



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

July 2015 – Follow-up edition #2

Third issue with the latest reports around the Confederation on the attacks on our culture and heritage.



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

<https://www.razoo.com/story/Texas-Division-Scv-Heritage-Defense-Fund>

Col. A. H Belo Camp #49

- Commander - Mark Nash
- 1st Lt. Cmdr. - David Hendricks
- 2nd Lt. Cmdr. - James Henderson
- Adjutant - Stan Hudson
- Chaplain - Rev. Jerry Brown
- Editor - Nathan Bedford Forrest



Contact us: www.belocamp.com

Belocamp49@hotmail.com

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

Follow us on **Twitter** at [belocamp49scv](https://twitter.com/belocamp49scv)

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

National: www.scv.org

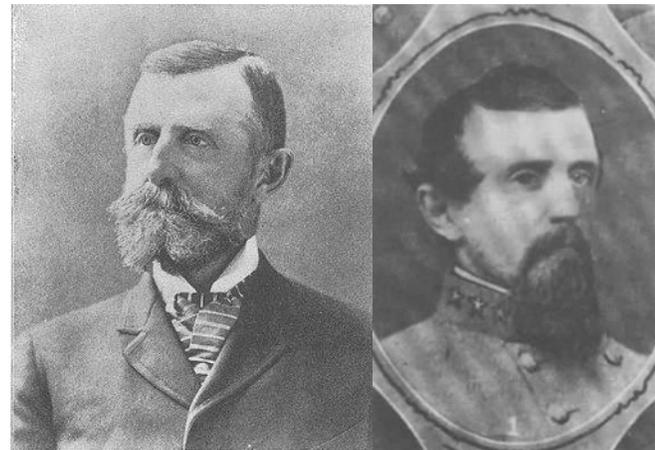
<http://1800mydixie.com/>

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

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

Our Next Meeting:

Thursday, August 6th: 7:00 pm



Have you paid your dues??

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



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

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

A.H. Belo Camp 49 takes the Lead to raise funds for the Texas Division Heritage Defense Fund

We need EVERYONE reading this to

Go HERE

And take action now!

<https://www.razoo.com/story/Texas-Division-Scv-Heritage-Defense-Fund>

Opera Texas Division SCV Herita... x +

www.razoo.com/story/Texas-Division-Scv-Heritage-Defense-Fund

 Texas Division SCV Heritage Defense Fund Fundraiser

Col. A.H. Belo Camp 49's fundraiser for SONS OF CONFEDERATE VETERANS INC

1 share = \$18+ in donations (on average)



Dallas - Lee Park Equestrian Statue Vandalized

\$0
raised of \$5,000 goal

\$0 \$5,000

Donate

 Add to Basket

Donation Levels

\$25
Private

\$50
Sergeant

Help

To protect our Confederate monuments and symbols, we must raise funds to get our message out, face legal challenges, and educate the public.

Gentlemen:
As you know we are being attacked from every direction. The media has taken advantage of the Charleston murders as an opportunity to further their agenda to deprive us of our heritage and symbols. Not in my memory have we seen so many attacks at once, from attempts to rename streets and monuments; to removing

To protect our Confederate monuments and symbols, we must raise funds to get our message out, face legal challenges, and educate the public.

Gentlemen:

As you know we are being attacked from every direction. The media has taken advantage of the Charleston murders as an opportunity to further their agenda to deprive us of our heritage and symbols. Not in my memory have we seen so many attacks at once, from attempts to rename streets and monuments; to removing monuments from university grounds; taking down the flag; and denying state gas tax money to states with Confederate license plates. Every victory by our opponents gives them momentum for another assault.

We must fight back. We must stand up for the true history of the South. We must let people know the true meaning of the flag and the true causes of the War. How do we do it? To be blunt, it is going to come down to money to get out our message, and foot soldiers to help in the battle. I ask you to do three things:

- 1. Make your BEST GIFT TODAY to the Texas Division Heritage Defense Fund. Click on the right panel to donate by credit card RIGHT NOW. It's that easy, and it is tax deductible. Or please mail your donation to: Texas Division Adjutant, 725 David Drive, Tyler, TX 75703. Make check to Texas Division SCV. No gift is too small.**
- 2. "Like" this page and share it with your friends. We need every Compatriot engaged in this battle.**
- 3. If you are a member of the SCV, UDC or OCR, take this information back to your camp or chapter. Discuss how your camp or chapter might participate as a team.**

The stakes have never been higher. Please join us in this effort.

**Deo Vindice,
Mark T. Nash, Commander
Col. A.H. Belo Camp 49, Dallas**

Southeast Texas teen works to restore an official uniform of the United Confederate Veterans

Fifteen-year-old President of the Texas Children of the Confederacy has taken on this challenge as his President's Project. This message is from Col. E. W. Taylor Camp #1777.



Checks should be made payable to "Texas Children of the Confederacy" and mailed to Zander Sheppard, PO Box 808, New Caney, Texas 77357

Zander Sheppard wants to see Lt. William Randolph McEntire's UCV uniform professionally conserved and then placed on display in the Texas Civil War Museum in Fort Worth. To do that, he needs to raise about \$2,500.

The coat and its pants are the property of the Texas United Daughters of the Confederacy. Zander traveled with his grandmother, a member of the UDC, from his home near Houston to Temple, Texas on June 6 and made a speech to the entire Texas SCV Division assembled. For his time, effort, and courage in addressing the large group, one single SCV member handed him a check for \$25.

Gentlemen, this worthy young man needs our help. If you have room in your newsletter, please run these pages and encourage your members to help Zander.

UCV suit conservation, cont.



This suit belonged to Lt. W. R. McEntire (at right) of Co. A, 9th Georgia Btn. Artillery. He came to Texas after the War and became famous here in the cattle industry, banking, cotton, and merchandising. He died in 1920 and lies buried in Oakland Cemetery in Dallas. There are lots of articles and photos of him on the internet.

Zander is a very dedicated young man who deserves our help, both as individuals and as camps. Please consider making a generous donation to his project before the end of July if possible. Thanks for your attention.

We in the E. W. Taylor Camp have no connection to the project other than our wish to help Zander raise the funding.

If you have any questions or concerns please email them to Anna Sheppard at

Marbil1764@aol.com



Black Mississippi Confederate flag supporter dies after rally when 'car full of jeering African American men forced him off the road'

- Anthony Hervey, 49, was chased by a group of men while driving home from an Alabama flag rally when the car flipped
- The passenger, Arlene Barnum, said they were pursued by a group of young black men while en route back to Mississippi on Sunday
- Barnum posted to Facebook while still pinned inside the vehicle: 'HELP.. They after us. My vehicle inside down'

By [ASSOCIATED PRESS](#) and [DAILYMAIL.COM REPORTER](#)

PUBLISHED: 09:10 EST, 20 July 2015 | UPDATED: 12:29 EST, 20 July 2015

A black Mississippi man who often dressed in Confederate regalia to support the state flag has died in a one-car accident.

The Highway Patrol says 49-year-old Anthony Hervey was killed Sunday when the 2005 Ford Explorer he was driving left the roadway and overturned on Mississippi Highway 6 in Lafayette County.

A passenger in Harvey's car, Arlene Barnum, tells The Associated Press that Hervey swerved and crashed after another vehicle carrying four or five young black men pulled up alongside them, yelling and looking angry.



Dead: Anthony Hervey, a Mississippi man well-known in his community for his support of the Confederate flag, has died after a car crash before which a surviving passenger says they were chased by a car load of heckling young black men



Survivor: Arlene Barnum (left), Hervey's (right) fellow black supporter of the Confederate flag, said they were chased following a rally in Alabama while en route home to Mississippi



'It spun like crazy and we flipped, flipped, flipped. It was awful,' Barnum said

Barnum said Hervey yelled something back at the other vehicle before losing control and crashing.

'It spun like crazy and we flipped, flipped, flipped. It was awful,' she said.

She said she gave that account to a Mississippi state trooper when she was taken to a hospital after the accident.

In the moments following the crash, Barnum was apparently able to post to [Facebook](#), where she wrote: 'HELP.. They after us. My vehicle inside down.'

Shortly after, Barnum posted again:

'Anthony Herve pinned in ., gas leaking.'



Arlene Barnum

22 hrs · 🌐

HELP.. They after us. My vehicle inside down

16 Likes 81 Comments 26 Shares

👍 Like

💬 Comment

➦ Share



Arlene Barnum

22 hrs · 🌐

Anthony Hervey pinned in ., gas leaking

7 Likes 55 Comments 15 Shares

👍 Like 💬 Comment ➦ Share

Pinned inside: Barnun was able to post to Facebook while still inside the car prior to her rescue

Passenger speaks after car crash that killed Anthony Hervey



Barnum told the [McAlester News-Capital](#) that she wasn't particularly well acquainted with her fellow black Confederate flag supporter, but that she'd let him drive her truck.

'I didn't know him, really,' Barham said of Hervey. 'I gave him a ride to the rally.'

The Mississippi Highway Patrol did not immediately respond to an Associated Press query asking if officials are investigating Barnum's account.

Mississippi Highway Patrol spokesman Johnny Poulos said Monday in a written statement that no other details of the accident will be available until accident reconstruction experts have had a chance to take a look at the evidence.

Barnum said she and Hervey had been returning home Sunday from Birmingham, Alabama, where they attended a Saturday rally to save the Linn Park Confederate Monument. City leaders there recently voted to remove the memorial from the park.

Barnum said they were in her SUV, which was not displaying any Confederate flags or stickers.



Back to Mississippi: Barnum and Hervey had been at an Alabama rally held in support of the Confederate flag over the weekend. The accident occurred while they were en route back to Mississippi, where the acquaintances called separate towns home



Barnum told reporters that she had no idea whether she and Hervey were followed back to Mississippi from the rally
She said she had no idea whether they had been followed from Birmingham.

Hervey, of Oxford, has drawn attention over the years for opposing efforts to change the flag. He said he dressed in Rebel soldier garb to honor blacks who served with the Confederacy during the Civil War. He was often seen often wearing the Confederate uniform and waving a Rebel flag on the Oxford square.

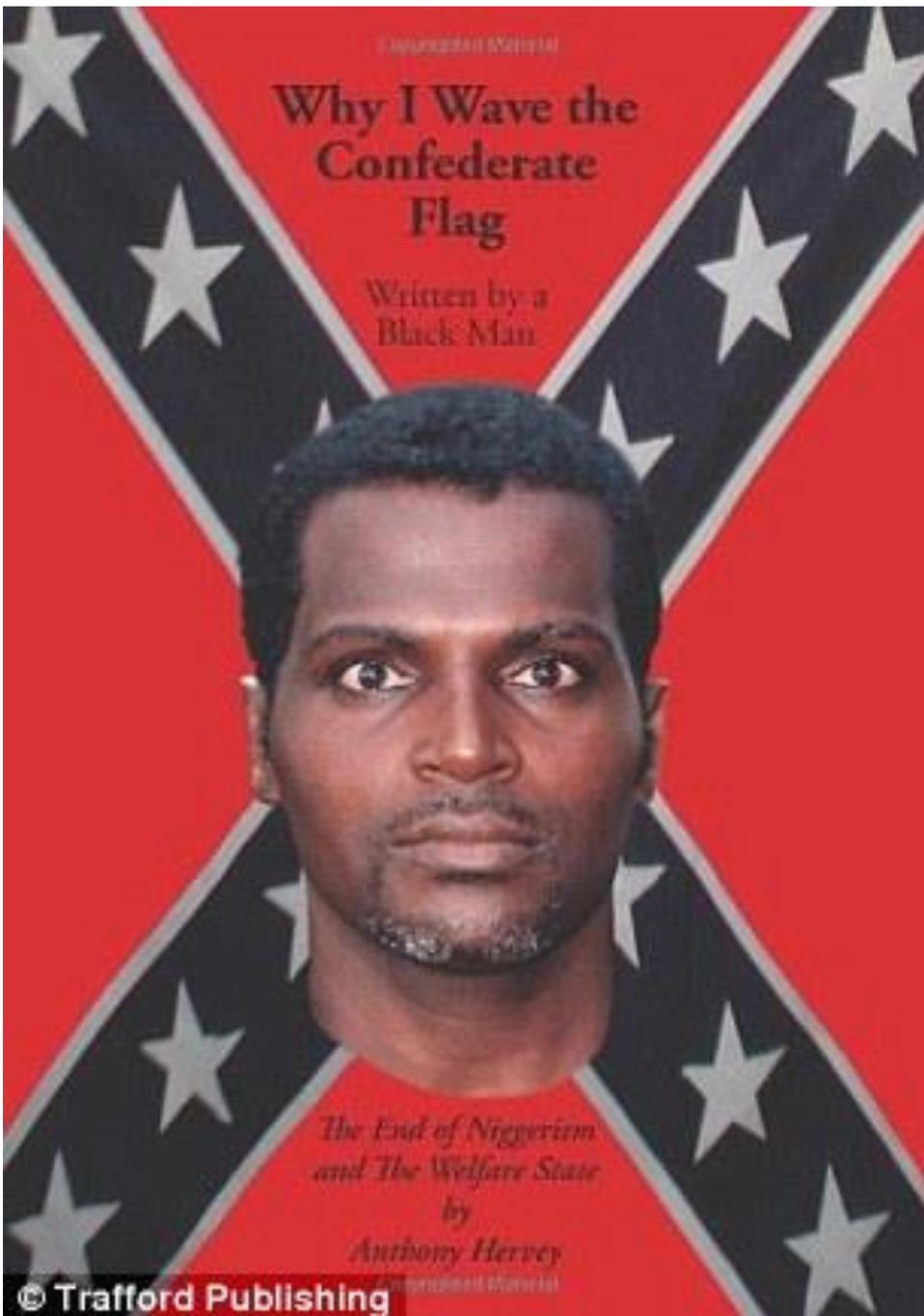
In an interview with the Associated Press in 2001 after a new state flag design was defeated, Hervey said Mississippians' support of the flag with a Confederate battle emblem in the corner is akin to 'standing up for home.'

'This is not racism. This is my heritage,' Hervey said.

Hervey was also the author of a book titled Why I Wave the Confederate Flag, Written by a Black Man.

The book's description runs, in part:

'What makes this book dangerous is its raw honesty. Mr. Hervey lifts the veil of Black decadence at the same time he exposes the lies and political correctness of modern day America.'



'WHY I WAVE THE CONFEDERATE FLAG'

Anthony Hervey was well known as his town's vocal and visible black supporter of the Confederate Flag.

In 2006, the Oxford man even published a book explaining his reasoning, the description for which reads:

Congress shall make no law respecting and establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom if speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

This book is about truth and passion.

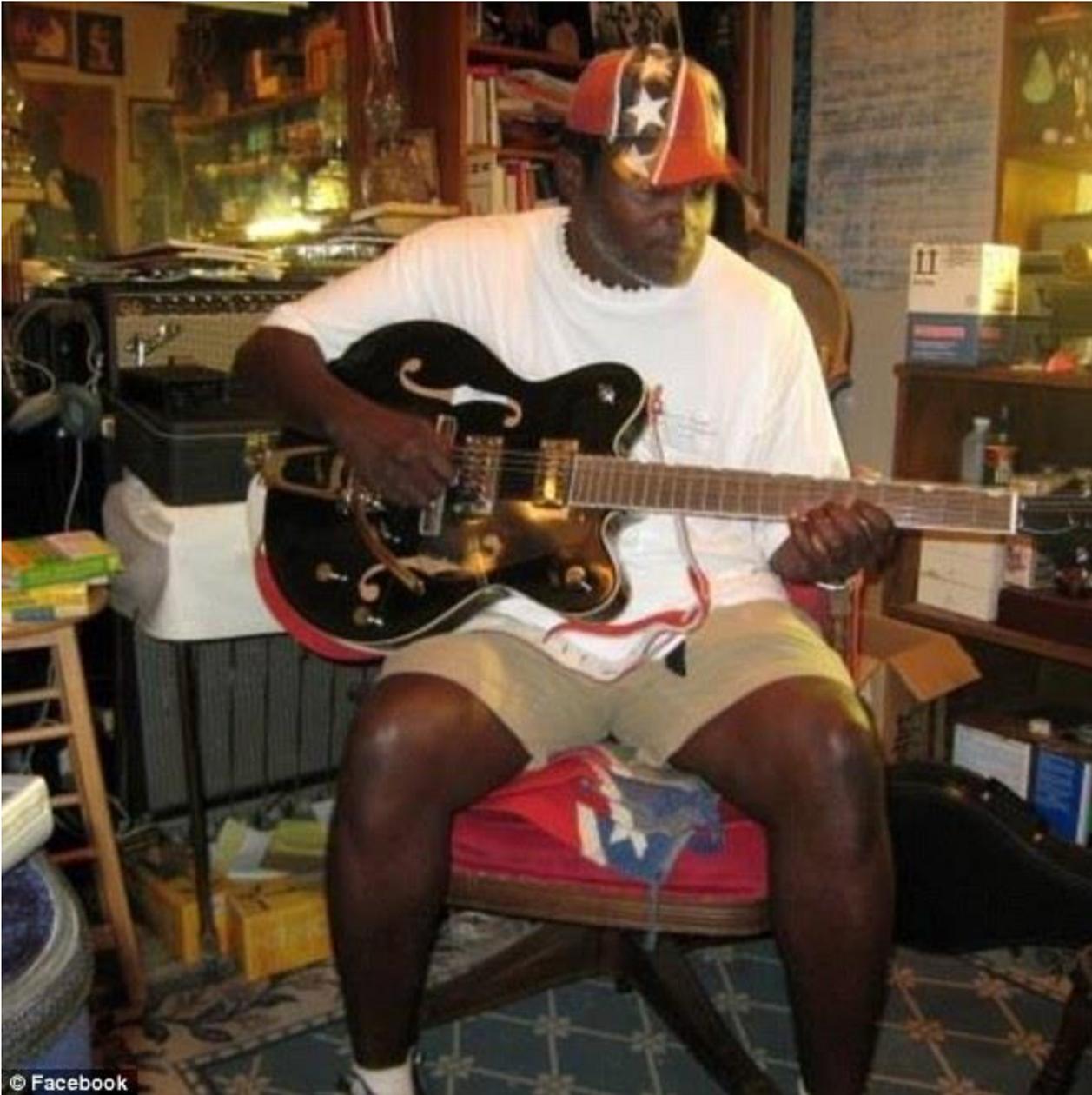
What makes this book dangerous is its raw honesty. Mr. Hervey lifts the veil of Black decadence at the same time he exposes the lies and political correctness of modern day America. Mr. Hervey said 'I show that the Civil War was not fought over slavery and that the demise of my race in America is not of the White man, but rather of our own making. In this book I show how Blacks in America ran away from physical bondage to one far worse-- mental bondage.'

A percentage of the proceeds of the sale of this book will aid Mr. Hervey in his legal defense for his false imprisonment and a percentage will be donated to the preservation of Southern Heritage. A financial contribution will be given to the victims of Katrina both Black and White.

Source: [Amazon](#)



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Hervey said he dressed in Rebel soldier garb to honor blacks who served with the Confederacy during the Civil War. He was often seen often wearing the Confederate uniform and waving a Rebel flag on the Oxford square.

Read more:

- [Stuart woman involved in a fatality accident after flag rally - McAlester News-Capital: News](#)
- [Update Your Browser | Facebook](#)
- [Why I Wave the Confederate Flag, Written by a Black Man: The End of Niggerism and the Welfare State: Anthony Hervey: 9781412071789: Amazon.com: Books](#)

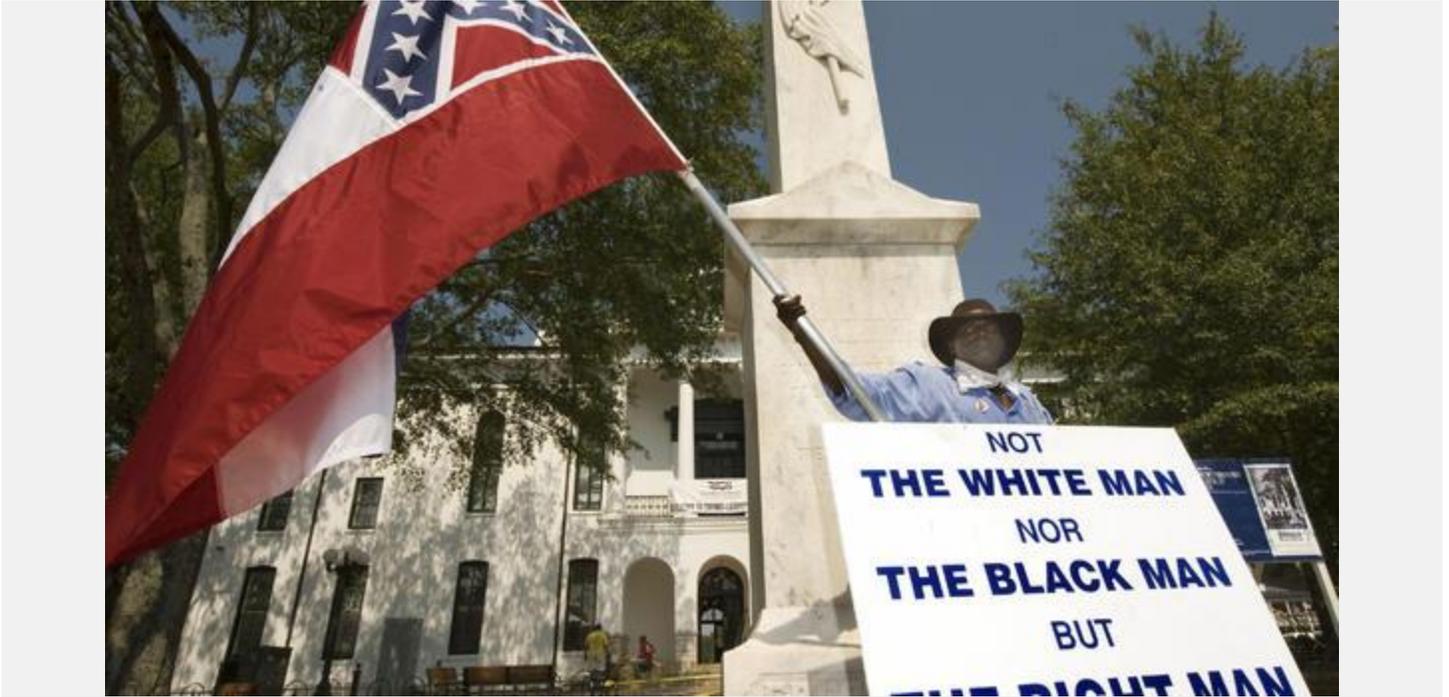
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Read more: <http://www.dailymail.co.uk/news/article-3168224/Black-Mississippi-flag-supporter-dies-traffic-accident.html#ixzz3gUxfjkr>

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Breaking News: Black Confederates Chased, Ran Off The Road, Car Rolled In Mississippi, Anthony Hervey Dead

Posted on [July 19, 2015](#) by [Hunter Wallace](#)



RIP, Anthony Hervey

[This is shocking:](#)



It has been confirmed [that Anthony Hervey died in the car wreck](#).

When I was in Oxford, MS last August, I personally witnessed the vitriol that was directed largely toward Anthony Hervey, who has been physically attacked for his beliefs in the past. I also saw part of the exchange between an irate group of local blacks and HK Edgerton in Birmingham yesterday. I mentioned that in my article earlier. I never thought it would go to the level of stalking someone after they left the event, running them off the road in another state, maybe even killing them.

The Jackson Clarion Ledger [has picked up the story](#):

“A man who has been considered an Oxford fixture for at least the last two decades died in a car accident following a flag rally on Sunday, officials said.

Lafayette County Coroner Rocky Kennedy confirmed that a man killed in a rollover car crash near Oxford was Anthony Hervey, who has been an outspoken member of the Oxford community. in favor of the Confederate flag, for as long as most people can remember. ...

An account given by the passenger makes the accident seem rather suspicious.

The MacAlester News-Capital is reporting that a woman named Arlene Barnham had given Hervey a ride to the rally in Birmingham, Alabama. On their way back to Oxford, they were involved in an accident.

Reportedly, Hervey was driving and feared they were being chased. Hervey told Barnham he noticed a silver car speeding to catch up to them, and then it swerved into their passenger side.

Barnham told the News-Capital even when Hervey sped up to get away, the car continued to pursue them. At some point, that’s what she said caused the crash.”

The leftwing likes to wag their finger at us about “hate.” What do you call this?

Note: In the videos below, Anthony Hervey talks about the hate and violence that has been directed at him in the past.

VIEW VIDEOS [HERE](#) AND [HERE](#)

<http://www.occidentaldissent.com/2015/07/19/breaking-news-black-confederates-chased-ran-off-the-road-car-rolled-in-mississippi/>

Anthony Hervey, killed in wreck, was piece of Oxford history

Therese Apel, The Clarion-Ledger 9:33 p.m. CDT July 19, 2015



A man who has been considered an Oxford fixture for at least the last two decades died in a car accident following a flag rally on Sunday, officials said.

Lafayette County Coroner Rocky Kennedy confirmed that a man killed in a rollover car crash near Oxford was Anthony Hervey, who has been an outspoken member of the Oxford community. in favor of the Confederate flag, for as long as most people can remember.

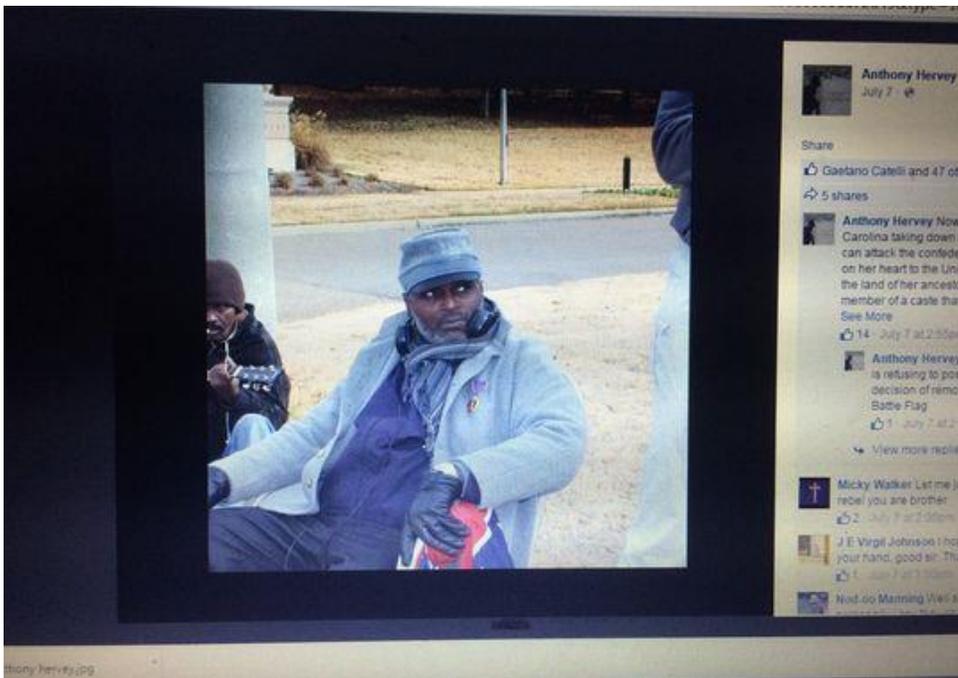
Mississippi Highway Patrol spokesman Johnny Poulos said the accident took place on Highway 6 near the Pontotoc County line around 11:20 a.m. The two were traveling west in a 2005 Ford Explorer when it left the road and the driver overcorrected and the vehicle flipped.

Hervey, 49, died of his injuries.

A release from Trooper Ray Hall said a passenger was taken to the hospital with non life-threatening injuries.

At this point, no more details than that can be released, Poulos said, until accident reconstructionists have had a chance to take a look at the evidence.

"Tomorrow will probably be a busy day," Poulos said.



Anthony Hervey (Photo: Facebook)

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them, and then it swerved into their passenger side.

Barnham told the News-Capital even when Hervey sped up to get away, the car continued to pursue them. At some point, that's what she said caused the crash.

Hervey is the author of "Why I wave the Confederate Flag: Written by a Black Man." He was well-known for wearing a Confederate uniform and waving a Rebel flag on the Oxford square. He would often attract a crowd as he spoke about his views on the subject.

Kennedy said officials are putting together a press release on the accident. Poulos reiterated that authorities will not be able to release further details until the investigation has moved further along.

<http://www.clarionledger.com/story/news/2015/07/19/man-killed-wreck-piece-oxford-history/30397953/>

Stuart woman involved in a fatality accident after flag rally



Vehicle that Arlene Barnum posted

A Stuart woman who attended a pro confederate flag rally in Birmingham, Alabama, said on her Facebook page she was subsequently involved in a car accident in Mississippi. Arlene Barnum, of Stuart, posted this image after saying she had been in a roll-over accident after being chased.

Posted: Sunday, July 19, 2015 3:26 pm

By MJ Brickey | Digital editor

A Stuart woman who attended a pro confederate flag rally in Birmingham, Alabama, said on her Facebook page she was subsequently involved in a car accident that resulted in a fatality in Mississippi.

Arlene Barnum of Stuart posted on her Facebook a photo of a car accident she says she was in near Oxford, Mississippi, that resulted in the death of Anthony Hervey of Oxford, Mississippi.

"I didn't know him, really," Arlene Barnum said. "I gave him a ride to the rally."

She said they were both supporters of the same cause and she was letting him drive her truck as they neared his hometown of Oxford so that he may navigate the area that was familiar to him.

"We were both speakers (at the rally)," Barnum said.

Barnum, a black woman and a locally-known Confederate flag supporter, gave an account of her activities over the weekend with videos and posts of speaking at a Confederate Flag Rally called the "Monumental Dixie" rally.

On Sunday, July 19, Barnum posted to her Facebook saying she and Anthony Hervey were being chased and were ran off the road leading to a roll-over of the vehicle the pair were traveling in.

"HELP.. They after us. My vehicle inside down," Arlene Barnum said in one post, and in another post she said, "Anthony (Hervey) pinned in... gas leaking." Her last post was a picture from the outside of an overturned vehicle.

The *McAlester News-Capital* called the Mississippi Highway Patrol and spoke with a dispatcher, who only identified as Lisa, confirmed the roll-over accident was near Oxford, Mississippi. However, she said she cannot give any further information because the accident, and the details surrounding it, are under investigation.

http://www.mcalesternews.com/news/update-man-who-was-with-stuart-woman-in-accident-after/article_7d867ed4-2e70-11e5-82df-1fcf5567ace2.html



STATE OF TENNESSEE
PROCLAMATION
BY THE GOVERNOR

WHEREAS, the Tennessee Code Annotated 15-2-101 states that it is the duty of the Governor to proclaim July 13 as Nathan Bedford Forrest Day; and

WHEREAS, Nathan Bedford Forrest is a recognized military figure in American history and a native Tennessean;

NOW, THEREFORE, I Bill Haslam, Governor of the State of Tennessee, do hereby proclaim July 13, 2015, as

Nathan Bedford Forrest Day

in Tennessee and encourage all citizens to join me in this worthy observance.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the official seal of the State of Tennessee to be affixed at Nashville on this second day of June, 2015.

Handwritten signature of Bill Haslam in blue ink.

Governor

Handwritten signature of Lee Hight in blue ink.

Secretary of State



MEMPHIS CITY COUNCIL VOTES TO DIG UP GRAVE OF CONFEDERATE GENERAL, SELL HIS STATUE



AP Photo/Adrian Sainz, File

by [AWR HAWKINS](#) 11 Jul 2015 [5:19](#)



SEE VIDEO NEWS REPORT [HERE](#)

On July 7 the Memphis City Council voted unanimously to exhume the body of Confederate General Nathan Bedford Forrest from its 110 year resting place and move it to another location.

The body of Forrest's wife will be exhumed as well.

According to [Local Memphis](#), the council voted to exhume Forrest's remains from Health Sciences Park on Union Avenue. They plan to sell a statue of Forrest as well—they are thinking of “selling the statue to anyone who wants it.”

Forrest was a businessman who become wealthy in the cotton trade prior to the Civil War. He abandoned that to fight federal forces once the war commenced, eventually becoming a lieutenant general in the Confederate Army. He was known for waging brutal warfare against federal forces in Mississippi and Tennessee.

The Forrest family has made clear that they are “solidly opposed to digging up the graves and moving them any place.” They are opposed to moving the statue as well.

Some believe the Memphis City Council vote is another example of the anti-Confederacy hysteria that swept parts of the country after a photo surfaced of alleged Charleston gunman Dylann Roof posing with a Confederate flag. But city council member Janis Fullilove asked if the move has something to do with a rumored “\$500 million [University of Tennessee] expansion” that would use the land where Forrest is currently buried.

Follow AWR Hawkins on Twitter: [@AWRHawkins](#). Reach him directly awrhawkins@breitbart.com.

<http://www.breitbart.com/big-government/2015/07/11/memphis-city-council-votes-to-dig-up-grave-of-confederate-general-sell-his-statue/>

Forrest defended us, now it's OUR turn:

The city of Memphis requires 2 more readings of this "resolution" before it can proceed to actual legal steps to remove the remains. Let's flood the city with calls. Light their switchboard up!

**City Council's Office - Memphis
(901) 636-6786**

Has the Confederate Flag Become a Symbol of Liberty?

Posted 07/16/2015 10:34 pm by [Eric Retzlaff](#)



Sequoia Turner, who wore a T-shirt bearing President Barack Obama's picture, was saddened by the display of Confederate flags that greeted Obama's visit to Oklahoma City on Wednesday, July 15.

(Getty photo seen in Politico)

As [Politico](#) reported:

"He should've had a better welcome than he had," Turner said, breaking into tears. She said she grew up all over Oklahoma and has lived in its capital for seven years, and said Confederate flags are not a common sight, "maybe every blue moon."

I wonder if Obama was pleased or upset. After all he and colleagues such as Al Sharpton seemed to have made the stirring up of racial tensions a centerpiece of his administration, from making victim-heroes out of black men such as Michael Brown to investigating the police when black demonstrators riot, steal and burn.

Then came along Dylann Roof, the alleged murder of nine black church people in Charleston, S.C., who happened to be pictured at times with a Confederate flag.

Thus, we have a perfect storm-riled-up crowds, Democrats (the party of slavery) who can't admit they've subjugated and failed the black community through monetary giveaways, and so-called civil rights leaders who are trying to keep themselves in a job although the biggest battles have already been won.

We can't predict who has murder in their hearts, so why not go after a flag, monuments and other symbols of the slave-owning Confederacy and even want to dig up the rotting bones of dead Confederate leaders. People kill people.

The reasons behind the South's secession are still being debated. Certainly preservation of slavery was a big one, but also economic inequities and issues of our founding principles. Despite the more than

620,000 Americans killed in the Civil War, the war didn't change the hearts of white southerners. They just dug in their heels. The old saying goes, "A man convinced against his will is of the same opinion still." Does anybody remember the old "Solid South" that once voted only Democrat? As Fox News anchor Megyn Kelly writes:

People say constantly that Lincoln "saved" the Union. Lincoln didn't save the Union; he subjugated the Union. There is a huge difference. A union that is not voluntary is not a union.

The idea that the states are sovereign nations that freely created, for their common good, a national government with limited delegated powers and that the states could resist and nullify unconstitutional federal actions or even secede, as the colonies broke from Great Britain—*this was lost when the South was crushed*. These United States became the United States, which has grown into an increasingly liberal, immoral and tyrannical monster.

We could speculate to no effect about the *what ifs*, such as what if the South were allowed to secede, but that's imponderable and moot now.

Just as ISIS's incredible cruelty is causing many Muslims to leave Islam, albeit secretly, so the overweening power of the federal government is reawakening in some of the states—that they have the constitutional ability to resist this power by non-cooperation, lawsuits, nullification or even force. Most of these states are southern and western.

Similarly more Americans are learning about the nation's founding principles and are horrified at what the nation has become. They realize that liberals/Progressives gradually have distorted or obliterated history to promote their causes and power. Now the liberals want to eliminate Confederate history, which is part of American history, by abolishing symbols, as the Soviets did to their society's past to impose a communist narrative. Obama, sometimes depicted with a halo, may be the crowning glory, the messiah-god, of the liberal/Progressive movement—or its destruction: what Norse mythology called "the twilight of the gods."

Against this un-American impulse, the Rev. Dr. James David Manning of the Christian ATLAH Worldwide Ministries, a black minister, recently predicted (prophesied?), with his powerful preaching skills, the South as the salvation of the Union from liberal dictatorship. If this is the new South, then where is the South, only below the Mason-Dixon line? No, it's everywhere.

Now wouldn't it be ironic if the Confederate flag became the symbol of freedom and rebellion against tyranny?

<http://patriotnewswire.com/2015/07/has-the-confederate-flag-become-a-symbol-of-liberty/>

Historical ignorance about the war of 1861

NC SPIN | July 17, 2015



by Walter Williams, professor George Mason University, published in Burlington Times-News, July 16, 2015.

The victors of war write its history in order to cast themselves in the most favorable light. That explains the considerable historical ignorance about our war of 1861 and panic over the Confederate flag. To create better understanding, we have to start a bit before the 1787 Constitutional Convention in Philadelphia.

The 1783 Treaty of Paris ended the war between the colonies and Great Britain. Its first article declared the 13 colonies “to be free, sovereign and independent states.” These 13 sovereign nations came together in 1787 as principals and created the federal government as their agent.

Principals have always held the right to fire agents. In other words, states held a right to withdraw from the pact — secede.

During the 1787 Constitutional Convention, a proposal was made that would allow the federal government to suppress a seceding state. James Madison rejected it, saying, “A union of the states containing such an ingredient seemed to provide for its own destruction. The use of force against a state would look more like a declaration of war than an infliction of punishment and would probably be considered by the party attacked as a dissolution of all previous compacts by which it might be bound.”

In fact, the ratification documents of Virginia, New York and Rhode Island explicitly said they held the right to resume powers delegated should the federal government become abusive of those powers. The Constitution never would have been ratified if states thought they could not regain their sovereignty — in a word, secede.

On March 2, 1861, after seven states seceded and two days before Abraham Lincoln’s inauguration, Sen. James R. Doolittle of Wisconsin proposed a constitutional amendment that read, “No state or any part thereof, heretofore admitted or hereafter admitted into the union, shall have the power to withdraw from the jurisdiction of the United States.”

Several months earlier, Reps. Daniel E. Sickles of New York, Thomas B. Florence of Pennsylvania and Otis S. Ferry of Connecticut proposed a constitutional amendment to prohibit secession. Here’s a question for the reader: Would there have been any point to offering these amendments if secession were already unconstitutional?

On the eve of the War of 1861, even unionist politicians saw secession as a right of states. Rep. Jacob M. Kunkel of Maryland said, “Any attempt to preserve the union between the states of this Confederacy by force would be impractical, and destructive of republican liberty.”

Both Northern Democratic and Republican Parties favored allowing the South to secede in peace. Just about every major Northern newspaper editorialized in favor of the South’s right to secede. New York Tribune (Feb. 5, 1860): “If tyranny and despotism justified the Revolution of 1776, then we do not see why it would not justify the secession of Five Millions of Southrons from the Federal Union in 1861.” Detroit Free Press (Feb. 19, 1861): “An attempt to subjugate the seceded states, even if successful, could produce nothing but evil — evil unmitigated in character and appalling in content.” The New York Times (March 21, 1861): “There is growing sentiment throughout the North in favor of letting the Gulf States go.”

The War of 1861 settled the issue of secession through brute force that cost 600,000 American lives. We Americans celebrate Abraham Lincoln’s Gettysburg Address, but H.L. Mencken correctly evaluated the speech: “It is poetry, not logic; beauty, not sense.” Lincoln said the soldiers sacrificed their lives “to the cause of self-determination — that government of the people, by the people, for the people should not perish from the earth.” Mencken says: “It is difficult to imagine anything more untrue. The Union soldiers in the battle actually fought against self-determination; it was the Confederates who fought for the right of people to govern themselves.”

The War of 1861 brutally established that states could not secede. We are still living with its effects. Because states cannot secede, the federal government can run roughshod over the U.S. Constitution’s limitations of the Ninth and Tenth Amendments. States have little or no response.

SCV NATIONAL CONVENTION DENIES VA. FLAGGERS!!

The Va Flaggers received word early this morning that our deposit sent in April for vendor registration was going to be returned and our request for a table denied, so we regret that we will not have a presence at the 2015 SCV National Reunion in Richmond.

Many of you have been asking about how to reach us and have requested information about when and how you can join us while in town. We have several opportunities for you to stand with us, as your schedule allows...

On Thursday, July 16th and **Friday, July 17th**, we will be flagging the VMFA (Virginia Museum of Fine Arts) from 4:00 p.m. - Dusk. We welcome all who would join us as we continue our vigil there, forwarding the colors and protesting the forced removal of Confederate Battle Flags from the portico of the Confederate Memorial Chapel. The address for the museum is 200 N. Boulevard, Richmond VA 23220. The museum is about a 15 minute drive from the host hotel. Come for an hour or two, stay for the entire flagging, or just stop by to say hello!

BREAKING NEWS! We are thrilled to announce that just a few hours ago, we received word that we had been approved for a permit to hold a rally on the grounds of the State Capitol on **SATURDAY, JULY 18TH, 3:00 p.m.** We hope that as many of you as possible will join us as we gather to send a strong message to the Governor, the Legislature, and the citizens of the Commonwealth that there are still those of us who refuse to sit idly by while our heritage and history is destroyed. We are pleased to join with our brothers in the Army of Northern Virginia Mechanized Cavalry, who are co-sponsoring the event!

The State Capitol is approx. 20 minutes from the host hotel. The rally will end at 4:00 p.m.

Uniform/period dress and/or street clothes both welcome. Special permission for flags with poles has been provided, BUT if you want to bring a flag and pole onto the grounds, you must place it on the ground beside you once you arrive, and it (and therefore the person holding it) cannot move from that spot until they are ready to leave. Flag stands are permissible, so feel free to bring your flags from the Reunion hall. Stick flags must be shorter than 12" and knives are not allowed.

We apologize for the short notice, but the permit was JUST issued today. We will have more details available in the next few days.

Sincerely,

Grayson Jennings
Va Flaggers

CAPITAL OF THE CONFEDERACY

Save Our History & Heritage Rally



Saturday, July 18, 2015, 3:00 pm

Virginia State Capitol

The honor of
Virginia's Confederate Veterans
is under attack.

RALLY TO THEIR STANDARD

We will be collecting non-perishable food items
for donation to a local food bank in Richmond.

Sponsored by



Proverbs 22:28 "Remove not the ancient landmark, which thy fathers have set..."

UPCOMING EVENTS:

Thursday, July 16th: Flagging the VMFA 4:00 p.m. - DUSK, 200 N. Boulevard, Richmond. This will be a special flagging to allow SCV members who are attending the National Reunion to join us on the Boulevard.

Friday, July 17th: Flagging the VMFA 4:00 p.m. - DUSK, 200 N. Boulevard, Richmond. This will be a special flagging to allow SCV members who are attending the National Reunion to join us on the Boulevard.

Saturday, July 18th: Capital of the Confederacy Save Our History & Heritage Rally, Va State Capitol in Richmond. 3:00 p.m. - 4:00 p.m.

Saturday, Thursday, September 10th: Susan is scheduled to speak at the September meeting of the Ivy Ritchie Camp #1744, SCV, Albermarle NC. 6:30 p.m. Jay's Seafood Restaurant, 40439 Stony Gap Rd, Albermarle, NC 28001

Saturday, December 12th: Susan will be speaking at the Christmas Dinner of the John Ingraham Camp #1977, Chickamauga, GA. More details to follow.

Follow our blog: <http://vaflaggers.blogspot.com/>

Find us on FaceBook: <https://www.facebook.com/pages/The-Virginia-Flaggers/378823865585630>

Follow us on Twitter: @thevaflaggers

To assist with our Interstate Battle Flags and ongoing Heritage Defense projects, please make checks payable to "The Virginia Flaggers" and mail to:

P.O. Box 547

Sandston VA 23150

Or contribute through PayPal, here: <http://www.vaflaggers.com/i95flagdonate.html>

Virginia Flaggers

P.O. Box 547

VA 23150

info@vaflaggers.com

Confederate flag supporters rally in area



Confederate Flag Supporters Parade Down West Broad

DANIEL SANGJIB MIN/RTD

James D. Bibb, Jr., right, of outside of Baltimore, MD, displays Confederate flag with others during Capital of the Confederacy rally at Virginia State Capitol Bell Tower in Richmond on Saturday, July 18, 2015.



[PHOTOS: Capital of the Confederacy rally](#)

Supporters of Confederate history and heritage held a rally at the State Capitol on Saturday.

Posted: Saturday, July 18, 2015 10:00 pm

By MARK BOWES Richmond Times-Dispatch



Several hundred people rallied for Confederate and Southern heritage in Henrico County and downtown Richmond on Saturday in events that included fiery rhetoric, scores of Confederate flags and scant opposition.

Zach Jarvis, 17, a western Henrico resident, organized and led a caravan of 80 to 90 cars, trucks and motorcycles, most bearing Confederate flags, about 7 miles down West Broad Street to Short Pump Town Center in the day's most publicly visible rally.

Using social media, Jarvis, of the West End Flaggers, garnered support from the Virginia Flaggers in organizing folks who wanted to honor their ancestors while symbolically thumbing their noses at political correctness. Jarvis displayed American and Confederate flags on the back of his vehicle.

"The main reason we're out here is to show our Southern pride; it's not about hate," said Cliff Fox, who stood at West Broad and Glenside Drive with son Shaun, who waved a Confederate flag at passing vehicles before the rally commenced. "Unfortunately, the kids are taught in school that it's a hate flag, when it's not."

Fox said he is a proud member of the Sons of Confederate Veterans whose great-great-great-grandfather fought for the South during the Civil War. "If we don't stand up for their heritage, no one else will," he said.

There was no organized opposition in the parking lot of Mission BBQ, where participants gathered, although one African-American man who arrived with his family to have lunch could be heard saying “traitors” and displaying his middle finger to passers-by.

At least one motorist flipped off the group, and another shouted “You’re a disgrace” while driving down West Broad, but many more honked favorably, yelled in support or waved flags of their own at the side of the road.

“We’re here to exercise our First Amendment rights and show people we’re peaceful,” Jarvis said.

About an hour later, between 125 and 150 people gathered for a Confederate history and heritage rally at the Capitol Square Bell Tower. The rally was sponsored by the Virginia Flaggers and the Army of Northern Virginia Mechanized Cavalry.

Like many participants, Travis Toombs, who traveled from Carson, arrived to show support for seven of his ancestors who fought for the Confederacy. He carried a sign that bore photos of two of his ancestors’ gravesites.

“They fought to protect Richmond ... and it just seems like to me that they’re being swept under the rug like they didn’t matter,” said Toombs, adding that his decision to attend largely stemmed from the national Confederate flag backlash in the wake of the Charleston, S.C., massacre of nine black church members.

The event’s only organized protest came from Edward Sebesta, a Dallas resident who traveled here from Pennsylvania, where he’s currently working, who held a sign that read “The Heritage is Hate.”

“We’re here to see what motivates the Virginia Flaggers, what makes them tick,” said Sebesta, who has written studies of the “neo-Confederacy” movement. “I need to understand that. I am against their agenda.”

Near the end of the event, a group of African-American men known as “Future World of Israel” gathered along Ninth Street, and several began to loudly preach in apparent competition with the Virginia Flaggers.

“We just stand up for the Bible, but that flag does represent slavery,” said Tawab Ben Israel, a group leader. “And why we’re here today is because of what that particular flag represents to our people — just like the American flag. It would be no different if the American flag was out there.”

Barry Isenhour of the Virginia Flaggers, who helped organize the rally, said it was mainly designed to honor “our Confederate veterans” but that Capitol Square was selected to “bring awareness” to Gov. Terry McAuliffe’s order to phase out the SCV’s Confederate flag emblem on state-issued specialty license plates.

“We would like the governor to leave the license plates alone,” he said.

mbowes@timesdispatch.com

(804) 649-6450

http://www.richmond.com/news/local/article_0624e257-8be0-5d14-8f59-86e9476b1e3f.html

A Tribute to Martin Niemöller

**First they came for the Socialists, and I did not speak out—
Because I was not a Socialist.**

**Then they came for the Trade Unionists, and I did not speak out—
Because I was not a Trade Unionist.**

**Then they came for the Jews, and I did not speak out—
Because I was not a Jew.**

Then they came for me—and there was no one left to speak for me.

NOW READ

First they came for Quantrill and the Missouri guerrillas and I didn't object because, after all, they weren't even Southerners or an official part of the Confederate army. And anyway, we still have Lee and Jackson and the Army of Northern Virginia.

Then they came for Nathan Bedford Forrest and I didn't object because, after all, he was nothing more than a semi-literate slave trader and there was that matter of Fort Pillow after all. And anyway, we still have Lee and Jackson and the Army of Northern Virginia.

Then they came for Jefferson Davis and I didn't object because, after all, he was only a politician and wasn't even that good a president. And anyway, we still have Lee and Jackson and the Army of Northern Virginia.

Then they came for the Battle Flag and I didn't object because, after all, it wasn't a national flag and besides, it was used by the Klan during the civil rights movement in the 50s and 60s (of course, before that, the Klan had used the American flag). And anyway, we still have Lee and Jackson and the Army of Northern Virginia.

Then they came for the monuments erected to Confederate soldiers and heroes and I didn't object because, after all, many are falling down through age and few even know what they're about, so what does it really matter? And anyway, we still have Lee and Jackson and the Army of Northern Virginia.

Now they've come for Lee and soon they will come for Jackson and all the rest and at this point, what right do I have to object?

Deo Vindice!

Charles Kelly Barrow

Commander-in-Chief

Sons of Confederate Veterans

[@scvcic](#)

www.scv.org



Heritage Action Alert

Now personal license plates are under attack!

When the radical left began their latest attack on our heritage they said they were only concerned about the Confederate flag on public property. They claimed they didn't care what flag people have on their personal property.

As we all knew, that was a giant lie.

Sen. Sherrod Brown (D-Ohio) has opened up a new attack, this time on auto license plates which bear the likeness of the Confederate flag. Particularly license plates issued to members of the Sons of Confederate Veterans.

Sen. Brown's brazen plan is to use the coercive power of the Federal government to force sovereign states to stop issuing any license plates which bear the SCV logo or any other kind of Confederate flag. His weapon to accomplish this deed is to withhold Federal gas tax revenue to any state which refuses to comply with his wishes.

That means when you pay at the pump, the portion of your taxes which goes to highway funding would be denied to your state if your state continues to allow you to have a Confederate flag license plate. You heard that right. Sen. Brown is using your money to compel your obedience to his wishes.

Right now, this bill is in the Committee on Environment and Public Transportation and Public Works. Please take a moment and contact all members of the committee and tell them to kill this bill. The bill is S. 1689. You can read the full text of the bill [here](#).

All Committee members need a call right away. Start with the majority (Republican) members. Please urge your friends and family to call as well.

The following is copied from the committee website
114th Congress (2015-2016)

S.1689 - A bill to amend title 23, United States Code, to reduce the funding available for a State under the national highway performance program and the surface transportation program if the State issues a license plate that contains an image of a flag of the Confederate States of America, including the Battle Flag of the Confederate States of America.

Here's how to get in touch with them.

Sponsor: Sen. Brown, Sherrod [D-OH] (Introduced 06/25/2015)

Committees: Senate - Environment and Public Works

Latest Action: 06/25/2015 Read twice and referred to the Committee on Environment and Public Transportation and Public Works

Here is - from the committee website - the committee membership

Majority

James M. Inhofe (Chairman) - Oklahoma

David Vitter - Louisiana

John Barrasso - Wyoming

Shelley Moore Capito - West Virginia

Mike Crapo - Idaho

John Boozman - Arkansas

Jeff Sessions - Alabama

Roger F. Wicker - Mississippi

Deb Fischer - Nebraska

Mike Rounds - South Dakota

Dan Sullivan - Arkansas

Minority

Barbara Boxer - California

Thomas R. Carper - Delaware

Benjamin L. Cardin - Maryland

Bernard Sanders - Vermont

Sheldon Whitehouse - Rhode Island

Jeff Markley - Oregon

Kirsten Gillibrand - New York

Cory A. Booker - New Jersey

Edward Markey - Massachusetts

Dean Stevens, 1902 Wellington Rd, Cayce, SC 29033, United States

.



GENERAL HEADQUARTERS

Sons of Confederate Veterans

"Historic Elm Springs"

9 July 2015

STATEMENT BY CHARLES KELLY BARROW, COMMANDER IN CHIEF OF THE SCV

The Sons of Confederate Veterans is dismayed that the politicians of the great state of South Carolina have traded their integrity for the fleeting benefit of appeasing those individuals and groups who do not let facts stand in the way of their objectives. Not only does the removal of this flag constitute a breach of trust arising from the assurances of permanent protection when the Confederate Battle Flag was removed from the Capitol to the Monument, it also evidences a capitulation to the malicious campaign that has fanned the flames of divisiveness for the sole purpose of political gain. It is a politically convenient insult to the legacy of millions of South Carolinians.

Like all Americans, we are broken hearted at the act of senseless evil that took the lives of 9 beautiful souls at the Emanuel AME Church. It was the work of a deranged racist who wished to provoke the kind of disharmony and division that has been unintentionally created by this hastily conceived legislative act.

We, the SCV, have been outspoken against the use of our ancestor's symbols for hateful purposes. We do not tolerate it within our membership or outside our membership.

Our organization was founded in 1896 by the Confederate Veterans who fought under this Battle Flag. We were charged by them with upholding their honor and the memory of their extraordinary record of valor and sacrifice. We are their flesh and blood, and we will continue to oppose the wave of cultural cleansing and political correctness that sullies their name and divides Americans of good will.

We will also escalate our fight against the demagogues of all races, who are closed-minded to the Confederate Flag's many positive contexts. Our membership is multi-racial and multi-ethnic and we are supported by a strong majority of the American people.

The removal of this Flag from the Memorial where it is properly displayed as an important symbol of South Carolina's difficult journey is not the courageous way to build bridges to the future. No political act can erase the memory of these brave and good men. And as this particular flag comes down, thousands more are being lifted, for the St. Andrews Cross stands not for hate, but for love.

Commander in Chief
Sons of Confederate Veterans

Crowd cheers as South Carolina removes Confederate flag

By United Press International July 10, 2015 11:55 am



SEE VIDEO REPORT [HERE](#)

WASHINGTON (UPI) -- As South Carolina ceremoniously removed the Confederate flag from the state Capitol on Friday, lawmakers across the nation continue to debate similar actions that would abolish the flag and its symbols from license plates to national parks.

Republican South Carolina Gov. Nikki Haley watched as eight uniformed honor guards removed the divisive Confederate battle flag from the Statehouse grounds, surrounded by lawmakers and supporters of the families of nine black churchgoers who were gunned down in an apparent racially motivated shooting in Charleston on June 17.

Thousands gathered to watch the small ceremony, after weeks of emotional debate and heavy security. The honor guards marched in unison to the flag as watchers burst into deafening cheers and applause, chanting U.S.A and singing "Hey Hey Hey, Goodbye." The flag was lowered, carefully rolled, tied with a string and taken by armored car to the state museum.

"It's a new day," one South Carolina lawmaker told CNN. "We just hope as the flag comes down, we can come together."

Controversy over the so-called "Rebel Flag," long reviled as a symbol for hate but defended as part of Southern culture and history, reignited after photographs of the accused gunman show him wearing a Confederate flag on his jacket. Investigators have described the shooter as a white supremacist.

The flag, which had flown at the Capitol for more than 50 years, was moved to the Confederate Relic Room and Military Museum, the state's military history museum, where it became part of the collection. It's unclear how it will be displayed.

Earlier in the day, Haley told the Today show the removal marked a significant step forward and that she hoped for more.

"We can continue to move forward in a country in a way that unifies people and that shows what real love looks like. That's what I want people to get out of this," she said.

The Future of the Flag

The removal of the flag in South Carolina is just the tipping point of what's to come across the United States. Thursday, House Republicans pulled a bill that would have allowed Confederate flags in federally run cemeteries and national parks. The House also voted to stop stores, operated by the National Park Service, from selling the flags.

At least five governors have publicly supported removing Confederate symbols, including in Virginia, where the state attorney general took steps to remove the image of the Confederate flag from vehicle license plates. In Alabama, the governor ordered the flag removed from the war memorial at the Capitol, while the Mobile City Council removed it, along with four others, from the city's official seal. Even Walt Disney World in Orlando, Fla. stepped into the fray, removing the flag from a display at Epcot's American Adventure.

It's not just the Confederate flag that's being rebuked, but enduring symbols of the Civil War and slavery. California lawmakers introduced a bill that would prohibit naming state and local properties after Confederate leaders. In New Orleans, Mayor Mitch Landrieu asked the City Council to relocate four prominent Confederate monuments and rename Jefferson Davis Parkway.

"This is about more than the men represented in these statues. This discussion is about whether these monuments, built to reinforce the false valor of a war fought over slavery, ever really belonged in a city as great as New Orleans whose lifeblood flows from our diversity and inclusiveness," Landrieu said.

At the same time, hundreds of petitions started on MoveOn.org and Change.org range from removing the flag and renaming monuments, to renaming streets and ending celebrations of Confederate holidays.

Flag Still Popular

Even as Wal-Mart, Amazon.com, eBay, Sears and other major retailers stop selling merchandise tied to the flag, others can not keep it in stock. Budget Flag & Banner owner Mike Varner refuses to sell Islamic State or Nazi flags in his Oklahoma City shop, but the Confederate flag is a different story.

"That flag is part of our history, and you can't erase our history," he said. "Would I fly a Confederate flag on my pole? No. But I would defend your right to do the same."

<http://www.gopusa.com/news/2015/07/10/crowd-cheers-as-south-carolina-removes-confederate-flag/?subscriber=1>



Hey South Carolina
BIG SISTER



**HATES YOUR
HERITAGE**



Southern Legal Resource Center

Support the SLRC now! slrc-csa.org

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[Kirk David Lyons](#)

A sad day - BUT A day of renewal, a day of rededication of purpose, A day to plan exacting political revenge for betrayal! A day to commit what help you can to www.slrc-csa.org. But first, get up out of your chair, I say get up out of your chair, go over to the window, go over to the window and open it, GO Now over to the window and open it - stick your head out of the window & shout: "I'M MAD AS HELL! AND I'M NOT GOING TO TAKE IT ANYMORE!" "I'M MAD AS HELL! AND I'M NOT GOING TO TAKE IT ANYMORE!" Feel better? now go to your kitchen table and write the most generous check you can to the SLRC, PO Bx 1235 Black MTN, NC 28711. Now lets get you into the fight. Enjoy the struggle AND GOD DEFEND the RIGHT! www.slrc-csa.org

South Carolina House votes to remove Confederate flag from statehouse grounds

By [Elahe Izadi](#) and [Abby Phillip](#) July 9 at 11:37 AM

South Carolina to remove Confederate flag(1:38)



[WATCH VIDEO REPORT HERE](#)

South Carolina is set to remove the Confederate flag from its Capitol grounds after the state House voted early Thursday to take it down. Gov. Nikki Haley (R) says she'll sign the measure. (AP)

South Carolina Gov. Nikki Haley is set to sign a bill that will bring down the Confederate flag on the statehouse grounds, less than a day after lawmakers in the state House of Representatives voted to remove it.

Haley, a Republican, called for the flag's removal last month in the wake of the shooting massacre inside a Charleston church. The bill cleared its final legislative hurdle early Thursday morning when the House voted 94 to 20 in favor of the proposal.

After more than 13 hours of debate — which became increasingly contentious as the night wore on — House Republicans and Democrats agreed not to amend the legislation with a proposal that threatened to make final passage more difficult.

[Jenny Horne: How a descendant of the president of the Confederacy helped vanquish his flag]

Just before 1 a.m., the lawmakers voted 93 to 27 to move it forward in a critical second-reading vote. Minutes later, the bill easily cleared the two-thirds threshold needed for it to officially pass the chamber, a hurdle the state Senate cleared earlier this week.

The Confederate flag on display, from 1938 to today



Public moments featuring the Confederate flag.

[6 key moments from the South Carolina Senate's strikingly blunt Confederate flag debate]

“Today, as the Senate did before them, the House of Representatives has served the State of South Carolina and her people with great dignity,” Haley [said in a statement](#) following Thursday’s early morning vote. “I’m grateful for their service and their compassion. It is a new day in South Carolina, a day we can all be proud of, a day that truly brings us all together as we continue to heal, as one people and one state.”

The push to remove the Confederate flag began anew following last month’s shooting of nine worshipers — including the Rev. Clementa Pinckney, a state senator — at a historically black church in downtown Charleston. A day after the shooting, the U.S. flag atop the state’s capitol was lowered to half-staff while the Confederate flag on the statehouse grounds remained flying high.

Photos then emerged of the now-indicted shooter, an avowed white supremacist, posing with the emblem. “The alleged killer of the Charleston nine used that flag as a symbol of hatred and bigotry and racism,” Democratic Sen. Joel Lourie said on Monday.

Advocates for the flag’s removal say it represents a racist legacy and a dark chapter in the nation’s history, while defenders insist it symbolizes Southern heritage and honors fallen soldiers.

[How people convince themselves the flag represents freedom, not slavery]

The Senate [approved a similar measure](#) 36 to 3 on Tuesday.

Haley is [expected to sign to sign it at 4 p.m. Thursday](#). The flag will be taken down at 10:00 a.m. on Friday, her office said.

The final bipartisan compromise will remove the flag and place it in the nearby Confederate Relic Room and Military Museum.

The House was stymied on a single amendment proposed by Republican Rep. Rick Quinn to include language within the bill about the flag’s placement in the museum. But the

change, which would have amended the Senate bill, could have resulted in dragging out the legislative process for days or even weeks.

After more than three hours of debate marked by emotional pleas, some evoking the history of slavery, Quinn withdrew his proposal. Instead, lawmakers approved a separate bill that included the details of Quinn's amendment.

Efforts to remove the flag faced more hurdles in the 124-member House than in the Senate. By Wednesday night, dozens of amendments had been introduced and tabled; Republican Rep. Michael Pitts led the charge to derail the flag removal proposal and spoke at length on each of his amendments.

From the House floor, Pitts defended the flag and described the Civil War this way: "Some call it the war between the states; some call it the Civil War. Growing up, in my family, it was called the war of Northern aggression; it was where the Yankees attacked the South, and that's what was ingrained in me growing up."

As the bill neared the critical vote, a surprise amendment stalled the legislative work: a proposal from Pitts to replace the Confederate flag at the memorial with the state's flag. The amendment failed after nearly an hour delay.

[*\[Nikki Haley went from tea party star to a leader of the New South\]*](#)

Still, Republican lawmakers proposed several amendments that would replace the Confederate flag with the First South Carolina Volunteer Infantry Regiment flag, which is similar to the state's Palmetto banner but honors South Carolina's Confederate fighters.

But in a floor speech while the House remained logjammed on one such amendment, Rep. Jenny Horne, who represents Charleston, admonished her colleagues for pushing changes that would essentially kill the bill.

"I cannot believe that we do not have the heart in this body to do something meaningful such as take a symbol of hate off these grounds on Friday," Horne said, raising her voice

through tears. “For the widow of Senator Pinckney and his two young daughters, that would be adding insult to injury.”

“I have heard enough about heritage,” she added.

Before lawmakers took up the contentious issue Wednesday morning, they stood in a moment of silence for the nine fallen parishioners from Emanuel AME Church. Democratic Rep. Wendell Gilliard, flanked by colleagues, read each of the victims’ names as he paid tribute to them from the House floor.

“The right thing to do is what we call the healing thing: the gentle laying down of the past, and a hopeful road to the future,” Gilliard said.



South Carolina Sen. John Scott and Sen. Joel Lourie hug Monday after the Senate passed a bill that calls for the removal of the Confederate flag from the Statehouse grounds. (Tim Dominick/The State via AP)

South Carolina’s debate has also prompted a national conversation about the Confederate flag and its legacy. An activist climbed the flag pole on South Carolina’s statehouse grounds last month and removed it; she was arrested, and the flag was promptly replaced.

Both Democrats and Republicans spoke out on the issue, including Haley, who last month called for the flag to come down in the Palmetto State. “This flag, while an integral part of our past, does not represent the future of our great state,” Haley said as she was flanked by the state’s two U.S. senators and numerous other elected officials.

[\[Why Bree Newsome took down the Confederate flag in S.C.: ‘I refuse to be ruled by fear’\]](#)

The last time lawmakers took up the contentious issue was in 2000, when they approved a compromise that removed the flag from the Capitol Dome and placed it on the statehouse grounds next to the Confederate Soldier Monument. They also ensured that the flag could only be removed by the legislature.

Still, supporters of the flag’s removal prevailed, a development that seemed politically impossible more than a decade ago.

“There comes a time in life when you gotta say, you have to do what’s right,” said Democratic Rep. Grady Brown, who noted that his great-great grandfather joined the Confederate army at the age of 16. “I’m doing what I’m going to do, to vote to take the flag down, because I think it is in God’s eyes, the right thing to do.”



Elahe Izadi is a general assignment national reporter for The Washington Post.



Abby Phillip is a general assignment national reporter for the Washington Post. She can be reached at abby.phillip@washpost.com. On Twitter: [@abbydphill](https://twitter.com/abbydphill)

<http://www.washingtonpost.com/news/post-nation/wp/2015/07/09/south-carolina-house-votes-to-remove-confederate-flag-from-statehouse-grounds/>

[Morning Mix](#)

Jenny Horne: How a descendant of the president of the Confederacy helped vanquish his flag

By [Michael E. Miller](#) July 9 at 5:30 AM



S.C. lawmaker's passionate plea to remove the Confederate flag(1:55) [WATCH VIDEO REPORT HERE](#)

Republican Rep. Jenny Anderson Horne, a descendant of Jefferson Davis, gave a passionate speech on the state house floor urging the Confederate flag be removed. (Reuters)

On June 17, a church in Charleston became the scene of horrific slaughter. White supremacist Dylann Roof allegedly murdered a beloved pastor and eight of his parishioners simply because they were black. Roof, [his friends said](#), wanted to incite a race war. Instead, he incited a fierce debate over racism and the Confederate flag.

Less than a month later, that debate came full circle on Wednesday night. In a remarkable scene, reminiscent of furious 19th-century slavery debates in Congress, members of the South Carolina House of Representatives made passionate pleas for and against keeping the Confederate flag flying in front of the state capitol.

[South Carolina House votes to remove Confederate flag]

Over 13 excruciating hours, the entire country watched as the ghosts of the Civil War seemed to stir once more. There was soul-searching and breast-beating, shouting and tears, insults and accusations and amendments, lots of them, designed to thwart a vote.

And for a moment, it seemed as if the Confederate flag just might keep flying after all.

But then Jenny Horne decided that she had had enough.

The 42-year-old lawyer from Summerville stepped up to the podium and delivered words so raw and impassioned they would immediately go viral on the Internet. More important, her four-minute speech would alter the course of the debate, and with it, South Carolina history. The state where the Civil War began, where Strom Thurmond presided as governor, and father of the segregationist Dixiecrats, a state steeped proudly in history and its symbols, disavowed the most freighted symbol of them all, the Confederate flag.

“I cannot believe that we do not have the heart in this body to do something meaningful such as take a symbol of hate off these grounds on Friday,” Horne said, shouting through tears. “For the widow of Senator Pinckney and his two young daughters, that would be adding insult to injury.”

Horne’s fiery speech, bolstered by her reminder that Confederate president Jefferson Davis was her ancestor, injected new energy into what appeared to be a flagging take-down-the-flag faction and helped pave the way for a 1 a.m. vote to remove the flag from the state capitol.

Amazingly, Horne said her powerful words were not planned.

“At that point we were losing the vote. It was going south,” she told The Washington Post in an interview shortly after the historic vote. “If what I did changed the course of the debate, and I do believe it did, then it needed to be done. Because that flag needed to come down a long time ago.”



Rep. Jenny Horne, R-Summerville, gets emotional as she speaks during debate over a Senate bill calling for the Confederate flag to be removed from the Capitol grounds Wednesday, July 8, 2015, in Columbia, S.C. (AP/John Bazemore)

Horne may have been the most impassioned speaker on Wednesday night, but she wasn't alone in sensing that South Carolina was turning an important page on its past.

State and national leaders expressed similar relief that the South Carolina House had cleared the way for the Confederate flag to come down.

“Today, as the Senate did before them, the House of Representatives has served the State of South Carolina and her people with great dignity,” said Gov. Nikki Haley [on Facebook](#). “I’m grateful for their service and their compassion. It is a new day in South Carolina, a day we can all be proud of, a day that truly brings us all together as we continue to heal, as one people and one state”

Haley said she will sign the bill into law on Thursday at 4 p.m. EDT. A ceremony is planned for Friday at 10 a.m. to take it down.

The Confederate flag on display, from 1938 to today



Public moments featuring the Confederate flag.

“This moment is about more than a flag or a vote. It’s about the hope that now, 150 years after the end of the Civil War, we have grown beyond our differences and have begun to grow together,” wrote Columbia Mayor Steve Benjamin [on Twitter](#). “This is not the end of division, of prejudice or of hate. But it is the beginning of something new. If we can hold on to it and to each other, if we can nurture that hope and help it grow, then we will have something more precious than history. We will have a future.”

But if South Carolina, and perhaps the South, has turned a corner, at least symbolically, it’s a transformation that almost didn’t happen on Wednesday. When Horne took the podium, the prospects of passing the bill were fading fast.

Her voice hoarse from shouting, Horne told The Post she was simply fed up with the obstructionist tactics from members of her own Republican Party.

“I thought the stall tactics were childish,” she said. “It turned into an endurance contest and we spent I don’t know how many hours doing something that the Senate did in a fraction of the time and I, quite frankly, was insulted.

“We had spent an entire day trying to slow this bill down and bog it down and force it to conference committee and drag this debate out for weeks and weeks and weeks, and I had just decided that it was time that somebody stood up and said what was the real issue here.

“The real issue is that that flag is a symbol of hate and it’s on a public ground where people, the entire state, they own that state house,” she continued. “That is public property. And to me, if that flag offends a percentage of our citizenry, including the people in Charleston, then we owed it to them to act in accordance with the Senate to take it down in a unified fashion.”



The Confederate battle flag flies at the South Carolina state house grounds July 8, 2015 in Columbia, South Carolina. Shortly after midnight on the following day, the state’s House of Representatives voted to remove the flag from the capitol. (Sean Rayford/Getty Images)

Perhaps the most surprising and powerful part of Horne’s speech came when she invoked her lineage to Jefferson Davis, the president of the Confederacy.

Horne said she resurrected Davis to cut through arguments from fellow representatives that the flag symbolized their southern heritage.

“I grew up holding that flag in reverence because of the stories of my ancestors carrying that flag into battle,” Rep. Michael Pitts, a white Republican, had told the House earlier in the debate.

“I have wept over this thing. I have bathed this thing in prayer. I have called my pastor to pray for me,” added Rep. Eric Bedingfield, also a white Republican and defender of the flag. “You can’t erase history.”

“I’m sorry. I have heard enough about heritage,” Horne said during the debate. “I have a heritage. I am a lifelong South Carolinian. I am a descendant of Jefferson Davis, okay? But that does not matter. It’s not about Jenny Horne. It’s about the people of South Carolina who have demanded that this symbol of hate come off the statehouse grounds.”

[\[6 key moments from the South Carolina Senate debate\]](#)

“We discussed a lot about heritage and lineage and all those things, but it’s not really relevant to the discussion because it’s nothing personal,” Horne said in the interview. “Yes, I have a very rich lineage but I don’t go around and brag about it and talk about [it]. My point was: ‘Yes, that’s great, you’ve got a lineage. But this is not about you as an individual.’ It’s about the state and the well-being of the state and its people.

“It’s not about ‘Oh, my great-grandfather was killed in the Civil War and he gave his life.’ That’s not what we are here to talk about. What we’re here to talk about is what’s in the here and now. And in 2015, that flag was used as a symbol of hatred,” Horne told The Post.

“It’s time to take it down and put it in a museum,” she said. “We’re not fighting the Civil War anymore. That war has been fought. It’s time to move forward and do what’s best for the people of South Carolina.”

Even with her impassioned speech, however, it took the House five more hours to pass the bill. Much of that time was spent debating an amendment introduced by Republican

Rep. Rick Quinn and hammering out a compromise that would allow the text of the proposal to be approved without changing the original bill.



Rep. Mike Pitts (R-Laurens), makes a point as he speaks on the floor of the South Carolina House during debate over a Senate bill calling for the Confederate battle flag to be removed from the statehouse grounds Wednesday, in Columbia, S.C. (John Bazemore/AP)

“Some call it the war between the states, some call it the Civil War,” Pitts said, defending the Confederate flag. “Growing up, in my family, it was called the war of Northern aggression; it was where the Yankees attacked the South, and that’s what was ingrained on in me growing up.”

As the clock neared midnight and the bill neared a critical vote, Pitts introduced a final, surprise amendment calling for the memorial’s Confederate flag to be replaced by the state’s flag.

A handful of other representatives came forward to support Pitts’s midnight amendment, which, like the ones before it, would have sent the bill to a conference committee and shelved the flag’s furling. The moment would have been lost, if not the battle.

“A clear majority of people in this body want to take down the Confederate battle flag,” said Rep. James Merrill, a Republican dressed in a dapper white suit. “We have figured out that it is going to be moved. It is going to come down, there is no doubt about it... but I just truly don’t understand why we can’t support putting the South Carolina state flag up there.”

After nearly an hour delay, the final amendment — No. 68 — failed. Senate Bill 897 passed 94-20, more than the two-thirds majority needed.

When asked how she felt knowing that she had played a large part in the effort to pass the bill, Horne paused for almost a minute before answering.

“I’m feeling ... I’m trying to put [it] in words because I don’t know that I have the adequate words,” she said.

“Being a lifelong resident of South Carolina, I never thought...,” she said, choking up. “I never thought we’d get it down in my lifetime. And I’m very proud of the men and women in the House of Representatives who had the courage to vote to take it down. So for that, I’m grateful.

“I am proud of the people who did the right thing,” she said. “And I am proud of South Carolina.”



Michael E. Miller is a foreign affairs reporter for The Washington Post. He writes for the Morning Mix news blog. Tweet him: @MikeMillerDC

<http://www.washingtonpost.com/news/morning-mix/wp/2015/07/09/south-carolina-rep-jenny-horne-on-her-historic-and-surprisingly-personal-speech-it-needed-to-be-done/>

STATEMENT on the Desecration of Cemeteries and Monuments in North Carolina

North Carolina Division, Sons of Confederate Veterans

July 12, 2015



Since the despicable murders of nine persons in a church in Charleston, South Carolina, back on June 17, we have witnessed a growing number of acts of desecration of cemeteries and historic monuments all across North Carolina. Monuments honoring veterans of the War Between the States in Asheville and in Durham and “Silent Sam” on the campus of the University of North Carolina –Chapel Hill have been defaced, and Maplewood Cemetery in Durham has been desecrated.

These are acts of wanton vandalism which not only violate our laws, but also strike at one of the most sacred duties that all men have: respect for their ancestors.

Sadly, some students and professors, when interviewed about these acts of outright vandalism smugly excuse these attacks as “just another form of civic protest,” and “our right to protest racism.” In some ways, the mentality of these respondents demonstrates a worse regard for history and law than that of the criminals who committed the actions. It indicates that in our society too many people are ignorant of the past, or, at the very least, misunderstand it.

Monuments, whether to soldiers who fought in the War Between the States or to George Washington or to a Booker T. Washington, are symbols of our collective history. They are visible reminders that recall our past. Certainly, not all of that past pleases everyone. Each of us who thinks about our history has every right to dislike some events and some individuals. But all of it goes into the mix of what made our nation. It is one thing to criticize our first president and the real Founder of our nation, George Washington, because he was a slaveholder, or Nathan Bedford Forrest, because he was a Confederate general. It is quite another thing to attempt to erase them, and the monuments that remind us of them, from our history and our historical consciousness.

The present physical attacks and assaults on the artifacts of our history, thus, are not only vandalism that must be punished by the full extent of the law. They are attempts to erase and eradicate any real memory of that history. Somehow, we are told, if we banish a monument and hide it, or stick a flag in a dusty archives out of public view, that will make our problems go away. Yet, removing the visible symbols of our past, the symbols of our heritage, whether we treasure them or dislike them, destroys our perspective and real sense of history.

There is a cultural Marxist agenda in this nation that would like nothing better than to eradicate *all* historical memory and *all* visible signs of a past that it despises. With students and a population who have been purged of any idea of the complexities of the past, with all memory aborted, all opposing views stricken, vacant minds may be indoctrinated with the latest politically correct ideology. It is a slippery slope that leads to totalitarianism: what is next, we ask? Change the name of Washington, D.C.? What about Hoke, Lee and Vance counties? What about all the streets, forts, parks and other symbolic names—must they all be purged from our consciousness? Is this not Stalinism full blown?

We of the North Carolina Division, the Sons of Confederate Veterans, strongly urge our law enforcement agencies and those responsible for public order to rigorously take all necessary measures to protect the monuments of North Carolina’s history. We strongly urge Governor McCrory to add his voice and join with us in condemning acts of violence and vandalism against these symbols. We call upon the leaders of the University of North Carolina to publicly and forcefully condemn these acts of hatred and take vigorous action to protect monuments on university grounds. Our history and historical memory as a people are at stake.

Daniel Bolick
Commander
[The North Carolina Division](#)
[Sons of Confederate Veterans](#)

the texas avenging armadillo

controversial blog entries on a wide range of topics.

Sunday, July 12, 2015

Southerners take the Pledge

Dear Southerners and Friends of Liberty, we all know from repeated past behavior that the Republican party has consistently betrayed the South in Washington, making promises they never had any intention of fulfilling. The backstabbing of the Republicans regarding their base has become nothing short of pathological.

Presently, it's almost impossible to see the difference between the Democrats and the "go along" party. Indeed, it would not be hyperbole to say these two self-proclaimed "national parties" represent a distinction without a meaningful difference.

There is a desperate need for a third, Liberty oriented party, a party that will serve the people instead of the special interests controlling these two frauds infesting the seats of Congress.

Because our support of the Republicans since the 1970s has been consistent we have often been referred to as "the Solid South". Indeed, we in the South are taken for granted by the Republicans just iike the blacks are taken for granted by the Democrats. (Note today the black community is worse off in almost every way than the day Barack Obama took office, but blacks, it seems, remain fully willing to be used and betrayed by the Democrats, putting ideology and racial bias over their well-being and the future well-being of their children).

The Republican party has not only lied to and betrayed the people of the South, they have now added INSULT to injury, and lead the charge against the honor of our ancestors and against the Confederate Battle Flag under which they fought and honorable war for the self-determination of the Southern people. **And in all the "debate" in the media the Southern voice is NOT PERMITTED to be heard, the Southern perspective and, indeed, the truths of history, are suppressed and false history is fabricated to defame our ancestors and our very selves--all lead by the Republicans in the state houses of the Southern Republics.**

Seeing these events, one can only conclude that the Republicans, like the Democrats, have given themselves over to all out tyranny.

This cannot stand, and we of the South must begin the revolt against the betrayal of the parties, because no one else will. I am asking every southerner to take the pledge that he or she will no longer vote Republican (or Democrat). Both parties deserve to be destroyed so something else can replace them that will serve the people rather than consistently betray us.

Southerners and all who love liberty must seek to find and support candidates who have no loyalty but to the people of their respective states, and are accountable to them alone.

Politically, this is the only way to begin saving our country, if it, indeed, is possible to save it. We MUST have a third party, for even electing good men and women who are Republicans is insufficient, because inside the beltway they are *quickly* perverted and made into the traitorous image of the Republican leadership, useless and corrupt men like Boehner and McConnell.

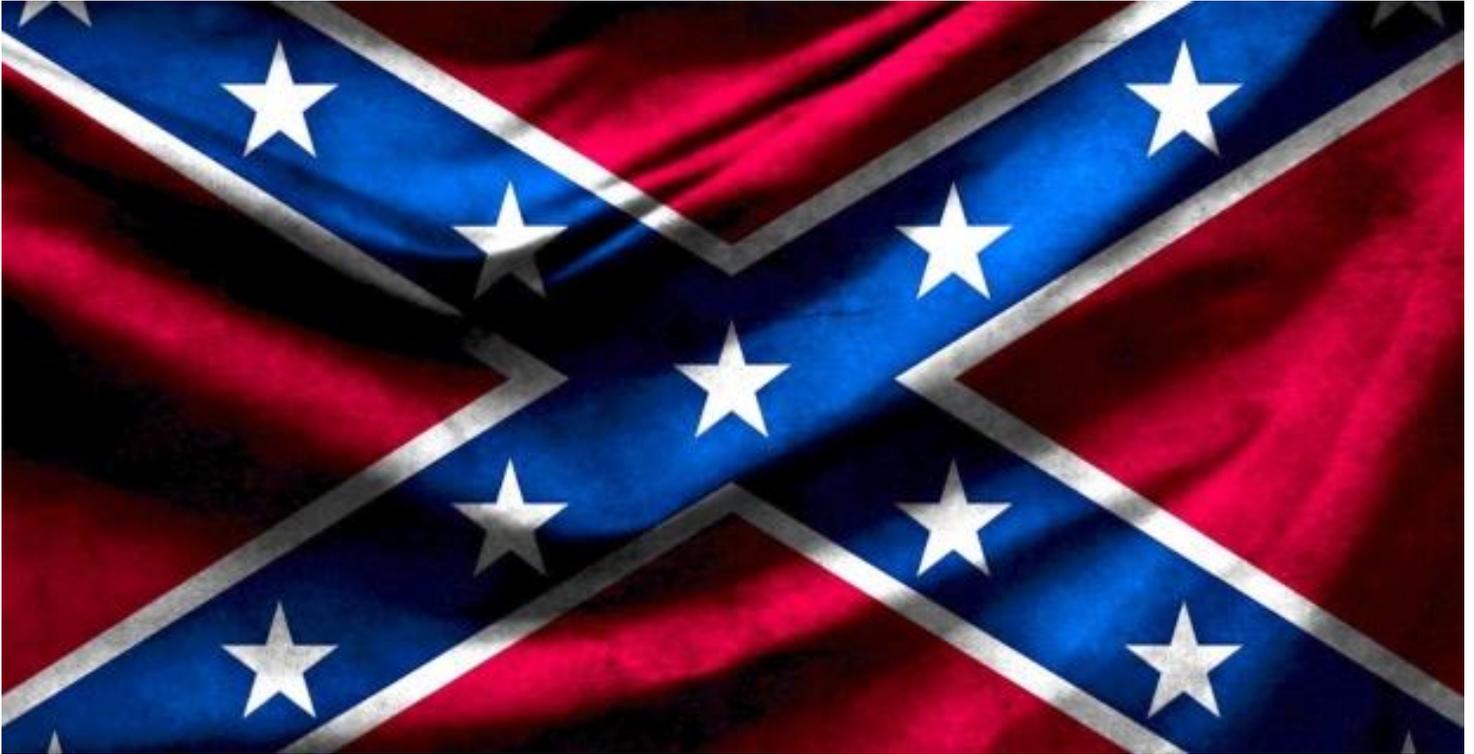
If you agree, please, do two things:

1. In your own words, in the comment section below, take the pledge to no longer vote for Republicans, and let your Republican leadership know you have forsaken them just like they have REPEATEDLY forsaken and betrayed you. There must be consequences for their betrayal of the South and the Southern people.
2. Make other Southerners you know aware of this pledge page and ask them to do the same.

Thank you for your consideration and may God bless the South and all in America who love liberty.

FAMILY THREATENED AT GUNPOINT FOR WAVING CONFEDERATE FLAG

Incident occurred on family's own private property



A family was threatened at gunpoint for waving the Confederate flag on their own private property in another illustration of how controversy surrounding the flag is only driving more animosity.

The incident occurred last night in Moseley, Virginia while the family was expressing their First Amendment right by waving the flag in their own driveway. A man driving an SUV pulled into the driveway, took out his gun, pointed it at the family and started yelling.

The man then quickly pulled out of the driveway and sped away. Police are still investigating the incident and have yet to reveal any further information about the suspect or the vehicle in question.

The nature of the confrontation clearly suggests that the gunman had a political gripe with the family displaying the Confederate flag, which has become a target for irate leftists in the aftermath of the Charleston shooting.

[Yesterday we reported](#) on the new viral Twitter craze called #NoFlaggingChallenge which Black Lives Matter supporters are using to encourage Americans to violate people's private property rights and steal Confederate flags being displayed on privately owned homes and vehicles.

Given that the flags are predominantly displayed in southern states where private ownership of firearms is common, many on social media are warning that the stunt could end up with people being shot dead.

Last week, the Confederate flag was removed from the South Carolina's statehouse grounds and placed in a local museum.

Activists and groups like the NAACP are [also calling](#) for statues and monuments to Confederate leaders to be demolished, including the carving at Stone Mountain, the largest bas relief sculpture in the world.



WATCH VIDEO REPORT HERE

Memphis City Council also just [voted unanimously](#) to dig up and move the remains of Confederate General Nathan Bedford Forrest and sell off his statue to the highest bidder.

Some are even demanding that [Washington DC be renamed](#) in the name of political correctness because George Washington owned slaves.

Facebook @ <https://www.facebook.com/paul.j.watson.71>

FOLLOW Paul Joseph Watson @ <https://twitter.com/PrisonPlanet>

Paul Joseph Watson is the editor at large of [Infowars.com](#) and [Prison Planet.com](#).

<http://www.infowars.com/newsletter-content/>

City Hall Blog

The Robert E. Lee statue in Oak Lawn's Lee Park was spray-painted with 'SHAME'



Robert Wilonsky Follow @RobertWilonsky Email rwilonsky@dallasnews.com

Published: July 10, 2015 10:13 am



Tino Banda of the City of Dallas Park and Recreation Department uses a power washer to remove the spray-painted word "Shame" off a confederate statue Friday morning at Robert E. Lee Park in Dallas. (G.J. McCarthy/Staff photographer)

[Editor's note: *This item has been updated since it was initially posted.*]

Related

- [John Fullinwider: Dallas needs a conversation about Confederate monuments](#)
- [Civil rights group asks Richland High to drop Rebel mascot](#)
- ['Un-dedication' seeks to turn Lee Park into a 'free park'](#)
- [Symbols of the Confederacy abound in Dallas](#)
- [Editorial: Time to strip troubling Confederate symbols from public places](#)

Overnight someone vandalized the statue of Robert E. Lee in Oak Lawn's Lee Park, where two weeks ago a small group of protesters gathered to hold an "un-dedication."

Park and Recreation Department workers are out there at this very moment trying to vanish the word "SHAME" spray-painted on the monument. The city controls the park; the Lee Park & Arlington Hall Conservancy maintains it.

In a statement released Friday morning, the conservancy says, "This criminal act creates alarm not dialogue, and the entire community is a victim because this park is a peaceful urban oasis. We have begun the repairs and are installing additional security measures immediately."

Dallas police say they received two calls about the vandalism this morning — around the time South Carolina removed the Confederate flag from its statehouse. The Lee Park vandalism is currently being assigned to an investigator.

Just two weeks ago the conservancy said it supports "open dialogue, peaceful debate and level-headed reflection on this issue and others like it. Many people across the country are engaged in these discussions, and we believe it's a healthy debate to have, even if it's difficult."

The Lee statue is just one of many Confederate symbols spread across Dallas — but, perhaps, the most high-profile of them all.

Revathi Satyu, who has lived in Oak Lawn for 10 years, said the statue should stay put, even as other states scrub symbols of the Confederacy from public places. "I've been wondering what was going to happen to the park," she said. "It's been here for so long, it's part of our history."

Updates to come.

Staff writer Paulina Pineda contributed to this item.

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

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

Today, many are cheering the end of an era in the South. As [The New York Times](#) reports, many see the lowering of the Confederate flag from outside South Carolina's State House as "closing a chapter on a symbol of the Deep South and its history of resistance and racial animus." Whatever your views on the flag itself —



symbol of racism and oppression vs. historical symbol of Southern pride — few would argue that the end of racial animus is a worthy cause for celebration.

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

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

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



Mohamed Elbiary 
@MohamedElbiary



Following

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

7:13 AM - 10 Jul 2015





Mohamed Elbiary 
@MohamedElbiary



Following

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

reeltexas @reeltexas

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

7:36 AM - 10 Jul 2015



Mohamed Elbiary @MohamedElbiary  · 27m

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

President Obama @POTUS

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



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

As Weasel Zippers continues:

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

Anyone else sensing a trend these days, with the recent Supreme Court decision to force gay marriage on all 50 states and now this? (Never mind the small detail that it was, in this case, the

state legislature that voted to remove the flag; Elibiary, nonetheless, points to a dangerous momentum sweeping our nation.)

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

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

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

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

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

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

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

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

<http://allenbwest.com/2015/07/allahu-akbar-what-the-lowering-of-the-confederate-flag-is-really-about/>

Help us map the last remaining monuments of the Confederacy



by [Patrick Hogan](#)

Getty Images

With more and more politicians condemning the Confederate battle flag, we probably won't see that lasting image of American racial strife being flown on the state capitol grounds in Columbia, South Carolina, for much longer.

Once the flag is down, maybe the state can take a look at the University of South Carolina—specifically, the Wade Hampton residence hall. The building is named after a former Civil War general, governor, and senator, whose Red Shirts supporters terrorized black South Carolinians to keep them from voting.

Also check out the multiple South Carolina high schools, cities, and roads named in his honor.

The Civil War ended 150 years ago, but physical signs of its presence are seen all over the South: monuments, courthouses, schools, cities, counties. They can even be found in places you wouldn't expect, as far afield as [Ridgefield, Washington](#), or [Helena, Montana](#).



[5 more symbols of racism that could stand to be removed in South Carolina](#)

We pulled together all the mentions we could find of monuments to the Confederacy and its leaders off [Wikipedia](#) and created the map below. The highlighted regions are the former Confederate States of America.

The map is by no means scientific or comprehensive, and only uses sites named on Wikipedia, and does not include cemeteries or battlefield memorial sites.

[SEE MAP HERE](#)

If you know of any public locations marking the Confederate legacy that are not listed on this map, please [fill out this form](#) or leave a comment with the information. We'll update this document with verified additions as we receive them.

MUSIC

Kid Rock tells Confederate flag protesters to **‘kiss my ass’**

BY DANA ROSE FALCONE • @DANAROSEFALCONE_



(Jamie McCarthy/Getty Images)

Posted July 10 2015 — 9:18 AM EDT

Kid Rock has frequently used the Confederate flag as the backdrop to his performances, but following the [Charleston church shootings](#) last month, protesters are asking the musician to terminate his association with the flag.

Earlier this week, the Detroit chapter of Al Sharpton’s National Action Network met at the Detroit Historical Museum to protest Kid Rock’s use of the Confederate flag. Rev. Charles Williams II, the president of the group’s Michigan chapter, called Kid Rock “the home-town hero who is a zero with the Confederate flag.”

National Action Network political director Sam Riddle said [the Confederate flag has a deadly meaning](#) in the Motor City. “How in the hell can Kid Rock represent Detroit and wave that flag just generating millions and millions in ticket sales – a flag that represents genocide to most of Detroit?” Protesters said if Kid Rock does not stop using the Confederate flag, they will boycott the museum where [the “All Summer Long” singer](#) is included in an exhibit covering 100 years of music in Detroit.

But Kid Rock had just one response to the protests, which he released in a statement to Fox News: “Please tell the people who are protesting to kiss my ass.”

<http://www.ew.com/article/2015/07/10/kid-rock-confederate-flag-protesters-kiss-my-ass>

WHOA: Al Sharpton Makes HUGE Move to Shut Down Kid Rock!

By [TPIWriter](#) | 61,716 views



The Detroit chapter of race-baiter Rev. Al Sharpton's National Action Network (NAN) is meeting with General Motors executives to ask them to drop their sponsorship of Kid Rock over his display of the Confederate flag in his awesome rock performances.

As Kid Rock is a proud American who supports American-made cars, the Chevrolet brand is one of the top sponsors of his summer tour. Al Sharpton's group released a statement which said, "the best resolution is for GM to pull their sponsorship."

Fox News [reports](#) that Kid Rock is NOT backing down and General Motors has no plans to pull the sponsorship. But as we know, Rev. Sharpton will stop at nothing to brand companies racist and force them to change. This is how Sharpton makes his living.

And, Rock recently told Confederate flag protesters, they can "[kiss his ass!](#)"

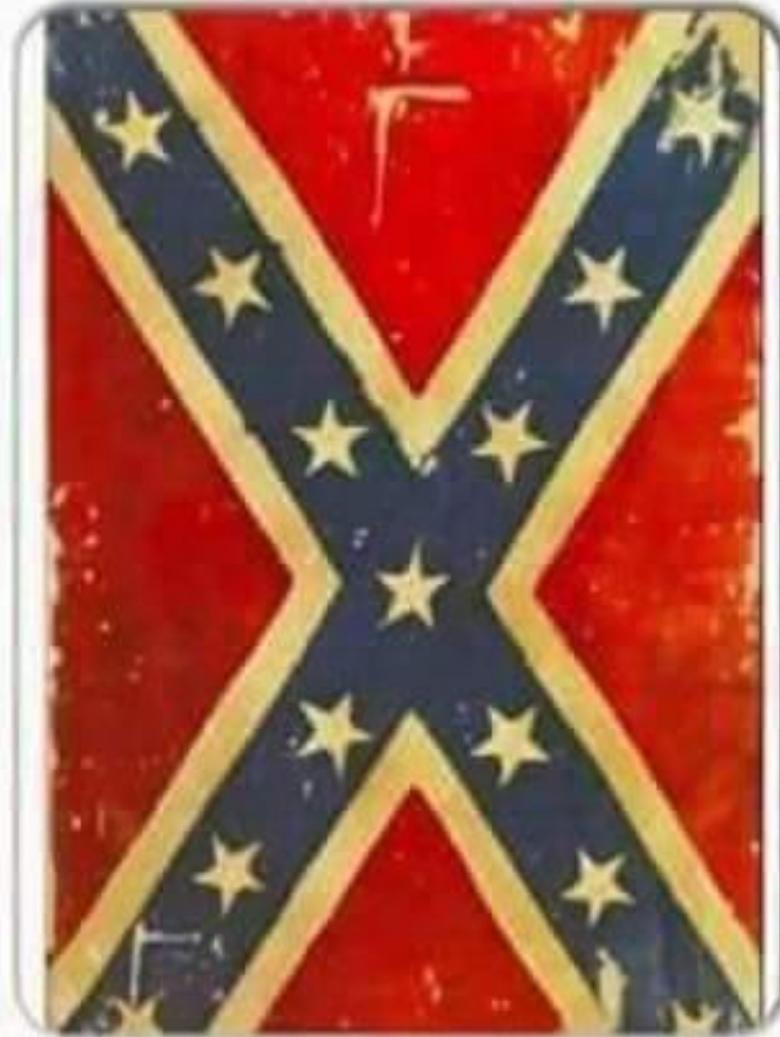
Kid Rock's fans are rallying to his defense on Twitter:

See the Tweets [HERE](#)

This is an awesome show of support for Kid Rock! He is an American patriot and should be allowed to display the Confederate flag. The flag is part of Southern heritage and is not hateful.

Read more: <http://www.thepoliticalinsider.com/whoa-al-sharpton-makes-huge-move-to-shut-down-kid-rock/#ixzz3gLqudNj>

This is a racist symbol...



The other is a flag!!

**STUPID
OUGHT TO
HURT**

A REMINDER FROM THE PAST:

CAPITALISM, THE ENEMY

[Samuel T. Francis](#) ·

By a slim margin of 63-56, the South Carolina House of Representatives voted on May 10 to pull down the Confederate battle flag that has fluttered above the state's capitol dome since 1962 and to remove it to "a place of honor" on the capitol grounds. The vote was the grand (or perhaps the petty) finale to a controversy that has lurked above and below the surface of South Carolina's politics for much of the last decade and has now begun to haunt the politics of other Southern states and, indeed, that of the whole nation as well. Proponents of removing the Confederate flag from the capitol argued that the flag is, in the immortal and typically stilted phrasing of a 1991 resolution of the NAACP, "an odious blight upon the universe," or, in the lesser eloquence of Sen. John McCain, "a symbol of racism and slavery." Supporters of the flag argued, generally, that it was not a symbol of racism and slavery, though they seemed to disagree as to what it actually does symbolize— states' rights, Southern independence, cultural tradition, or simply the martial virtues of honor, loyalty, courage, and willingness to sacrifice for a cause that most Americans, learned or not, associate with the Confederacy and its hapless warriors. Like all real symbols, the flag, in fact, symbolizes many different things, most of them intimately connected to each other in the enduring bond called "civilization." If the meanings of symbols could be neatly translated into simple and clear language, there would be no need for symbolism at all.

The absence of a simple and clear slogan that encapsulates the real meaning of the flag, as opposed to the simple, clear, and false slogans that encapsulated its meaning for its enemies, may tell us a good deal about why the defenders of the flag lost and its foes prevailed, and it is ever thus in the continuing conflict between the forces of civilization and tradition, on the one hand, and barbarism, on the other. At no time since the French Revolution have the forces of tradition been able to enlist simplicity and clearness on their side, and the immense power that simplicity and clearness exert on the human mind is a major reason the enemies of tradition triumph. The power of tradition and its allies does not lie in the ability to justify themselves

through logic but in their capacity to mobilize those who remain attached to tradition, and, almost by definition, in a declining civilization or one being challenged by the enemies of tradition, that capacity will continue to dwindle as the power of the challenge grows. So it was in South Carolina, where, as in most of the rest of the South, the memory and identity of its traditions have been dwindling for the last century, even as the power of its enemies— simple, clear, and profoundly evil—grew.

The NAACP and nitwits like John McCain are by no means the most dangerous enemies of Southern traditions. As noted, the NAACP has been crusading against the Confederate flag since at least 1991, but only this year was its crusade successful. It is impossible to account for its victory without considering the immense assistance it received from the Republican Party and the “capitalism” before which the party loves to prostrate itself. If it's dangerous enemies you're looking for, those two will give you a fight to the death any day.

The unreliability of the Republicans on the flag has been manifest since at least the early 1990s (some would say since the 1860s), when South Carolina's Republican Gov. David Beasley actually violated a campaign promise he had made in 1994 not to try to remove the flag from the capitol dome and then at once proceeded to devote much of his ensuing administration to trying to do just that. He soon gathered the support of Sen. Strom Thurmond, former Gov. Carroll Campbell, the Christian Coalition, and all the rest of the repellent crew that performs under the Big Tent of the Grand Old Party. As it developed, the determination of the Republican establishment to get rid of the flag was of no avail, since a populist movement centered on defense of the flag stopped them from doing so. Gov. Beasley, whom Christian Coalition leader Ralph Reed had boomed as a possible presidential candidate, was promptly bounced from office in the following election, largely because of his treachery over the flag issue.

Republican betrayal in the earlier flag controversy was grounded in a lust to gain Black votes that never materialized, but in the most recent battle, it was compounded by greed and fear, which the NAACP cleverly managed to incite. The campaign against the flag was joined to the NAACP's proclamation of a national boycott of the state until the flag was removed from the capitol building, and since the boycott struck directly at the capitalist heart of the Republican Party and, indeed, at capitalism itself, it was a far more efficacious tactic than simply threatening to vote against politicians who refused to remove the flag. By targeting the business elites that call the shots in the GOP, which controls the majority in the South Carolina House,

and the \$14 billion tourist industry of the state, the NAACP actually struck at the heart of the modern South.

The role of Big Business in forcing the flag off the dome was clear at least as early as last year, when the *New York Times* ran an article discussing it. The article quoted Paula Harper Bethea, chairwoman of the South Carolina Chamber of Commerce, as offering up most of the clichés that riddle the businessman brain in justification of removing the flag. “The shrinking world in which we live, the way technology has brought us together,” Miss Bethea beamed, “has made us come to realize that we are not islands unto ourselves. If we're going to be part of the next millennium, we have to move that flag off our Statehouse dome and put it in a place of honor elsewhere.” Of course, the reason the NAACP demanded its removal was that it claimed the flag is a symbol of racism and slavery, and if that were so, why on earth would anyone want to “put it in a place of honor elsewhere”? The statement made little sense, but what was driving it was not sensibleness so much as the mere determination to make the controversy go away and get back to business. Michelin Tire Company, which has constructed a new plant in South Carolina to replace the textile mills put out of business by free trade, was also “particularly vocal about the need to move the flag off the dome,” the *Times* reported.

In Alabama, the same dynamic was evident. Capitalist Neal Wade, of a group called the Economic Development Partnership of Alabama, told the *Times* that the Confederate flag had to go because, “Anything that causes division within a state makes it less attractive to a potential employer, particularly from overseas,” and the *Times* itself commented that “the pressure is even greater to join the global economy, and foreign employers do not want the slightest hint of a divided work force or a reputation for backwardness.”

Conservatives—real conservatives, at least, not classical liberals and not neoconservatives—should not be surprised. Capitalism is at least as much an enemy of tradition as the NAACP or communism itself, for that matter, and those on the “right” who make a fetish of capitalism generally understand this and applaud it. The hostility of capitalism toward tradition is clear enough in its reduction of all social issues to economic ones. Moreover, like communism, capitalism is based on an egalitarianism that refuses to distinguish between one consumer's dollar and another. The reductionism and egalitarianism inherent in capitalism explain its practical and destructive impact on social institutions. On the issue of immigration, capitalism is notorious for its demand for cheap labor that imports a new working class that undercuts the cost of native workers. But it is not merely in contemporary America that it has done so.

The capitalist agriculture of ancient Roman plantations imported slave labor for much the same reasons, with the result that by the end of the first century A.D., there were virtually no Romans, and not even many Italians, left in Italy, and so it has been throughout history. In South Africa, the main reason for the rejection of Prime Minister Verwoerd's project of *grand apartheid*, under which the black majority would acquire their own independent states, was that South African and global capitalists needed black labor to exploit and to drive down the wages of white workers. It was for that reason that the South African Communist Party in its early days actually supported apartheid or something like it, since the party was then largely composed of white working-class members, to whose interests the party leadership was attentive. And, indeed, the same imperative of capitalism to import foreign labor as a means of undercutting the costs of domestic workers is apparent in the American South itself, where a main economic argument for black slavery was that it made white workers as well as production in general a lot cheaper. Today, of course, not only does global capitalism demand the importation of cheap labor through mass immigration but also, through free trade, manages to export its own production facilities to whatever country contains the cheaper labor. The capitalist Mohammed both goes to the mountain and also has the mountain come to him.

Nor should it be surprising that the Republicans who control the House of Representatives in South Carolina bent in the direction of the capitalist wind, even at the risk of their own political careers and explicit previous commitments. House Majority Leader Richard Quinn actually burst into tears after voting to remove the flag. "My vote was very difficult," he whined to the press afterward. "It was the hardest vote I ever cast." As Mrs. Frances Bell, state chairwoman of the Council of Conservative Citizens, remarked after the vote, "Many legislators lied." Caught between the cultural and political rock that demanded the flag be kept waving over the capitol and the capitalist hard place that demanded it be pulled down so the state could be part of the new millennium, be brought together by technology, join the global economy, and avoid the slightest hint of a divided work force or a reputation for backwardness, the Republicans chose modernity—and the betrayal of their own state's traditional identity.

The spat over the Confederate flag in South Carolina may seem to most Americans as, at best, a provincial imbroglio, but two facts combine to impart to it a national significance. First, with the emergence of a non-white majority in the United States because of mass immigration, there is every prospect that similar battles over other historic cultural symbols and icons will take place. Indeed, some years ago in San Jose, California, the local city council authorized the

construction of a statue of the Aztec god Quetzalcoatl in the city's main square, instead of a statue to the American soldier who occupied San Jose for the United States during the Mexican war. There are a number of other instances of similar Hispanic acts of dispossession against traditional symbols, though none so far has quite compared to the NAACP's perpetual war against the Confederacy.

Second, even with the emergence of a non-white majority and its hatred of traditional American cultural symbols, it is the willingness of ostensibly “conservative” forces, like the Republicans and capitalism itself (organized religion, in the form of the mainstream churches, is yet another), to support the war against these symbols that makes the war important and dangerous. In the long run, of course, the war is not confined to symbols but will extend to the people who have historically composed American civilization. At what point will pseudo-conservative forces like capitalism, mainstream religion, and the Republican Party abandon their mythologies and the powers that stand behind them and actually start defending their own civilization and people?

The betrayal of the Confederate flag by the Republicans and the capitalism by which the GOP is so hypnotized says as plainly as can be stated that neither institution can any longer be counted on as defenders of either Southern traditions or national and civilizational ones. There are few traditional Southerners who did not already know this, though most have supported the GOP since the 1960s in what was really an alliance of convenience for both sides, and most conservatives of all kinds have allied with capitalism against the more militant forms of egalitarianism of this century. But the entrancement of the Republicans by capitalism— and the disengagement of capitalism from every other social institution in pursuit of its own profits and its antagonism to any institution that presents an obstacle to profit—pitches the usefulness of these alliances in the garbage dump of history. If serious conservatives are going to salvage whatever remains of their civilization, in its local or national or civilizational forms, they will have to start working toward not only a new political vehicle but toward a new form of economic organization as well.,,

This article originally appeared in the August 2000 issue of Chronicles

<http://www.radixjournal.com/journal/2015/7/3/capitalism-the-enemy>

Nothing is Sacred

By Carl Jones on Jul 10, 2015



Any sensible, reasonable person is deeply saddened by the atrocious and tragic murder of nine innocent, people while they attended a Bible study in Charleston, SC. Such tragedy is unthinkable, and I am joined by the overwhelming majority of people across the South in extending my most heartfelt condolences to the families of these folks, and to their community at large. Our prayers continue for their comfort in this time of loss.

The effects of this horrid event have been felt in other ways as well, as the debate has been now renewed, or vastly intensified, over the prudence of having Confederate symbols in public view, and especially on State property. There is nobody more so than yours truly who laments the fact that this situation has been politicized, but that is the world we live in.

As I write this, it has just been made public that the Parks Board in Birmingham, Alabama has voted to remove a 100 year old Confederate Monument in Linn Park of that city, the NAACP is demanding the removal of a Confederate Monument from the Caddo Parrish Courthouse in Shreveport, La., a group calling itself “The United Front for Justice” is likewise calling for the removal of a Confederate Monument in Norfolk, Va., and there are simply too many similar instances across the South to be compiled here.

Many in the South have no issue with the fact that the Confederate Flag no longer flies from the top of the various State Capitols. Of course, unforeseen by most at the time that these flags were removed was that this would become a mere stepping stone to further assaults on Southern history by those on the left.

A monument is defined as “Anything by which the memory of a person or an event is preserved or perpetuated.” The United States government has ordained as “national monuments” a list that includes everything from the Admiralty Islands in Alaska, to a monument to dinosaurs in Colorado, and even White Sand Dunes in New Mexico. Closest to everyone’s heart are generally monuments to those who have sacrificed their lives in the various wars that we’ve undertaken as Americans over the centuries. In this realm are included monuments and memorials to all of the branches of military service, the Beirut Memorial, the Faces of War Memorial, the D-Day Memorial, and the “Grand Army of the Republic” Memorial, the latter of which is located in Peoria, Illinois. Presently, nobody would even remotely suggest removing the flags from these memorials.

Yet, as is often the case, memorials to the Confederate soldier seem to be fair game for such discriminatory practices. Because, for one reason or another, some find the Confederate Flag “offensive”, these monuments have of late become sacrificial lambs in the war being waged by the forces of political correctness against common sense and decency. It is not enough that the Confederate soldier fought to defend his home and family, fought bravely and nobly, generally did not own any slaves, or was a devout Christian man. It is likewise not enough that his Cause was in keeping with the very philosophical foundation of what became “America”- the right to choose his own form of government –as was established in 1776 by his own forefathers. No, because a small percentage of misguided people generations later would misuse his Flag in a manner that he neither foresaw nor intended, the Confederate soldier now stands alone among the Veterans of this country in that he is

deemed no longer worthy of having his banner adorn the memorials that have been erected in his honor. Perhaps even more disheartening (and frankly, disgusting) is that in many cases, it is his own posterity, his own descendants, who in their official governing capacities and offices are accepting, abiding by and enforcing such determinations- generally for some form or another of political gain. Is this what we've come to?

On December 7, 1960, President Dwight Eisenhower issued a proclamation recognizing the Centennial of the War Between the States. He attested that "that war was America's most tragic experience. But like most truly great tragedies, it carries with it an enduring lesson and a profound inspiration. It was a demonstration of heroism and sacrifice by men and women of both sides who valued principle above life itself and whose devotion to duty is a part of our Nation's noblest tradition."

Heroism, sacrifice, principle and devotion to duty- in the Pre-PC era, these were the attributes associated with all of the soldiers of that war, both North and South. Such an outlook allowed that we were a "now magnificently reunited country", according to President Eisenhower, as he celebrated that both sides "sent into their armies men who became soldiers as good as any who ever fought under any flag."

He asserted that "military history records nothing finer than the courage and spirit displayed at such battles as Chickamauga, Antietam, Kennesaw Mountain, and Gettysburg" and marveled that "America could produce men so valiant and so enduring" recognizing that such a truth "is a matter for deep and abiding pride."

That both sides would be honored was sort of the unspoken agreement between the two sides in the post-war decades. A half-century after President Eisenhower issued this proclamation, such accolades are afforded to every veteran of every war except the Confederate veteran, who is now categorized by the left, and far too many on the right, only by, as one writer put it, "slavery, Jim Crow and institutionalized racism." Due to this, the people of South Carolina, Alabama and other Southern States have been awakened to the chilling realization that when we look at the monuments to our family members, we are expected to feel, not "profound inspiration", but shame.

The truth is, those of the politically correct persuasion, and the victims of their revisionist doctrine, have thought this way about us all along, and are profoundly upset that we dare to view our forefathers with anything other than the same disdain that they hold for the South. They've been for years awaiting the next tragedy to exploit in order to more vocally and publically project their antipathy against us and our people to a larger and more attentive audience. One deranged, murderous individual who happened to own a Confederate flag was all it took.

It matters not a whit to these people that secession is an "American" philosophy, that the Confederate soldier was not fighting to merely defend slavery, and that it was the Union forces who actually acted outside the constitution and the ideas of freedom. There are mountains of evidence to convince any reasonable person that the causes and after-effects of the War for Southern Independence are not as simple as many like to make them, and that the North was every bit as racist and segregated in that era, and the years that followed, as was the South. I could offer here a staunch defense of my ancestors and their Cause, but the PC crowd simply doesn't care about such facts. They care only about their own agenda.

As with other politically motivated undertakings by those who have no interest in contextual history, or the "enduring lesson" that it can teach us, the efforts to erase Southern history are not carried out in an effort, as Ike said, to instill a "sense of unity and larger common purpose"- they are aimed to divide, and to exploit the division for further personal and institutional gain. Moreover, such efforts will not end with the Confederate Battle flag. Their ultimate aim is any and every aspect of American history, especially "Southern history", that stands in the way of their perpetually divisive agenda, their desire to inflict a "progressive utopia", and their version of what passes for "truth". Whatever they have to destroy in order to maintain relevance for themselves in the pursuit of that end will be considered a fair target. Nothing is sacred to these people. Nothing.

About Carl Jones

Carl Jones is a native of Alabama, a former US Marine serving from 1986 to 1990, and is currently a small business owner. He is a long time member of the Sons of Confederate Veterans, and is proudly descended from two 5th Great Grandfathers, John Swords and Major William Skinner, who served the State of South Carolina in America's War for Independence. [More from Carl Jones](#)

<http://www.abbevilleinstitute.org/blog/nothing-is-sacred/>



Confederate flags stand next to the headstone's of Confederate States of America (CSA) soldiers at the Magnolia Cemetery in Charleston | Getty

GOP leaders yank bill after Confederate flag fracas

By [JAKE SHERMAN](#) and [DARREN GOODE](#)

7/9/15 10:07 AM EDT Updated 7/9/15 11:57 AM EDT

House Republican leadership was forced to pull a spending bill from the floor Thursday after an uproar over the Confederate flag threatened to sink the entire measure.

The dramatic move came after Southern Republican lawmakers revolted against a Democratic plan to ban the flag from cemeteries. GOP leaders were already struggling to cobble together enough support to pass an Interior Department spending bill, and the protest by lawmakers over the flag issue likely would have caused the appropriations bill to fail.

“This was an attempt to codify the Obama administration’s own directive to our national cemeteries and it is unfortunate that it has devolved into a political battle. It is our hope that we can have a thoughtful discussion on this matter that is free of politics,” said a GOP leadership aide. Just as the legislature in South Carolina banished the flag from the grounds of its capitol in Columbia, the debate burst into full view in Washington.

The question at issue was narrow — whether the government should allow Confederate flags in federal cemeteries, and in U.S. park shops — but the politics are, obviously, extremely sensitive for the Republican Party and the House GOP conference. Which is top House Republican leaders, including Speaker John Boehner (R-Ohio), Majority Leader Kevin McCarthy (R-Calif.) and Majority Whip Steve Scalise (R-La.), plan to discuss at a meeting Thursday morning.

The debate over the flag broke out on the House floor during a late-night round of legislative wrangling over an Interior Department spending bill. On Tuesday evening, the House adopted several amendments to banish the confederate flag from federal cemeteries, and prevent the U.S. Park Service from doing business with shops that sell the confederate flag.

But on Wednesday night, Rep. Ken Calvert (R-Calif.), who chairs the Interior appropriations subcommittee, sought to reverse those amendments, as Southern lawmakers complained. GOP leadership then had to decide whether there to have a vote on Calvert's motion. Republican sources said Southerners — like Republican Rep. Steven Palazzo of Mississippi — would vote against the Interior Department spending bill if it banned Confederate flags from federal cemeteries.

"I strongly oppose the inclusion of this amendment, which was slipped into the bill in the dead of night with no debate," Palazzo said in a statement. "Congress cannot simply rewrite history and strip the Confederate flag from existence. Members of Congress from New York and California cannot wipe away 150 years of Southern history with sleight-of-hand tactics. I will fight to ensure that this language is not included in any bill signed into law."

GOP leaders told appropriators after the last votes early Wednesday evening that there were enough complaints from southern Republicans from several states over two Democratic amendments barring the sale and displaying of Confederate flags on National Park Service Confederate graves and other property to put into doubt the ability to get enough votes for the broader spending bill.

Republican leaders had little room for error in whipping up majority support for the Interior-EPA spending bill that has been historically contentious. A razor-thin 216-210 vote in June for a House Transportation and Housing and Urban Development spending bill underscored the difficulties of GOP leaders to wrangle enough backing with opposition from fiscal conservatives combining with almost unanimous opposition from Democrats.

Of course, the political winds are blowing strongly against flag, so a vote on Calvert's motion would have been likely to fail. But such a vote would force members of the House to weigh in on whether the graves of Confederate soldiers should be allowed to be adorned by the Confederate flag.

The critics wanted to nullify two amendments adopted Tuesday seemingly without controversy and on voice votes from Rep. Jared Huffman (D-Calif.) that would block the National Park Service from allowing private groups to decorate graves with Confederate flags specifically in cemeteries in Georgia and Mississippi, in addition to prohibiting the Park Service from doing business with gift shops that sell Confederate flag merchandise.

"This House now has an opportunity to add its voice to end the promotion of the cruel, racist legacy of the Confederacy," Huffman said in a floor speech before his initial amendment was adopted Tuesday. In fact, Calvert not only didn't object to Huffman's amendments but briefly cited support for one of them on the floor Tuesday. "We have what we consider a good bill," one GOP aide close to Calvert said. "We didn't want all of those things to fall by the wayside because of some outlining issue." Calvert's floor comments on the amendment Wednesday night were sparse and he appeared visibly uncomfortable.

Republican aides said there was some confusion over what the amendment actually does and touted it as going further than current law in restricting the display and sale of Confederate flags by codifying two Obama administration directives on the matter. One of those directives was issued last month as a response to the Charleston shootings.

The amendment was offered Wednesday night after whole and partial congressional delegations from Mississippi, Georgia, Texas, Alabama and Virginia, among possibly others, related their concerns to GOP leaders.

Republican appropriators were not aware of the concern until after final passage votes on several amendments was already punted to Thursday, a GOP aide said.

Democrats are already jumping all over this issue. In a statement, House Minority Whip Steny Hoyer (D-Md.) said it's "time to put that symbol behind us as a nation."

"I hope Republicans will join with Democrats to defeat this amendment and adopt provisions instead that remove the Confederate flag from those public places where it should not be flown or sold," Hoyer said.

Minority Leader Nancy Pelosi (D-Calif.) called the GOP's move "appalling" and said it was "long past the time to put away the Confederate battle flag."

Lauren French contributed reporting.

Read more: <http://www.politico.com/story/2015/07/gop-house-confederate-flag-cemeteries-119892.html#ixzz3fPI2WEhn>

Defending the Heritage



"There were some things that were not surrendered at Appomattox. We did not surrender our rights and history; nor was it one of the conditions of surrender that unfriendly lips should be suffered to tell the story of that war or that unfriendly hands should write the epitaphs of the Confederate dead. We have the right to teach our children the true history of the war, the causes that led up to it and the principles involved." TN Senator, E.W. Carmack, 1903.



These Lives Mattered

"...Found Support and Consolation in the Belief that at Home they would not be Forgotten."

Inscription on Confederate Monument at the S.C. Statehouse



'After the great War Between the States, our people faced a desolate land of burned universities, destroyed crops and homes, with manpower depleted and crippled, and even the mule, which was required to work the land, was so scarce that whole communities shared one animal to make the spring plowing. There were no government handouts, no Marshall Plan aid, no coddling to make sure that our people would not suffer; instead the South was set upon by the vulturous carpetbagger and federal troops, all loyal Southerners were denied the vote at the point of bayonet, so that the infamous, illegal 14th Amendment might be passed. There was no money, no food and no hope of either. But our grandfathers bent their knee only in church and bowed their head only to God.

Not for a single instant did they ever consider the easy way of federal dictatorship and amalgamation in return for fat bellies. They fought.'

-Governor George Wallace (1963)

Local

Texas Motor Speedway Asking Race Fans To Ditch The Confederate Flag

July 3, 2015 10:19 AM



(Photo by J.Burkett, CBSDFW.COM)



Emily Trube

Emily Trube started a career in broadcast journalism in 2003, after...

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FORT WORTH (CBSDFW) – Texas Motor Speedway has joined a NASCAR plea for fans to stop bringing Confederate Flags to the track.

Confederate flags have long been commonplace at NASCAR races, but the family-run organization is now calling on fans to stop flying the their flags at NASCAR events.

Texas Motor Speedway has signed on to NASCAR's statement which reads in part, "We are asking our fans and partners to join us in a renewed effort to create an all-inclusive, even more welcoming atmosphere for all who attend our events."

In a 2005 interview with 60 Minutes, NASCAR CEO and Chairman Brian France said free speech prevented them from banning the flag outright.

This week's call to fans to leave the flags at home comes as part of a nation-wide debate on the meaning of the Confederate flag, in the wake of last month's racially-motivated church shooting in Charleston, South Carolina.

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<http://dfw.cbslocal.com/2015/07/03/texas-motor-speedway-asking-race-fans-to-ditch-the-confederate-flag/>

House votes to ban Confederate flags at federal cemeteries

By [Cristina Marcos](#)



Getty Images

After just two minutes of floor debate late Tuesday evening, the House passed a measure to prohibit the display of Confederate flags on graves in federal cemeteries.

Despite the lack of fanfare, the vote marked the House's first entry into the debate over removing the Confederate flag from federal property that went beyond codifying already established policies.

Rep. Jared Huffman's (D-Calif.) amendment to the 2016 Interior Department spending bill seeks to end a policy that allows a temporary display of the flag in cemeteries under the jurisdiction of the National Park Service. It sailed through on a voice vote after minimal discussion on the House floor that encountered no opposition.

The final vote on the Interior bill is expected on Thursday.

National Park Service Director Jonathan Jarvis issued a [directive](#) in 2010 that allows national cemeteries that commemorate a designated Confederate Memorial Day to decorate the graves of Civil War veterans with small Confederate flags. The directive states that decorative flags must be removed "as soon as possible" once the Confederate Memorial Day is over.

"We can honor that history without celebrating the Confederate flag and all of the dreadful things that it symbolizes," Huffman said.

The flag has faced heightened public scrutiny in the aftermath of the shooting at a historically black church in Charleston, S.C., that killed nine people.

The alleged shooter, Dylann Roof, reportedly told law enforcement he wanted to start a race war. Photographs of Roof posing with the Confederate flag in an apparent online manifesto have also since surfaced.

Earlier Tuesday, [the House adopted](#) another amendment authored by Huffman to codify a new National Park Service policy by prohibiting new contracts to sell items featuring the Confederate flag in gift stores.

The National Park Service announced the policy days after the June 17 shooting to prevent the sale of stand-alone items with the Confederate flag in gift shops or bookstores. However, it would still allow stores operated by the National Park Service to sell educational items like books or films that include images of the Confederate symbol.

A third amendment to the Interior Department spending bill, offered by Rep. Hakeem Jeffries (D-N.Y.), bans the National Park Service from buying or displaying Confederate flags unless they are used to provide historical context. As with the two other amendments, it passed on a voice vote.

The succession of votes in the House regarding the Confederate flag came just two weeks after lawmakers [punted](#) on whether to ban the image from the Capitol complex. Instead of immediately passing or rejecting Rep. Bennie Thompson's (D-Miss.) resolution that would apply to the display of the Mississippi flag around the House side of the Capitol, the House instead referred it to the Administration Committee for review.

South Carolina lawmakers are debating this week whether to remove the Confederate flag from the state Capitol grounds. The South Carolina Senate voted 36-3 to take it down, while the state House has not yet cast a final vote.

<http://thehill.com/blogs/floor-action/house/247171-house-votes-to-ban-confederate-flags-at-federal-cemeteries>



Jefferson store owner reacts to flag bans

By [Glenn Evans](#)

June 23, 2015 at 11:45 p.m.



JEFFERSON — The Confederate battle flag might have started losing the war this week.

Reacting to a mass church shooting and national unease over a symbol that, to many, represents America's legacy of slavery, Wal-Mart and other national retailers are saying they no longer will sell the Confederate battle flag or merchandise bearing its image.

"Which one are you going to stop selling?" asked Tom Moss, sitting inside Riverport Barbecue just down the street from his Jefferson antique shop where 11 different Confederate flags hang along one wall alone. "The minute you take away one symbol,



you're just taking a chip out of the First Amendment."

Moss' point about the myriad banners adopted by Confederate regiments, and each of the 13 Confederate states, is well taken. But the symbol that's being dropped by Sears, eBay, Spencer Gifts and the rest on a growing list is the one most familiar in American culture — the one often misnamed the "stars and bars," the one those Duke boys emblazoned on their car in the iconic 1970s television series, "The Dukes of Hazzard."



It also was prominent at Southern lynchings in the late 19th and well into the 20th centuries.

"The Ku Klux Klan put hate into that flag as a symbol," said Moss, owner of Mason Dixon Line Antique Store and a Civil War re-enactor. "If it hadn't been for the viciousness and hatefulness of the Ku Klux Klan, it would still be flying now."

Flying over state Capitols, that is. South Carolina lawmakers took initial steps Tuesday to take down the battle flag from its Capitol grounds. The battle flag there formerly flew atop the Capitol dome.

Mississippi's Republican-controlled legislature Tuesday also was debating whether to alter its state flag, a corner of which displays the battle flag.

NASCAR auto racing even issued a rare public statement Tuesday, reaffirming "our long-standing policy to disallow the use of the Confederate flag symbol in any official NASCAR capacity" and praising South Carolina Gov. Nikki Haley's position that the flag be removed from Statehouse grounds.

Perhaps the mass removals from stores, and potentially more public squares, is just a knee-jerk reaction by vote-sensitive politicians and penny-wise retailers. Maybe the battle flag will rise again.

"No, it's done with," the commander of a local Sons of the Confederacy camp lamented Tuesday.

Robert Bailey, who leads the Gen. Walter P. Lane Camp No. 1455 in Longview, agreed the unifying symbolism the battle flag intended — it was adopted to replace those individual regiment and state flags that became confusing in the heat of battle — has been stolen.

"It's been taken from us," he said. "Our heritage has been taken from us. This flag has been waved kind of like the red flag in front of the bull. ... Unfortunately, in this day and time, we may have to be ready to say, 'OK, we'll fold it up and put it away.'"



That's a good idea, if not a little late, the president of the Longview chapter of the NAACP said. Branden Johnson said the KKK and similar groups have raised that battle flag for at least 70 years.

Its recent embrace by Dylann Roof, the man charged with [fatally shooting nine worshippers](#) in the historic Emanuel African Methodist Episcopal Church, is only the latest example that the iconic flag has lost its original meaning, he said.

"That happened early to mid-century of the last century," Johnson said. "If you know that, you should show that. And, they've had 70-odd years to say, 'The Klan doesn't represent it. I'm going to take back my flag.' ... The flag coming out of stores, that doesn't mean the flag won't be sold in other places."



That's true, Moss said in his shop, where the battle flag still is available on merchandise, including on a bikini.

"I'll sell whatever kind of flag you want," he said. "It's history. There's no sense in stepping on history. I tell you what (the ban) is going to do. It's going to stir up more discontent."

Johnson said public discussion prompted by the battle flag's latest skirmish is healthy.

"We have people being educated about that flag and what it's about and understanding it's not just a symbol of heritage," he said. "It's a symbol of hatred."

— The Associated Press contributed to this report.

RELATED

- [Activist: Confederate statue inappropriate](#)

<http://www.news-journal.com/news/2015/jun/23/jefferson-store-owner-reacts-to-flag-bans/>



[The Virginia Flaggers](#)
7/5/2015 ·

Arial photo of some of the Flaggers at the State Capitol today, photo courtesy of [Tredegar DroneWorks Inc.](#)

[#Raiseyourbattleflags](#) — at [Virginia State Capitol](#).

CORRECTION: In 1961, the S.C. Democratic legislature under Governor Ernest "Fritz" Hollings, a Democrat, raised the Confederate Battle Flag to mark the "Civil War Centennial," NOT to protest integration.

Gov. Hollings presents
JFK with Battle Flag



LEAGUE OF THE SOUTH

Survival, Well-Being, and Independence of the Southern People



Southern nationalist accosted by police in Miami



by [Andrew Tracey](#) , [June 30, 2015](#)

League member in Hialeag Gardens, Florida thought it was safe to fly a flag near Walmart today. His chilling account should dispel any delusions that the US of A is a “free country”:
On a Monday afternoon I decided to go out and do some activism in response to the recent attacks on our symbols and heritage, after hearing the news that Walmart was no longer selling anything displaying the confederate battle flag I chose to fly my flag in front of my local Walmart in response to their cultural Marxism so I drove over and then I unfurled my 3rd national flag by the side of a road that leads into the Walmart parking lot and displayed the flag there, however it appears that a few leftist individuals in the area found it highly offensive that I chose to stand up for my rights and European identity and as a result they decided to call the

police. When the police arrived I was not aware that anyone had called the police on me and thus I was startled when an officer rushed towards me shouting “put the flag down! Put it down now!” I then politely attempted to ask why and tried to explain the reason I was flying it but he immediately cut me off and went on to say “I don’t give a flying fuck about what you have to say, you know you can’t fly that flag” So I then dropped it and I was then handcuffed and placed inside a squad car. Afterwards other officers arrived and they removed my belongings, both my cellphone and wallet were taken away upon them handcuffing me and my car was searched for weapons. Soon after being asked for personal information I calmly explained to the officers why I was flying the flag and they said “Well, I understand why you’re doing this but that flag is *becoming illegal* and you can’t fly it here because it makes the people feel threatened, that’s why we’re here. The reason why we didn’t want to talk to you was because you had a dangerous weapon in your hand, and I was also afraid. You should’ve dropped the flag and complied to the law, you shouldn’t even fly that flag, because I don’t mind, but if others do its my job to make sure it doesn’t fly here”. Affraid of a plastic flag pole? I think that the whole issue revolved around the flag that was on the pole and because of it I was unlawfully persecuted and almost detained, we are not a free people and as long as we remain in the union we never shall be, what we are witnessing now is only going to get far much worst unless we secede and form our own sovereign republics, because clearly the Federal government is not on our side and it never shall be.

<http://leagueofthesouth.com/southern-nationalist-accosted-by-police-in-miami/>

SPORTS

Remember NASCAR’s Denunciation of the Confederate Flag? Daytona Fans Have Answered Back in Drowes

Jul. 5, 2015 6:29pm Story by the Associated Press; curated by Dave Urbanski

DAYTONA BEACH, Fla. (AP) — Steven Rebenstorf has numerous flags flying atop his canopy tent inside Daytona International Speedway.

The Confederate flag is front and center.

It’s been like that for years. And the 57-year-old Rebenstorf has no plans to take it down — not even if NASCAR decides to ban the embattled flag from its racetracks.

“They’d have to come and get it,” Rebenstorf said Saturday, pointing out that his American flag purposely flies a few inches higher than the rest.



A Confederate flag is seen prior to practice for the NASCAR XFINITY Series Subway Firecracker 250 at Daytona International Speedway on July 3, 2015 in Daytona Beach, Florida. (Image source: Jerry Markland/Getty Images)

Rebenstorf and others staunchly defended their Confederate flags at NASCAR's first race in the South since the racing series and its tracks urged fans to no longer wave the banner. Dozens were scattered throughout the vast infield all weekend leading to Sunday's race.

"It kills me that NASCAR is jumping on the bandwagon," said 55-year-old Paul Stevens of nearby Port Orange. "They should just let it pass, let everything die down. But NASCAR is too quick to try to be politically correct like everybody else."



Confederate flags are seen prior to practice for the NASCAR XFINITY Series Subway Firecracker 250 at Daytona International Speedway on July 3, 2015 in Daytona Beach, Florida. (Image source: Jerry Markland/Getty Images)

NASCAR took a stance on the Confederate flag after last month's South Carolina church massacre. It backed Gov. Nikki Haley's call to remove it from the Statehouse grounds and noted it doesn't allow the flag on anything it sanctions. The series stopped short of banning fans from displaying the flag at its events, but Daytona and 29 other tracks asked fans to refrain from flying them.

Not everyone obliged. Daytona also offered to exchange Confederate flags for American flags this weekend, and track officials said a few made the swap Sunday morning.

"I think the voluntary exchange program for us right now was appropriate with the limited window that we had coming into this event weekend," track president Joie Chitwood said. "And more importantly, I think it's important to trust our fans, asking our fans to display a flag that we should all be proud of. Everybody should be proud of the American flag."



A fan holds a Confederate flag during practice for the NASCAR XFINITY Series Subway Firecracker 250 at Daytona International Speedway on July 3, 2015 in Daytona Beach, Florida. (Image source: Patrick Smith/Getty Images)

Indeed, the American flag is prominently displayed all around Daytona — no surprise given the Fourth of July holiday and the patriotism that NASCAR routinely promotes.

But spotting a Confederate flag is easier than finding a souvenir shop, restroom or beer stand.

The first motorhome located inside the Turn 4 tunnel has one flying high above it, and it doesn't take long to reach double figures when counting them on a stroll through the infield. They're on clothing, coolers and cars, and even tattooed on skin.



A fan holds a Confederate flag during practice for the NASCAR XFINITY Series Subway Firecracker 250 at Daytona International Speedway on July 3, 2015 in Daytona Beach, Florida. (Image source: Patrick Smith/Getty Images)

Larry Reeves of Jacksonville Beach has a tattered Confederate flag on top of his motorhome. He initially thought NASCAR was banning the banner and didn't display it this week. But once he saw some flying around him and asked a few questions, he realized it was voluntary and quickly sent his back up the pole.

“It’s just a Southern pride thing,” the 66-year-old Reeves said. “It’s nothing racist or anything. I’ve been doing this for 30 years. My family is from Alabama and we’ve been going to Talladega forever. It isn’t a Confederate thing so much as it is a NASCAR thing. That’s why I fly it.”

Like others at Daytona, Reeves believes the flag flap is much ado about nothing.

“It’s not a big deal one way or the other,” Reeves said. “If I can’t fly it, I won’t. But if I don’t have to take it down, I’m just going to leave it up.”

Rebenstorf plans to leave his up no matter what NASCAR mandates.



Flags fly at Daytona International Speedway, including a variation of a confederate/Georgia state flag, ahead of the Coke Zero 400 at Daytona International Speedway on Friday, July 3, 2015, in Daytona Beach, Fla. (Image source: Joe Burbank/Orlando Sentinel/TNS via Getty Images)

The St. Petersburg resident spent six years in the Navy, served in the color guard and has strong feelings about vexillology, the scientific study of the history, symbolism and usage of flags.

“The Confederate flag has absolutely nothing to do with slavery. It has nothing to do with divisiveness. It has nothing to do with any of that,” Rebenstorf said, pausing for a few minutes to pull off his floppy hat, stand at attention and salute during the national anthem Saturday. “It was just a battle banner until the Ku Klux Klan draped it around themselves. Now, all of a sudden, it represents slavery and that’s not at all true.”

The Civil War-era flag has been under attack since nine black men and women were gunned down at a historic church in Charleston on June 17.

The suspect, 21-year-old Dylann Roof, had posed with a Confederate flag in photos posted on a website that displayed a racist manifesto attributed to him.

NASCAR, which has roots in the deep South, moved quickly to distance itself from the flag despite some backlash from fans. The sanctioning body could have done — and eventually might do — more.



Fans walk past an American flag and a Confederate flag in the campground before practice for the NASCAR XFINITY Series Subway Firecracker 250 at Daytona International Speedway on July 3, 2015 in Daytona Beach, Florida. (Image source: Jerry Markland/Getty Images)

“I think what happens in this situation is you have people on both sides who feel very strongly about something and they’re very passionate about it,” Chitwood said. “You can’t argue with someone’s passion or their opinion. That creates something that ends up on the front page of the newspaper or is the headline in the news. If we’re going to enter that discussion, you’ve got to be thoughtful and we’ve got to really think through it and be fair to both sides and make sure that whatever we come up can work.

“In something like this, the more thoughtful we can be, understanding and really taking the time to really vet through, I think that’s going to be the important thing moving forward.”

<http://www.theblaze.com/stories/2015/07/05/remember-nascars-denunciation-of-the-confederate-flag-daytona-fans-have-answered-back-in-droves/>

More Than 250 People Attend Van Buren Confederate Flag Rally



WATCH VIDEO REPORT [HERE](#)

POSTED 10:37 PM, JULY 3, 2015, BY [CHANDLER ROGERS](#)

VAN BUREN (KFSM)- A group that supports the Confederate flag had a huge turnout for a rally Friday night (July 3) in Van Buren.

Despite the rain, more than 250 people gathered to display their support for the Confederate flag during the second Southern Pride cruise. The event was led by Keith Zimmerman. He said the group isn't trying to cause any trouble, but they just want people to know why they are doing it.

"They seem to think that the flag is a racist, hate, white supremacist kind of thing when it's not," Zimmerman said. "It's history. It's heritage. It shows that you're from the south, southern hospitality. It's got all of that rolled into it."

He wants the Southern Pride group to be positive, so Zimmerman said they are also helping the community.

"We're not making it mandatory for everybody to bring a can, but everybody here so far has brought a box," Zimmerman said. "We're taking it to the Next Step Day Room to help them out a little bit."

Southern Pride member Manuel Dias was at the rally.

"Us personally, it's not a racist thing," Dias said. "It's not a negative thing."

He said the group will not allow any members to get out of line.

"We're not out to offend anybody," Dias said. "We're just here to express our own feelings and emotions, but controlling them at the same time."

Dias said it all comes down to his freedom.

"All I want to say is, it's part of my rights," Dias said. "I've got the Bill of Rights. I've got my First Amendment, and I'm going to stand by it, and nobody's going to take it away from me."

Another group called Together Fort Smith also held a rally Friday night in Fort Smith. According to their Facebook group, their mission is to emphasize unity and they do not support the use of the Confederate flag. They are also using the hashtag, "#TogetherFortSmith" to promote their message.

<http://5newsonline.com/2015/07/03/more-than-250-people-attend-van-buren-confederate-flag-rally/>





Slaves Had More Dignity Than Blacks Today

by Mychal Massie on July 6, 2015 in Daily Rant, Race & Politics 16

On July 4, 2014, I was a guest speaker at the Racial Reconciliation and Healing event hosted by Rev. James David Manning of ATLAH Ministries held at Gettysburg Battlefield, in Gettysburg, PA. In the course of my speech, which I gave from the same place President Abraham Lincoln gave his Gettysburg Address, I quoted Booker T. Washington saying: *"We went into slavery a piece of property; we came out American citizens. We went into slavery pagans; we came out Christians. We went into slavery without a language; we came out speaking the proud Anglo-Saxon tongue. We went into slavery with slave chains clanking about our wrists; we came out with the American ballot in our hands."* (Address to Hamilton Club, Chicago, 1895)

Are we to believe that blacks today have it harder than those Booker T. Washington referenced or are we supposed to believe he didn't understand the true nature of his situation? My point being, considering the unlimited opportunity blacks have in America today how can anyone ascribe to the debilitating heterodoxy that the white man is impeding black progress.

The transcendent truth encapsulated in those historic words from Booker T. Washington speaks for itself. In the course of my speech, I, like Washington, reminded the attendees gathered on that hallowed site, which included persons from India and Great Britain, that if there is to be healing, blacks must realize what they have and what the hand of "Providence" did for them. I know that it is more popular to wallow in apathy and self-victimization, but that is the very antithesis of what "Providence" has provided.

What I had in my speech but did not share, having made the point differently, were the following words from the Emancipation Proclamation issued by President Lincoln January 1, 1863: *"And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defense; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages."*

The point here should be obvious: blacks were not freed to become dependents on the government plantation. Quite the opposite.

It is not the white man who has prevented blacks from seizing upon the opportunity available to all. It is the debilitating animus, blame, self-segregation, and self-victimization they wallow in. Those are without question harsh words, but they are not untrue. Booker T. Washington understood the need for blacks to be self-determinative and

he understood that the way same was accomplished was by learning a trade and embracing the “God of Providence” for the blessings “He” had bestowed upon them.

But instead, blacks cursed the “God of Providence” as a white man’s God and wholistically bought into the message of immiseration.

Lincoln implored blacks in the Emancipation Proclamation that they “abstain from all violence, unless in necessary self-defense.” But instead, blacks have elevated the killing of one another to pandemic levels. In Chicago over the same July 4th weekend that I gave my speech, 80 people were shot resulting in 12 fatalities, nearly all of whom were black.

It gets even worse. According to Rich Lowry writing for National Review: “Overall, according to Chicago magazine, the rate of nonfatal gunshot injury in Chicago was 46.5 per 100,000 from 2006 to 2012. But it was only 1.62 per 100,000 for whites. For blacks, it was 112.83 per 100,000. For black males, 239.77, and for black males aged 18–34, 599.65, or ‘a staggering one in 200.’” That’s one in every 200 black males between the ages of 18-24 being shot. Blacks can hate whites and blame former President George W. Bush, but neither George W. Bush nor white people are roaming the streets and mini-marts murdering black teenagers. It’s not whites selling the drugs that are destroying black families and black neighborhoods. It is not whites who are pimping black women drug addicts. It is not whites breaking into black homes. It is their black neighbors and the black hoodlums who look exactly just like them and who live next door to them.

At the time the slaves were set free, Lincoln said in the Emancipation Proclamation: “that in all cases where allowed, [blacks should] labor fruitfully for reasonable wages.” The operative words were then and are now “labor fruitfully for reasonable wages.” They did not mean then nor do they mean now blacks should become government dependents. Nowhere in the Emancipation Proclamation was it suggested in any way that the government would provide special dispensation based on the skin color of the slaves.

I also said in my speech that day that it was time for whites to get over guilt for that which they are not guilty nor had any part in. I also proffered the question of where anger and resentment of whites has gotten blacks? I asked blacks if they were better off harboring such emotions?

Neither July 4, 1776 nor January 1, 1863 nor June 19, 1865, was Independence Day for the slaves. Independence Day for the Africans brought here as slaves was the day they were captured by the Ashanti and Dahomi African tribes (of modern day Benin and Ghana) and sold to Muslims slave traders, who in turn sold them to slave traders doing business in America. Because as I reminded a young man who argued with me pursuant to the importance of racial assignations (for blacks at any rate) based on Marcus Garvey’s Back to Africa movement – the legacy of Garvey is Liberia, i.e., economic despair, unimaginable poverty, brutality, disease, ad nauseum.

It is a certainty that blacks, have as did the Irish and others coming to America suffered. But it is equally as true, if not more so for blacks, that they were brought here many long years ago “with the chains clanking about [their] wrists; but [they] came out with the American ballot in [their] hands.” Would Oprah Winfrey be a billionaire if her

ancestors had stayed in Africa? Who would Jesse Jackson and Al Sharpton be shaking down for money if their ancestors had not come here? How many of the inventions and innovations directly attributable to blacks would America and the world enjoy today if African ancestors had not been brought here?

As I closed my speech at Gettysburg on July 4th, I called those in attendance to remembrance that the very grass their feet were standing upon had been grown in the blood-soaked soil of freedom. Something race-mongers would have us forget.



About Mychal Massie

Mychal S. Massie is an ordained minister who spent 13 years in full-time Christian Ministry. He was founder and president of the non-profit “In His Name Ministries.” He is the former National Chairman of the conservative black think tank, Project 21-The National Leadership Network of Black Conservatives and a former member of its parent think tank, the National Center for Public Policy Research. [Read the entire Bio here](#)

[View all posts by Mychal Massie →](#)

<http://mychal-massie.com/premium/slaves-had-more-dignity-than-blacks-today/>

Man Talks Of Flying Confederate Flag at Albert Lea Parade

July 5, 2015 10:18 PM



Nina Moini

Nina Moini joined the WCCO-TV team in August of 2013. She reports f...

[Read More](#)

ALBERT LEA, Minn. (WCCO) — A small-town Minnesota firefighter has stirred up a firestorm by flying the Confederate flag at an Independence Day parade.

Brian Nielsen is a volunteer firefighter in the town of Hartland. He said he was demonstrating against political correctness when he flew the flag at Friday’s parade in Albert Lea. But as Nina Moini reports, he got a stronger reaction than he ever expected.

He’s used to putting out fires, not starting them.

“I take full responsibility for what I did,” Nielsen said.

Volunteer firefighter Brian Nielsen says he didn’t mean to offend anyone when he attached a Confederate flag onto a city of Hartland fire truck during this past Friday’s parade in nearby Albert Lea.

“Probably shouldn’t have done it with our fire truck,” Nielsen said.

He says he doesn’t even own a Confederate flag. He borrowed it from a friend because he feels politicians have gone too far to please some voters.

“Where are they going to stop? We’ve got to change everything, we’ve got to change history,” Nielsen said.

Many people in this city of 300 told WCCO they support Nielsen, a volunteer fireman for the last 10 years in a city that has only 18. Some parade watchers were offended.

The city suspended him after hundreds of people saw an image on social media that’s always stirred up mixed emotions.



(credit: Dale Moerke/Albert Lea)

WATCH VIDEO REPORT [HERE](#)

The flag recently grabbed national attention when the mass shootings of nine black people inside a Charleston church sparked the South Carolina lawmakers to discuss removing the flag from outside the State Capitol.

“I feel bad for the families down there but it wasn’t the flag that did it,” Nielsen said.

He says he knows many people see the Confederate flag as a symbol of slavery and hate.

“Black and white we are all one, there is no color. I’ve got a black stepbrother nieces and nephews,” Nielsen said.

He says he will have to have a conversation with them about what’s happened. In a weekend that’s already been full of apologies for Nielsen.

“I don’t want it to be a circus I’m apologetic to citizens of Hartland if that’s the case,” Nielsen said.

The city of Albert Lea released the following statement in response to Nielsen’s decision to fly the flag.

“The display of the flag on a neighboring fire department vehicle does not reflect the values of the City of Albert Lea Fire Department and City organization. The flag was displayed by an individual from the Hartland Fire Department, and not a City of Albert Lea employee. We believe that the Albert Lea/Freeborn County Chamber of Commerce and City of Hartland will be appropriately addressing this issue in the immediate future.”

<http://minnesota.cbslocal.com/2015/07/05/man-talks-of-flying-confederate-flag-at-albert-lea-parade/>

Compatriots and Friends,

The picture below is affectionately known as the Lion of Atlanta. It bears silent witness to the 6000 known and 3000 unknown Confederate Soldiers who died defending the City of Atlanta from the invading Yankee army. Nearby rest our Generals, John B. Gordon, and Clement A. Evans. General John Bell Hood watched the Battle from a structure a mere 200 ft away from this beautiful monument to Southern Valor. I make my way to this section of Atlanta's Oakland Cemetery at least once a week. You may sometimes find me in silent reflection surrounded by our gallant men who gave all for the Cause. You may at other times find me weeding and cleaning headstones or placing flags and remembrance coins. Most days you will find me carrying our beloved Southern Cross and speaking with curious individuals who have never seen those who hold so true to Cause.

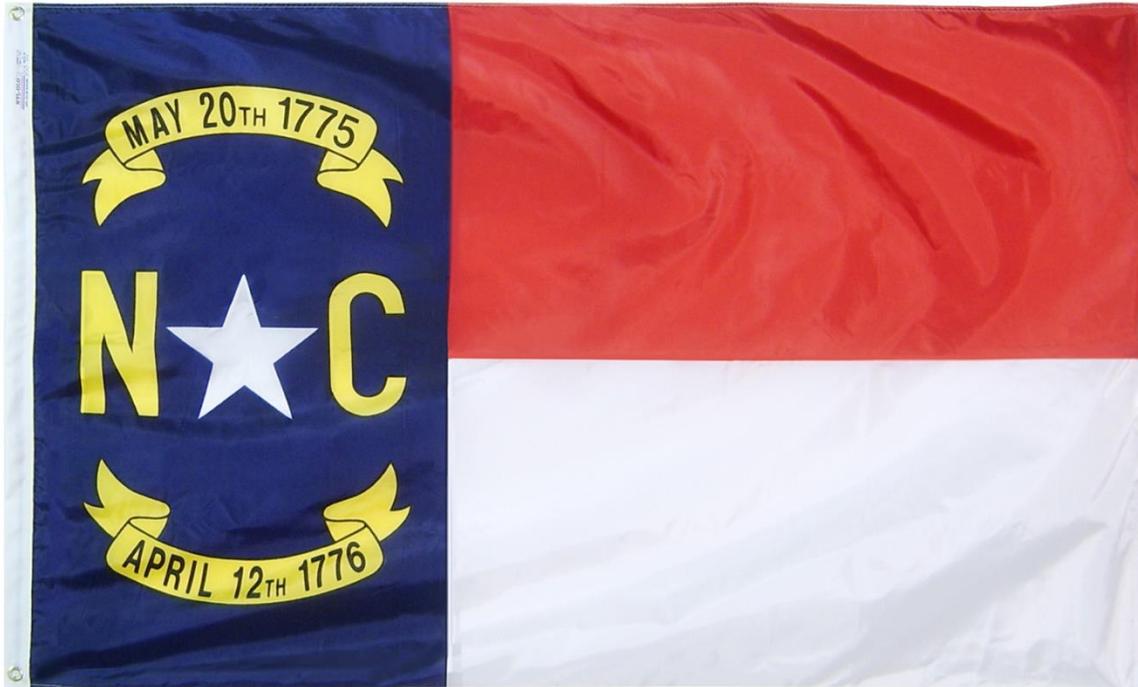
In Zoology, the term for a group of Lions is referred to as a 'Pride'. In my opinion, the term Pride is such a fitting testament to how we as Southern men and women feel about those brave men who for four years gave their all for the independence of their country and for the future of their posterity. That we, the 50 to 80 Million descendants of Confederate Veterans living today may have pride in the principle for which our Ancestors fought, may forever be honored and remembered. Jefferson Davis said, "...the contest is not over, the strife is not ended. It has only entered upon a new and enlarged arena." We are surely witnesses to this prophetic quote in today's current events. As we see that all things Southern and Confederate come under fire by those who wish to re-write history and extinguish the Southern Spirit. We must continue to come together as does the Lions Pride. We must remember the tactics of Stonewall Jackson, hit them hard, hit them fast, and when they're on the run, we must pursue and crush ignorance where it stands. We must gather in numbers, eat together, live together, hunt together as the Lions Pride. We are a distinct people. We must proclaim our pride in who we are and what motivates us as a free and honored people. I have watched as the Southern Spirit has rekindled the flame of Southern Patriotism. I have bore witness to Confederate Flag Rally's across the Nation. I have witnessed with great pride the willingness of Southerners to once again say, no, you will not beat us down. You cannot take what does not belong to you! We again, are willing to fight. Take these words with you. Discouraging events will come. Great victories will also come. It is with our Southern People that we will have the greatest voice of opposition to cultural genocide. Our Pride, our resilience, and our strength will be what carries us through to victory. Be not dismayed. Reach out to a Southern Brother or Sister. It is their 'Pride' that will keep you pushing forward.

I am still working diligently to help individuals become involved with the Sons of Confederate Veterans and the United Daughters of the Confederacy. I was able to help ten men last week, one being all the way from Virginia. Two men called me today for help. It is situations just like these that give me hope and a brighter outlook for our future. We are growing! One by one Southerners are joining the Cause and lending a hand to once again defend what is ours, our birthright. I leave you with this, it is our DUTY, to see that history of the South is presented to future generations. I am pushing forward to do my part, what about you? As always, I believe...

Forever the Cause

Tony Pilgrim
Commander
Col. Charles T. Zachry Camp 108
13th Brigade,
Georgia Division SCV,
Army of Tennessee





NC Division STATEMENT on the Attempts to Suppress Confederate and Southern Symbols

PRESS RELEASE

NORTH CAROLINA DIVISION, SONS OF CONFEDERATE VETERANS

STATEMENT on the Attempts to Suppress Confederate and Southern Symbols

Saturday, July 4, 2015

Given the present, often ill-tempered, discussion about the display of Confederate symbols in North Carolina, in particular the formally approved Sons of the Confederate Veterans custom license plate, we believe it is important to correct certain misapprehensions and misstatements of fact that have appeared in the news media recently and that have been made by some political leaders.

In recent days our cemeteries have been desecrated (Durham's Maplewood Cemetery) and our monuments defaced (in Asheville). Calls have been issued by Governor Pat McCrory to in effect punish thousands of Tar Heels who have no connection whatsoever to the dastardly event that occurred in Charleston, South Carolina. Their only "sin" is to have had Southern ancestors who fought for the Confederacy, whom they memorialize with a custom license tag.

The Sons of Confederate Veterans (SCV) is like other civic groups that have customized North Carolina plates. We were founded in 1896 by the sons (and descendants) of those Tar Heel soldiers who left their homes and families to go fight for their states in a long, very brutal and bloody war between the states. We are a civic, not-for-profit, and charitable organization, an organization dedicated to conserving the heritage of our state. We do considerable work in supporting the preservation of North Carolina's history, including significant support for historic restoration, through participation in the activities of our historic sites, and by our contributions to artifact preservation. We have contributed more than \$100,000 for these projects, plus countless man-hours of our time. Paramount for the SCV is our mission to commemorate our ancestor soldiers. We believe that by our civic activities, we honor our ancestors.

Fifteen years ago, after a long court case and after a favorable decision by the Court of Appeals, the SCV legally won the right to have the North Carolina Division of Motor Vehicles issue custom license plates for our members. The SCV's specialized license plates bear the exact registered seal of the organization, as is normal for those civic groups that

possess the right to custom plates. Since that time until the past week or two, there has been *no* controversy about our licenses.

The registered emblem of the SCV is the square Battle Flag, with the historic Cross of St. Andrew (the cross of the Scots who settled in the Southern colonies prior to the American Revolution) emblazoned and surrounded by our name. The Battle Flag was carried by soldiers in 1861-65, and historically it was a soldiers' flag. Of course, regrettably, it has been misused and abused on occasion during the past 150 years by a very few deranged individuals and hate groups. The SCV has repeatedly condemned in the strongest terms this misuse by such groups as the KKK, which we feel dishonors our ancestors and the flag they carried.

But consider: the United States flag has been misused as well, and even more so. For eighty-eight (1788-1866) years the US flag flew over slavery, even worse, over the legal buying, selling, and brutal importation of slaves. Do we ban it because of that history? The US flag flew over the concentration camps where our government imprisoned the Nisei Japanese civilians during World War II, it flew at the Sand Creek massacre of peaceful Indians in 1864 and at Wounded Knee. Are we ready to say that the US flag represents "hate" and "racism" because it was badly misused on those occasions?

We don't think so. Rather, we believe that Americans of good will can distinguish between a few misguided and hateful individuals and instances in our past, and the symbols of what is true and good and honorable in our nation. It is just so with the SCV emblem which is as American as the Maryland flag with the historic arms of Lord Baltimore, the California Republic Bear in the California flag, or the Algonquian Native American in the Massachusetts banner.

In North Carolina there are license plates that commemorate the NRA, that honor tobacco, that declare "In God We Trust." And just like the NRA and other organizations, the fact that we have custom North Carolina DMV tags in no way indicates an endorsement by the state.

These symbols are for some people controversial and perhaps objectionable. Which license plate is next on the chopping block? Is the state of North Carolina going to censor groups that some people may not agree with? Suppose you are a UNC grad and hate North Carolina State: are we going to deny NC State grads a license plate? Just how far into political correctness are we willing to go? Is this truly the American spirit of liberty and mutual respect? Does this bring us together as a nation; or rather only sow increased division? Does dishonoring our ancestors of over a century and a half ago who had absolutely nothing to do with the very sad events in Charleston do anything to prevent in the future a deranged and misguided young man, a loner, truly intent on killing innocent people? Does stigmatizing the ancestors of one, very large group of North Carolinians help heal and resolve the issues affecting all Tar Heels today?

We of the North Carolina Division, Sons of Confederate Veterans, ask our political leaders, including Governor McCrory, and our fellow citizens, not to give in and react unreasonably to the deranged, hateful actions of one crazed gunman by punishing and stigmatizing thousands of law-abiding Tar Heel citizens who only wish to honor the bravery of their ancestors. The attempts to ban our symbols could well become a slippery slope for an agenda that seems to be developing to ban other symbols and incriminate other portions of our nation's diverse population, when what is sorely needed today is mutual respect and toleration.

If a rabid fox comes out of the woods and bites someone, the solution is not to burn the woods down, but to stop the rabid fox.

We urge our fellow citizens to check us out, access our web site and contact us: www.ncscv.org.

On July 2, 2015, CNN released the result of a comprehensive national poll revealing the views of Americans on the Confederate Battle Flag. 57% nationally see it as a symbol of Southern pride, and only 33% see it as in any way "racist." And certainly here in North Carolina that favorability rating is much higher. The thousands of members of the North Carolina Division of the SCV, their families and friends, and many others who honor our heritage, urge the governor not to sow anger and discord. Remember, we also vote.

J. Daniel Bolick

Commander, North Carolina Division,

Sons of Confederate Veterans

BREITBART NON-SYNDICATED ARTICLES

B Boehner: Confederate Flag 'Should Be Gone' from National Cemeteries

Breitbart Non-Syndicated



by [PAM KEY](#) 10 Jul 2015

WATCH VIDEO REPORT [HERE](#)

In a preview clip from his interview with CBS' "Face the Nation," Speaker of the House

Rep. John Boehner (R-OH) said there will be a debate about removing the Confederate flag from national cemeteries in Congress but in his opinion the flag "should be gone."

The Speaker congratulated Governor Nikki Haley (R-SC) for taking down the Confederate battle flag Friday and said the Confederate flag "should be gone" from national cemeteries.

Follow Pam Key on Twitter [@pamkeyNEN](#)

Texas lawmakers ask Abbott to create task force on Confederate monuments

By [Lauren McGaughy](#)

Updated 4:13 pm, Monday, July 6, 2015



Photo: Gary Coronado, Houston Chronicle

Six flags over Texas

The facade of the Texas State Capitol building shows the "Six flags over Texas," the slogan used to describe the six countries that have had sovereignty over some or all of the current territory of the U.S. state of Texas: Spain, France, Mexico, the Republic of Texas, the Confederate States of America, and the United States of America.

AUSTIN - Five prominent state lawmakers are asking Gov. Greg Abbott to convene a task force to decide whether to alter or remove any of the [many Confederate memorials and monuments](#) on the Capitol grounds in Austin.

In [a letter to Abbott](#) sent Monday, the five Democrats asked that the task force consider "whether the monuments are historically accurate, whether they are appropriately located on the Capitol grounds, and whether any changes are needed."

The letter was signed by Sen. Rodney Ellis, Reps. Senfronia Thompson and Sylvester Turner, all three of Houston, Sen. Royce West of Dallas and Sen. Judith Zaffirini of Laredo.

[READ THE LETTER TO GOV. ABBOTT](#)

No fewer than a dozen markers and monuments to the Confederacy [dot the Capitol grounds](#), some placed there more than a century ago and others embedded in the building itself. They range from the massive monument to the Confederate dead, erected in 1903 by the state's last surviving Confederate governor, to the small "Children of the Confederacy" plaque mounted in 1959, which states the Civil War "was not a rebellion nor was its underlying cause to sustain slavery."

The letter was sent in the aftermath of the massacre of nine black churchgoers in Charleston, South Carolina. Dylann Roof, a white supremacist who touted the Confederate battle flag as a symbol of the race war he hoped to spark, has been charged in the murders.

On Monday, South Carolina lawmakers [voted to remove](#) the battle flag from state Capitol grounds in Columbia. The letter sent to Abbott said as the conversation about the flag continues in other states, Lone Star State leaders should look in their own backyard to ensure Texas is appropriately and accurately portraying its past.

"This task force will allow for a serious conversation about how best to honor Texas' heritage and past – while at the same time ensuring historical accuracy and that we celebrate figures worthy of our praise," [the letter states](#). "Contentious issues such as this are best resolved through reasoned public dialogue, thereby promoting transparency, accountability, and the state's best interests."

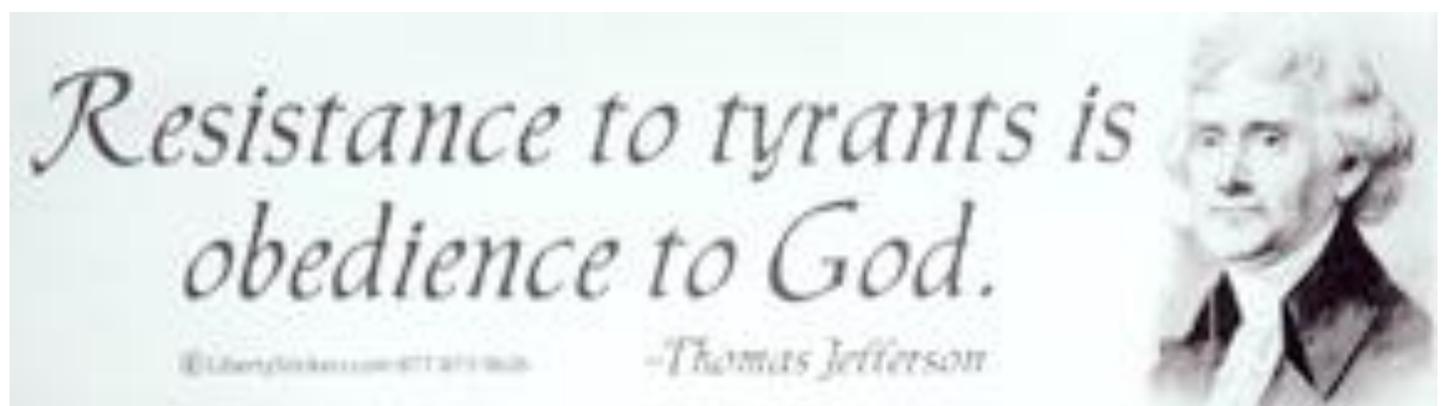
Marshall Davis with the Sons of Confederate Veterans Texas chapter - an organization that at the turn of the century helped organize the building of the Capitol monuments - said he was not aware of the proposal but would "like to be involved in the process" if it goes forward.

Abbott's office did not immediately return request for comment on Monday.

There has been little discussion about changing or removing the Confederate monuments and symbols at the Capitol since the Charleston massacre, although conversation is ongoing at the University of Texas at Austin over the appropriateness of the handful of monuments to Confederate leaders on campus.

Leaders at several Houston Independent School District campus are also discussing whether to [change those named](#) for Confederate leaders, including Lee and Reagan High Schools.

<http://www.chron.com/news/politics/texas/article/Ellis-asks-Abbott-to-assemble-task-force-to-6368872.php>





[SOUTHERN LEGAL RESOURCE CENTER, INC.](#)

One thing we need to start doing is outing these political a-----s with their own Confederate lineage - by holding much publicized memorial services for their ancestors at their ancestor's graves. This will take research - but we need to start shaming these creeps and make sure they know that their disgraceful conduct has consequences. Let these disgraces renounce their ancestor on live TV. Whose ready to get the ball rolling in SC, TX, GA, VA? www.slrc-csa.org

Confederate flag will continue to fly at Dodge Co. courthouse



Dodge NAACP Pres. says the confederate flag flying over the county courthouse disgusts him.

Watch Video Report [HERE](#)

Sophia Danner-Okotie, WMAZ 8:22 a.m. EDT July 7, 2015

The conversation, and deep-running emotions over the confederate flag has come to a courthouse in Central Georgia.

Flag to stay flying at Dodge courthouse

Monday night, Dodge County commissioners stood their ground by keeping the confederate flag flying.

Dodge NAACP chapter President John Battle asked commissioners to vote on taking down the flag in front of the courthouse.

But before Battle spoke, commissioner Karen Cheek read a letter addressing the flag topic.

"It is my sincere belief that this memorial, this flag was created and dedicated to honor all of those who had fallen in this terrible conflict," said Cheek.

Cheek said she does not want the flag down because it pays homage to fallen soldiers.

She also said the flag doesn't fly with any ill intentions. "I honestly believe that this confederate memorial was erected not with hate or animosity," said Cheek.

But Battle disagrees. He says the flag is offensive to African-Americans.

"They said that this flag does not alienate anyone. It does alienate people. We've been oppressed by it. This flag is a racist flag. Hatred. And it's not good for us," said Battle.

During his address to commissioners he added that African-Americans are the true sons and daughters of the confederacy.

"I am the son of the confederacy. I am. We're the true sons and daughters of the confederate. Ask yourself why did we fight? We fought about free labor. It was me. My grandparents, my great grandparents," said Battle.

Others approached the microphone giving their views also.

"I understand the blacks don't like it, that's fine. My great granddaddy fought in the war. And I will die before I see that flag go down," said one resident.

Commissioner Cheek suggested that residents of Dodge County vote on whether or not the flag should stay.

The other commissioners were opposed to her idea. Instead, Chairman Dan McCranie says their sticking to their statement from 4 years ago that says "the majority of the County Commission felt that allowing the battle flag to be flown as a memorial to fallen soldiers was appropriate."

<http://www.13wmaz.com/story/news/2015/07/07/naacp-president-i-am-the-son-of-the-confederacy/29803675/>



**THERE'S A STORM
COMING**



‘Complicated’ Support for Confederate Flag in White South

By RICHARD FAUSSET JULY 7, 2015
Photo



Brandon Heath, chief magistrate judge for Haralson County, Ga., with the Confederate battle flag that flies on his property. Credit Kevin Liles for The New York Times

BUCHANAN, Ga. — Brandon Heath, Haralson County’s chief magistrate judge, flies the Confederate battle flag on his property. A version of it adorns the front bumper of his cherry-red Chevrolet pickup. It is painted on the wall of the gymnasium of his alma mater, Haralson County High School, where the sports teams are called the Rebels and Rebelettes.

Like a number of people in this rural, working-class county — which is 92 percent white and just beyond the creep of Atlanta’s western suburbs — Mr. Heath believes that efforts to remove the flag from public spaces across the South are “plumb ridiculous.” And he insists that his reverence for the banner has nothing to do with race.

“It’s just about where we come from, and locally here, we’re just real proud of that,” said Mr. Heath, 35, an auctioneer who, when not in court, favors camouflage ball caps and speaks with an unhurried country twang. “It’s all about your school, and your upbringing, and who you are.”

Support for the Confederate flag may be [waning among Southern lawmakers](#) in the aftermath of the church shootings in Charleston, S.C. But here in this county of 29,000 people, as in many other stretches of the white, working-class South, the flag remains a revered symbol, not only of the Confederate dead, but of a unique regional identity.



At the Georgia Peach Oyster Bar, President Obama’s campaign poster, altered to say “Nope,” combined with a Confederate flag. CreditKevin Liles for The New York Times

In [Haralson County](#), a ragged patch of low hills and homesteads at the southern tip of Appalachia, it can seem like the battle flag is baked into the culture. One finds it displayed on the welcome sign in [Buchanan](#), the county seat, as part of the seal of the Sons of Confederate Veterans, alongside that of the Lions Club.

And while support for the flag is widespread here, its supporters, and their justifications, vary drastically: There are overt racists and avowed antiracists; students of history and those who seem oblivious to it; ardent defenders of the Lost Cause and others who do not understand why the blue-spangled X on a red field — as ubiquitous here as deer stands, church steeples and biscuits with gravy — can be so controversial.

“I just don’t get why people are getting all mad about it,” said Corey Doyle, 19.

Mr. Doyle, who was recently hired as a car salesman, was standing the other day with five other white protesters on a grassy berm outside the local Walmart, whose corporate office [decided to pull Confederate merchandise](#) from its shelves after the Charleston massacre.

The protesters waved the battle flag and an old version of the Georgia state flag. That state flag, which prominently incorporated the battle flag's design, was introduced in 1956 by an arch-segregationist state Legislature as courts were ordering the South to integrate. It was [replaced in 2001](#) by lawmakers more sensitive to Georgia's image to outsiders.

Passing cars and trucks honked in solidarity as they turned into the parking lot.

Earnest Fryer, 28, an ice cream truck driver, was waving the old state flag. Asked about its segregationist origins, he drew a blank. To him, it was the flag that his father had given him, and one that had long adorned the wall of his room, he said. Like Mr. Heath and Mr. Doyle, Mr. Fryer insisted that his stand on the flag had nothing to do with matters of race.



H. Allen Poole has twice been re-elected to the Board of Commissioners of Haralson County, Ga. He supports leaving the flag up. Credit Kevin Liles for The New York Times

“We don’t want to offend nobody,” Mr. Fryer said, noting that he was part Cherokee. Later, he said slavery was the “one thing that makes all the rest of my heritage look bad.”

“But there’s a lot more about us than that one thing,” he added.

And yet that one thing still looms disturbingly large.

At Kimball's General Store, a popular meeting place here, a man who declined to give his name blamed blacks for the new assault on the flag, and muttered a racial slur. Near Mr. Heath's office at the county courthouse, a pickup parked beside a weatherworn house sported a pair of Confederate flags, and a window sticker that read "American Nazi Party."

Just across the county line, the Georgia Peach Oyster Bar has operated as a scandalous open secret. Its website features two Confederate battle flags, the description, "The Original Klan, Klam & Oyster Bar," and a stunningly virulent collection of racist signs. Patrons are confronted with a selection of crude cartoons and graffiti, and a menu that declares, on the appetizer page, "We cater to hangings'."

Mr. Heath acknowledged the existence of such sentiments here. But he also noted that this overwhelmingly white place, so committed to the flag, also elected a black man, H. Allen Poole, as the chairman of its [Board of Commissioners](#) in 2004, and has re-elected him twice. Last year, voters elected the state's first Asian-American Superior Court judge, Meng Lim, [a Cambodian refugee](#) who grew up in the Haralson County city of Bremen.

"It's complicated," Mr. Heath said.



At Haralson County High School, where the sports teams are called the Rebels and Rebelettes, students once voted by a wide margin to repaint the battle flag at the gym when it was defaced. Credit Kevin Liles for The New York Times

For Mr. Heath, the flag helped get him elected in 2008, when he bounced around the county's rural back roads in his pickup, hunting for votes. The battle flag was affixed to the front bumper. A 12-gauge shotgun was in the gun rack, and an old bloodhound was in the back.

It was all part of a package that validated Mr. Heath's regular-guy credentials and bolstered his argument that the magistrate court would be better run by a self-proclaimed good old boy with a high school diploma than by the lawyer who was the incumbent at the time.

Mr. Heath saw it as an appeal to a common culture, not a racial gesture, a way to show voters that he was one of them: conservative, Republican (the county went 81 percent for Mitt Romney in the 2012 presidential election) and, as he said, "salt of the earth."

On a recent weekday morning, Mr. Heath gave a brief tour of Haralson County, starting with Hutcheson's Memorial Chapel and Crematory, where he introduced the owner, Danny Hutcheson, the county coroner.

Mr. Hutcheson sat in a back room that was decorated with political and historical memorabilia, including a picture of an ancestor who, according to family legend, was robbed of his cattle by Yankee soldiers during the Civil War.

He says he does not display the flag for fear of upsetting his black friends and clients. But he defends those who do.

"We've got a cross in our church," Mr. Hutcheson said. "The Ku Klux Klan burns crosses in people's yards. Does that mean we should take the crosses out of our churches?"



A reproduction of the old Georgia flag, which incorporates the Confederate battle flag, on Mr. Heath's truck. "It's just about where we come from, and locally here, we're just real proud of that," he said. Credit Kevin Liles for The New York Times

Mr. Heath drove on to the high school where the trophy room of the gym features the battle flag painted on the wall.

Such displays have caused trouble here in the past. In September 2000, someone painted over a flag at the gym, and students were allowed to vote on whether to repaint it. Repainting won by a vote to 861 to 150, according to news reports at the time. A group of black football players threatened to boycott a game, but that never materialized. It all seemed perplexing to Cain Jackson, a 22-year-old graduate, who is white.

"I don't see how it's racist to anybody," he said.

Later, Mr. Heath paid a visit to Mr. Poole, the chairman of the county commission.

Mr. Poole, a Republican, said Southern governors were wrong to take the battle flag down. He noted that he, too, had graduated from Haralson County High School in 1974, and had played safety and outside linebacker on the football team.

"I was a Rebel," he said, "for four years."

But not everyone is so comfortable. Angelica Griffin is also an African-American, and also played sports at the high school. She said she was "terrified" to criticize the flag while she was there.

Ms. Griffin, 28, recently completed law school at DePaul University in Chicago and is studying for the bar exam. After the Charleston shootings, she said, she posted her displeasure with the flag on social media, sparking debate and pushback from white friends back home.

"People were so apt to defend it, without even thinking about other people and how that flag makes them feel," she said.

But Ms. Griffin also spoke about the time, in 2008, when her mother lost her job. White Haralson County neighbors showered her mother with money and gift cards so she could afford to drop her off at college.

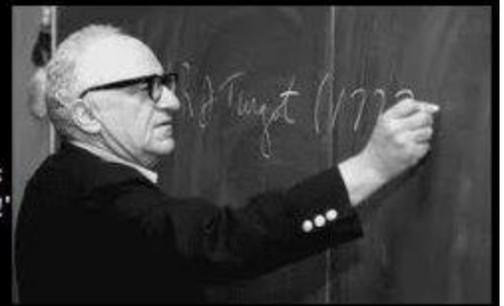
"You know what? It doesn't make sense," Ms. Griffin said. "It's the great conundrum of the South."

A version of this article appears in print on July 8, 2015, on page A10 of the New York edition with the headline: 'Complicated' Support for Flag in White South.

<http://www.nytimes.com/2015/07/08/us/a-georgia-county-where-the-rebel-flag-is-still-revered.html? r=0>

'We must never forget, we must put in the dock and hang higher than Haman, those who, in modern times, opened the Pandora's Box of genocide and the extermination of civilians: Sherman, Grant, and Lincoln.

Perhaps, some day, *their* statues, like Lenin's in Russia, will be toppled and melted down; their insignias and battle flags will be desecrated, their war songs tossed into the fire. And then Davis and Lee and Jackson and Forrest, and all the heroes of the South, "Dixie" and the Stars and Bars, will once again be truly honored and remembered. The classic comment on that meretricious TV series *The Civil War* was made by that marvelous and feisty Southern writer Florence King. Asked her views on the series, she replied: "I didn't have time to watch *The Civil War*. I'm too busy getting ready for the next one." In that spirit, I am sure that one day, aided and abetted by Northerners like myself in the glorious "copperhead" tradition, the South shall rise again!



-Dr Murray Rothbard

Letter from the Governor of SC

Dear Ms. Siegel,

Thank you for taking the time to contact us. These have been very difficult times for South Carolina, but our hearts and minds remain fixed on the nine families and the communities shaken by this tragedy. Their grace and strength set a powerful example for us all.

Even in the midst of our grief, South Carolina set about the process of healing – not by talking about issues that divide us – but by hugging our neighbors, holding vigils, honoring those we lost, and falling to our knees in prayer. We came together as a state, as a unified people, to remember those we lost and to begin this healing process.

We've also come together in acknowledging that certain symbols and events of our past resonate differently among us. For some, the Confederate flag represents a history of their ancestry and heritage. For others, the flag is a deeply painful reminder of a brutally oppressive past.

Inspired by the victims' families and the re-opening of Emanuel A.M.E. Church, I felt compelled to make a statement about moving the flag from the Statehouse grounds. This is a moment in which we can say that the flag, while an integral part of our past, does not represent the future of our great state, and that by removing a symbol that divides us, we can move forward as a state in harmony.

The time has come for us to set the flag among the other markers of our history so we can set our eyes on the great promise of a united South Carolina. God bless.

My very best,
Nikki R. Haley
NRH/ahp

Gov. Haley
South Carolina

VIA FAX: 803-734-5167

Governor Haley,

I received your letter in response to the change.org petition entitled: **“REQUIRE THE NAACP RESCIND THEIR HATEFUL "ODIOUS BLIGHT ON THE UNIVERSE" RESOLUTION BEFORE ANY DEBATE ON REMOVING THE SC CONFEDERATE VETERANS MEMORIAL FLAG.”**

I found your response “ the flag...does not represent the future of our great state, and that by removing a symbol that divides us, we can move forward as a state in harmony. The time has come for us to set the flag among the other markers of our history so we can set our eyes on the great promise of a united South Carolina. God bless” to be extremely OFFENSIVE.

In this one statement you are acknowledging that South Carolina is turning rejecting its Judeo-Christian heritage, which this flag, to many, represents. By allowing the NAACP & Co. to re-define a symbol of love and protection as a hate symbol is a hypocritical disgrace.

Most of America believes we are headed in the wrong direction in America, and this, Gov. Haley, is a continuation of letting the “hate America first” crowd continue to lead in the wrong direction. I pray for you and for South Carolina and America.

Lunelle Siegel

Alabama man walking Confederate flag to Washington: 'America has lost its way.'



Johnny Cooper and his youngest child, Jack, walk up the steps of the State Capitol in Montgomery. (From Lesley Cooper)



By [Mike Cason | mcason@al.com](#) on July 08, 2015 at 8:30 AM, updated July 08, 2015 at 9:09 AM

CONFEDERATE FLAG CONTROVERSY

- [When you're 51st, who do you thank God for? In AL.com opinion hotsheet](#)
- [Should Alabama change its coat of arms? One state senator thinks so](#)
- [Wal-Mart says Rebel mascot Alabama teen wanted for class ring was never available](#)
- [Congress votes to ban Confederate flag from federal cemeteries](#)
- [Alabama man walking Confederate flag to Washington: 'America has lost its way.'](#)

Johnny Cooper says America is losing its way, a message he intends to carry along the highways from Alabama's capital to the nation's capital.

Toting a Confederate battle flag to help make his point, Cooper is walking from Montgomery to Washington to push back against what he considers abandonment of the U.S. Constitution.

The 60-year-old from Hazel Green opposes the efforts to purge the battle flag from public places, as well as the Supreme Court ruling legalizing gay marriage.

"All pillars of our society are just coming off," Cooper said.

He left the State Capitol in Montgomery on the Fourth of July and was just outside Moreland, Ga., on Tuesday night when he took a few minutes for an interview on his cell phone.

Cooper said his goal is to preserve for his children some of the heritage of the country, "the greatest country the world has ever seen."

He said those who consider the battle flag a symbol of racism and hatred don't know its history.

Dylann Roof, the white man accused of killing nine black worshipers in a South Carolina church, should not define that history, he said.

"If I had been there, I would have shot him myself," Cooper said.

Cooper said the South had the right to secede under the Constitution. As for vilification of the battle flag, he notes that atrocities have happened under the U.S. flag, too, mentioning, for example, the massacre of Indians by the Army at Wounded Knee.

"If we go around taking down every symbol that offends everybody" there will be no symbols left, Cooper said.



Johnny Cooper

Cooper, a retired electronics technician and maintenance man, sees an inconsistency in the crusade against offensive symbols – what he says was the lack of media outcry against [illumination of the White House in rainbow colors](#) to celebrate the gay marriage decision.

"There's 200 million Christians in this country," Cooper said. "Where is the media on that?"

Cooper opposed [Gov. Robert Bentley's decision to take the Confederate flags](#) from the monument at the Capitol. He hopes the South Carolina Legislature will reject the bill to remove the flag from its capitol grounds.

"I'd like to think that South Carolina, being one of the strongest representatives of the South, would have enough common sense to resist the political correctness and inanity of it all," Cooper said.

http://www.al.com/news/index.ssf/2015/07/alabama_man_toting_confederate.html

CONFEDERATE REUNION GROUNDS

Good evening, everyone!

I want to give everyone an update from the Confederate Reunion Grounds. I have been on the phone with some high level individuals in the Texas Historical Commission. I believe that we have some very strong supporters in this organization and believe that the flags will be returned as soon as the interpretive signs are created, which the individuals that I spoke with indicated that they are working to expedite the process of getting them created and put into place. At this time, I have no ETA, but we are making great contacts and allies and expect a good flow of information as we continue through this process.

I am working on calling a meeting of the Board of Directors, and will then attempt to call a meeting and send individual letters to the membership of the Confederate Reunion Grounds. There are a few things that I would love to ask this organization to do:

1) We still need letters and telephone calls to go to the Texas Historical Commission to show support for the flags. [Stephanie Ford](#) created a great letter that could be printed, signed and sent. Address one letter to the Governor's office, and another to Mr. Mark Wolfe of the Texas Historical Commission. Please do not be hostile in telephone calls - just simply state that you support the return of the flags to these sites. Most likely, you will not talk to Mr. Wolfe, we just need numbers to call so that they see that people support the site.

2) Share out information about the Confederate Reunion Grounds Friend's organization. It is a good organization for those who care about the site. Membership dues are \$20.00 per year. The more people we have as members of this organization the better.

3) Like the Friends of the Confederate Reunion Grounds site on Facebook. I will be sharing information through that venue as the Board meets and we have more information to give out. This will keep the board from having to share information on multiple sites.

Thank you all for the support. While this will not be over until the flags are returned, I feel as though we have great support in the Texas Historical Commission, and we are moving in a positive direction.

Brandon Ford

SOMETHING YOU CAN DO TO HELP BELOW

Bradley Ford July 4 at 1:40pm

Members and Friends of the CRG Friends Group composed this based on information we have recieved as to the situation. There are two parts here. 1) a letter to Gov. Abbott to be printed, signed, and mailed, and 2) suggested guidelines for other communications concerning monuments under the purview of the THC. Please do not mail the entire document.

Greg Abbott
Governor of the State of Texas
Office of the Governor
PO Box 12428
Austin, TX 78711

July 4, 2015

Dear Governor Abbott:

I am writing today regarding the growing concern for the preservation and safety of historical sites and monuments to Texas' past. Namely, those dealing with Texas' part in the American Civil War. Several monuments have already come under attack: the soldiers' monuments in Denton and Grayson Counties, monuments in Austin, as well as the statue in Lee Park in Dallas, a beautiful piece of art in itself designed by a notable Depression Era architect. It has also come to my attention that the flags flying at the Confederate Reunion Grounds in Mexia have been removed. The flagpoles from which these fly were installed by the veterans themselves who purchased the property in the 1880's.

I must ask, what is the benefit of altering or removing monuments? These sites and works of art were erected for the benefit of future generations. It is a way in which past generations speak to us. To alter or tear them down is a crime not only to those who care about these silent visages of the past, but it steals history away from future generations who may not have the same political views that we do today. I dare say, it makes us no better than those in the Middle Eastern conflict today who tear down monuments because it does not fit their current world view. Why should we condemn them but not ourselves for the same actions?

As I see the frightening reaction to monuments across the south, it makes me worry for Texas. Recent polls, including CNN, which is no friend to the Conservative view, had to admit that more than half the nation does not see the symbols of the Confederacy in a negative light. Please consider this, and I ask you to stand by current state policy to protect these sites and monuments under the Antiquities Law. After inquiring about the flags at the Confederate Reunion Grounds, I do understand the flags are to return but only after interpretive plaques have been completed. Please see to it that this is completed in an expedient manner so that the site may return to its true intentions of showing the history in an honorable way, of the men who served our great State of Texas.

I ask that Texas hold fast and set an example for other states to follow. Hide behind the Antiquities Law if you must, but please defend Texas' monuments to those who faithfully served Texas. Please do not allow a small but vocal percentage of the population sway those in power to destroy something that cannot be replaced once gone. Do not allow a portion of Texas history to be cleansed in a feverous tide of political correctness.

Thank you, and best regards:

HOW ELSE CAN YOU HELP?

(DO NOT INCLUDE THIS PAGE IF YOU SEND A LETTER!)

1. Besides for sending the letter above through traditional snail mail, you may call the governor's office at:

(512) 463-2000

Please be polite and kind.

It is helpful if you focus on the idea of preserving these monuments and sites in the form in which they were created and intended for future generations.

DO NOT go into a tirade against the NAACP, get into an argument about what the war was about, say things like: "It's Heritage not Hate" (the liberals just think, "Your heritage is slavery,") or use terms like Marxist, Fascist, etc. Also, call it the American Civil War. We know it wasn't a Civil War by its very definition, but who you talk to may have been taught to see calling it otherwise as radical.

2. If you can't find an envelope and stamp, you can send the above letter through a web form at:

<https://gov.texas.gov/contact/>

3. Visit the Confederate Reunion Grounds in Mexia and show them your support. Become a Friend. The cost is \$20 per person. The park director, Dixie, is very supportive of us but has come under attack by those who do not know all the facts. Please give her your support and thank her as she works hard to return the flags. I know that if you are a reenactor or SCV member, we may have some differing of opinions, but this is a time when we need to put aside past hurts or differences and stand united. We all need to help those who are choosing to fight for the Confederate soldier and his memory. You can call the CRG at: (254) 472-0959

4. Make a call to the Texas Historical Commission. The director is also on our side in this. He spent all of the day on Friday the 3rd trying to find out when the plaques will be in so we can get the flags flying again. He has been very helpful and courteous and is doing all that he can, though he must answer to the Commission's board of directors. Call him and thank him for working hard to restore the flags and discuss how you support him in defending any other historic monuments or sites in Texas. The THC's number is: (512) 463-7948

5. DO NOT call the City of Mexia. They have nothing to do with this and we do not want them involved

6. DO NOT talk to anyone in the media unless you are a commander in the SCV or otherwise in a place of authority and have been schooled in what to say. Sadly, all it would take for all this to come crashing down is some spokesman for the NAACP to get in front of a camera at the Confederate Reunion Grounds. We want this low profile if we can. This does not mean this is where it will end if our wishes are not honored. We are at this point taking the defensive and will switch to offense if need be. If you want to demonstrate with flags, do it away from the CRG. Draw attention to the systematic cleansing of Southern Heritage right now in general, not specific sites or monuments that haven't been featured by the press. To do otherwise would just draw a bullseye on what we hold dear. Right now, those who oppose us among the general public do not know about the CRG. Let's try to keep it that way.

Pensacola

SOUTHERN PRIDE RIDE



SUNDAY, JULY 19, 2015 2:00 P.M.

MEET AT THE FORMER FOOD WORLD PARKING LOT
PINE FOREST ROAD, PENSACOLA

Our route will take us to all four of the city-owned Five Flags displays, plus the 17th Street Trestle, and then to Lee Square and the Confederate Memorial on Palafox Street to rally for our heritage in Pensacola.

*Special Guests -- the Family of
Uncle Bill Lundy of Crestview,
one of the last Confederate Veterans*

Fly your flag and ride with us to show
Pensacola that we still have pride in our
Southern heritage, values and history.



'At the first hint of us being called a racist or a traitor or un-American we tucked our tail and ran. And we are paying the price for it now.'

-Dr Michael Hill

[Macon, GA - 5 May 2012]



Chattanooga Times Free Press Bennett

WOW: “Sons of Confederate Veterans” Make Major Announcement, Media REFUSES to Report

Jul 7, 2015

image: <http://woundedamericanwarrior.com/wp-content/uploads/2015/07/CIIOFqTW8AArOYO-700x458.jpg>



(Conservative Tribune) After Confederate aficionado Dylann Roof allegedly massacred nine black men and women in Charleston, S.C., the liberal mainstream media began a campaign against the Confederate flag on the premise that it represented racism and that anybody who supported it was therefore a racist bigot.

What the media never did, however, was listen to the Sons of Confederate Veterans, an association of descendants of former Confederate soldiers.

“Historical fact shows there were Black Confederate soldiers,” members of the group wrote in a statement to the public. “These brave men fought in the trenches beside their White brothers, all under the Confederate Battle Flag.”

The group’s membership roll also includes Native Americans, Asian Americans, Hispanics, Christians and Jews, all of whom “fought on behalf of the Confederacy because “they believed (it) was right.”

“The love and defense of the South’s symbols, culture, and heritage is not hate,” the group added. “It is knowing and understanding of the truth.”

Alas, the liberal mainstream media hates truth, which is why it diligently tried to “distort Confederate symbols in an attempt to make them stand for hatred and disillusion.”

Yet nothing about the Sons of Confederate Veterans radiates hatred. For instance, the group hosts a strict policy that prohibits anyone with racist views or ties to racist organizations from being granted membership.

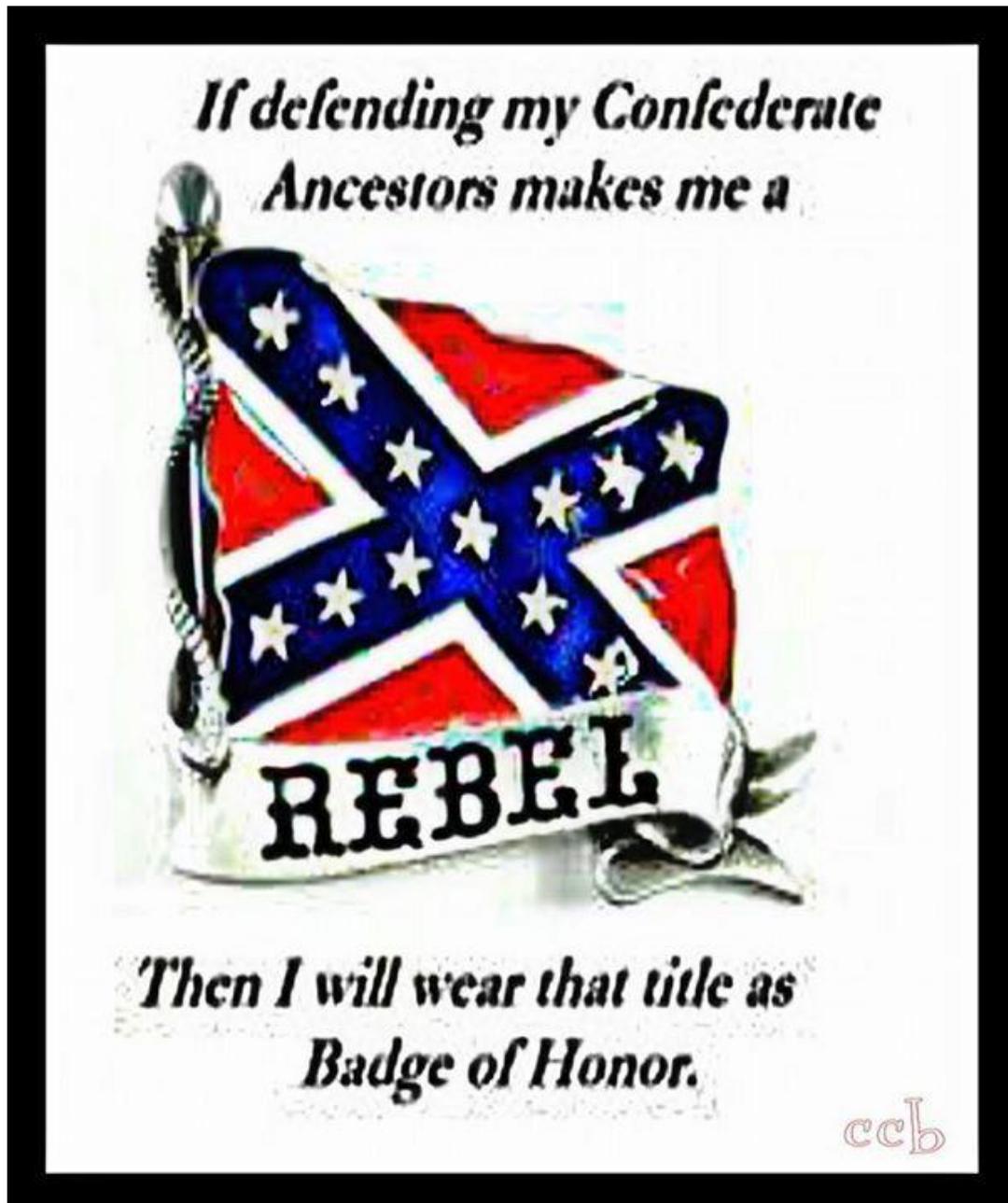
Roof was never associated with the group, for example, nor would he have even been allowed entry into the prestigious organization.

The fact is that the Confederate flag has nothing to do with racism and everything to do with history and heritage. If liberals cared about the truth, they would admit this. But they only care about politics and political agendas (H/T Breitbart).

It’s sad, because, as the Sons of Confederate Veterans wrote, “Not knowing your heritage is ignorance.”

And, since liberals apparently don’t know their heritage ... well, you can do the math.

Read more at <http://woundedamericanwarrior.com/wow-sons-of-confederate-veterans-make-major-announcement-media-refuses-to-report/>



Love and Hate in Dixie



By [Patrick J. Buchanan](#)

June 26, 2015

“I will never be able to hold her again, but I forgive you.”

So said Nadine Collier, who lost her mother in the massacre at the Emanuel AME Church in Charleston, South Carolina, offering forgiveness to Dylann Roof, who confessed to the atrocity that took the lives of nine churchgoers at that Wednesday night prayer service and Bible study.

If there is a better recent example of what it means to be a Christian, I am unaware of it. Collier and the families of those slain showed a faithfulness to Christ’s gospel of love and forgiveness that many are taught but few are strong enough to follow, especially at times like this.

Their Christian witness testifies to a forgotten truth: If slavery was the worst thing that happened to black folks brought from Africa to America, Christianity was the best.

Charleston, too, gave us an example of how a city should behave when faced with horror.

Contrast the conduct of those good Southern people who stood outside that church in solidarity with the aggrieved, with the Ferguson mobs that looted and burned and the New York mobs that chanted for the killing of cops when the Eric Garner grand jury declined to indict.

Yet, predictably, the cultural Marxists, following Rahm Emanuel’s dictum that you never let a crisis go to waste, descended like locusts.

As Roof had filmed himself flaunting a Confederate battle flag, the cry went out to tear that flag down from the war memorial in Columbia, South Carolina, and remove its vile presence everywhere in America.

Sally Jenkins of The Washington Post appeared front and center on its op-ed page with this call to healing: “The Confederate battle flag is an American swastika, the relic of traitors and totalitarians, symbol of a brutal regime, not a republic. The Confederacy was treason in defense of a still deeper crime against humanity: slavery.”

But if Jenkins’ hate-filled screed is right, if the Confederacy was Nazi Germany on American soil, then not only the battle flag must go.

The Confederate War Memorial on the capitol grounds honors the scores of thousands of South Carolinians who died in the lost cause. And if that was a cause of traitors and totalitarians and about nothing but slavery, ought not that memorial be dynamited?

Even as ISIS is desecrating tombs in Palmyra, Syria, the cultural purge of the South has begun.

Rep. Steve Cohen wants the name of legendary cavalryman Nathan Bedford Forrest removed from Forrest Park in Memphis and his bust gone from the capitol; Sen. Mitch McConnell wants the statue of Confederate President Jefferson Davis removed from the Kentucky capitol.

Governors are rushing to remove replicas of the battle flag from license plates, with Virginia's Terry McAuliffe the most vocal. Will McAuliffe also demand that the statues of Robert E. Lee and Stonewall Jackson be removed from Monument Avenue in Richmond?

"Take Down a Symbol of Hatred," rails The New York Times.

But the battle flag is not so much a symbol of hatred as it is an object of hatred, a target of hatred. It evokes a hatred of the visceral sort that we see manifest in Jenkins' equating of the South of Washington, Jefferson, John Calhoun, Andrew Jackson and Lee with Hitler's Third Reich.

What the flag symbolizes for the millions who revere, cherish or love it, however, is the heroism of those who fought and died under it. That flag flew over battlefields, not over slave quarters.

Hence, who are the real haters here?

Can the Times really believe that all those coffee cups and baseball caps and T-shirts and sweaters and flag decals on car and truck bumpers are declarations that the owners hate black people? Does the Times believe Southern folks fly the battle flag in their yards because they want slavery back?

The Times' editorialists cannot be such fools.

Vilification of that battle flag and the Confederacy is part of the cultural revolution in America that flowered half a century ago. Among its goals was the demoralization of the American people by demonizing their past and poisoning their belief in their own history.

The world is turned upside down. The new dogma of the cultural Marxists: Columbus was a genocidal racist. Three of our Founding Fathers — Washington, Jefferson, Madison — were slaveowners. Andrew Jackson was an ethnic cleanser of Indians. The great Confederate generals — Lee, Jackson, Forrest — fought to preserve an evil institution. You have nothing to be proud of and much to be ashamed of if your ancestors fought for the South. And, oh yes, your battle flag is the moral equivalent of a Nazi swastika.

And how is the Republican Party standing up to this cultural lynch mob? Retreating and running as fast as possible.

If we are to preserve our republic, future generations are going to need what that battle flag truly stands for: pride in our history and defiance in the face of the arrogance of power.

[The Best of Patrick J. Buchanan](#)

<https://www.lewrockwell.com/2015/06/patrick-j-buchanan/american-jacobinism/>

*****BREAKING NEWS*****

Killer Rebel Flag on the loose, he's heavily armed and believed very dangerous!!!! Be on the look out for him everywhere. The best description was made by our police sketch artist, please see attached picture below..... Sounds really stupid, doesn't it?



YANKEE RACISM IN A "MIXED" NEIGHBORHOOD

by Tim Manning on Tuesday, March 12, 2013

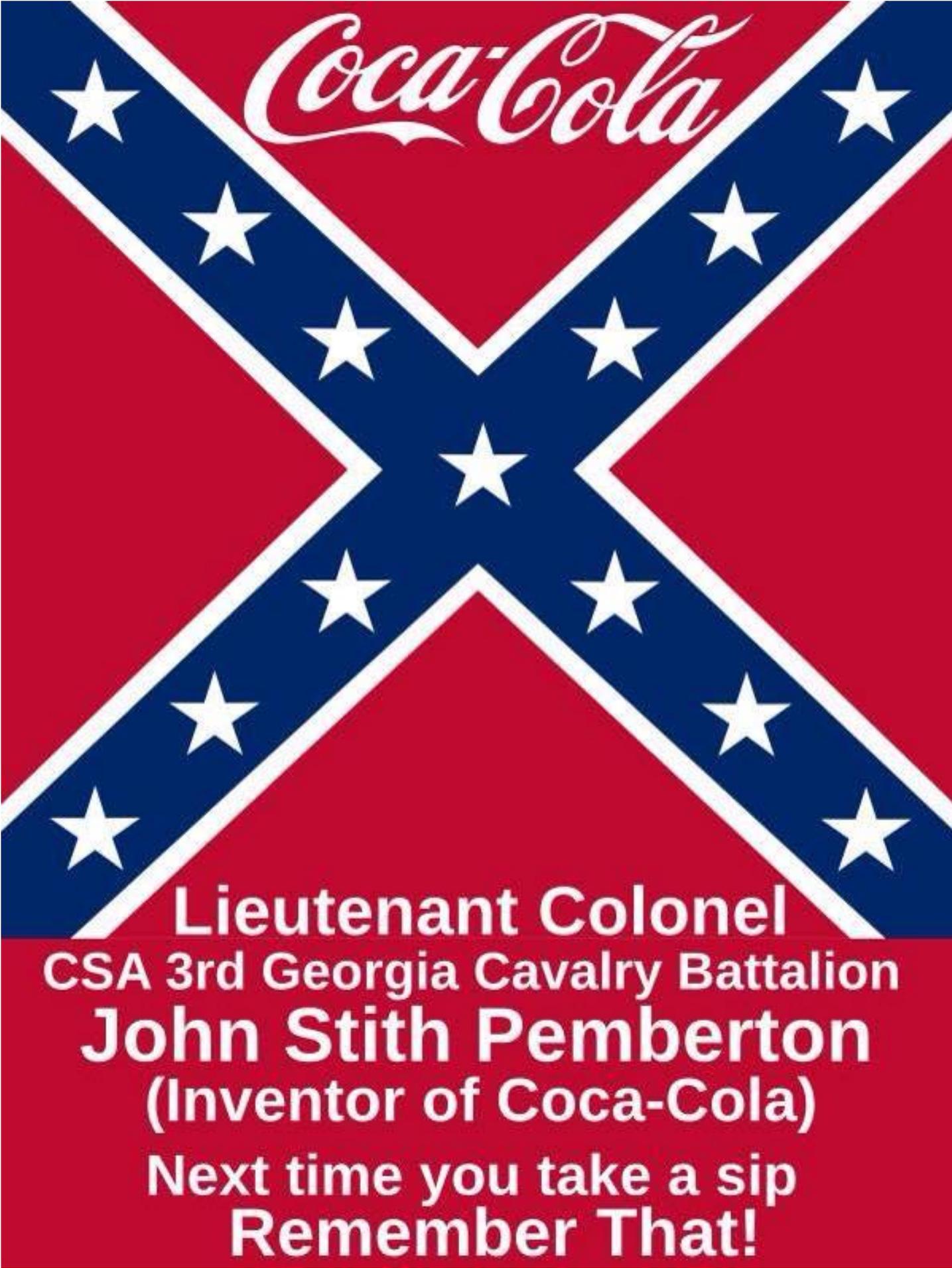
I had a home in a very nice mixed neighborhood here on an acre of land located at the entrance corner where people entered the nice upscale community. The neighborhood was "mixed" with about half of the folks being from northern States (That is a "mixed" neighborhood down here.). I flew a 3' x 5' Confederate Naval Jack in my front yard.

A family from two houses down was visiting her sister who was from New York. They walk to where I was weeding my front flower bed and the woman (not walking into my yard but talking loudly from the road) asked me "Sir, don't you know that is a symbol of racism? You will take it down now won't you?" I said "No." Then I explained American Nativism as it developed in the northern and NOT in the Southern States, and I told them about the St. Andrews Cross and its origin and why it was used on the Confederate Flags. "Then sir, you are saying that people from our part of the country are racist?" I said, "Many are, just look at your attitude and negative stereotype you have toward me." They walk away without saying another word. Of course it was the woman who did all the talking while her husband stood by. The next day I replaced my 3' x 5' Confederate Naval Jack with a 4' x 6' Confederate Naval Jack on my 20' pole. A couple of months later Sally from two houses down from the other side of our home came over and asked me to take my flag down. Sally was an older divorced nurse with grown children who just had her boyfriend move in with her (they were not married). This is outside of a very small and very rural town called Stokesdale, North Carolina that has only one stop light and one blinking light. Note: the town is growing. It now has two stop lights.

Sally explained that she was having a hard time selling her house and that she wanted to sell her house so that she could move in now with him at his home. She said that her Real Estate agent told her that she had two families with a strong interest in buying a home in that neighborhood who stopped her at the neighborhood entrance when she took them to see the house. They were "Yankee's" she said that pointed at my flag and were very firm with the agent about not buying a home in a neighborhood where people "flew that flag."

Then Sally said, "You will take down your flag long enough for me to sell my house won't you?"

I said, "No, Sally I will not, but I do appreciate your telling me this story and learning that my flag is serving a useful purpose. It is keeping out Yankee anti-Southern bigots. The next day I replaced my 4' x 6' Confederate Naval Jack with a 5' x 8' Confederate Naval Jack on my 20' pole. I had no more complaints from my northern neighbors about my flag.

The image features a Confederate battle flag as a background. The flag has a red field with a blue saltire (X-shape) containing white stars. At the top, the Coca-Cola logo is written in its signature script. At the bottom, there is a red rectangular area containing white text.

Coca-Cola

Lieutenant Colonel

CSA 3rd Georgia Cavalry Battalion

John Stith Pemberton

(Inventor of Coca-Cola)

Next time you take a sip

Remember That!

How the North distorts Civil War history



People rally for the Confederate flag to be taken down, at the South Carolina State House last month. (John Taggart/EPA)

By Hugh Howard July 10

Hugh Howard is the author of "Houses of Civil War America."

With astonishing speed — and a surprising new consensus — the status of the Confederate battle flag has been altered. While a reconsideration of that symbol's original meaning is long overdue, there is a countervailing risk that the righteous satisfaction in some quarters at lowering the flag may blind us to another large misunderstanding of the past.

The conversation in recent days has been illuminating, as many politicians from the South try to navigate a historic landscape blurred by generations of distortions. With the abruptness of cataract surgery, "Lost Cause" interpretations of a genteel Southern past have fallen away. The denials that, in the Confederacy, the impetus for war was slavery have long rung false; the minutes of the secession conventions held in Southern states make that explicit (as one Mississippi advocate [put it](#) in 1861, "slavery was ordained by God and sanctioned by humanity"). Acknowledging that the Confederate flag symbolized the fight to extend human bondage can at last put to rest an enduring falsehood in our national memory.

As important as this corrective may be, we will do our historical memory a disservice if we fail to recall how citizens of the Union regarded Abraham Lincoln's War, slavery and even African Americans. To a surprising extent, the way the North remembers the Civil War is also deeply flawed and misleading.

Recall that when Lincoln took office, slavery had the official sanction of the U.S. government. Like it or not, slavery was a part of the economic history of the North as well as the South. Much of the nation's cotton, its largest export, was taken north of the Mason-Dixon Line to be processed; for that matter, many of the South's most successful planters were Yankees who adopted with alacrity the practice of slavery on their way to wealth.

In the antebellum years, there was nothing resembling an anti-slavery consensus in the North. America's greatest philosopher, Ralph Waldo Emerson, hesitated for years to decry what he [called](#) "the habit of oppression." When he finally did so [from the podium in Concord Town Hall](#), he was called a fanatic and worse. The word "abolition" made his neighbors angry. The idea rang radical even in Massachusetts, where many regarded those who espoused such views as dangerous.

It's simply wrong-headed to presume that average, mid-19th-century farmers and factory workers in the North harbored abolitionist sympathies. They didn't.

I was taught growing up in Yankee Massachusetts that the North went to war to end slavery, but since then I have come to understand that I was misinformed. A case in point is the story of the well-known [primitive painter Robert Peckham](#). He had served as a deacon in the same Congregational church that I attended as a child in central Massachusetts. But archival research reveals that, in 1850, when Deacon Peckham espoused abolitionist sentiments, the church fathers excommunicated him, declaring one of their own unwelcome because they thought his ideas too extreme. Little Westminister represented a quiet majority opinion in the region.

Even Lincoln's racial thinking evolved in a slow and ambiguous manner. Until the very end of his life, the hero of the age resisted the notion that the black and white races were equal. In his famous [1858 debates](#) — and elsewhere — he repeatedly rejected the idea of permitting black men to vote, serve as jurors, hold office or intermarry with whites. "There is a physical difference between the two, which, in my judgment, will probably forever forbid their living together upon the footing of perfect equality."

That meant that, at its outset, the war for Lincoln was explicitly about union — until it became expedient to make it about emancipation. The Emancipation Proclamation was primarily intended to hobble the Confederacy's war effort, which relied upon slaves for provisioning and other support.

Even among those who recognized that human bondage must end, few thought blacks were equal to whites. In the South, where 95 percent of the nation's African Americans resided, slavery had been a fact of life for generations, fixing the black man's inferiority in the minds of most whites. In the North, where less than 1 percent of the population was black, relatively few whites interacted with men or women of color; there, anyone of African descent remained very much other.

The past is no more a fixed destination than the future is, and we need to question constantly the history we've been handed. One encounters such proper names as Reconstruction, Jim Crow, Selma and, now, Clementa Pinckney. But even as our outrage simmers at what made possible the allegedly murderous ignorance of Dylann Roof, we would do well to consider that, aside from the color of some of the players' skins, there is little that is black and white about our terrible Civil War and the enduring legacy with which we must still wrestle.

**If this flag caused the
shooting in South Carolina**



**What flag caused the
2,589 shootings in
Chicago last year?**

Landrieu to formally seek relocation of Confederate monuments

Posted: Jul 08, 2015 4:54 PM CDT Updated: Jul 08, 2015 4:54 PM CDT

Written by: FOX8Live.com Staff



Landrieu will ask the Council to hold public hearings and solicit comments and recommendations. (FOX 8 Photo)

NEW ORLEANS, LA (WVUE) -

On Thursday Mayor Mitch Landrieu will formally ask the New Orleans City Council to initiate the legal and public hearing processes to relocate four prominent Confederacy-related monuments.

The four monuments are: General Robert E. Lee Monument, General P.G.T. Beauregard Equestrian Statue, Jefferson Davis Monument and the Liberty Monument (Crescent City White League). The mayor wants to see them replaced with “symbols that reflect the culture, unity, hope and future of New Orleans as the city looks to its 300th anniversary in 2018,” according to a news release from the city.

Landrieu will ask the Council to hold public hearings and solicit comments and recommendations from the City’s Human Relations Commission, the Historic District Landmarks Commission, the chief administrative officer, the City attorney, the superintendent of the New Orleans Police Department, and the director of the Department of Property Management.

The noon presentation will also be streamed online on the City Council’s website at nolacitycouncil.com or by clicking here.

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Opposition to removal of Confederate memorials at Lee Circle and elsewhere gains steam



New Orleans police officers restrain the Rev. Avery Alexander, longtime civil rights leader and state representative, during a scuffle at the 1993 rededication ceremonies of the Liberty Monument. Alexander led an effort to disrupt the ceremony celebrating an 1874 battle in New Orleans in which a White League militia defeated forces loyal to the biracial Reconstruction government. The confrontation came amid a dispute over whether city officials should remove the monument commemorating the battle. Many African American leaders argue the monument is a racist symbol and is offensive.

[Robert McClendon, NOLA.com | The Times-Picayune](#)



By [Robert McClendon, NOLA.com | The Times-Picayune](#)

Email the author | [Follow on Twitter](#)

on July 14, 2015 at 11:54 AM, updated July 14, 2015 at 12:00 PM

Opponents of the **proposed removal** of Confederate memorials in New Orleans are using social media to organize the fight to keep them where they stand.

What started out as an effort to keep the statue of Robert E. Lee atop his column in Lee Circle, has expanded its mission to include defending all of the statues and monuments dedicated to the Confederacy.

The City Council, at Mayor Mitch Landrieu's request, has begun a formal hearing process that could result in the removal of **Lee and monuments** dedicated to P.G.T. Beauregard, another Confederate general; Jefferson Davis, the president of the Confederacy; and the Battle of Liberty Place, a bloody confrontation instigated by ex-Confederates who launched a failed coup against Louisiana's Reconstruction government.

Led by Tim Shea Carroll, the "Save our Circle" movement has collected nearly 15,000 signatures on a change.org **petition** opposing the removals and united 3,465 users in a **Facebook group** dedicated to the same cause.

Both have seen rapid growth recently, with hundreds joining and signing each day.

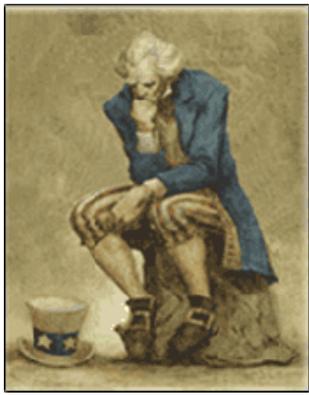
The group has also started a **fundraising campaign** to raise money to buy T-shirts and materials to build protest signs to show a united front at rallies and public hearings. It's nearly reached it's goal of \$1,000.

Attempts to reach Carroll were not immediately successful, but he told WGNO-TV that he is pro-statue, not pro-slavery.

The city's streetscape is **replete with monuments** and road names dedicated to Confederate heroes. Supporters of Landrieu's proposal have **called for all such monuments** to be removed and such streets to be renamed. Some have gone as far as calling for the statue of Andrew Jackson, who owned slaves and oversaw the genocide of Indians in the Southeast, to be removed.

Carroll said he feared Landrieu, in an effort to curry political plaudits, was opening a door he wouldn't be able to shut. "This is a very slippery slope. It's a dangerous precedent. Where is it gonna end?" he asked.

http://www.nola.com/politics/index.ssf/2015/07/lee_circle_confederate_monumen_1.html



American Thinker

July
5,
2015

Hilarious: 'million person march' to take down Confederate flag in Columbia, SC draws almost nobody

By [Thomas Lifson](#)

You might expect the usual disputes over crowd size when a leftist group calls a “million ~~man~~ person march.” Usually these feature aerial photos and arguments over how many individuals are crowded how densely into a certain amount of space. But with the “million person march” that promised “the flag will come down,” called by Operation Ferguson yesterday in Columbia, SC, this was not a problem. The only photo available of the event shows three people, all of them onstage.

The great Jim Hoft of [Gateway Pundit](#) spotted the utter flop. After waiting and waiting and waiting for photos:

Here is the [only photo](#) available from today’s Million Person March.

Only three people at the Million Person March...

MILLION PERSON MARCH
JULY 4, 2015
We Challenge Everyone In The USA Join Us To Celebrate Liberty & Freedom

Columbia, SC #J4 #MillionPersonMarch

THE FLAG WILL COME DOWN

We will rally at the Three Rivers Greenway at 6:00 AM. March will begin at 9:00 AM and proceed up Gervais Street to the main rally at the Statehouse which will commence at Noon.

Twitter: @OpFerguson Website: www.OperationFerguson.cf



Read

more:http://www.americanthinker.com/blog/2015/07/hilarious_million_person_march_to_take_down_confederate_flag_in_columbia_sc_draws_almost_nobody.html#ixzz3fMh1qJ6Q

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NC House could ban removal of Confederate and other monuments

Only the legislature would be able to take down history-related 'objects of remembrance'

Republicans say the proposal isn't related to the Confederate flag controversy

Democrat says monuments 'relate to a bad experience related to subjugation'



A statue of a Confederate soldier looks north on Hillsboro Street from the traffic circle of downtown Pittsboro, NC. **Harry Lynch** hlynch@newsobserver.com

BY COLIN CAMPBELL

ccampbell@newsobserver.com

As the national debate over the future of Confederate flags and memorials continues, state legislators want to make it harder to remove controversial monuments.

The House Homeland Security Committee approved a bill Wednesday to ban state agencies and local governments from taking down any "object of remembrance" on public property that "commemorates an event, a person, or military service that is part of North Carolina's history."

That would mean a state law would be needed to remove a monument or relocate one to a site that's not of "similar prominence."

Republican supporters of the bill stressed that it passed the Senate unanimously in April – long before the debate over Confederate symbols was sparked by the killing of nine people at a Charleston, S.C., church.

"This bill has nothing to do with what's happened with the Confederate flag, but I think that's a good reason we need something like this – to stave off the flames of passion," said Rep. Michael Speciale, a New Bern Republican who chaired Wednesday's committee meeting.

"This is why the General Assembly will still be able to remove or replace these items if necessary. We're supposed to be ones who do not get caught up in the fad of the moment."

And while Senate Democrats voted for the bill in April, some House Democrats are opposed. Rep. Marvin Lucas, a Cumberland County Democrat, said the state shouldn't make it harder to change monuments deemed offensive.

"There are some monuments around the state that really relate to a bad experience related to subjugation, and I'm addressing those kinds of issues," he said. "It's certainly not intended to be a knee-jerk reaction to anything that's happened in recent times."

But Rep. Larry Pittman, a Concord Republican, said taking down monuments and memorials reminds him of the George Orwell novel "1984."

"One of the things the government did in that book was to remove the history," Pittman said. "History needs to be retained – you don't know who you are without history. I don't think the government has the right to change what history is."

Rep. Marilyn Avila, a Raleigh Republican, said that Confederate memorials were created by grieving families as the country sought to heal its Civil War wounds. "When you talk about memorials and remembrances, the point of time at which they were erected is extremely relevant," she said. "A lot of these things were done shortly after the War between the States."

There are about 120 Civil War memorials across the state, according to state records. About a dozen are dedicated to Union soldiers, and about 100 are clearly related to the Confederacy. The monuments are in cemeteries and on public and private properties.

A number of the memorials have been vandalized in recent weeks, including the "Silent Sam" statue at UNC, erected in 1913, which was spraypainted with graffiti that said "black lives matter."

Mecklenburg County Commissioners are considering whether to remove a Confederate memorial on county property that depicts the battle flag. If the legislation debated Wednesday passes the House, the county would lose the power to take down the memorial.

The bill doesn't specifically address the naming of buildings or roads. UNC trustees voted in May to rename Saunders Hall as "Carolina Hall," after students and others protested having a campus building named for the 19th-century Ku Klux Klan leader William Saunders.

The legislation, entitled the "Historic Artifact Management and Patriotism Act," would define "object of remembrance" as "a monument, memorial, plaque, statue, marker or display of a permanent character."

Sen. Dan Soucek, a Boone Republican, filed the bill in early February and said it wasn't prompted by a particular controversy.

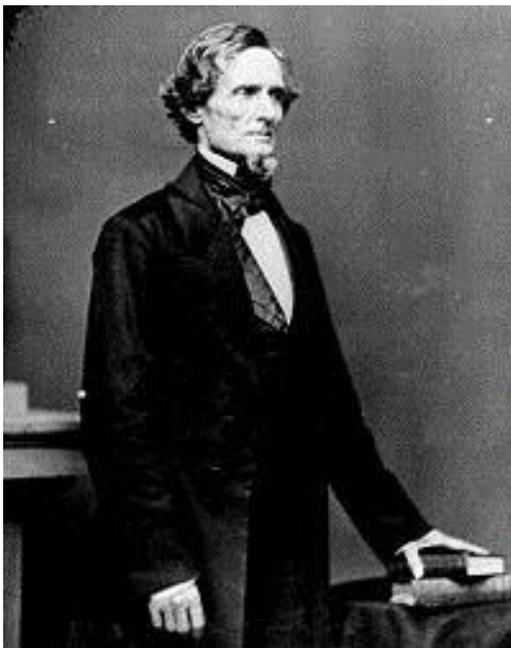
"This isn't dealing with a specific issue," he said Wednesday. "It's looking at how we respectfully preserve the history of this state without it going up and down with public opinion."

Soucek is among the sponsors of another bill that deals with a statue: A proposal to replace a statue of former Gov. Charles B. Aycock in the U.S. Capitol building with a statue of evangelist Billy Graham. Aycock, governor from 1901 to 1905, has come under fire for his white supremacist views. That bill passed the House in a 71-28 vote in April, but it hasn't yet received a hearing in the Senate.

With all the talk about the South's Confederate legacy, Rep. Graig Meyer said the monument legislation comes at the wrong time. "To me, moving quickly to a prohibition is not the right thing to do when we need that civil dialogue," the Hillsborough Democrat said.

The bill could be heard on the House floor as soon as next week.

Read more here: <http://www.newsobserver.com/news/politics-government/state-politics/article27345613.html#storylink=cpy>



"I worked night and day for twelve years to prevent the war, but I could not. The North was mad and blind, would not let us govern ourselves, and so the war came."

Jefferson Davis

Bexar County will remove Confederate markers

Updated: Thursday, July 9 2015, 08:10 AM CDT



WATCH VIDEO REPORT [HERE](#)

SAN ANTONIO - Just as the state of South Carolina voted to take down the Confederate Flag, leaders here in Bexar County began discussing the removal of Confederate markers from county property.

Bexar County Judge Nelson Wolff says two plaques outside the Bexar County Courthouse near Main Plaza will be removed.

Another marker - at the Vance House on West Nueva Street - also depicts two images of the Confederate Flag. The marker will also be removed. That building is owned by the county.

The debate over Confederate monuments reignited after a shooting at a church in South Carolina left nine people dead. The alleged killer was previously photographed with the flag.

While many have called for the removal of such monuments across the country, many others say the flag is a reflection of Southern heritage

<http://www.foxsanantonio.com/news/features/top-stories/stories/bexar-county-remove-confederate-markers-14144.shtml#.VZ74cKQXSop>

Well boys and girls, there is going to be trouble in paradise. Now that we are headed down that slippery slope of being politically correct on the Confederate flag, historical monuments, markers, etc, it seems that we have our own house to clean. I call for the leaders in Bexar county to turn over every stone and do this thing right if we are going to do it at all. I did some research and find that when Texas was in its infancy, that none other than Austin was pushing for and got slavery approved in Mexico City. So --- all of the streets, schools, monuments, artifacts in museums, and anything else must be taken away or renamed that refer to Austin. Here is the link back to the 1898 record.

[SONS OF DEWITT COLONY TEXAS](#)
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[DeWitt Colony People & Demographics](#)

Slavery in Early Texas

by Lester G. Bugbee, The Political Science Quarterly, vol. III, no. 3, 1898.

The history of slavery in Texas, so far as it is of interest to us, began with the year 1821, when Moses Austin received permission to plant an Anglo-American colony on the banks of the Colorado and the Brazos. There may have been a few negroes in the little towns of Bexar and La Bahia at that time, but the number must have been insignificant and limited wholly to personal servants in the families of the well-to-do. The coming of the energetic pioneers from the United States and the development of the rich bottom lands of Texas marked the beginning of a new era, not only in the history of Mexico, but in that of America; and the question of slavery in this wilderness, at that time seemingly of interest only to a few thousand farmers, was soon to engage the attention and determine the policy of the great neighboring nation.

Under the Spanish rule in Mexico negro slavery was tolerated and protected. The conditions, however, were so unfavorable that the institution never obtained a secure foothold, and was almost unknown outside of Vera Cruz and the hot lands. Even in the most favorable localities and after the introduction of cane growing, the slaves formed no considerable element in the population of the country. As late as 1793, according to Humboldt, there were not more than nine or ten thousand in all New Spain. [In a total population of 3005, December 31, 1792, there were 34 negroes and 415 mulattoes; no mention is made of slaves. Census of Texas, Texas Archives, No. 345] H. G. Ward, the British agent in Mexico in 1825-27, believed that the number did not exceed six thousand in 1793, and that it continued to decrease till 1827. So many were manumitted, and so many received their freedom during the long struggle for independence by joining the ranks of the patriot army, that Ward thought he was justified in stating that there is now hardly a single slave in the central portion of the republic. Not one could be found in the valley of Cuernavaca, or even in the Orizaba and Cordova regions, which are the great sugar and coffee districts of Mexico.³ About fifteen years later, Waddy Thompson, the representative of the United States government, did not see half a dozen negroes during his entire residence of two years in the Mexican capital.

The petition of Moses Austin for permission to settle an Anglo-American colony in Texas was officially granted in January, 1821. No mention was made of slavery in either the petition or the

grant. It was the intention of Austin, however, to draw most of his colonists from the southern United States; and there can be but little doubt that he would have favored the removal of slaves to Texas as part of the capital of his planters. But it was not for him to lead the migration for which he had prepared the way. The long journey to San Antonio de Bexar, with its hardships and exposure, resulted in his death, and the work of carrying forward the colonization of Texas fell to his son. Stephen Fuller Austin, then a young man of twenty-eight, at once made an exploring tour through Texas, was recognized as heir to his father's grant, and received the governor's approval of the plan which he had drawn up for the distribution of lands. This plan, after making provision for the head of the family and allowing a liberal portion for the wife and each child, further provided for a grant of eighty acres of land for each slave belonging to the family. In approving this plan, the government of Mexico, through its representative in Texas, acquiesced in and substantially encouraged the introduction of slaves into the new settlement. A great many immigrants found their way into Texas before the summer of 1822, most of them bearing contracts signed by Austin or his agents, in which they were promised land in accordance with the plan already mentioned. They were nearly all from the southern portion of the United States, and many of them were the owners of at least a small number of slaves. Thus it was that the institution was introduced into Texas.

But difficulties arose, for some reason the governor of Texas declined to put the settlers in possession of the promised lands, and Austin felt that the situation demanded his presence in the City of Mexico, where Congress was in session. Apparently it is not generally understood how momentous were the consequences of that journey. He remained in Mexico for more than a year; he made himself familiar with the language and the life of the people; he became intimate with many of the leaders of the Mexican nation; and he inspired the government with a confidence in his character and purpose that greatly facilitated the growth of the infant settlement in the wilderness of Texas. Austin arrived at the Mexican capital in April, 1822, a little more than a year after the proclamation of the Plan of Iguala and about two months after the assembling of the first Congress. He witnessed in rapid succession the elevation of Iturbide to the imperial throne, the dissolution of Congress, the fall of the Emperor and the establishment of the provisional republican government. All this time he was urging, in memorial after memorial, the confirmation of the grant made to his father by the Spanish government. But his was not the only application before Congress for leave to bring settlers to Mexico and to meet this demand for lands that body very early occupied itself with framing a general colonization law. The wheels of government, however, move slowly in Mexico, and particularly was this true during that year of exciting change. Austin believed that the law would never have been passed, had he not been present and constantly urging the matter upon the attention of the lawmakers. The question of slavery presented the greatest obstacle to the passage of the law. Austin believed that at least temporary toleration of slavery was necessary to the success of his colony. It was the slaveholding population of Missouri, Louisiana, Tennessee, Kentucky, Arkansas, and Mississippi that had shown the greatest interest in his settlement, and it was from the slave states of the American Union that he expected future support in his enterprise. On the other hand, the Mexican people were at that time passing through a period of fervent advocacy of liberty. Had they not just been freed from Spain? Should they not extend this great boon, liberty, to all people within the authority of their laws? Then, too, and this was more important than all their theories of liberty and natural equality, it was merely an abstract question with them, for they had few slaves to lose by a general emancipation.

It was the opinion of some members of Congress that slavery should be made the subject of a separate law, in which other phases of the matter, as well as its relation to the colonization of the provinces, could be considered in detail; but it was of the highest importance to the interests of Austin that the matter should be settled at once. A colonization law, however liberal its terms might be in other respects, would be almost a dead letter so far as he was concerned until Congress announced its policy as to slavery. Three colonization bills were offered in Congress. One was silent on the subject of slavery except as to cities, declaring that foreigners might be allowed the privilege of founding cities only on the condition of adopting the Spanish language and freeing their slaves. Another declared outright for immediate emancipation. But the bill reported by the committee on colonization contained a clause to the effect that slaves introduced into the Empire by colonists should remain so for life, and their children born in the Empire should gain their freedom at the age of fourteen. During the debate on this subject, no member announced himself as inclined to make any greater concession to slavery.

After considerable delay, Congress finally reached the colonization bill, August 20, 1822. During the general discussion of the measure very little was said about slavery, and no objection was raised on the floor to the disposition of the matter made by the committee. The bill, however, proved unsatisfactory; and, after a discussion of only two of its thirty one articles, it was recommitted with certain instructions, none of which concerned slavery. No further progress was made in the matter. The attention of Congress soon became wholly absorbed in the approaching struggle with the Emperor; and the crisis was reached on October 30, 1822, when Iturbide drove the members out of doors at the point of the bayonet. Austin was a close observer of these events, and, as they progressed, lost all hope of obtaining even as favorable a law as the committee on colonization had reported. He very probably regarded the dispersion of Congress as a stroke of good fortune; at all events he was most emphatic a little later in his belief that no law permitting the introduction of slaves could possibly have been passed through Congress. Immediately after the dispersion of Congress, the Emperor organized a junta of thirty-five members, which succeeded to the legislative powers of the former body. Its members were at once besieged by the indefatigable Austin. On November 14, the same bill which had been reported to Congress was taken up by the junta. The article relative to slavery was reached on the 26th and provoked some discussion. All were anxious to secure total abolition as soon as possible, but all were inclined to pay due regard to the rights which masters had acquired under existing laws. Senor Parras alone presented the subject from the point of view of the colonists. He explained that there would necessarily be a great scarcity of labor in the new settlements; and said that the committee had been assured that colonists would be unwilling to remove to the Mexican provinces, unless some provision was made for protecting them in the ownership of their slaves. He thought that sufficient safeguards were thrown around the privilege extended to the colonists, in the prohibition of the slave trade and in the emancipation of all children of slaves, born in the Empire, at the age of fourteen. The article was finally passed in the following form:

There shall not be permitted, after the promulgation of this law, either purchase or sale of slaves that may be introduced into the empire. The children of such slaves, who are born within the empire, shall be free at fourteen years of age.

The passage of the colonization bill, and particularly of the article relating to slavery, was probably due to the tact and energy of Austin. In his letter of January 8, 1823, to Governor Trespalacios, he said:

I talked to every member of the Junta upon the necessity which existed in Texas, Santander and all the other uninhabited provinces, that the new colonists should be permitted to bring their slaves, and in this manner I procured the article.

This is a quiet way of saying that the clause referred to was probably carried through the Junta by Austin's persistent lobbying. There must have been considerable opposition in the committee to this concession to slavery. Four days before the article came up for discussion by the junta, [Austin wrote to Josiah H. Bell](#) as follows:

As the law now is, all slaves are to be free in ten years, but I am trying to have it amended so as to make them slaves for life and their children free at twenty-one years, but do not think I shall succeed in this point, and that the law will pass as it now is, that is, that the slaves introduced by the settlers shall be free after ten years. As regards all other matters there will be no difficulty.

As there had been no discussion of the matter in the junta prior to the writing of this letter, and as during the discussion the bill never received the form mentioned by the letter, the state of affairs referred to by Austin is most probably accounted for by the supposition that there was a warm debate in the committee before the subject came up in the junta. At any rate, Austin seems to have been unduly despondent, for he gained almost as much as he hoped for perhaps because of his never-ceasing representations to every member of the junta. The completed colonization law was promulgated by the Emperor on January 4, 1823. It was annulled after the overthrow of Iturbide; but, by special decree of the new government, Austin's grant was confirmed and he was allowed to go forward with its settlement under the provisions of the annulled law. Thus it was that the government of Mexico, while all buoyant with the hopes born of the Revolution and moved by theories of the equality and brotherhood of man, authorized the introduction of negro slavery into one of its fairest provinces, while it deluded itself with the belief that it was providing for the almost immediate extermination of the abhorred institution. In the mean time the Texas fever had spread rapidly through most of the slave states of the American Union, and immigration to that province became everywhere the topic of common conversation. When Austin returned to the United States, in 1821, from his exploring tour through Texas, he found nearly one hundred letters from the neighborhood of his old home in Missouri awaiting him at Natchitoches. His partner wrote him from New Orleans that you and your colony excite more interest than the assembled sages of the nation." Many propositions reached him from men who desired to become sub-contractors and who offered to introduce bodies of settlers ranging in number from ten to three hundred. Austin was elated. He addressed a letter to the governor of Texas, asking that his grant be enlarged and that all restrictions as to the number of his colonists be removed.

The great interest in the Texas colony, which was rapidly spreading throughout a large portion of the United States, also assumed a practical form. Several vessels sailed from New Orleans during the winter of 1821-22, bearing colonists and supplies; it is known that one of these vessels had on board sixty settlers, and another a few more than twenty. A great many immigrants came by land from Natchitoches. Camps sprang up along the Colorado and the Brazos, and the prospect seemed

fair that a province would be peopled and civilized in a day. But Austin's long absence in Mexico, together with a number of disastrous events in Texas, served to discourage the settlers; and when he came back from the capital in 1823, he found that a large number of his followers had returned home. Unfavorable reports as to the government of Mexico, and particularly as to adverse slavery legislation, had also become current in the United States, and immigration had almost wholly ceased. Austin's return, however, brought revived hope; confidence was restored, and before the end of 1824 he had the satisfaction of seeing all but a very few of the three hundred families in possession of their land. The success of the colony was assured.

The question of slavery, however, was by no means finally disposed of by the decree of Iturbide's junta, which allowed American immigrants to bring their slaves into Texas. The Mexican people had still to speak. The national constitution, which might dispose of the matter was yet to be adopted; and, after the federal form of government was determined upon, the framing of the state constitution and of the state colonization law offered other opportunities for the destruction of the institution in Texas. The Congress which Iturbide had dispersed in October, 1822, reassembled the following March and remained in session till October 30, 1823. It made only one provision affecting slavery. By decree of October 14, the province of Itsmo was created and opened to foreigners. Immigrants were allowed to bring their slaves, but a distinct warning was probably intended in an otherwise unnecessary clause, which said that they should be subject to whatever laws might be made in future relative to such property. The Constituent Congress which framed the Mexican constitution met in November, 1823. A decree of July 13, 1824, left no room for doubt as to the attitude of that body towards at least one phase of the slavery question. It prohibited the slave trade, domestic and foreign, in the most positive terms. Infractions of the law were to be punished with the greatest severity: any vessel engaged in this traffic, which brought slaves to Mexico, was to be confiscated with its cargo; and the owner, purchaser, captain, master and pilot were to be condemned to a year's imprisonment. Slaves brought into the country by such trade recovered their freedom the moment they touched Mexican soil. A suspension of penalties for six months was, however, declared in favor of those colonists who might wish to land slaves in the recently created province of Itsmo.

This decree was directed essentially against the *slave trade*; it contained no express prohibition of the removal of slaves to Mexico by their owners, whether citizens or immigrants, for purposes other than trade. The exception made in favor of the colonists on the isthmus of Tehuantepec may possibly be construed as indicating the intention of Congress to exclude the slaves of all other colonists, and may thus be regarded as an implied prohibition of the further introduction of negroes into Texas. It will be noted, however, as we proceed, that the Congress of Coahuila and Texas, which was hostile to slavery, did not so construe it, but expressly gave the colonists permission to bring in their slaves for six months after the publication of the state constitution of 1827.

Lucas Alaman (Iniciativa de ley, etc., a message to Congress, printed in Filisola's *Guerra de Tejas*, II, 595) takes the view that all slaves brought to Texas after this decree was published should have gained their freedom in virtue of the provision of section 2 of the decree. Professor von Holst (*History of the United States*, II, 553) says this decree prohibited the further importation of slaves. "*But Texas was a great way off,*" he continues, "*and the arm of the Mexican government*

was not long. Now, as before, settlers came with their slaves from the slave states to Texas." But he says nothing of the express permission of the constitution of Texas and Coahuila, as late as 1827, to continue this importation for six months after its publication. The importance of this decree, involving as it does the question as to whether the Texans willfully violated the federal law of Mexico, warrants the quoting of it entire:

El soberano congreso general constituyente de los Estados Unidos Mexicanos, ha tenido á bien lo siguiente:

- 1. Queda para siempre prohibido en el territorio, de los Estados Unidos Mexicanos el comercio y tráfico de esclavos, procedentes de cualquiera potencia y bajo cualquiera bandera.*
- 2. Los esclavos que se introdujeren contra el tenor del articulo anterior, quedan libres con solo el hecho de pisar el territorio Mexicano.*
- 3. Todo buque, ya sea nacional ó extranjero, en que se trasporten ó introduzcan esclavos al territorio, Mexicano, será irremisiblemente confiscado, con el resto de su cargamento; y el dueño, el comprador, el capitán, el maestro y el piloto sufrirán la pena de un año de presidio.*
- 4. Esta ley tendrá su efecto desde el mismo dia de su publicacion; pero en cuanto á las penas prescritas en el articulo anterior no lo tendrá hasta seis meses despues, respecto de los colonos que en virtud de la ley de 14 de Octubre último, sobre colonizacion del istmo de Guazacoalco, desembarquen esclavos con el fin de introducirlos en el territorio de Mexicano.*

The sovereign general Constituent Congress of the United Mexican States has been pleased to decree the following:

- 1. Commerce and traffic in slaves, proceeding from any country and under any flag whatsoever, is forever prohibited in the territory of the United Mexican States.*
- 2. Slaves that are introduced contrary to the tenor of the above article are free in virtue of the mere act of treading Mexican territory.*
- 3. Every ship, whether domestic or foreign, in which slaves are transported to or introduced into Mexican territory, shall be irremissibly confiscated, with the remainder of its cargo; and the owner, the purchaser, the captain, the master, and the pilot shall suffer the penalty of a year's imprisonment.*
- 4. This law shall take effect from the day of its publication, but the penalties prescribed in the above article shall be suspended for six months with reference to those colonists who, in virtue of the law of the fourteenth of October last upon the colonization of the isthmus of Guazacoalco, may land slaves with the intention of introducing them into Mexican territory.*

Here the matter rested, so far as federal legislation is concerned. The *Acta Constitutiva* (adopted January 31, 1824) was silent on the subject, as was the national colonization law. The federal constitution, which was completed and promulgated on October 4, 1824, made no mention of the subject. When Congress adjourned in December, Mexico had no law prohibiting incoming settlers from bringing their slaves with them, unless, indeed, the decree of July 13, 1824, can be construed as implying such a prohibition.

[Next page](#)--Slavery in Early Texas by Lester Bugbee

Confederate flag stolen from Del. home; owner called racist

WATCH VIDEO REPORT [HERE](#)



Jenna Pizzi, *The News Journal*: 16 a.m. EDT July 9, 2015

(Photo: SUCHAT PEDERSON/THE NEWS JOURNAL)

GLASGOW – New Castle County police are investigating the theft of a Confederate battle flag from outside a Glasgow home, where the words "[expletive] u racist" were found spray-painted on a boat at the property Wednesday. The case comes amid a turbulent national debate about the use of Confederate imagery and racial tension in the wake of the deadly South Carolina church shooting.

Homeowner Barry Binkley Jr. said he flew the rebel flag at his Frazer Road property for more than 15 years and never heard any complaints. He said he isn't racist and displayed the flag because it is a symbol that ties him to friends and family in the South, including cousins in North Carolina.

The banner was on a flagpole outside the ranch-style home and visible from the street in the semirural neighborhood.

His truck window also was found broken Wednesday. A second Confederate banner on his garage was not disturbed.

The vandalism is thought to have occurred sometime between Tuesday evening and Wednesday morning, said Binkley, who suspects whoever is behind the incident was trying to send a message.

"They are taking away my freedom to think what I want," he

said.



The case is being investigated as a theft and criminal mischief, but is not classified as a hate crime because no racial slurs were used, said New Castle County Police Officer Tracey Duffy.

Barry Binkley Jr.'s Confederate rebel flag was stolen from the flagpole at his Frazer Road property in Glasgow. (Photo: .)

Vandalism of Confederate symbols have been reported across the country in the wake of the South Carolina shooting, where nine black congregants were killed during a worship service at Emanuel African Methodist Episcopal Church.

The killings reignited an ongoing controversy about the use of Confederate symbols because the alleged shooter, Dylann Roof, posed with the flag in online photos and reportedly has told authorities that he wanted to start a race war.

Last week, "murderer" and "black lives matter" were painted on a statue honoring Confederate veterans at the University of North Carolina-Chapel Hill. Other incidents occurred in Richmond, Virginia, and St. Louis. Graffiti was found on a Confederate monument at the old Durham County Courthouse in North Carolina on Tuesday.

The South Carolina Senate moved on Monday to remove the flag from statehouse grounds. Supporters argue that it was a step in racial healing and striking a symbol of divisiveness. Those who argued for keeping the flag said it is a sign of the state's history and honors the more than 20,000 Confederate soldiers who died in the Civil War.

The U.S. House also voted to ban the display of the banner at historic federal cemeteries in the Deep South.



Janet Binkley talks about her son, Barry Binkley Jr., who says whoever took his flag is "taking away my freedom to think what I want." (Photo: SUCHAT PEDERSON/THE NEWS JOURNAL)

Binkley's mother, Janet Binkley, suspects the incident in Glasgow was someone trying to "stir up trouble" and saw an opportunity because of the flag controversy.

"Unfortunately, some insane person had to go pose with a flag," said Janet Binkley, who owned the boat that was vandalized.

The Confederate flag has a divisive past in Delaware, which did not secede from the Union during the Civil War, although there were many who were sympathetic to the South.

The Sons of Confederate Veterans in Delaware, or the Delaware Grays, since 2007

have displayed a [Confederate banner at the Nutter D. Marvel Carriage Museum](#) in Georgetown.

Mark Potok, a senior fellow at the Southern Poverty Law Center, said those who believe the flag is a symbol of their heritage are misguided. His organization has been lobbying to stop the use of Confederate symbols.

"The flag really does represent white supremacy," Potok said. "Millions of millions of white Americans believe that it isn't related to white supremacy and slavery. That is completely false as a matter of the real historical record."

Potok said the bars and stars was one of many flags used by the Confederacy during the war and was raised over several state capitols in 1961 as a sign of resistance to the push from Washington for desegregation.

"To black Americans, the flag has always represented white supremacy and slavery," Potok said.

The flag is offensive to both black and white people, said the Rev. Silvester S. Beaman, a pastor at the Bethel African Methodist Episcopal Church in Wilmington. His friend, the Rev. Clementa Pinckney, was killed in the South Carolina shooting.

"Just like the swastika is an offensive symbol, not just to the Jews, it is an offensive symbol to people who have moral character and integrity," he said.

Beaman visited Pinckney's church several times and attended his funeral. A candlelight prayer service for the victims was held at Beaman's church shortly after the shootings.

He said the Confederate flag is not about history, and he supports efforts to remove it from public buildings.

"Based on the actions and this deranged young man and others that are full of hate and racial discrimination and oppression and are willing to act upon it by shooting and killing innocent people and the like, they are not talking about a cultural heritage," Beaman said. "They still believe in the ideology behind the battle flag of the Confederacy."

Despite the connotations, Beaman said people still have the right to fly the banner, a thought echoed by Richard Smith, president of the Delaware NAACP.

"On private property, people have a right to do what they want to do," Smith said.

He said that even though the flag is offensive, vandalism is not the answer and doesn't solve the issue.

"That is breaking the law," Smith said. "We don't want anybody to break windows and spray-paint people's property and stuff like that. That is wrong."

Rather, Smith said, he would like to talk to Barry Binkley about what the battle flag means to black people as a symbol of slavery.

"I would ask him to take it down because [the flag] is hurting a lot of people, but we can't force him to take it down," he said.

No arrests had been made as of Wednesday evening.

Barry Binkley said the other flag would remain for now.

"If they are going to keep busting up my stuff, I'm going to take it down," he said.

Contact Jenna Pizzi at jpizzi@delawareonline.com or (302) 324-2837. Follow her on Twitter @JennaPizzi.

DELAWAREONLINE

Confederate flag to stay over Marvel Carriage Museum in Georgetown

<http://www.delawareonline.com/story/news/local/2015/07/08/confederate-flag-stolen-racist-message-left-delaware-home/29870687/>



Palazzo not happy with move to ban Confederate flag in federal cemeteries

BY ANDREW TAYLOR

Associated Press July 8, 2015



Palazzo

AMANDA MCCOY — AP

WASHINGTON -- The Coast's congressman disagrees with a House vote that could ban the display of Confederate flags at historic federal cemeteries in the Deep South.

The low-profile move came Tuesday evening after a brief debate on a measure funding the National Park Service, which maintains 14 national cemeteries, most of which contain graves of Civil War soldiers.

Rep. Steven Palazzo said he doesn't like the amendment on the flag or the way it was handled.

"I strongly oppose the inclusion of this amendment, which was slipped into the bill in the dead of night with no debate," he said in an emailed statement. "Congress cannot simply rewrite history and strip the Confederate flag from existence. Members of Congress from New York and California cannot wipe away 150 years of Southern history with sleight-of-hand tactics. I will fight to ensure that this language is not included in any bill signed into law."

The amendment by Rep. Jared Huffman, D-Calif., added language to block the Park Service from allowing private groups to decorate the graves of southern soldiers with Confederate flags in states that commemorate Confederate Memorial Day. The cemeteries affected are the Andersonville and Vicksburg cemeteries in Georgia and Mississippi.

"The American Civil War was fought, in Abraham Lincoln's words, to 'save the last best hope of Earth,'" Huffman said in a debate in which he was the only speaker. "We can honor that history without celebrating the Confederate flag and all of the dreadful things that it symbolizes."

The flag ban was adopted by a voice vote, which means the votes of individual congressmen were not recorded.

The Park Service funding bill is scheduled for a vote on Thursday.

Pressure has mounted to ban display of the flag on state and federal property in the wake of last month's tragic murders at a historic black church in Charleston, South Carolina. The accused killer, Dylann Roof, posed with the Confederate flag in online photos and reportedly has told authorities that he wanted to start a race war.

Following the lead of GOP Gov. Nikki Haley, the South Carolina Senate has voted to remove the flag from the Capitol grounds and the state House was taking up the measure Wednesday.

But House leaders have deferred action on a plan by Bennie Thompson, a black Democrat from Mississippi, to ban Confederate images such as that contained in the Mississippi flag from being displayed in the House complex. Numerous statues of Confederate figures such as Jefferson Davis, the president of the Confederate States, are also on display in the Capitol.

Paul Hampton, Sun Herald politics editor, contributed to this report.

Read more here: http://www.sunherald.com/2015/07/08/6313393_palazzo-not-happy-with-move-to.html?rh=1#storylink=cpy



Doubtless, we are getting what we deserve, are we not? Oh, and by the way, SC Governor "Nikki" Haley's real (maiden) name is Nimrata Randhawa. She's from India. Did you know that?

SC Gov Wanted Revenge For Childhood Teasing About Father's Turban – Confederate Flag Was Perfect



See her
pathetic
video
report
HERE

Posted on July 11, 2015 by [Rick Wells](#)

Decision time at the South Carolina State House is not always about responsible government. When Governor Nikki Haley leads a coercive movement, sometimes it's about that delighted "feel good" feeling that comes with being the focal point in the destruction of your state's heritage. It's reward enough for spearheading the erasure of her state's history. In spite of her claims of "very much" respecting history and tradition, her actions belie her words.

In an interview with Don Lemon, Haley describes her near orgasmic moment as she watched the Confederate Battle Flag being taken down from the state complex.

She then talks about her history growing up as a child of Indian parents, with a dad who wore a turban and a mother who wore a sari. Now it's all clear. She's got no loyalty or appreciation for the southern people or their traditions. She was raised by transplanted Indians who still clung to the traditions and culture of their native land.

She talks of how difficult things were for her growing up in the south and how she doesn't want anyone to have to go through that, implying that it is her job to remove anything that might be considered racist or offensive as a result.

She should remember that her dad wore a turban by choice and he was allowed to wear that turban. Nobody forced him to remove it in the manner that she has now forced the people of South Carolina to remove their cultural symbols.

Reminding us that governing for her is largely about her own emotions, Haley said, "Now I feel good because now I know my kids can look up and there won't be a flag." That's true for the children of southerners who value their heritage as well, who go back further than the current generation and have a stake in the history.

Hypocrisy and vengeance upon the people of South Carolina for mistreating her family is what brought Governor Haley to force the legislature to act. She was born in America but carries herself as an Indian first. Her disrespect for the Confederate flag and white people in general explain her opportunistic seizure of the moment to capitalize politically and to exact revenge upon those evil southerners who mistreated her as a child.

She might have earned a little more mistreatment through her combined dictatorial temper tantrum and moment of sweet revenge.

Rick Wells is a conservative writer who recognizes that our nation, our Constitution and our traditions are under a full scale assault from multiple threats. Please "[Like](#)" him on Facebook, "[Follow](#)" him on Twitter or visit www.rickwells.us & www.truthburgers.com.

<http://rickwells.us/sc-gov-wanted-revenge-for-childhood-teasing-about-fathers-turban-confederate-flag-was-perfect/>

NAACP Wants to Sandblast Confederate Mount Rushmore

Posted on July 14, 2015 by Gary DeMar

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Calls for digging up civil war generals and their wives, removing any symbol of the confederacy, and even painting over the confederate battle emblem on the Dukes of Hazzard show-care the General Lee are gaining steam.

It's all symbol over substance. Not a single black teenager will find a job after all the flags and Civil War memorabilia are destroyed and what little remains is relegated to the far corners of dusty museums.

In addition, the shootings and murders in cities like Chicago, Detroit, Milwaukee, Baltimore, Little Rock, Cleveland, St. Louis, and Oakland (Ca.) where the Confederate flag does not fly and where most people have never seen a statue of a Confederate soldier or general.

Civil War memorabilia are not contributing to the death of black people as the [following](#) statistics show:

"St. Louis is [44 percent white and 49 percent black](#), but statistics show a racial imbalance in crime. Based on the city's [official crime data for 2012](#) — the most recent year which data are available — 97.6 percent of those arrested for murder were black and 2.4 percent were white."

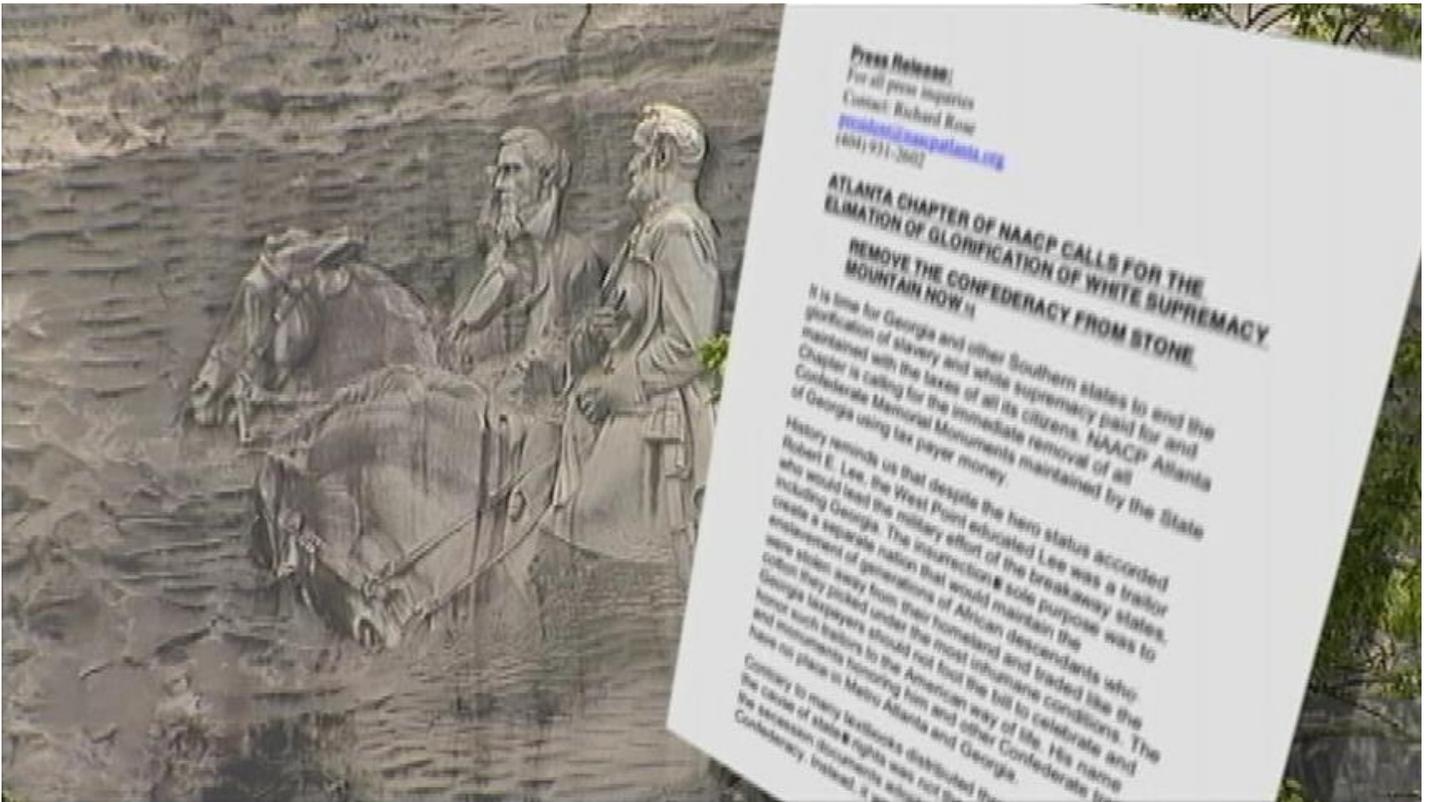
According to the "[Crime in the United States 2013](#)" report issued by the FBI, "the black disaster zone of Detroit, MI, kept its notorious status as the most dangerous city in the nation with no less than 14,504 violent crimes, including 316 murders, during 2013. . . . Black-dominated Gary, IN, had the nation's highest murder rate among cities above 50,000 but under 100,000 population."

The call to sandblast the Confederate Memorial at Stone Mountain, Georgia, often referred to as the Confederate Mount Rushmore, won't do one thing to change the above statistics:

"The Atlanta chapter of the NAACP officially called for the elimination of all symbols of the Confederacy from Stone Mountain. This comes on the heels of the removal of the Confederate battle flag from the South Carolina State House. NAACP's Richard Rose says the time to move is now, but admits it may be a steep slope to climb. Channel 2's Berndt Petersen talked with Yolanda Shackelford, who was chaperoning a group of children from Cobb County on a trip to Stone Mountain.

"When I'm out here, and I have to be honest, when I'm out here enjoying Stone Mountain, I'm thinking about what it has to offer for what I'm coming for,' Shackelford said.

"But the Atlanta chapter of the NAACP has a much more serious point of view. The organization issued a statement calling for the removal of all symbols of the Confederacy from the park.



"My tax dollars should not be used to commemorate slavery," Rose said. Rose said his group wants Confederate symbols removed from all state-owned buildings, parks and lands.

"Rose told Petersen he would start with Jefferson Davis, Robert E. Lee and Stonewall Jackson. 'Those guys need to go. They can be sand-blasted off, or somebody could carefully remove a slab of that and auction it off to the highest bidder,' Rose said."

Don't think they'll stop with Stone Mountain. Logic dictates that Mount Rushmore itself will have to undergo a treatment of sandblasting since Thomas Jefferson and George Washington owned slaves.

image:

I'll support the sandblasting of Stone Mountain if the NAACP and other liberal groups will join me in going after how the government confiscates my hard-earned money to support radical leftist causes and programs and public (government) education.

In fact, the NAACP has done more to enslave modern-day blacks than the Confederacy had ever done in its support of the Democrat Party that resisted working for civil rights legislation. Sure, blacks today have more freedom of movement, but it's illusory. Multi-

generations of black families and poor whites have been warehoused in government projects for decades. Millions of blacks have become wards of the Democrat Party whose only use to them is their vote to keep them dependent.

Read more at <http://godfatherpolitics.com/23696/naacp-wants-sandblast-confederate-mount-rushmore/#KGkXawIgyw95ECLI.99>



House Dems display incorrect Confederate flag

By Mark Hensch July 09, 2015, 02:38 pm



C-SPAN

House Democrats referenced the wrong Confederate flag Thursday during a debate over the controversial symbol.

A photo from floor debates shows a Confederate flag with 17 stars, according to a post on [CSPAN's Instagram](#) account.

The actual Confederate battle flag had 13 stars, one for each of the states that seceded from the Union before joining the Confederacy as of late 1861.

CSPAN's photo shows a number of House Democrats speaking by a cutout of the incorrect version on Thursday morning.

Reps. James Clyburn (S.C.), Al Green (Texas), Keith Ellison (Minn.), David Cicilline (R.I.), Eric Swalwell (Calif.), Hakeem Jeffries (N.Y.), Sheila Jackson Lee (Texas) and Terri Sewell (Ala.) all missed the apparent mistake.

House GOP leaders abruptly [canceled a vote](#) Thursday on a spending bill for the Interior Department amid intraparty infighting over displays of the Confederate flag.

The proposed legislation was shelved after the House moved to vote on an amendment to a measure that would continue allowing the display of the controversial symbol in certain federal cemeteries.

<http://thehill.com/blogs/blog-briefing-room/news/247400-house-dems-display-incorrect-confederate-flag#>

Confederate flag supporters rally at Linn Park in Birmingham

Posted: Jul 18, 2015 5:29 PM CDT Updated: Jul 18, 2015 5:29 PM CDT

By Erika Gonzalez



Source: WBRC Video

BIRMINGHAM, AL (WBRC) -

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MORE • *Confederate monument supporters rally against its removal*



Despite the extreme heat Saturday, more than 70 people gathered at the foot the Madison County Courthouse to express their views on an even hotter issue - the Confederate memorial on the premises.

Carolyn Hardin is a Huntsville native and boldly supports the South's heritage.

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White stars on a blue saltire, trimmed in white, over a red field

It was this pattern of red, white and blue, and other symbols like it, that brought hundreds of people to the heart of downtown Birmingham Saturday morning.

Deanna Frankowski was among the crowd.

"We are a peaceful group protecting southern heritage," Frankowski explained.

She organized the Confederate rally at Linn Park to bring attention to a [Confederate monument in question](#).

"And we are here to fight for southern heritage and we are here to keep this monument in play," Frankowski said.

Activist have called on city leaders for its removal in the wake of the Charleston shootings where nine African American were killed by a white gunman who was photographed holding a Confederate battle flag.

The Confederate flag has come under scrutiny and so have monuments some say holds a similar symbolism.

But Shannon Fontaine says there should be enough room for all interpretations.

"When I see that flag, I see my ancestors who fought for that flag. I don't see hate at all. And I can certainly understand someone else's point of view. But we are all Americans now and we should all have a right to our point of view," Fontaine explained.

A similar rally took place in Montgomery a few weeks ago protesting the decision made by Governor Bentley to remove the confederate flags from the statehouse grounds.

Fontaine hopes government leaders consider what supporters like him have to say before another confederate symbol is taken down.

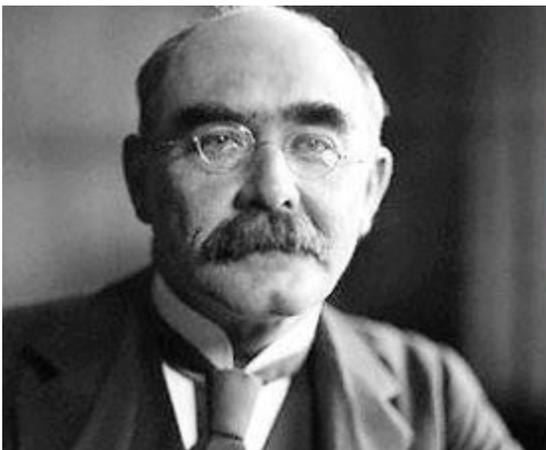
Keith Mimms watched the rally from a distance.

He would rather see Confederate flags and monuments in places like museums but says he is more concerned about the debate's impact.

"It's creating a divide that we don't need in this country at this time," Mimms said.

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<http://www.wsfa.com/story/29579748/confederate-flag-supporters-rally-at-linn-park-in-birmingham>



"There in the Southland of the United States of America, lives the greatest fighting breed of man . . . in all the world!"

-Rudyard Kipling



The Confederate Flag Needs To Be Raised, Not Lowered

Posted by [Chuck Baldwin](#) on Jul 9, 2015 | [0 comments](#)

Ladies and gentlemen, I submit that what we see happening in the United States today is an apt illustration of why the Confederate flag was raised in the first place. What we see materializing before our very eyes is tyranny: tyranny over the freedom of expression, tyranny over the freedom of association, tyranny over the freedom of speech, and tyranny over the freedom of conscience.

In 1864, Confederate General Patrick Cleburne warned his fellow southerners of the historical consequences should the South lose their war for independence. He was truly a prophet. He said if the South lost, "It means that the history of this heroic struggle will be written by the enemy. That our youth will be trained by Northern school teachers; will learn from Northern school books their version of the war; will be impressed by all of the influences of History and Education to regard our gallant debt as traitors and our maimed veterans as fit subjects for derision." No truer words were ever spoken.

History revisionists flooded America's public schools with Northern propaganda about the people who attempted to secede from the United States, characterizing them as racists, extremists, radicals, hatemongers, traitors, etc. You know, the same way that people in our federal government and news media attempt to characterize Christians, patriots, war veterans, constitutionalists, et al. today.

Folks, please understand that the only people in 1861 who believed that states did NOT have the right to secede were Abraham Lincoln and his radical Republicans. To say that southern states did not have the right to secede from the United States is to say that the thirteen colonies did not have the right to secede from Great Britain. One cannot be right and the other wrong. If one is right, both are right. How can we celebrate our Declaration of Independence in 1776 and then turn around and condemn the Declaration of Independence of the Confederacy in 1861? Talk about hypocrisy!

In fact, southern states were not the only states that talked about secession. After the southern states seceded, the State of Maryland fully intended to join them. In September of 1861, Lincoln sent federal troops to the State capital and seized the legislature by force in order to prevent them from voting. Federal provost marshals stood guard at the polls and arrested Democrats and anyone else who believed in secession. A special furlough was granted to Maryland troops so they could go home and vote against secession. Judges who tried to inquire into the phony elections were arrested and thrown into military prisons. There is your great "emancipator," folks.

And before the South seceded, several northern states had also threatened secession. Massachusetts, Connecticut and Rhode Island had threatened secession as far back as James Madison's administration. In addition, the states of New York, New Jersey, Pennsylvania, and Delaware were threatening secession

during the first half of the nineteenth century—long before the southern states even considered such a thing.

People say constantly that Lincoln “saved” the Union. Lincoln didn’t save the Union; he subjugated the Union. There is a huge difference. A union that is not voluntary is not a union. Does a man have a right to force a woman to marry him or to force a woman to stay married to him? In the eyes of God, a union of husband and wife is far superior to a union of states. If God recognizes the right of husbands and wives to separate (and He does), to try and suggest that states do not have the right to lawfully (under Natural and divine right) separate is the most preposterous proposition imaginable.

People say that Lincoln freed the slaves. Lincoln did NOT free a single slave. But what he did do was enslave free men. His so-called Emancipation Proclamation had NO AUTHORITY in the southern states, as they had separated into another country. Imagine a President today signing a proclamation to free folks in, say, China or Saudi Arabia. He would be laughed out of Washington. Lincoln had no authority over the Confederate States of America, and he knew it.

Do you not find it interesting that Lincoln’s proclamation did NOT free a single slave in the United States, the country in which he DID have authority? That’s right. The Emancipation Proclamation deliberately ignored slavery in the North. Do you not realize that when Lincoln signed his proclamation, there were over 300,000 slaveholders who were fighting in the Union army? Check it out.

One of those northern slaveholders was General (and later U.S. President) Ulysses S. Grant. In fact, he maintained possession of his slaves even after the War Between the States concluded. Recall that his counterpart, Confederate General Robert E. Lee, freed his slaves BEFORE hostilities between North and South ever broke out. When asked why he refused to free his slaves, Grant said, “Good help is hard to find these days.”

The institution of slavery did not end until the 13th Amendment was ratified on December 6, 1865.

Speaking of the 13th Amendment, did you know that Lincoln authored his own 13th Amendment? It is the only amendment to the Constitution ever proposed by a sitting U.S. President. Here is Lincoln’s proposed amendment: “No amendment shall be made to the Constitution which will authorize or give Congress the power to abolish or interfere within any state with the domestic institutions thereof, including that a person’s held to labor or service by laws of said State.”

You read it right. Lincoln proposed an amendment to the U.S. Constitution PRESERVING the institution of slavery. This proposed amendment was written in March of 1861, a month BEFORE the shots were fired at Fort Sumter, South Carolina.

The State of South Carolina was particularly incensed at the tariffs enacted in 1828 and 1832. The Tariff of 1828 was disdainfully called, “The Tariff of Abominations” by the State of South Carolina. Accordingly, the South Carolina legislature declared that the tariffs of 1828 and 1832 were “unauthorized by the constitution of the United States.”

Think, folks: why would the southern states secede from the Union over slavery when President Abraham Lincoln had offered an amendment to the Constitution guaranteeing the PRESERVATION of slavery? That makes no sense. If the issue was predominantly slavery, all the South needed to do was to go along with Lincoln, and his proposed 13th Amendment would have permanently preserved slavery among the southern (and northern) states. Does that sound like a body of people who were willing to lose hundreds of thousands of men on the battlefield over saving slavery? What nonsense!

The problem was Lincoln wanted the southern states to pay the Union a 40% tariff on their exports. The South considered this outrageous and refused to pay. By the time hostilities broke out in 1861, the South was paying up to, and perhaps exceeding, 70% of the nation’s taxes. Before the war, the South was very prosperous and productive. And Washington, D.C., kept raising the taxes and tariffs on them. You know, the way Washington, D.C., keeps raising the taxes on prosperous American citizens today.

This is much the same story of the way the colonies refused to pay the demanded tariffs of the British Crown—albeit the tariffs of the Crown were MUCH lower than those demanded by Lincoln. Lincoln's proposed 13th Amendment was an attempt to entice the South into paying the tariffs by being willing to permanently ensconce the institution of slavery into the Constitution. AND THE SOUTH SAID NO!

In addition, the Congressional Record of the United States forever obliterates the notion that the North fought the War Between the States over slavery. Read it for yourself. This resolution was passed unanimously in the U.S. Congress on July 23, 1861, "The War is waged by the government of the United States not in the spirit of conquest or subjugation, nor for the purpose of overthrowing or interfering with the rights or institutions of the states, but to defend and protect the Union."

What could be clearer? The U.S. Congress declared that the war against the South was NOT an attempt to overthrow or interfere with the "institutions" of the states, but to keep the Union intact (by force). The "institutions" implied most certainly included the institution of slavery.

Hear it loudly and clearly: Lincoln's war against the South had NOTHING to do with ending slavery—so said the U.S. Congress by unanimous resolution in 1861.

Abraham Lincoln, himself, said it was NEVER his intention to end the institution of slavery. In a letter to Alexander Stevens who later became the Vice President of the Confederacy, Lincoln wrote this, "Do the people of the South really entertain fears that a Republican administration would directly, or indirectly, interfere with their slaves, or with them, about their slaves? If they do, I wish to assure you, as once a friend, and still, I hope, not an enemy, that there is no cause for such fears. The South would be in no more danger in this respect than it was in the days of Washington."

Again, what could be clearer? Lincoln, himself, said the southern states had nothing to fear from him in regard to abolishing slavery.

Hear Lincoln again: "If I could save the Union without freeing any slave I would do it." He also said, "I have no purpose, directly or indirectly, to interfere with the institution of slavery in the states where it exists. I believe I have no lawful right to do so and I have no inclination to do so."

The idea that the Confederate flag (actually there were five of them) stood for racism, bigotry, hatred, and slavery is just so much hogwash. In fact, if one truly wants to discover who the racist was in 1861, just read the words of Mr. Lincoln.

On August 14, 1862, Abraham Lincoln invited a group of black people to the White House. In his address to them, he told them of his plans to colonize them all back to Africa. Listen to what he told these folks: "Why should the people of your race be colonized and where? Why should they leave this country? This is, perhaps, the first question for proper consideration. You and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss; but this physical difference is a great disadvantage to us both, as I think. Your race suffers very greatly, many of them, by living among us, while ours suffers from your presence. In a word, we suffer on each side. If this is admitted, it affords a reason, at least, why we should be separated. You here are freemen, I suppose? Perhaps you have been long free, or all your lives. Your race is suffering, in my judgment, the greatest wrong inflicted on any people. But even when you cease to be slaves, you are yet far removed from being placed on an equality with the white race. The aspiration of men is to enjoy equality with the best when free, but on this broad continent not a single man of your race is made the equal of a single man of our race."

Did you hear what Lincoln said? He said that black people would NEVER be equal with white people—even if they all obtained their freedom from slavery. If that isn't a racist statement, I've never heard one.

Lincoln's statement above is not isolated. In Charleston, Illinois, in 1858, Lincoln said in a speech, "I am not, nor have ever been, in favor of bringing about in any way the social and political equality of the white and black races. I am not nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people; I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races

from living together on social or political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white.”

Ladies and gentlemen, in his own words, Abraham Lincoln declared himself to be a white supremacist. Why don't our history books and news media tell the American people the truth about Lincoln and about the War Between the States?

It's simple: if people would study the meanings and history of the flag, symbols, and statues of the Confederacy and Confederate leaders, they might begin to awaken to the tyrannical policies of Washington, D.C., that precluded southern independence—policies that have only escalated since the defeat of the Confederacy—and they might have a notion to again resist.

By the time Lincoln penned his Emancipation Proclamation, the war had been going on for two years without resolution. In fact, the North was losing the war. Even though the South was outmanned and out-equipped, the genius of the southern generals and fighting acumen of the southern men had put the northern armies on their heels. Many people in the North never saw the legitimacy of Lincoln's war in the first place, and many of them actively campaigned against it. These people were affectionately called “Copperheads” by people in the South.

I urge you to watch Ron Maxwell's accurate depiction of those people in the North who favored the southern cause as depicted in his motion picture, “Copperhead.” For that matter, I consider his movie, “Gods And Generals” to be the greatest “Civil War” movie ever made. It is the most accurate and fairest depiction of Confederate General Thomas Jonathan “Stonewall” Jackson ever produced. In my opinion, actor Stephen Lang should have received an Oscar for his performance as General Jackson. But, can you imagine?

That's another thing: the war fought from 1861 to 1865 was NOT a “civil war.” Civil war suggests two sides fighting for control of the same capital and country. The South didn't want to take over Washington, D.C., no more than their forebears wanted to take over London. They wanted to separate from Washington, D.C., just as America's Founding Fathers wanted to separate from Great Britain. The proper names for that war are either, “The War Between the States” or, “The War of Southern Independence,” or, more fittingly, “The War of Northern Aggression.”

Had the South wanted to take over Washington, D.C., they could have done so with the very first battle of the “Civil War.” When Lincoln ordered federal troops to invade Virginia in the First Battle of Manassas (called the “First Battle of Bull Run” by the North), Confederate troops sent the Yankees running for their lives all the way back to Washington. Had the Confederates pursued them, they could have easily taken the city of Washington, D.C., seized Abraham Lincoln, and perhaps ended the war before it really began. But General Beauregard and the others had no intention of fighting an aggressive war against the North. They merely wanted to defend the South against the aggression of the North.

In order to rally people in the North, Lincoln needed a moral crusade. That's what his Emancipation Proclamation was all about. This explains why his proclamation was not penned until 1863, after two years of fruitless fighting. He was counting on people in the North to stop resisting his war against the South if they thought it was some kind of “holy” war. Plus, Lincoln was hoping that his proclamation would incite blacks in the South to insurrect against southern whites. If thousands of blacks would begin to wage war against their white neighbors, the fighting men of the southern armies would have to leave the battlefields and go home to defend their families. THIS NEVER HAPPENED.

Not only did blacks not riot against the whites of the south, many black men volunteered to fight alongside their white friends and neighbors in the Confederate army. Unlike the blacks in the North, who were conscripted by Lincoln and forced to fight in segregated units, thousands of blacks in the South fought of their own free will in a fully-integrated southern army. I bet your history book never told you about that.

If one wants to ban a racist flag, one would have to ban the British flag. Ships bearing the Union Jack shipped over 5 million African slaves to countries all over the world, including the British colonies in North

America. Other slave ships flew the Dutch flag and the Portuguese flag and the Spanish flag, and, yes, the U.S. flag. But not one single slave ship flew the Confederate flag. NOT ONE!

By the time Lincoln launched his war against the southern states, slavery was already a dying institution. The entire country, including the South, recognized the moral evil of slavery and wanted it to end. Only a small fraction of southerners even owned slaves. The slave trade had ended in 1808, per the U.S. Constitution, and the practice of slavery was quickly dying, too. In another few years, with the advent of agricultural machinery, slavery would have ended peacefully—just like it had in England. It didn't take a national war and the deaths of over a half million men to end slavery in Great Britain. America's so-called "Civil War" was absolutely unnecessary. The greed of Lincoln's radical Republicans in the North, combined with the cold, calloused heart of Lincoln himself is responsible for the tragedy of the "Civil War."

And look at what is happening now: in one instant—after one deranged young man killed nine black people and who ostensibly photo-shopped a picture of himself with a Confederate flag—the entire political and media establishments in the country go on an all-out crusade to remove all semblances of the Confederacy. The speed in which all of this has happened suggests that this was a planned, orchestrated event by the Powers That Be (PTB). And is it a mere coincidence that this took place at the exact same time that the U.S. Supreme Court decided to legalize same-sex marriage? I think not.

The Confederate Battle Flag flies the Saint Andrews cross. Of course, Andrew was the first disciple of Jesus Christ, brother of Simon Peter, and Christian martyr who was crucified on an X-shaped cross at around the age of 90. Andrew is the patron saint of both Russia and Scotland.

In the 1800s, up to 75% of people in the South were either Scotch or Scotch-Irish. The Confederate Battle Flag is predicated on the national flag of Scotland. It is a symbol of the Christian faith and heritage of the Celtic race.

Pastor John Weaver rightly observed, "Even the Confederate States motto, 'Deo vindickia,' (The Lord is our Vindicator), illustrates the sovereignty and the righteousness of God. The Saint Andrews cross is also known as the Greek letter CHIA (KEE) and has historically been used to represent Jesus Christ. Why do you think people write Merry X-mas, just to give you an illustration? The 'X' is the Greek letter CHIA and it has been historically used for Christ. Moreover, its importance was understood by educated and uneducated people alike. When an uneducated man, one that could not write, needed to sign his name please tell me what letter he made? An 'X,' why? Because he was saying I am taking an oath under God. I am recognizing the sovereignty of God, the providence of God and I am pledging my faith. May I tell you the Confederate Flag is indeed a Christian flag because it has the cross of Saint Andrew, who was a Christian martyr, and the letter 'X' has always been used to represent Christ, and to attack the flag is to deny the sovereignty, the majesty, and the might of the Lord Jesus Christ and his divine role in our history, culture, and life."

Many of the facts that I reference in this column were included in a message delivered several years ago by Pastor John Weaver. I want to thank John for preaching such a powerful and needed message. Read or watch Pastor Weaver's sermon "The Truth About The Confederate Battle Flag" here:

[The Truth About The Confederate Battle Flag](#)

Combine the current attacks against Biblical and traditional marriage, the attacks against all things Confederate, the attacks against all things Christian, and the attacks against all things constitutional and what we are witnessing is a heightened example of why the Confederate Battle Flag was created to begin with. Virtually every act of federal usurpation of liberty that we are witnessing today, and have been witnessing for much of the twentieth century, is the result of Lincoln's war against the South. Truly, we are living in Lincoln's America, not Washington and Jefferson's America. Washington and Jefferson's America died at Appomattox Court House in 1865.

Instead of lowering the Confederate flag, we should be raising it.

<http://texasls.org/2015/07/the-confederate-flag-needs-to-be-raised-not-lowered.html>

Why Do They Hate the South and Its Symbols?

By [Paul Gottfried](#) on Aug 4, 2014



This article is taken from [The Unz Review](#) and was originally presented at the Confederate Flag Day in Raleigh, NC in 2007.

Those Southern secessionists whose national flag we are now celebrating have become identified not only with a lost cause but with a now publicly condemned one. Confederate flags have been removed from government and educational buildings throughout the South, while Confederate dignitaries whose names and statues once adorned monuments and boulevards are no longer deemed as fit for public mention.

The ostensible reason for this obliteration or dishonoring of Southern history, save for those civil rights victories that came in the second half of the twentieth century, has been the announced rejection of a racist society, a development we are persistently urged to welcome. During the past two generations or so, the South, we have been taught, was a viciously insensitive region, and the Southern cause in 1861 was nothing so much as the attempt to perpetuate the degradation of blacks through a system based on racial slavery. We are being told that we should therefore rejoice at the reconstructing of Southern society and culture in a way that excludes, and indeed extirpates from our minds, except as an incentive to further white atonement, the pre-civil rights past, also known as “the burden of Southern history.” This last, frequently encountered phrase is from the title of a famous study of the South by C. Vann Woodward, who in his time was a liberal-minded Southern historian.

Arguments can be raised to refute or modify the received account of Southern history now taught in our public schools and spread by leftist and neoconservative journalists. One can point to the fact that a crushing federal tariff falling disproportionately on Southern states contributed to the sectional hostilities that led to the Southern bid for independence. One can also bring up the willingness of Southern leaders to free blacks and even to put them in grey uniforms, as the price of the freedom that Southerners were seeking from Northern control. And even if one deplors slavery, this commendable attitude, which was also shared by some Confederate leaders, does not justify the federal invasion of the South, with all of its attendant killing and depredation. That invasion took place, moreover, in violation of a right to secede, with which several states, including Virginia, had entered the Union.

A comparison is drawn nowadays between two supposedly equivalent evils, the Old South and Nazi Germany. This comparison has entered the oratory of the NAACP and the Black Caucus; it has also appeared with increasing frequency in social histories that have come from the American historical profession since the Second World War. A bizarre variation on this comparison, and one frequently heard from the American political Left, is between the Holocaust and Southern slavery. First brought up by the historian Stanley Elkins (when I was still an undergraduate), this seemingly unstoppable obscenity is resurrected whenever black politicians demand reparations. Not surprisingly, those who claim that the Holocaust was unique and that comparing it to any other mass murders, particularly those committed by the Communists, is an impermissible outrage have never to my knowledge protested the likening of American slavery or segregation to the ghastliness of Auschwitz.

The benign acceptance of this comparison by would-be Holocaust-custodians has more to do with leftist political alliances than it does with any genuine reaction to Nazi atrocities. At the very least, reason would require us to acknowledge that Southern slave-owners were vitally concerned about preserving their human chattel, even if they sometimes failed to show them due Christian charity and concern. Unlike the Nazis, these slave-owners were not out to exterminate a race of people; nor did Southern theologians and political leaders deny the humanity of those who served them, a point that historians Eugene Genovese and Elizabeth Fox-Genovese have demonstrated at some length.

But all of this has been by way of introduction to the gist of my remarks. What interests me as a sympathetic outsider looking at your culturally rich region, goes back to an agonized utterance made by someone at the end of William Faulkner's magnificent literary achievement, *The Sound and the Fury*. The character, Quentin, who has journeyed from Mississippi to Cambridge, Massachusetts, to study at Harvard, and who will eventually take his life, tries to convince himself that "No, I don't hate the South." This question is no longer a source of tortured embarrassment, but part of a multicultural catechism that requires an immediate affirmative answer. That is to say, every sound-thinking (*bien-pensant*) respondent is supposed to hate the "real" South, as opposed to warm-weather resorts that cater to retirees and in contrast to places commemorating Jimmy Carter and Martin Luther King. The South, as the location of the Lost Cause and of Confederate war monuments, is one that we are taught to put out of our minds. It is something that a sensitive society should endeavor to get beyond—and to suppress.

Looking at this anti-Southernness, in whose filter displaying a Confederate battle flag, particularly in the South, has been turned into a hate crime, one may wish to consider the oddness of such an attitude. Why should those associated with a defeated cause, and one whose combatants were long admired as heroic even by the victorious side, become moral pariahs for their descendants? Is there anything startlingly new about our knowledge of Southern history since the early 1950s, when my public school teachers in Connecticut spoke with respect about Robert E. Lee and Stonewall Jackson, which would account for the present condemnation of the same figures? A few years ago, following my viewing of "Gods and Generals," a movie that deals with the personality and military career of Thomas "Stonewall" Jackson, I was struck by the widespread attacks on the movie director, Ron Maxwell. Apparently this celebrated director had failed to use his art to expose "Southern racism."

In fact there was nothing in the movie that suggests any sympathy for human bondage. In one memorable scene, for example, Jackson's black manservant raises a question in the presence of his master, about whether it is proper to hold a fellow-Christian as a slave. The devout Presbyterian Jackson, who ponders this question, has no answer for his manservant, with whom he has just been praying. How any of this constitutes a defense of slavery is for me incomprehensible, but it does confirm my impression that there is something peculiarly twisted about the current

repugnance for the Old South— and indeed for any South except for the one reconstructed by federal bureaucrats in the last fifty years. On visits to Montgomery, Alabama, I have noticed two local histories, which, like straight lines, never intercept, but nonetheless confront each other on public plaques. One is associated with the birthplace of the Confederacy; and the other with the political activities of Martin Luther King and the distinctly leftist Southern Poverty Law Center. The headquarters of the SPLC, this watchdog of Political Correctness, stands obliquely down the street below the state capitol.

It may have been a pipe dream that the two historical narratives, divided by culture as well as race, could be either bridged or allowed to function simultaneously. What has happened is entirely different. One of the two competing narratives, the one about the South as a bigoted backwater until the triumph of revolutionary forces aided by the federal government changed it, has not only triumphed but has been used to drive out its rival narrative. It might have been a happier outcome if Southern whites and Southern blacks could have agreed on a single narrative that would not demean either race. The second best outcome would have been if both had retained their accounts of the Southern past, as separate non-intersecting ones that nonetheless remained equally appropriate for different groups. The worst outcome, however, is the one that we now have. It is one in which the descendants of the defeated are taught to vilify or treat dismissively their ancestors, so that they can demonstrate their broadmindedness and remorse about past racism. As a result of this inflicted attitude one is no longer allowed to speak about the South as an historical region without focusing on its real or alleged sins.

But this has not always been the official situation. Certainly this was not the case, even in the North, from the years after Reconstruction up until the second half of the twentieth century, when even veterans of the Union army praised their former foes. It was also not always the case even afterwards, as Shelby Foote's treatment of the losing side in his work on the Civil War, a classic that has gone through multiple printings, would indicate. The venting of hate and contempt on the South, as found in such predictably unfriendly authors as Eric Foner and James McPherson, is a relatively recent phenomenon. It underscores the fact that the Old South has been defeated twice—and the second time at the level of historical memory even more disastrously than in a shooting war that it lost in the 1860s.

The American white South has fallen victim to the “politics of guilt,” a dreary subject, albeit one on which I have written widely. The Yankee victors of the 1860s, who overwhelmed the Southerners by virtue of their numbers and superior industrial power, did considerable wartime damage. They also subsequently occupied the land of those whom they had vanquished militarily, but then did something that was equally important. They went home, and permitted their devastated opponents to rebuild without an occupying army. What I mean to say is that the first occupation was morally and psychologically less destructive than the ever deepening humiliation that is going on now.

The first victors were mostly Yankee Protestants, who in some ways were similar to those they had invaded and occupied. Once the passions of fratricidal war had cooled, these Yankees were able to view their former enemies as kindred spirits. Although they were establishing a bourgeois commercial regime, one that differed from the prevalent Southern way of life, the winning side had also recruited farmers and those whose culture did not diverge significantly from that of those who had fought on the Southern side. In a certain sense Socrates' observation about Greeks once applied to Americans as well. While they could fight brutally with each other, they were still brothers, and so some form of “reconciliation” was eventually possible for the former enemies. And both North and South came up with a narrative about their past differences which bestowed honor to the heroes on both sides. This was possible with the Yankee Unionists, who wished to draw Southerners back into their community, even after a terrible war had been fought to keep the Southerners in a Union that they had tried to leave.

But the second civil war seeks the utter humiliation of those who are seen as opponents of a society that is still being imposed. The Southern traditionalists from this perspective are particularly obnoxious inasmuch as they are a full two-steps behind the project in question. Those who insist on these changes are no longer Victorian capitalists or Methodist and Congregationalist villagers from the North. They are post-bourgeois social engineers and despisers of Western civilization, a stage of development that these revolutionaries identify with discrimination and exclusion.

In Southern traditionalists they see those who are still celebrating a pre-bourgeois, agrarian, and communally structured world. That world appealed to hierarchy, place, and family, and its members displayed no special interest in reaching out to alien cultures. Such ideals and attitudes and the landed, manorial society out of which they came point back to a nineteenth-century conservative configuration. For our post-bourgeois leftist intelligentsia, this point of reference and model of behavior cannot be allowed to persist. It clashes with feminism and the current civil rights movement, and hinders the acceptance of a multicultural ambience.

The fact that people like your selves are still around and still honoring the national flag of nineteenth-century landed warriors from the American South might have the effect, or so it is thought, of making others equally insensitive. Even worse, those who engage in these celebratory rites do not express the now fashionable “guilt” about members of their race and tribe. Those being remembered had owned slaves, and they would have denied women, whom in any case they treated as inherently different from men, equal access to jobs. Needless to say, non-Westerners are not required to dwell on similar improprieties among their ancestors or contemporaries, and so they may celebrate their collective pasts without disclaimers or reservations. The hairshirt to be worn only fits Western bodies, and in particular impenitent Southern ones.

It is against this background that one might try to understand the loathing that the political, journalistic, and educational establishment reserves for the unreconstructed white inhabitants of the South. You seem to bother that establishment to a degree that Louis Farrakhan and those unmistakable anti-white racists, who are often found in our elite universities, could never hope to equal. You exemplify what the late Sam Francis called the “chief victimizers” in our victimologically revamped society, an experimental society that fits well with our increasingly rootless country. But your enemies are also the enemies of historic Western civilization, or of the West that existed in centuries past. You may take pride in those whom you honor as your linear ancestors but equally in the anger of those who would begrudge you the right to honor them. What your critics find inexcusable is that you are celebrating your people’s past, which was a profoundly conservative one based on family and community, and those who created and defended it. For your conspicuous indiscretions, I salute you; and I trust that generations to come will take note of your willingness to defy the spirit of what is both a cowardly and tyrannical age.

About Paul Gottfried

Paul Gottfried is the president of the H.L. Mencken Club, a prolific author and social critic, and emeritus professor of humanities at Elizabethtown College. [More from Paul Gottfried](#)

<http://www.abbevilleinstitute.org/review/why-do-they-hate-the-south-and-its-symbols/>

Support Grows for States to Ignore the Federal Courts

Friday, July 03, 2015

Following last week’s controversial U.S. Supreme Court rulings on Obamacare and gay marriage, voters believe more strongly that individual states should have the right to turn their backs on the federal courts.

A new Rasmussen Reports national telephone survey finds that 33% of Likely U.S. Voters now believe that states should have the right to ignore federal court rulings if their elected officials disagree with them. That’s [up nine points from 24% when we first asked this question in February](#). Just over half (52%) disagree, down from 58% in the earlier survey. Fifteen percent (15%) are undecided. (To see survey question wording, [click here](#).)

Perhaps even more disturbing is that the voters who feel strongest about overriding the federal courts – Republicans and conservatives – are those who traditionally have been the most supportive of the Constitution and separation of powers. During the Obama years, however, these voters have become increasingly suspicious and even hostile toward the federal government.

Fifty percent (50%) of GOP voters now believe states should have the right to ignore federal court rulings, compared to just 22% of Democrats and 30% of voters not affiliated with either major party. Interestingly, this represents a noticeable rise in support among all three groups.

Fifty percent (50%) of conservative voters share this view, but just 27% of moderates and 15% of liberals agree.

[Voters are closely divided in their opinions of both of last week's major rulings. Negative views of the Supreme Court are at their highest level in nearly nine years of regular surveying.](#) Positive opinions are also up to a less dramatic three-year high.

(Want a [free daily e-mail update](#)? If it's in the news, it's in our polls). Rasmussen Reports updates are also available on [Twitter](#) or [Facebook](#).

The survey of 1,000 Likely Voters was conducted on June 30-July 1, 2015 by Rasmussen Reports. The margin of sampling error is +/- 3 percentage points with a 95% level of confidence. Field work for all Rasmussen Reports surveys is conducted by [Pulse Opinion Research, LLC](#). See [methodology](#).

Earlier this year, 26% of voters told Rasmussen Reports that [President Obama should have the right to ignore federal court rulings](#) if they are standing in the way of actions he feels are important for the country. Forty-three percent (43%) of Democrats shared this belief, while 81% of Republicans and 67% of unaffiliated voters disagreed.

The more a voter approves of Obama's performance, the more likely he or she is to say that states should not have the right to ignore the federal courts.

Higher income voters are more likely to oppose letting states ignore federal court rulings than those who earn less.

Support for ignoring the federal courts is up among most demographic groups, however.

Most voters have long believed that [the Supreme Court justices have their own political agenda](#), and they still tend to feel that [that agenda is more liberal than conservative](#).

A plurality (47%) of voters continues to believe [the federal government has too much influence over state governments](#), and 54% think states should have the right to opt out of federal government programs that they don't agree with. Even more (61%) think states should have the right to opt out of federally mandated programs if the federal government doesn't help pay for them.

The Declaration of Independence, the foundational document that Americans honor on the Fourth of July, says that [governments derive their authority from the consent of the governed, but just 25% believe that to be true of the federal government today](#).

[Only 20% now consider the federal government a protector of individual liberty](#). Sixty percent (60%) see the government as a threat to individual liberty instead.

[Additional information](#) from this survey and [a full demographic breakdown](#) are available to [Platinum Members](#) only.

Please sign up for the Rasmussen Reports [daily e-mail update](#) (it's free) or follow us on [Twitter](#) or [Facebook](#). Let us keep you up to date with the latest public opinion news.

Tourists say Mississippi's flag not a factor in visiting the state



Watch Video Report [HERE](#)

Posted: Jul 15, 2015 11:57 AM CDT Updated: Jul 15, 2015 11:57 AM CDT By Al Showers



The Confederate battle emblem in the corner of the Mississippi state flag continues to fan the flames of debate over whether or not it should be taken down or changed. (Photo source: WLOX)

HANCOCK COUNTY, MS (WLOX) -

The NAACP has passed a resolution Tuesday demanding Mississippi make a change in its state flag. The proposal cites the Confederate emblem on the banner as a symbol of hate.

A sign near the Mississippi-Louisiana state line says 'Welcome to Mississippi.' But the President of the Hancock County NAACP says as long as the confederate battle emblem is part of the fabric of the state flag, some people will never feel welcome.

"From the outside looking in, people thinking about whether to come to the Gulf Coast or other parts of the state, that symbol right there says some of us are not welcome," said Gregory Barabino, President of the Hancock County NAACP.

Barabino said right now Mississippi is the only remaining state in the Union with a Confederate battle flag emblem in its flag. He believes it will cost the Magnolia State millions of dollars in tourism and economic development.

"If I was a business or company, I would have to take in consideration what does that state exemplify? And we have a flag that's waving symbolic of hatred," explained Barabino.

But the tourists WLOX News spoke with said Mississippi's flag flap had no influence on their decision to visit the state.

"The Confederate flag is a symbol that you do associate with the South of America. But it being on the flag of Mississippi, you come for the state not the flag," said Lorna Sinnamon a tourist from London, England.

Louisiana Tourist David Colliver said, "You're going to go where you want to go no matter what's flying."

The National NAACP organization did not call for a boycott of businesses in the state, but its resolution did say the organization plans to bring national attention supporting the end of the flag.

Melanie Maxham, a Texas resident who stopped in at the Hancock County Welcome Center said, "People have a right to express themselves and I have a right to disagree with that, and I also have the right not to support those businesses that would choose to display an emblem like that. I think the Confederate flag is a reprehensible emblem of a time in our nation's history, that is divisive and it should absolutely come down."

Texas Resident Joe Rubin said, "With a lot of people, it leaves a bad taste in their mouth. Why won't Mississippi get in line with the 21st century? Why are they refusing to change? After years and years of Jim Crow, it's like you're in a time warp here."

In Jackson Tuesday, city leaders approved a resolution supporting a new Mississippi state flag saying the flag is not representative of the state and its people.

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<http://www.wlox.com/story/29555008/tourists-say-mississippis-flag-not-a-factor-in-visiting-the-state>

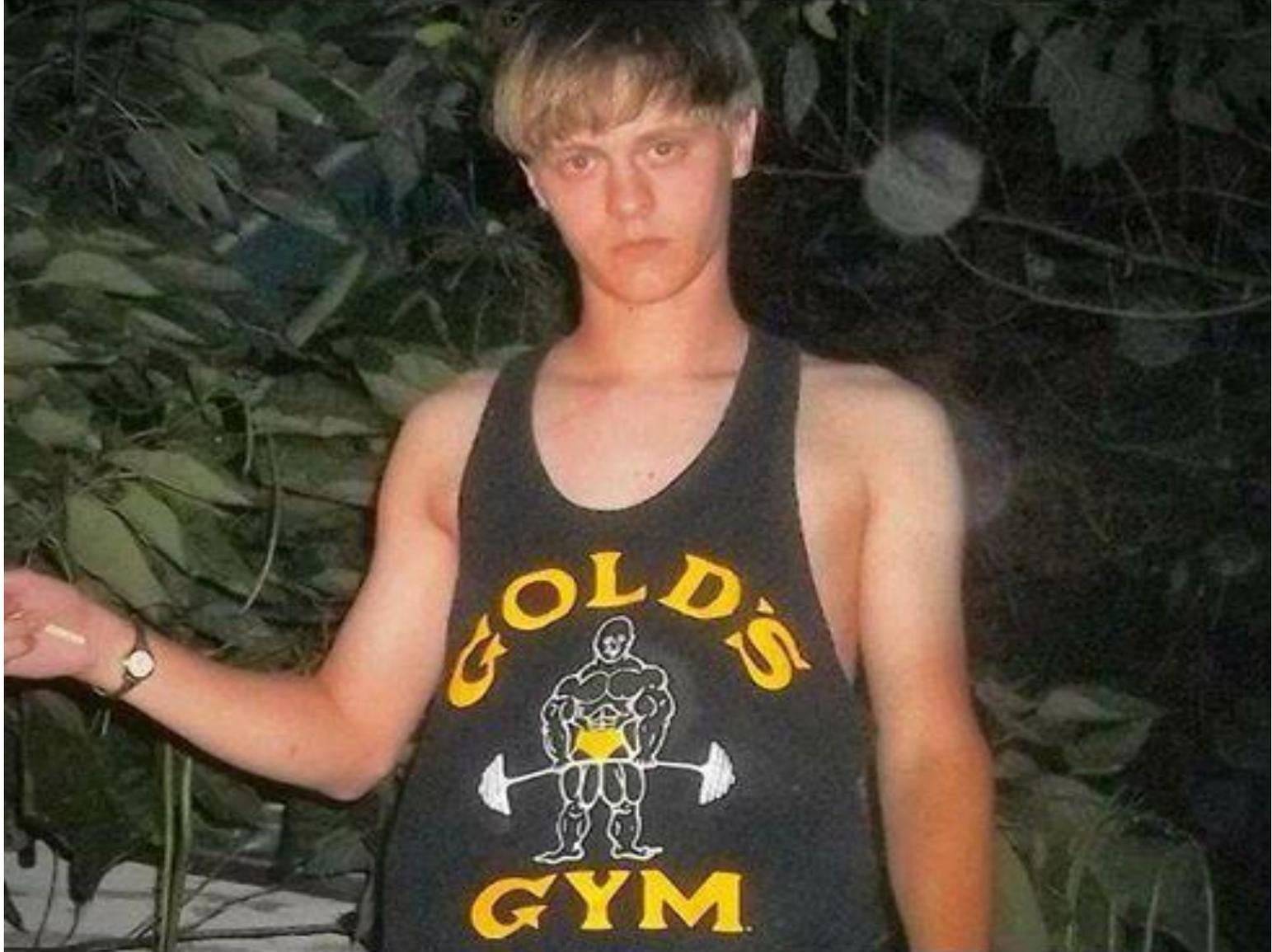
Magnolia State Heritage Campaign

We observe that there is a tremendous double standard at play on this issue. The very name of the NAACP is the "National Association for the Advancement of Colored People" (rather offensive and questionable for what is supposed to be a "post-racial America") -- yet they don't seem concerned about offending the Mississippi voters who already decided the issue in the 2001 statewide flag referendum, choosing to keep our state flag by a 2-to-1 margin.

Additionally, one wonders why the NAACP does not similarly demand a change of the U.S. flag. After all, it was the U.S. flag (not the Confederate flag) that flew over the slave ships and about 90 years of slavery in America before the Confederacy was even founded. The reference to "Jim Crow" in the above video is noteworthy, because Jim Crow policies were carried out under the U.S. flag (not the Confederate flag). It was the U.S. flag (not the Confederate flag) that flew over the Trail of Tears and the forced removal of Native Americans. It was the U.S. flag (not the Confederate flag) that flew over the placement of Japanese-American citizens in concentration camps on American soil during World War II.

The point is that the NAACP is selectively targeting our Southern heritage. This needs to stop. Political correctness is wearing out its welcome.

BAIN

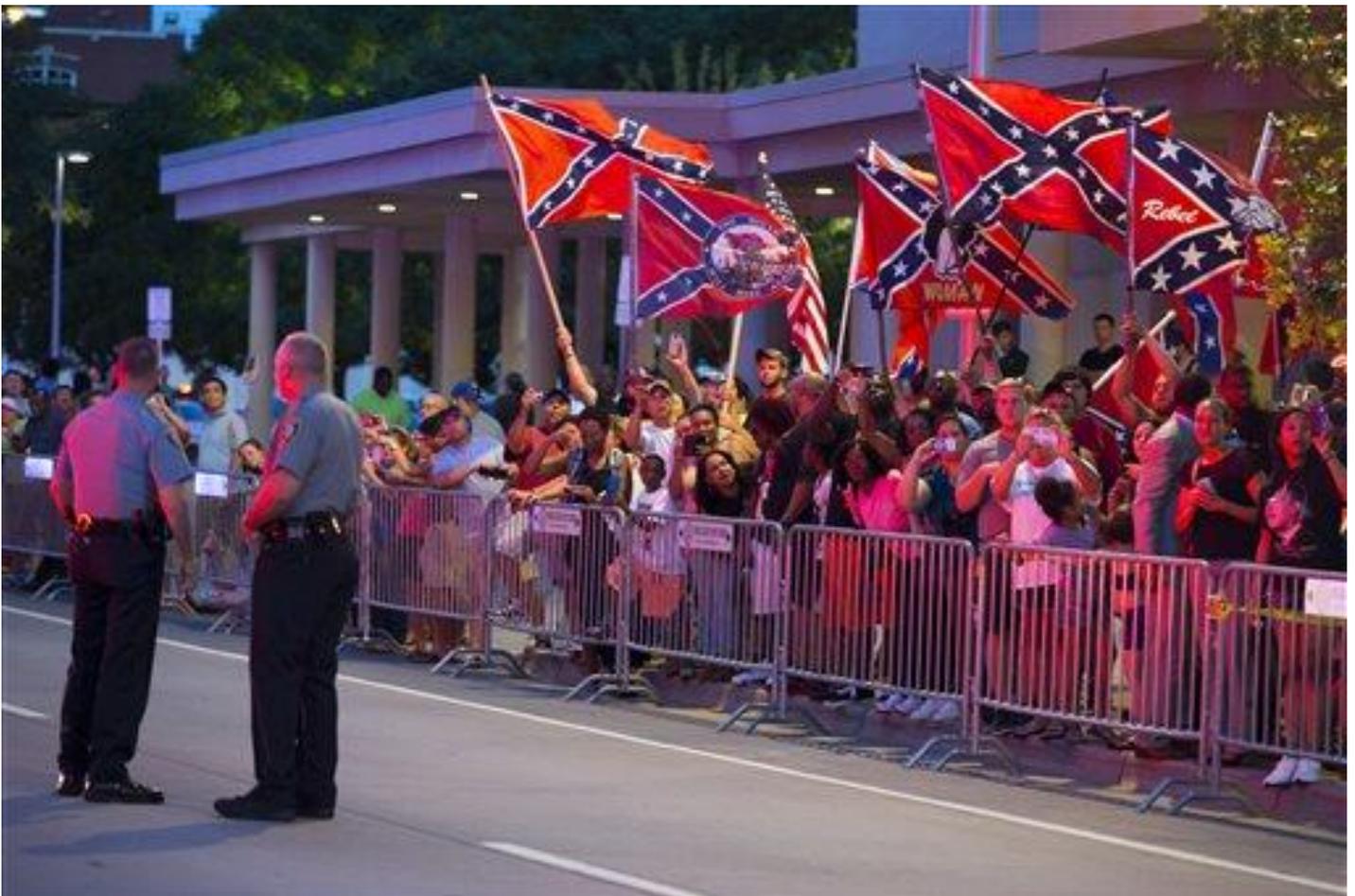


GOLD'S GYM SHIRTS

'THIS FLAG'S NOT RACIST' – CONFEDERATE FLAG SUPPORTERS WELCOME OBAMA TO OKLAHOMA

by [CHARLIE SPIERING](#) 16 Jul 2015 748

As President Obama arrived at his Oklahoma City hotel last night, he was met by a group of several dozen people defiantly waving Confederate flags.



(photo via the Associated Press)

According to reports, the group was organized by Andrew Duncomb, an African-American supporter of the Confederate flag.

The group also gathered outside Durant High School in Duran, Oklahoma where Obama was speaking about expanding broadband internet to low-income communities.

“[L]ook at these people, they all followed the black guy out here. Do you think that any of them are racists?” Duncomb asked in an interview with [local media channel KFOR](#). Some of the protesters explained to local media that they were there to demonstrate the true nature of the flag as a symbol of Southern heritage.

“We’re not gonna stand down from our heritage. You know, this flag’s not racist. And I know a lot of people think it is, but it’s really not,” said a man who [told local media](#) he drove three hours from Texas to join the protest. “It’s just a southern thing, that’s it.” The White House has not responded to the protesters.

President Obama is expected to visit a federal prison in El Reno, Oklahoma later this afternoon.



Saul Loeb/AFP/Getty Images http://www.breitbart.com/big-government/2015/07/16/this-flags-not-racist-confederate-flag-supporters-welcome-obama-to-oklahoma/?utm_source=facebook&utm_medium=social



Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

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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>



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

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

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

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

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

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

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

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

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

Events & Functions

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



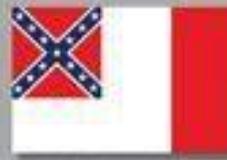
Rattle Flag



1st National Flag



2nd National Flag



3rd National Flag



Bonnie Blue Flag



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

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

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

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

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

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

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

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

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

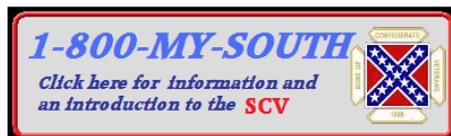
How Do I Join The Sons of Confederate Veterans?



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



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



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

<http://www.scv.org/research/genealogy.php>

CHARGE TO THE SONS OF CONFEDERATE VETERANS

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

Lt. General Stephen Dill Lee,
Commander General

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