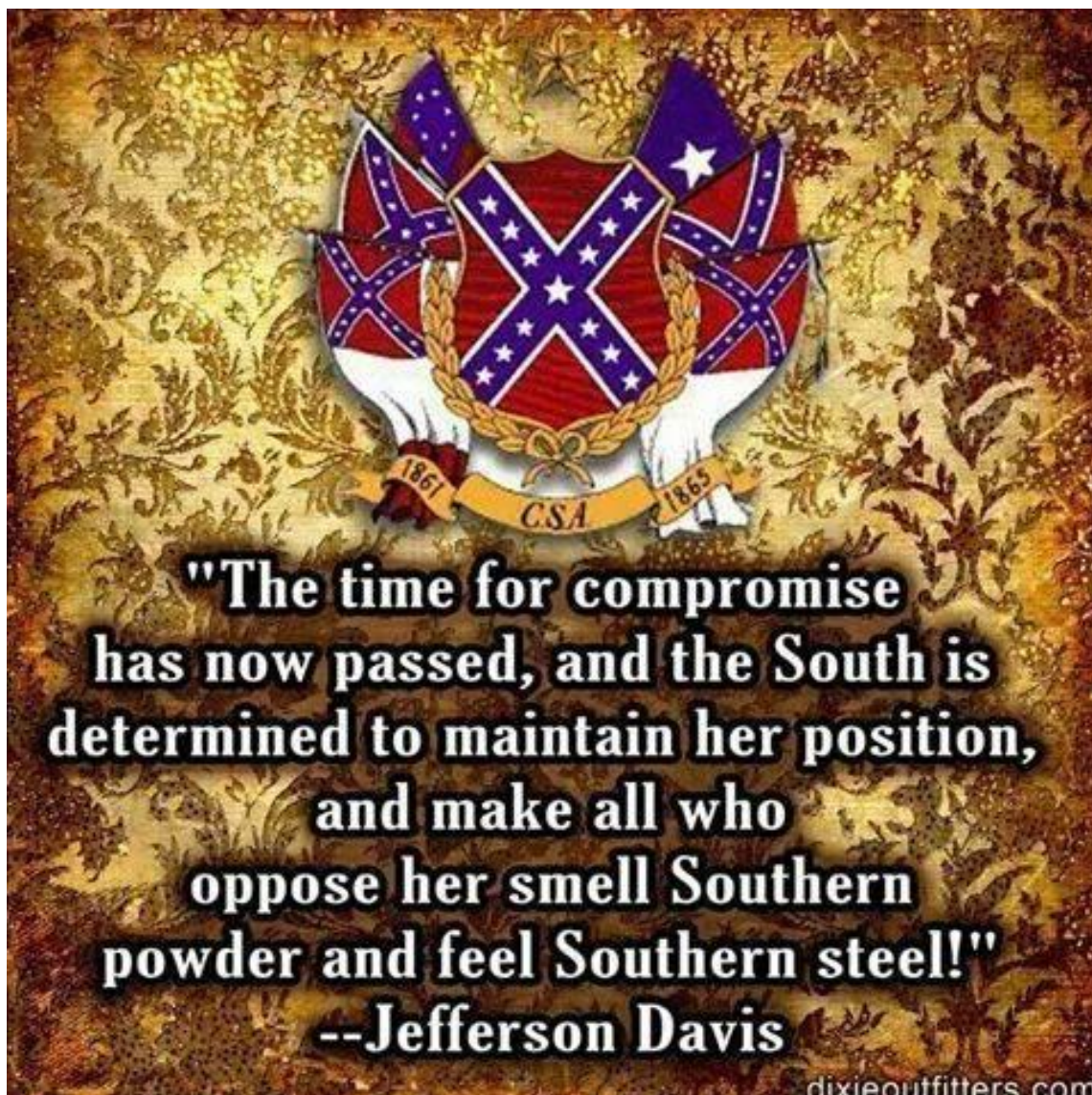
**"EVERY RECORD HAS BEEN DESTROYED OR FALSIFIED, EVERY BOOK REWRITTEN, EVERY PICTURE HAS BEEN REPAINTED, EVERY STATUE AND STREET BUILDING HAS BEEN RENAMED, EVERY DATE HAS BEEN ALTERED. AND THE PROCESS IS CONTINUING DAY BY DAY AND MINUTE BY MINUTE. HISTORY HAS STOPPED. NOTHING EXISTS EXCEPT AN ENDLESS PRESENT IN WHICH THE PARTY IS ALWAYS RIGHT." — GEORGE ORWELL, 1984**







**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:



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<a href="#">Founders Program</a>
<a href="#">Links</a>

**Southern Born, Texas Proud!**

*“Learn About Your Heritage”*

**Sons of Confederate Veterans  
Texas Division**

## Texas Division

## Calendar

### Upcoming Schedule of Events

02/06/16	<a href="#">Antebellum Tea &amp; Social 2016</a>	Conroe, TX
06/03/16 - 06/05/16	<a href="#">Texas Division Reunion</a>	Kerrville, TX
06/07/16 - 06/10/16	<a href="#">HTBAR Tour To Chattanooga &amp; Chickamauga</a>	Chattanooga, TN
06/25/16	<a href="#">Rosston Cemetery Confederate Grave Marker Dedication</a>	Rosston, TX
07/13/16 - 07/17/16	<a href="#">National Reunion</a>	Richardson/Dallas, 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>

 [Donate](#)

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 [Renew Membership](#)

**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](http://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](mailto: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.*

**1-800-MY-SOUTH**

Click here for information and an introduction to the SCV



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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