



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

July 2015

This month's meeting features a special presentation:

Mark Vogl - See change in venue below

A One Act Play on Dick Dowling, The Hero of Sabine Pass



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

Col. A. H Belo Camp #49

- Commander - 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)

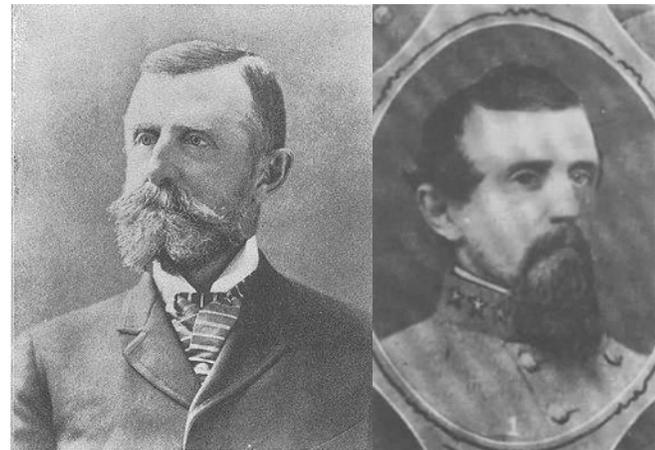
Our Next Meeting:

Thursday, July 2nd: 7:00 pm

La JAIVITA

See map: [3004 W. Northwest Hwy, Dallas, TX 75220](http://www.google.com/maps/place/3004+W+Northwest+Hwy,+Dallas,+TX+75220)

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



Have you paid your dues??

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



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



COMMANDER'S REPORT



Dear Belo Compatriots & Friends:

I am usually very upbeat in the space I am given in the Herald to communicate with you. But this month I come with a heavy heart. These are difficult days for our nation as we all deal with the senseless loss of life in Charleston; the Belo Camp joins the Texas Division and National SCV in condemning these acts of violence. But my heart is also burdened at how our Confederate heritage and symbols have been drawn into the discussion of this tragedy. The Confederate Flag is not to blame for this event, and removing it will not heal the wounds that have been caused. The Confederate Flag also does not stand for racism to those who are informed about the War and its causes. Despite these truths, our symbols are more at risk than ever as people call for the Flag to come down at the South Carolina Confederate Memorial on the capitol grounds, and as Walmart and Amazon announce that they will no longer carry Confederate merchandise. We face similar threats as presidential candidates and state governors jump on the bandwagon of emotional frenzy to take down the Flag, and as the “justices for life” on the Supreme Court ruled against the SCV this month in our license plate case. There has never been a time where heritage defense is more important or the need for education is so great.

Belo Camp is trying to do its part on the educational front by bringing you top-notch programs about topics surrounding the War every month. Last month's presentation on the New Mexico campaigns by Col. John Geider was one for the record books. This month, the ghost of Dick Dowling (aka Mark Vogl) will be present to give us a first-hand account of the miraculous victory at Sabine Pass in a one-act play. Some of you reading this message have not been to a meeting recently. I urge you to give us a second look. We have seriously upped our game and you will enjoy being with fellow Southerners and hearing the presentations.

NOTE: This month, to accommodate the speaker's need for additional space for his presentation, we will be meeting at La Jaivita, 3004 W. Northwest Hwy, Dallas, TX 75220.

Guys, it's all about the Charge. Let's find ways to be involved and make an impact.

Deo Vindice,

Mark Nash, Commander

marknash@msn.com

954-608-1684





1ST LT. COMMANDER'S REPORT



Dear Compatriots,

Since I last wrote there have been a lot of things that have happened in our country. Some of them have had a direct impact on the preservation of our heritage and others have impacted the preservation of our nation. Was the timing ever perfect when Jerry Brown spoke last month?! We just might be forced to burn those books we have at the meetings.

This month's program is: "A one act play on Dick Dowling, the hero of Sabine Pass", presented by Mark Vogel. We have changed our venue to the La Jaivita Restaurant (located at 3004 W. Northwest Highway – by Bachman Lake) since this program is more theatrical in nature and needs more room. It should be a great time of fellowship. Please see other parts of the Belo Herald for additional information.

If you have moved/changed your phone number/email address, etc. please let us know so we can keep as up to date information on current camp members as possible.

Again please make every effort to attend a camp meeting **and now more than ever** bring that friend! Please inform us of your ideas, thoughts, concerns to help make Belo a better camp for our current members and all of the members yet to come!

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

Deo Vindice,

David Hendricks, 1st Lt. Commander





Chaplain's Corner

A Lost Cause?



We've all heard the Confederate States of America and all it stood for and fought for referred to as a "lost cause." Of course, we lost the War for Southern Independence, and as a result we lost our country. We also lost the opportunity to publicly denounce the likes of Lincoln, Sherman, and Butler for the war criminals they were. We lost the right to fully enjoy our proud Southern heritage, and show proper respect for honorable men like Lee, Jackson, and Forest. Many would even deny us the right to honor our brave and noble Confederate forefathers. Yes, a lot was lost at Appomattox Court House on April 9th, 1865 but not the Cause!

In fact, the Confederate Cause is alive and well, and getting stronger every day. Throughout this country, people are getting tired of big government. They're getting tired of Democrats. They're getting tired of Republicans. They're getting tired of Washington bureaucracy. They see hundreds of billions of their hard-earned tax dollars being wasted while tax paying citizens are fighting to keep their homes and jobs, and they're getting tired of it! The result is more and more people are beginning to embrace the Confederate Cause. They just don't know it.

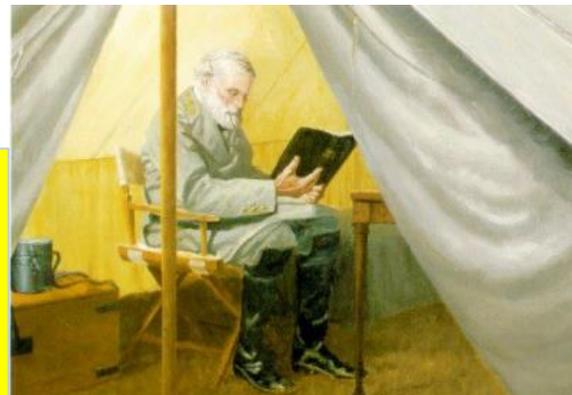
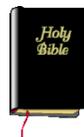
Jesus said in John 8:32, "And ye shall know the truth, and the truth shall make you free." Today, people everywhere are becoming more and more aware of the truth. And the truth is, "Big Brother" is getting bigger and more demanding and intrusive, while the concept of "we the people," upon which this country was founded is being brushed aside. If one person or a small group of people, complain about a manger scene in front of a courthouse, or the Ten Commandments in a public building, or a monument honoring our brave Confederate soldiers in a town square, or a Confederate Battle Flag in the upper corner of a state flag, then they are removed, and "we the people" are not asked or consulted. People in this country are beginning to grow weary of truth and freedom being replaced by political correctness and personal agendas. They're beginning to see that the South was right, and still is. They just don't know it.

As the Sons of Confederate Veterans, we are charged with the "vindication of the cause for which [our Confederate forefathers] fought." Now it seems that the Cause is not only on the road to vindication, but acceptance by the vast majority of the country. The desire to restore the United States and the Constitution envisioned, and fought for, by our founding fathers, is truly a just and worthy cause. It was the cause of the Confederacy. It is the Cause of the Sons of Confederate Veterans today. And, it is rapidly becoming the cause of the people of the United States. Maybe they don't know it but we do!

My prayer today is that God will bless the Sons of Confederate Veterans and our just and most worthy Cause.



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



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

-GENERAL ROBERT E. LEE

Please keep the family of Rocky Sprott in your prayers. His wife's beloved mother, Vera Geer, went to be with her Lord and Savior on June 22nd.

Please keep Mike Patterson, who is recovering from heart valve surgery, in your prayers.

Please keep the family of Bob Davidson in prayer. He went to be with the Lord and was a member of Douglas Camp 124 in Tyler.

Belo Camp 49 Upcoming Meetings: 2015

July 2nd – Mark Vogl – A One Act Play on Dick Dowling, The Hero of Sabine Pass.

Venue: **La JAIVITA**

See map: [3004 W. Northwest Hwy, Dallas, TX 75220](#)

August 6th Charles Hayes - Civil War Limerics

September 3rd – Bob Ruble - Images of the Conflict –
Art Portrayals of the War of Northern Aggression

October 1st – Kathleen Hines – Women of the Confederacy

November 5th - Camp Business Meeting / Elections

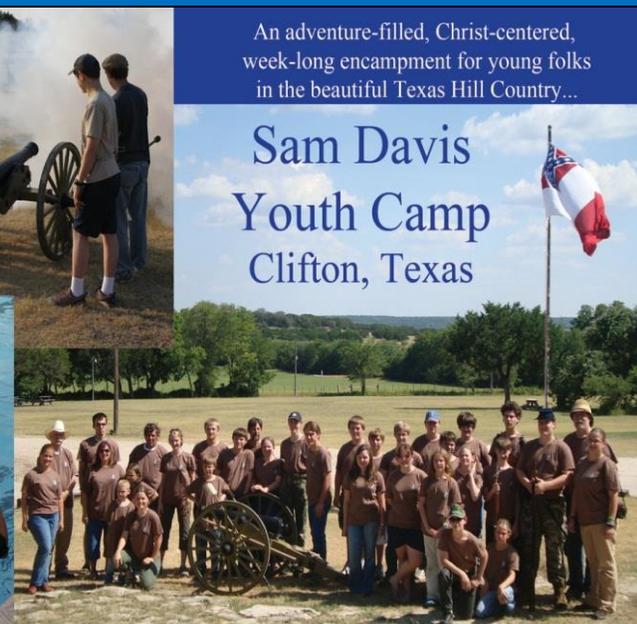
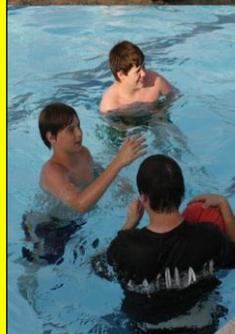
December 3rd – Christmas Party



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

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

<https://www.youtube.com/watch?v=snuT8MgGbtK>



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

**Sam Davis
Youth Camp
Clifton, Texas**

Not to miss in this issue!

This issue is the longest we have published resulting from the immense amount of news affecting our heritage. Among the topics covered are:

The Virginia Division SCV resolution on the Virginia Flaggers.

The Texas License Plate ruling by the US Supreme Court and aftermath.

Comprehensive coverage of the Unprecedented attacks on our Flags, Symbols, Monuments, Statues, Heritage and Culture across the Confederation.

The meaning of the 4th of July from a Confederate perspective.

Sam Davis Youth Camp Scholarship application (deadline July 6th) – See Page 20.

Historical articles of interest.

Several Polls and Video Reports.

And much more!



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



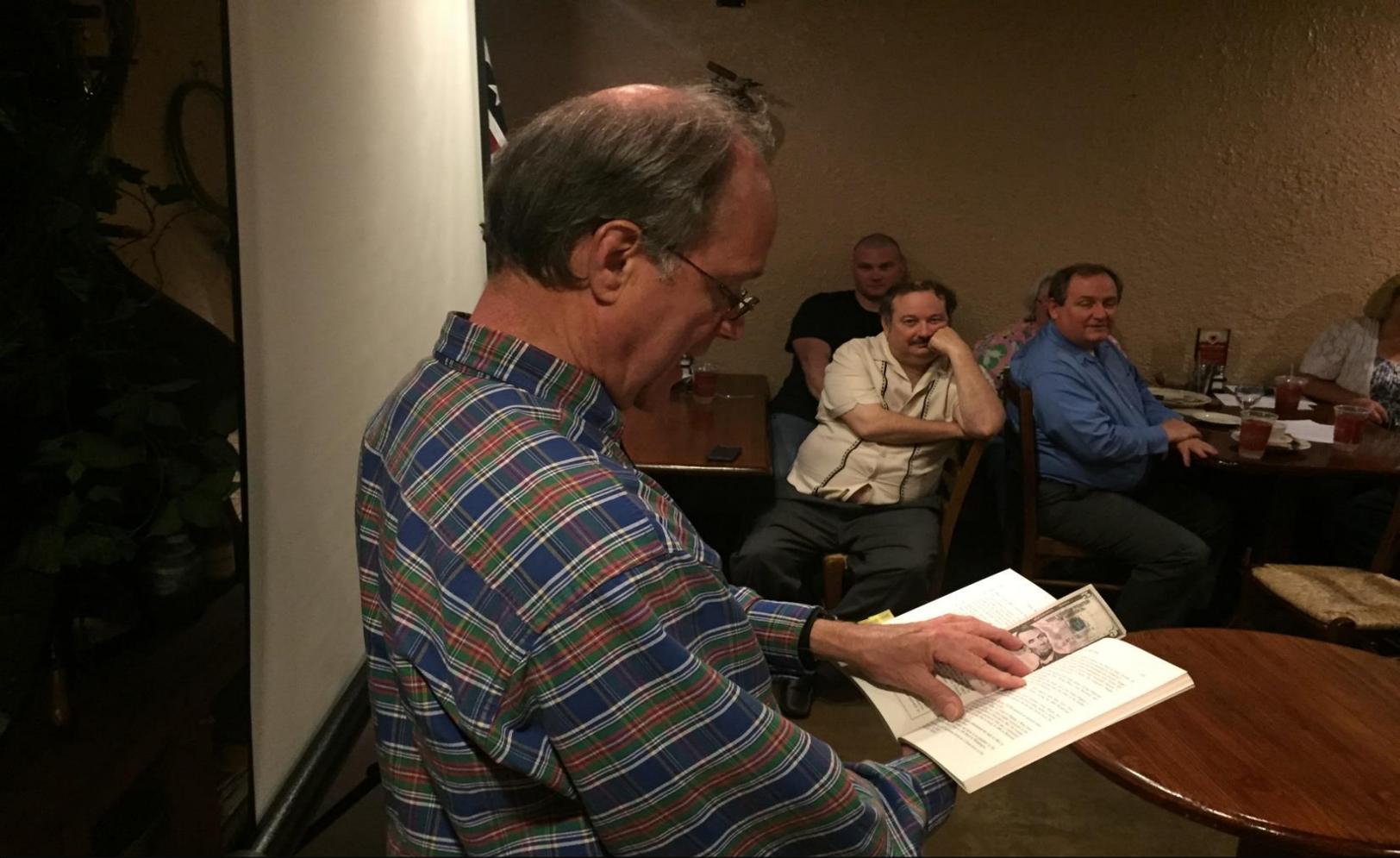
At our June meeting, Commander Mark Nash discussed the upcoming Division Convention and decisions were made about delegates and amendments. We have passed the 50 member mark! Belo Camp is also sponsoring a full scholarship for a camper to Sam Davis Youth Camp. (application on Page 20). Below, Mark and Kyle Sims show off our new banner for recruiting and public activities.





Col John Geider, who presented an excellent program on the New Mexico Campaign Lt. Col. John Geider, is a 34 year veteran of active and reserve components of the U.S. Air Force and U.S. Army. The Dallas native, who served seven months in Bagdad, Iraq in 2005, was a battlefield commander. Col John's command of history combined with his career military experience gave him a unique perspective on the tactical and strategic elements of the battle.





Mike Smith successfully answered the challenging question during the Mike Smith Minute! The challenge and book raffle have raised funds for our camp and scholarship.





Compatriot Jamie Stephenson



Compatriot Jimmy Tanner

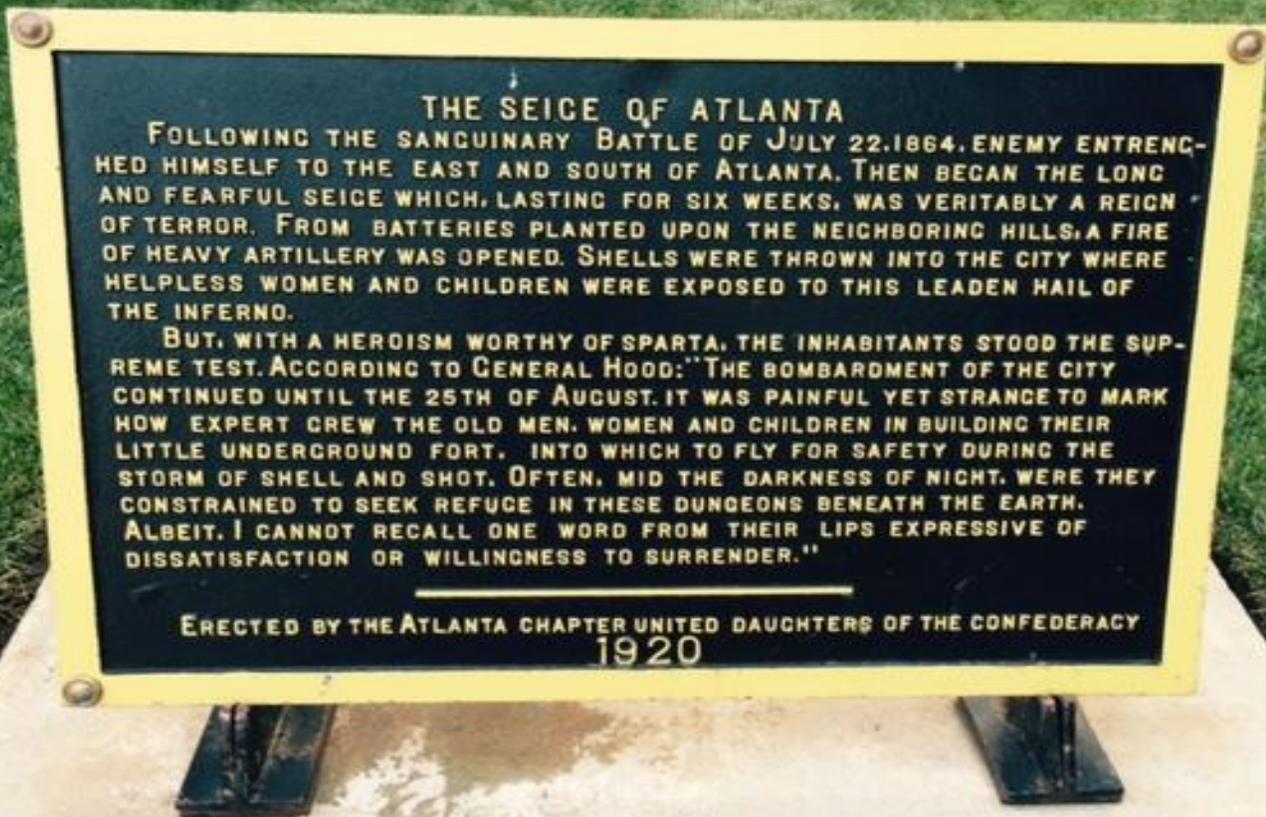


Compatriot Nathaniel Tanner





Commander Nash has been visiting historical sites this summer and has sent us these wonderful pictures. Above is Stone Mountain, Ga. Below is the plaque detailing the Siege of Atlanta.



THE SEIGE OF ATLANTA

FOLLOWING THE SANGUINARY BATTLE OF JULY 22, 1864, ENEMY ENTRENCHED HIMSELF TO THE EAST AND SOUTH OF ATLANTA. THEN BEGAN THE LONG AND FEARFUL SEIGE WHICH, LASTING FOR SIX WEEKS, WAS VERITABLY A REIGN OF TERROR. FROM BATTERIES PLANTED UPON THE NEIGHBORING HILLS, A FIRE OF HEAVY ARTILLERY WAS OPENED. SHELLS WERE THROWN INTO THE CITY WHERE HELPLESS WOMEN AND CHILDREN WERE EXPOSED TO THIS LEADEN HAIL OF THE INFERNO.

BUT, WITH A HEROISM WORTHY OF SPARTA, THE INHABITANTS STOOD THE SUPREME TEST. ACCORDING TO GENERAL HOOD: "THE BOMBARDMENT OF THE CITY CONTINUED UNTIL THE 25TH OF AUGUST. IT WAS PAINFUL YET STRANGE TO MARK HOW EXPERT CREW THE OLD MEN, WOMEN AND CHILDREN IN BUILDING THEIR LITTLE UNDERGROUND FORT, INTO WHICH TO FLY FOR SAFETY DURING THE STORM OF SHELL AND SHOT. OFTEN, MID THE DARKNESS OF NIGHT, WERE THEY CONSTRAINED TO SEEK REFUGE IN THESE DUNGEONS BENEATH THE EARTH. ALBEIT, I CANNOT RECALL ONE WORD FROM THEIR LIPS EXPRESSIVE OF DISSATISFACTION OR WILLINGNESS TO SURRENDER."

ERECTED BY THE ATLANTA CHAPTER UNITED DAUGHTERS OF THE CONFEDERACY
1920



Greenwood Cemetery, Confederate Section, Jackson, Miss.





DEXTER AVENUE
FORMERLY MARKET STREET
THIS STREET WAS NAMED TO HONOR
ANDREW DEXTER
ONE OF THE FOUNDERS OF MONTGOMERY
ALONG THIS STREET MOVED
THE INAUGURAL PARADE
OF
JEFFERSON DAVIS
WHEN HE TOOK THE OATH OF OFFICE
AS
PRESIDENT OF THE CONFEDERATE
STATES OF AMERICA
FEBRUARY 18, 1862
DIXIE
WAS PLAYED AS A BAND ARRANGEMENT
FOR THE FIRST TIME ON THIS OCCASION
PLACED BY
SOPHIE BIRD CHAPTER U.D.C.
APRIL 26, 1942

Dexter Avenue Monument, Montgomery, Alabama



Dead Yankees awaiting judgement, Andersonville





AN APPEAL FOR HELP



[SOUTHERN LEGAL RESOURCE CENTER, INC.](http://slrc-csa.org/)

With this perfect storm of anti-Southern genocide building, we are going to need a War chest to defend against these assaults. Please join today. Visit: <http://slrc-csa.org/> and get in the fight.

The SLRC is asking that donations be sent to:

**SOUTHERN LEGAL RESOURCE CENTER
P. O. Box 1235, Black Mountain, NC 28711.**

If every compatriot would stop right now and send a \$10 check, there would be a formidable war chest!

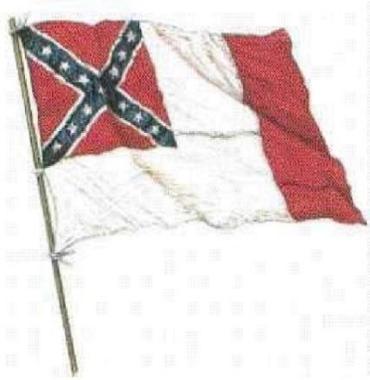
SDYC 2015!!!

THAXTON, VIRGINIA



Sam Davis Youth Camp just completed a successful week at our eastern camp in Thaxton, VA. Its not too late to sign up for the **Texas camp**, which will be held at Three Mountain Resort in Clifton, Texas, **July 26 – August 1st**. For more information, contact Mark Brown at 972-479-9341 or go to:

http://scvtexas.org/Sam_Davis_Youth_Camp.html



A. H. Belo Camp #49
Sons of Confederate Veterans
Dallas, Texas
www.belocamp.com



Sam Davis Youth Camp 2015

Scholarship Application

Part I. Camper Information

Name _____ Age: _____ Contact phone: _____

Address: _____ E-mail: _____

Have you ever attended SDYC in the past? _____ If so, when? _____

Why would you like to attend SDYC this year? _____

Why would you like to be considered for this scholarship? _____

Are you a member of C of C? _____ UDC? _____ SCV? _____

Part II. Parent Information

Name: _____ Contact phone: _____

Address: _____ Email: _____

SCV Camp/Brigade: _____ Officer Position held, if any? _____

Do you have other children attending SDYC in addition to the above Camper? _____ If so, are any of those children receiving scholarships to attend? _____

PLEASE RETURN COMPLETED APPLICATION TO COL. A.H. BELO CAMP 49
COMMANDER MARK NASH AT MARKTNASH@MSN.COM ON OR BEFORE JULY 6, 2015.

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



Thirteenth Annual Abbeville Institute Summer School

July 12 - July 17

| \$1162-\$2037



THE SOUTHERN TRADITION

Southern Identity is older than the United States. A Frenchman wrote Jefferson, asking him to define its features. In 1794, Senator Rufus King of New York urged Senator John Taylor of Virginia to support a convention to divide the Union because Southerners and Northerners “never had and never would think alike.” Join us on beautiful Seabrook Island, to explore some of the Southern tradition’s most valuable contributions, and the meaning they have for us today.

ABBEVILLE INSTITUTE THIRTEENTH ANNUAL SUMMER SCHOOL

“THE SOUTHERN TRADITION”

St. Christopher Conference Center

Seabrook Island, South Carolina

July 12-17, 2015

SUNDAY, JULY 12

- 4:00-6:00 (Registration and all lectures in the Temple)
6:00-7:00 Supper (All meals in cafeteria)
7:00-8:00 "The Origin and Character of Southern Music," Alan Harrelson
8:00-8:30 "Singing Billy Walker and "Amazing Grace," James Kibler
8:30- Conviviality

MONDAY, JULY 13

- 8:00-9:00 Breakfast
9:00-10:00 "The Southern (Jeffersonian) Understanding of the Constitution," Donald Livingston
10:30-11:30 "A Jeffersonian Political Economy," Clyde Wilson
12:00-1:00 Dinner
1:00-4:00 Free Time
4:00-5:00 "Reflections on New World Slavery, Freedom, and People of African Ancestry (1492-1865)," Barbara Marthal
5:30-6:30 "The Origin and Character of Southern Literature," James Kibler
6:30-7:30 Supper
7:30-8:30 "Music of the Southern Diaspora," Clyde Wilson
8:30- Conviviality

TUESDAY, JULY 14

- 8:00-9:00 Breakfast
9:00-10:00 "A Jefferson Way of Life," Clyde Wilson
10:30-11:30 "Why Read Southern Literature?" Emily McBryan
12:00-1:00 Dinner
1:00-4:00 Free Time
4:00-5:00 "The Flowering of Southern Literature," James Kibler
5:00-6:00 Discussion
6:30-7:30 Supper
7:30-8:00 "The Southern Tradition and the Human Scale of Urban Life: Its Loss and Recovery,"
Vince Graham

8:00- Conviviality

WEDNESDAY, JULY 15

8:00-9:00 Breakfast

9:00- Departure to tour Charleston and a visit to the prize winning community I'On with a talk on its rationale by its designer Vince Graham.

5:30 Meet for banquet at Carolina Yacht Club, 50 E. Bay Street. We are the guest of Col. James Rembert. The Yacht Club has a nice view of the harbor and Ft. Sumter. After supper, a talk on "Southern Manners" by Bill Wilson. Then return to Camp St. Christopher for Conviviality.

THURSDAY, JULY 16

8:00-9:00 Breakfast

9:00-10:00 "The Tradition of the Citizen Soldier," James Rembert

10:30-11:30 "Our Altars and Firesides: Religion and the Southern Way of Life," Clark Carlton

12:00-1:00 Dinner

1:00-4:00 Free Time

4:00-5:00 "The Moral Challenge of Slavery and Confederate Emancipation," Donald Livingston

5:30-6:30 Discussion

6:30-7:30 Supper

7:30-8:30 "Southern Music: Blues and Jazz," Bill Wilson

8:30- Conviviality

FRIDAY, JULY 17

8:00-9:00 Breakfast

Departure

COST & SCHOLARSHIPS

Tuition, room, three meals a day, continuous refreshments, and formal banquet for five days is \$1,162 for a single and \$ 2,037 for two persons. Scholarships are available for college and graduate students (and college bound high school seniors). Inquiries and applications: contactus@abbevilleinstitute.org or (843) 323 0690.

BELO CAMP WELCOMES R.L.DABNEY CAMP 2261 TO THE CONSTELLATION OF UNRECONSTRUCTED CAMPS!



“Rogue’s Gallery” - jh

We had our first Dabney Camp Meeting last night.[June 25th]. We had a total of thirteen Unreconstructed Southerners attend. We had six Camp members in attendance and since we only have eight members right now we thought that was pretty good. One of our members was sick and one was out of State.

Our Camp Commander Tom Clinkscales led the discussion concerning what makes an SCV Camp Unreconstructed. We all concluded that if we do not take the fight to our enemies and aggressively, vigorously, unapologetically, uncompromisingly, and consistently fulfill our Charge by vindicating the Cause that we along with our Confederate Heritage will be buried. We all agreed that this latest, unprecedented, in our lifetime, attack on the Southern Confederacy was a wakeup call to all Southerners and particularly to the SCV.

To sum up what an Unreconstructed SCV Camp is-

One who is utterly committed to VINDICATING THE CAUSE not only in what we say but also in what we do including our display of Flags and conducting of ceremonies.

Rudy Ray

RESOLUITON OF ABOMINATION!



[Sons of Confederate Veterans, Virginia Division](#)

Resolution

Adopted Unanimously at the June 14, 2015 Executive Council Meeting of the Virginia Division, Sons of Confederate Veterans in Williamsburg, Virginia

Whereas the Sons of Confederate Veterans is not affiliated with any organization, and

Whereas the Constitution of the Sons of Confederate Veterans in Article 3.2 regarding Conduct requires that "Members shall at all times conduct themselves as gentlemen so as to bring credit and respect upon the Sons of Confederate Veterans and upon the memory of our Confederate forebears," and

Whereas the Sons of Confederate Veterans is a gentlemen's organization charged by our forefathers with, among other things, emulating their virtues, and

Whereas, except for Jesus Christ himself, the Son of God, no more perfect examples can be found than Robert E. Lee, Thomas J. Jackson, J. E. B. Stuart, et al, whose virtues of gentlemanly character and behavior should be emulated, now, therefore, be it

Resolved that on this 14th day of June 2015, the Executive Council of the Virginia Division, Sons of Confederate Veterans does hereby condemn the actions of all other organizations purporting to represent Southern History and the Confederate Soldier, including, but not limited to, the Virginia Flaggers and the Army of Northern Virginia Mechanized Cavalry, which, although they may be well intentioned, nevertheless serve to damage the reputation of the Sons of Confederate Veterans and, indeed, the Confederate Veterans themselves. We, therefore, call on the members of those organizations, especially those who are also members of the SCV, to search their hearts, humble themselves, and cease and desist from all false, negative, petty, rude, damaging, and dishonorable public activities and pronouncements.

Confederate Memorial Chapel begins to operate under VMFA control



Confederate Memorial Chapel is one of two surviving buildings from the time when a home for Confederate veterans operated at the eventual site of the Virginia Museum of Fine Art

Posted: Tuesday, June 9, 2015 10:30 pm

By KATHERINE CALOS Richmond Times-Dispatch

The Confederate Memorial Chapel has begun to operate without involvement by the Sons of Confederate Veterans, whose lease on the building expired May 31.

The Virginia Museum of Fine Arts and state Department of General Services declined to renew the lease to Lee Jackson Camp No. 1, SCV, instead offering the group a space use agreement.

The Lee-Jackson Camp rejected that agreement in a letter hand-delivered Monday to the office of Alex Nyerges, VMFA director. Nyerges had written on May 27 that a signed agreement should be returned by June 8 “if the Camp is interested in using the Chapel in the future.”

Since June 1, the chapel has been open daily from 10 a.m. to 4 p.m., about 18 hours more each week than the 11 a.m. to 3 p.m. schedule the SCV had maintained Monday through Saturday. A VMFA security guard is stationed in the building. On Tuesday, more than a dozen people had visited before 11 a.m.

SCV members are welcome to visit as members of the public, and there’s no limit on how long they can stay, but they no longer have a key to open the building.

VMFA plans to train docents to offer interpretation of the building, said Pryor Green, VMFA spokeswoman.

Meanwhile, the museum has provided information sheets with some details on its history.

The SCV said in its June 8 letter that the suggested space use agreement is contrary to the 2010 lease instructions for the parties “to seek to negotiate a further lease.”

“As a consequence, the Camp will operate as a holdover lessee pending negotiations for a new lease,” wrote Peter Witt, commander of Lee-Jackson Camp No. 1.

Brian Coy, spokesman for Gov. Terry McAuliffe, said the state does not consider the SCV to be a holdover lessee. Since the group did not sign the use agreement by the deadline, it lost the preferential right to have events there, he said. The state will begin to consider requests from other interested parties.

The SCV had occasionally allowed weddings and services to be held in the chapel, at a cost of about \$1,200 for each event, which was used for projects at the chapel, said Harrison Taylor, chairman of the SCV chapel committee.

“I might add that we are not in favor of the VMFA holding weddings in the chapel,” he said. “The sole purpose of the wedding activity was to generate funds to support the mission of the chapel as a memorial to the Confederate dead.”

The VMFA has several areas that can be rented for wedding receptions at a fee of \$2,500 to \$7,500, plus security costs of \$750 an hour. It has not yet established a usage fee for the chapel, Green said.

kcalos@timesdispatch.com (804) 649-6433

http://www.richmond.com/news/local/article_eeaab916-a211-543d-93ce-95864fb37c9b.html?mode=story1

Wednesday, May 6, 2015

VMFA/Commonwealth of VA Responsible for Loss of Confederate Memorial Chapel

There are a few misguided individuals, obviously ignorant of the details of the situation at the Confederate Memorial Chapel, who have chosen to try and place the blame for the recent non-renewal of the lease squarely on the shoulders of the Va Flaggers, claiming that our push back efforts are somehow to blame for the non-renewal of the lease. The facts prove otherwise, and are easily available in information revealed in any one of the MANY FOIA requests we have filed over the past (almost) 4 years.



In 2010, a full year and a half before the Virginia Flaggers organized, the Board of Directors of the VMFA voted NOT to renew the Chapel lease with the Lee-Jackson Camp#1, SCV. The Judge Advocate from the camp contacted the Governor of Virginia and advised him of the 1892 contract between the Camp and the Commonwealth of Virginia. The Governor then advised the VMFA that they had to renew the lease, but the VMFA then added the flag removal as a condition of the lease renewal. The negotiations went on for months, until the order came down to sign the lease or shut the Chapel doors. Faced with no choice, the lease was signed.

FACT: The VMFA had already decided NOT to renew the lease in 2010, before the Va Flaggers ever stepped foot on the sidewalk in Richmond.

As we reported in our release early Friday, this move by the VMFA in 2015 comes as no surprise to anyone who has actually been involved in this fight, although apparently some who lack any kind of first-hand knowledge, decided to use the development to attempt to launch ignorant and foolish accusations to besmirch us and stall our efforts.

The folks who are responsible for this reprehensible action are the same ones who were responsible in 2010...the VMFA and the Commonwealth of Virginia.

Anybody who thinks this would have turned out differently if the Va Flaggers had never come into existence is a complete dupe. There is a war against our heritage. Until we have a concerted, cooperative pushback on a massive scale, it will keep happening, until it's all gone.

Grayson Jennings
Virginia Flaggers



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



Va Flaggers response to the Va Div SCV Executive Committee Resolution Condemning The Virginia Flaggers and the Army of Northern Virginia - Mechanized Cavalry

[The Virginia Flaggers](#)

Va Division DEC SCV Resolution Condemning the Virginia Flaggers and the ANV/Mechanized Cavalry

As many of you can imagine, we have been flooded with phone calls, emails, and messages since the Va Division SCV Executive Council released a resolution condemning the Virginia Flaggers, the ANV-Mechanized Cavalry, and “all other organizations purporting to represent Southern History and the Confederate Soldier” late Monday afternoon. We have been absolutely overwhelmed by the outpouring of encouragement, kindness and affirmation we have received, and want to share that we are humbled and thankful for the steadfast support of so many good folks.

It has been suggested that there is something akin to another “civil war” occurring in Virginia, or that the Va Flaggers are constantly at odds with the SCV and other heritage groups. This could not be farther from the truth. The fact of the matter is that we enjoy widespread support across the Commonwealth, and work closely with many SCV Camps and members on heritage defense and Interstate Battle Flag projects, memorials, ceremonies, and educational efforts. The victory last fall in Danville and the 6 roadside flags that have been raised in the Commonwealth over the past 18 months are evidence of successful collaborations with many heritage groups, and there are many, many more examples... and with God’s grace and protection, many more to come.

This condemnation was the act of a handful of men, and as far as we have been able to ascertain, without any sort of consensus or approval from the general membership.

How are we going to respond? The same way we respond to any other unwarranted attack...by pressing forward and staying focused on what we see as our calling...standing for our Confederate ancestors, and against those who would dishonor their memory and desecrate their flags, memorials and monuments. As far as we are concerned, the condemnation by the Va Division DEC has no effect on us or our work.

The Va Division, SCV leadership has not supported us since we began protesting the Museum of the Confederacy in the spring of 2012. This very public announcement served to let others know what we have known for quite some time, but will otherwise change very little as regards our day to day operations, and does not change our focus or direction. We remain resolute in our determination to continue the good work started, without reference to those who seem intent on creating public strife and division.

We welcome like-minded individuals who wish to join us and/or support our efforts, regardless of other affiliations, and hold no ill will toward those who choose not to. God bless ALL who seek to honor the Confederate soldier, in whatever manner they so choose, and **GOD SAVE THE SOUTH!**



Texas Vindicators Resolution on the Virginia Flaggers

Whereas the Texas Vindicators believe in aggressive defense of Southern heritage and the Confederate soldier, camp autonomy, and Constitutional governance, and

Whereas the Virginia Flaggers have represented the honor, integrity, decency, grace, and can-do spirit of the Confederate soldier, and

Whereas the leadership of the Virginia Flaggers have displayed a keen ability to bring the message of heritage defense directly to the masses, and

Whereas the Virginia Flaggers have raised awareness of the desire by some to destroy our Southern history forever, and

Whereas the Virginia Flaggers have stepped into the gap of leadership in the Southern heritage movement and successfully fulfilled the Charge that many merely speak of, and

Whereas the Virginia Flaggers have gained such success that they have become a true voice of leadership in the Southern heritage movement, and

Whereas the Virginia Flaggers represent the active principle in heritage defense and

Whereas the Virginia Flaggers serve as a positive, noble, and honorable role model for all those interested in defending Southern history and heritage, therefore, be it

Resolved that on this 17th day of June, in the year of our Lord Jesus Christ 2015, that the Texas Vindicators do hereby affirm our support and admiration for the Virginia Flaggers and call upon all Southern Patriots, from across the Confederation, to arise from the slumber under which they find themselves, and fight for the survival of our sacred symbols and history, in the spirit of the Confederate soldiers of yesterday and the Virginia Flaggers of today.

Note to self, in God's perfect timing...



Susan Frise Hathaway

I am often asked how I deal with what seems to be constant strife and conflict within our various organizations. In my experience it's a lot like many church committees, civic clubs, or any number of other groups where you have to work with many different personalities and, let's face it, mental issues. There are, sadly, people who join our ranks for their own personal glory, instead of for the purpose of advancing the Cause our ancestors gave their lives for, and protecting their honor. All of this leads to strife. I've learned to ignore it for the most part. Ain't nobody got time for that! 😊

I suggest that in the middle of conflict, ask God what He would have you to do. Follow HIS will, keep your focus on the Confederate soldier, keeping pressing forward, and the rest will fall into place. Just my two cents...



Absolutely overwhelmed by the outpouring of love and support over the past 12 hours or so. We are truly blessed that so many good people "have our backs". I would discuss the matter further, but I have already wasted precious time that SHOULD have been devoted to one of our many ongoing heritage defense battles and interstate flag projects here in the Commonwealth. Not willing to let distractions, even those which come from within our own ranks, steer us off course. God bless you all...and GOD SAVE THE SOUTH!

"If all else fails, I will retreat up the valley of Virginia, plant my flag on the Blue Ridge, rally around the Scotch-Irish of that region and make my last stand for liberty amongst a people who will never submit to...tyranny whilst there is a man left to draw a trigger."

George Washington

Justices rule for Texas in dispute over license plate

By Mark Sherman | AP June 18 at 10:30 AM

WASHINGTON — The Supreme Court on Thursday upheld Texas' refusal to issue a license plate bearing the Confederate battle flag, rejecting a free-speech challenge.

The court said in a 5-4 ruling that Texas can limit the content of license plates because they are state property and not the equivalent of bumper stickers.

The Sons of Confederate Veterans had sought a Texas plate bearing its logo with the battle flag. A state board rejected it over concerns that the license plate would offend many Texans.

Justice Stephen Breyer said the state's decision to reject the group's plate did not violate its free speech rights. Justice Clarence Thomas and the court's other three liberal justices joined Breyer's opinion.

State officials said there are now nearly 450 messages to choose from, from "Choose Life" to the Boy Scouts and hamburger chains.

The Texas division of the Sons of Confederate Veterans sued over the state's decision not to authorize its proposed license plate with its logo bearing the battle flag, similar to plates issued by eight other states that were members of the Confederacy and by the state of Maryland.

A panel of federal appeals court judges ruled that the board's decision violated the group's First Amendment rights. "We understand that some members of the public find the Confederate flag offensive. But that fact does not justify the board's decision," Judge Edward Prado of the 5th U.S. Circuit Court of Appeals in New Orleans wrote.

Texas' main argument to the Supreme Court is that the license plate is not like a bumper sticker slapped on the car by its driver. Instead, the state said, license plates are government property, and so what appears on them is not private individuals' speech but the government's. The First Amendment applies when governments try to regulate the speech of others, but not when governments are doing the talking.

Justice Samuel Alito said in dissent that the decision "threatens private speech that the government finds displeasing."

http://www.washingtonpost.com/politics/courts_law/justices-rule-for-texas-in-dispute-over-license-plate/2015/06/18/ad8d072e-15c5-11e5-8457-4b431bf7ed4c_story.html





Thomas's Vote Speaks Volumes in License Plate Case

¹⁹ JUN 18, 2015 2:10 PM EDT

By [Noah Feldman](#)

When was the last time Justice Clarence Thomas provided the decisive fifth vote to the U.S. Supreme Court's four liberals -- to decide against free speech? I can't think of one, but that's what happened Thursday in the court's [decision](#) in Walker v. Sons of Confederate Veterans, better known as the [Texas license plate case](#).

In an opinion written by Justice Stephen Breyer, the four liberals and Thomas held that Texas could bar the state chapter of the Sons of Confederate veterans from creating [customized license plates](#) under a process that authorizes some [350 plate configurations](#) -- because the plates are government speech and so the First Amendment doesn't apply. The court's four other conservatives, including Justice Anthony Kennedy, probably the court's most aggressive free speech absolutist, said that Texas was engaging in viewpoint discrimination.

To understand the result, you have to divide the court's [legal analysis](#) from the reasons that explain Thomas's fifth vote. Start with the law, which itself makes sense only if you know something about how the Supreme Court expanded the idea of free speech to cover certain kinds of government-sponsored programs. The crucial decision here was a 1995 ruling called [Rosenberger v. Rector and Visitors of the University of Virginia](#). There, in an opinion by Kennedy, the court said that the University of Virginia couldn't engage in viewpoint discrimination when it doled out money from a student activity fund. The fund, Kennedy reasoned, was a "metaphysical" version of a public forum for speech. "Metaphysical" was an awkward (and inaccurate) word to use, but what Kennedy meant to say was that the freedom of speech applied even though there was no physical space or forum in which people's speech was being restricted. By giving out the money, the government (via the state university) created a forum. And in that forum, the government couldn't prefer some speech to other speech.

The Rosenberger doctrine of the virtual public forum has been applied most prominently in cases involving advertising space on public transportation. Typically when somebody wants to place an offensive ad on a bus or train, the government objects via the transportation authority -- and courts consistently hold in favor of the nasty speakers.

But the problem with the virtual public forum is that it potentially goes too far. In a 2009 case called [Pleasant Grove v. Summum](#), the court looked the doctrine squarely in the face -- and blinked. A dissident religious group wanted to erect a

monument in a public park in a Utah suburb, and claimed the park was a public forum because various civic groups had been allowed to place monuments there. The court, worried that allowing the Sumnum monument would open the door for anyone to place any monument permanently in a public park, said that the decision of placing the monument was government speech.

“Government speech” is a magic constitutional doctrine: The minute it’s invoked, the free speech clause of the First Amendment disappears. The idea is that only private parties have free-speech rights. If the government’s talking, then you aren’t -- so you have no free-speech claim.

Breyer invoked the Sumnum case and the government speech doctrine to decide the Texas license plate case. By saying that the license plates are all government speech, he could avoid the difficult problem of the government obviously picking and choosing which messages seemed appropriate -- which would otherwise be an obvious form of viewpoint discrimination violating the First Amendment. The government speech doctrine worked its magic.

Justice Samuel Alito, joined by the conservatives minus Thomas, was having none of it. He gleefully ripped holes in the government speech claim, asking whether you think the state of Texas endorsed the message “Rather Be Golfing” or, worse, out-of-state universities including the University of Oklahoma. On a football weekend, Alito pointed out, the latter endorsement from the state of Texas would be tantamount to treason.

APPENDIX



Proposed License Plate Design. App. to Pet. for Cert. 191a.

Obviously Alito is right that no one thinks Texas is actually endorsing the organizations that sponsor license plates. What’s really going on -- not that Breyer quite said so -- is that Texas is operating more like a corporation than a government. It’s happy to take your money to sponsor almost any license plate configuration -- unless your message harms the brand. The Confederate battle flag proposed for the license plate in question offended the sensibilities of some Texans. That’s why it was excluded.

Which brings us to Thomas’s vote. There’s of course a reasonable legal argument to be made that the virtual public forum doctrine needs to be limited so that the government can choose its message in the same way as a private corporation would -- especially when the government is basically selling advertising space on license plates. Perhaps the liberals might be willing to follow this doctrinal direction even in a public transportation case, which would at least be consistent.

But why did Thomas, who is generally strongly in favor of free speech and issued a strongly pro-speech opinion Thursday in another case, *Reed v. Town of Gilbert*, join Breyer here? The answer is almost certainly that he was repulsed by the image of the Confederate battle flag on the license plate of the formerly segregationist state. The image of the proposed plate is reproduced in full color in the court’s opinion -- and it looks as if Texas is embracing the Confederacy.

In a 2003 case, *Virginia v. Black*, Thomas wrote a separate opinion to say that cross-burning shouldn’t be treated as a form of symbolic speech protected under the First Amendment. The burning cross, he said, was a marker of terror and intimidation, not a form of political speech. He didn’t write separately here, but his anomalous vote speaks volumes. The court’s sole black justice was telling us that the Confederate battle flag still means something -- and the state shouldn’t have to allow it just because it makes some money letting people brag about their golfing on their license plates.

<http://www.bloombergview.com/articles/2015-06-18/thomas-s-vote-speaks-volumes-in-license-plate-case>

STATEMENT FROM CHARLES KELLY BARROW, COMMANDER IN CHIEF OF THE SONS OF CONFEDERATE VETERANS, REGARDING DECISION BY THE SUPREME COURT OF THE UNITED STATES IN WALKER VS. TEXAS SCV



Speaking for the 30,000 members of the Sons of Confederate Veterans, I must say that we are profoundly disappointed by the adverse decision of the United States Supreme Court in their ruling in favor of the State of Texas Department of Motor Vehicles.

The S.C.V. is an honored heritage organization, founded in 1896. We are direct descendants of those who fought for the South 150 years ago. We honor them as members of our families who did what they felt was absolutely right in their time. Only recently has it become politically popular in some quarters to demonize them and to marginalize their legacy.

It is unfortunate that the Court has not extended the same sense of inclusion, diversity and tolerance to the estimated 70 million Americans of Confederate descent that is the right of every other American. The idea of inclusion, diversity, and tolerance apparently does not apply under law to those of us whose heritage is unpopular in some quarters.

This is a sad day for the First Amendment and for mutual respect and bridge-building among Americans of different viewpoints.

The SCV will continue to fight for those true American values of free expression and against the wave of “political correctness” which has overrun those most basic First Amendment rights guaranteed by our foundational document, the Constitution of the United States.

http://www.supremecourt.gov/opinions/14pdf/14-144_758b.pdf

#SCV #ElmSprings

To quote from Justice Breyer's opinion:

"... The Board added "that a significant portion of the public associate the confederate flag with organizations advocating expressions of hate directed toward people or groups that is demeaning to those people or groups."
..."

In my humble opinion, that is the real cause of these issues. As members of the Sons of Confederate Veterans it is our responsibility to work to remove that perception from the public eye. In my opinion, all issues regarding displays of Confederate pride stem from this misconception about our purpose. As we learned in the aerospace industry, it is always better (and harder) to find and fix the cause instead of addressing the symptoms. We have work to do to educate the public that we are not "advocating expressions of hate." Until we have done that, we will continue to lose in the various courts of public opinion.

Dan

Dr. Daniel L. Nation
Acting Adjutant, R. E. Lee Camp #239, SCV
Fort Worth, TX

6/18/2015

Members of the Texas Division,

I am profoundly disappointed in the 5-4 ruling from the Supreme Court on our Texas SCV license plates. The plate was to us "free speech" a badge of honor, pride in who we are and what we stand for our heritage and our charge. The plate also was a way for us to fund the many projects around the Division. When groups come to the Division for money for projects many times they have to be turned down because we do not have the funds to move forward with the project.

The question now is have we been defeated? Do we quit? I say no. We have a setback not a total loss of the battle. We still need to defend our cause and we still need the funds to move forward with projects.

Why not submit another design and move into the battle again. I think the Hoods Texas Brigade "Lone Star" flag with battle honors would work. It is a "Texas" battle flag used by Texans under Robert E. Lee and the State flag of Texas. Will the state turn down its flag and its history?

Some will throw out this idea but I will ask you do you want to take this action and move forward in this fight or quit. I want to hit another lick!

For our cause

Gary D. Bray
Commander
Texas Division, SCV

Justice Alito's dissenting opinion

Below is a portion of Justice Alito's dissent in the Texas license plate decision. He is exactly correct in this view. The majority ruling does not appear to confine itself to any unique aspects of Texas law, therefore if any specialty plate in any state could be considered to be offensive to some portion of that state's population then it could be the subject of lawsuits and revocation by that state. This commenter would not be surprised to see that this decision sounds the death knell for all specialty plates eventually, in spite of the money they bring in to budget strapped states.

"The Court's decision passes off private speech as government speech and, in doing so, establishes a precedent that threatens private speech that government finds displeasing. Under our First Amendment cases, the distinction between government speech and private speech is critical....

Unfortunately, the Court's decision categorizes private speech as government speech and thus strips it of all First Amendment protection. The Court holds that all the privately created messages on the many specialty plates issued by the State of Texas convey a government message rather than the message of the motorist displaying the plate. Can this possibly be correct?...

[M]any other specialty plates have the potential to irritate and perhaps even infuriate those who see them. Texas allows a plate with the words "Choose Life," but the State of New York rejected such a plate because the message "[is] so incredibly divisive," and the Second Circuit recently sustained that decision. Texas allows a specialty plate honoring the Boy Scouts, but the group's refusal to accept gay leaders angers some. Virginia, another State with a proliferation of specialty plates, issues plates for controversial organizations like the National Rifle Association, controversial commercial enterprises (raising tobacco and mining coal), controversial sports (fox hunting), and a professional sports team with a controversial name (the Washington Redskins). Allowing States to reject specialty plates based on their potential to offend is viewpoint discrimination.

The Board's decision cannot be saved by its suggestion that the plate, if allowed, "could distract or disturb some drivers to the point of being unreasonably dangerous." This rationale cannot withstand strict scrutiny. Other States allow specialty plates with the Confederate Battle Flag, and Texas has not pointed to evidence that these plates have led to incidents of road rage or accidents. Texas does not ban bumper stickers bearing the image of the Confederate battle flag. Nor does it ban any of the many other bumper stickers that convey political messages and other messages that are capable of exciting the ire of those who loathe the ideas they express."

Governor orders Confederate flag removed from Virginia state license plates

POSTED 10:31 AM, JUNE 23, 2015, BY [SCOTT WISE](#) AND [JOE ST. GEORGE](#), UPDATED AT 07:53PM, JUNE 23, 2015



Watch the Video New Report [HERE](#)

RICHMOND, Va. — Virginia Governor Terry McAuliffe has ordered the Confederate flag removed from Virginia state license plates. The flag is displayed on a specialty plate designed for the Sons of Confederate Veterans. The governor's announcement came in the wake of a U.S. Supreme Court ruling that the state of Texas was [allowed to reject a license plate design](#) that featured a Confederate battle flag and the [removal of the flag from the South Carolina statehouse](#) grounds following last week's [fatal shootings at an African-American church in Charleston](#).

“As [South Carolina] Governor Haley said yesterday, her state can ill afford to let this symbol continue to divide the people of South Carolina. I believe the same is

true here in Virginia. Although the battle flag is not flown here on Capitol Square, it has been the subject of considerable controversy, and it divides many of our people,” Governor Terry McAuliffe said. “Even its display on state issued license tags is, in my view, unnecessarily divisive and hurtful to too many of our people. As you all know, I have spent the past 17 months working to build a new Virginia economy that is more open and welcoming to everyone. Removing this symbol from our state-issued license plates will be another step toward realizing that goal.”

McAuliffe said he has asked the Attorney General’s office to “take steps to reverse the prior Court ruling that requires the Confederate flag be placed on state license plates.” He also told the Secretary of Transportation to “develop a plan for replacing the currently-issued plates as quickly as possible.”

“These steps will, I hope, make clear that this Commonwealth does not support the display of the Confederate battle flag or the message it sends to the rest of the world,” McAuliffe said.

There are currently 1,594 Sons of Confederate Veterans license plates in Virginia, according to the Department of Motor Vehicles. The DMV was not yet clear on what to tell drivers who currently use the plate that displays the Confederate flag.

“We’ve had this same symbol for over a hundred years,” Bragg Simmons said.

Simmons was one of the first in Virginia to request the Sons of Confederacy License plate to honor relatives who fought in the war.

“I don’t like this,” Simmons added. “I think we should be able to celebrate our heritage.”

The Virginia Flaggers released this statement in response to Governor McAuliffe’s decision.

“We call on the Governor to retract this divisive proposal, end the discriminatory assault against Virginia’s rich Confederate history and heritage, and allow all of the Commonwealth’s citizens the opportunity to honor their ancestors, heritage, and celebrate their culture without prejudice. ”

Virginia Flaggers condemn Governor McAuliffe's 'decision to stir up this controversy' over Confederate battle flag

POSTED 3:09 PM, JUNE 23, 2015, BY [SCOTT WISE](#), UPDATED AT 03:13PM, JUNE 23, 2015



RICHMOND, Va. — The Virginia Flaggers condemned Virginia Governor Terry McAuliffe's decision to order the removal of the Confederate battle flag from the Sons of Confederate Veterans state sponsored vanity license plate. The governor [made the announcement](#) Tuesday morning. "This Commonwealth does not support the display of the Confederate battle flag or the message it sends to the rest of the world," McAuliffe said in a statement. The Flaggers called the governor's action a "decision to stir up this controversy."

"The license plates were made available at the request of the Sons of Confederate Veterans, and have been in use with no issues for 12 years," Flaggers spokesman Grayson Jennings wrote in an email. "The organization is made up of citizens of the Commonwealth who can trace their lineage directly to an ancestor who was a Veteran of the Confederate Armed Forces. Members work, live, and worship every day alongside men and women of every race, creed, and color, and there have been no reported incidents of anyone being harmed by the license plates, or any disturbances caused by their use."

Jennings continued by calling McAuliffe's action politically motivated.

"Governor McAuliffe's decision to stir up this controversy, and his insistence on exploiting the tragedy in South Carolina for his own political aspirations... will serve to divide the Commonwealth, and create strife and dissension where none existed," he wrote. "We call on the Governor to retract this divisive proposal, end the discriminatory assault against Virginia's rich Confederate history and heritage, and allow all of the Commonwealth's citizens the opportunity to honor their ancestors, heritage, and celebrate their culture without prejudice."

The governor's announcement came in the wake of a U.S. Supreme Court ruling that the state of Texas was [allowed to reject a license plate design](#) that featured a Confederate battle flag and the [removal of the flag from the South Carolina statehouse](#) grounds following last week's [fatal shootings at an African-American church in Charleston](#).

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• **RELATED STORIES: [Governor orders Confederate flag removed from Virginia state license plates](#)**

South Carolina Gov. Nikki Haley says Confederate flag has 'no place' on statehouse ground

Published June 22, 2015



[CLICK HERE TO WATCH HER PATHETIC SPEECH](#)

Haley: Time to move Confederate flag from Statehouse grounds

South Carolina Gov. Nikki Haley called Monday for the removal of the Confederate flag from statehouse grounds but defended the right of private citizens to fly it.

“The time has come,” Haley said. “That flag, while an integral part of the past, does not represent the future of our great state.”

The Republican governor, who avoided calls to remove the flag in the first few days following Wednesday’s shooting death of nine black members of the Emanuel African Methodist Episcopal Church, said taking the flag down would unite the state.

“We are not going to allow this symbol to divide us any longer,” she said. “The fact that people are choosing to use it a sign of hate is something that we cannot stand. The fact that it causes pain to so many is enough to move it from the capital grounds. It is after all a capitol that belongs to all of us.”

The push to remove the Confederate flag – which has flown in front of the state capitol for 15 years after being removed from atop the statehouse dome -- comes after last week’s shooting deaths of nine black members of the Emanuel African Methodist Episcopal Church.

State Sen. Clementa Pinckney, was among those killed.

President Obama and Vice President Biden will both travel to Charleston at the end of the week to attend the funeral services for Pinckney. Obama will deliver the eulogy, a White House spokesman confirmed to Fox News.

Late Monday, Democratic presidential candidate Hillary Clinton tweeted that Haley was "right to call for removal of a symbol of hate in SC."

Momentum has grown since last Wednesday’s murders to take down the flag. The accused killer, Dylann Roof, was photographed holding the the flag and with other symbols of white supremacy.

Over the weekend, nearly 2,000 protesters braved triple-digit heat to call for the flag’s removal in the state capital of Columbia .

The Sons of Confederate Veterans said it plans to vigorously fight any effort to remove the Confederate flag from the grounds of South Carolina's Statehouse.

The group said it was horrified at last week's shooting but there is "absolutely no link" between the massacre and the flag.

Leland Summers, South Carolina commander of the group, says the group is about heritage and history, not hate. He offered condolences to the Emanuel African Methodist Episcopal Church, and said now is not the time to make political points.

Summers said the Sons of Confederate Veterans have 30,000 members nationwide that will fight any attempt to move the flag.

Fox News’ John Roberts and The Associated Press contributed to this report.

<http://www.foxnews.com/politics/2015/06/22/south-carolina-gov-nikki-haley-calls-for-confederate-flag-to-be-removed-from/>



SCV Telegraph

News for SCV members

[SCV HQ](#) [SCV Blog](#) [CV Blog](#)

Compatriots,

As I write this, the words of Thomas Paine come to my mind. "THESE are the times that try men's souls". I am certain what we as individuals, our families and the organization have experienced in the past week, and continue to experience, is very trying indeed.

We, as an organization, have been through many difficult times since 1896; but, nothing like the anti-Confederate mass hysteria we have endured since last week. It seems as though the entire world has gone crazy and many people have decided to take out their anger against anything Confederate.

Since this event was brought to our door, members of the GEC along with many other members of the SCV, have been literally working around the clock in order to attempt to combat the rush to judgment that has been thrust upon us.

As Commander-in-Chief and with the recommendation from the GEC, I am asking all compatriots to cease and desist conducting any interviews from Thursday until Saturday out of respect for the funerals of the nine church members which will occur Friday. If you have any interviews planned, especially Friday, please have them rescheduled. If anyone is calling for interviews, nicely tell them there will be no interviews until Saturday and explain why. I ask you to pass this information on to your Camps and other compatriots as soon as possible since not everyone receives this communication.

Given the increased vandalism that is now happening at our Confederate Monuments and other Confederate theme sites, I am asking every camp to contact their local law enforcement agency to request that they increase patrols around our monuments. I also ask you to report to GHQ any and all attacks that have occurred and also any threats that have been made.

I would like to leave you with some words that our Executive Director Mike Landree sent me the other day to which we can all relate:

"Great men rise to the occasion and history is made through great struggles against great odds. The character of a man is not shown when everything is going well, but rather when the world is against him and he is crushed to the Earth. Whatever we have going in our lives, it must be pushed aside until these actions are behind us. We will never get these opportunities again when the world stage is on us. They are telling lies about us and we must fight them - we must weather this storm.

It will end eventually and we will lose many of these battles, but every victory they get must be at such a cost that they are less likely to carry them on."

Remember what great men we represent!

Deo Vindice!

Charles Kelly Barrow
Commander-in-Chief
@scvcic



Message from Past Commander-In-Chief Michael Givens. Please read and share...

"Compatriots and friends of fairness—your help is needed!

The shooting that took place this past Wednesday night at the Emanuel AME Church in Charleston is horrific on every level. The perpetrator is obviously insane to have committed such a cold-hearted crime as this.

Apparently his stated motives were to set off a race war, the same heinous hopes of the infamous murderer—Charles Manson.

Thankfully, Manson failed at his quest and I pray that Dylann Roof will also fail. But honestly, I'm not encouraged. The level of vitriolic hatred that is being displayed, in the name of these tragic murders, is beyond disturbing. Steel your heart and google [#takedowntheflag](#) . Then type #takedowntheflag into a search on Facebook and then on Instagram. Some of the images on these sites literally knocked me on my heels due to their level of hate.

We cannot allow the Roof's and Manson's of the world to destroy the affection that is vital between peoples of varying backgrounds and heritages in our country. But as we sit by, mourning for the loss of innocent lives in Charleston, that very nightmare of destruction could be rapidly becoming a reality.

For one hundred and fifty years, Southerners have been maligned by the victors of an unnecessary war. In recent years some headway has been made in educating our fellow countrymen as to the true facts of our shared history. But even though Confederate history and the symbols of the South had no connection whatsoever with the senseless crime in question, a loud cry for punitive reparations (first) demanding the removal of the Confederate Battle Flag from the Confederate monument at the Statehouse in Columbia, SC. Why must you and I be punished for the actions of a madman? Our Confederate ancestors would have condemned this man and his actions as we do today. We share in the shock and anger over this outrage with all good people throughout the world. Why then must WE abandon OUR ancestors and allow the further slander of their good names.

How does sacrificing the memory of antebellum Americans ease the pain caused by this one reprehensible miscreant. It does not. It only causes more pain and will certainly cause problems while solving none.

What can be done?

Pray for the families that lost their loved ones in this terrible incident.

Contact the legislators in South Carolina and let them know that you and your family must not be punished for the misdeeds of a maniac. Let them know that your heritage is not to be used as tribute or ransom for any reason.

Time is of the essence. Contact the legislators in South Carolina today and everyday this week and next week if necessary. Have each member of your family and your friends contact the legislators in South Carolina and tell them to honour the compromise that took the flag from atop the Statehouse dome in 2000 and placed it at the Confederate monument. The masses are calling for blood. There has been too much blood already. It must stop!

To email all senators:

<http://www.scstatehouse.gov/email.php?T=M&C=SMEMBERS>

To email all House member States:

<http://www.scstatehouse.gov/email.php?T=M&C=HMEMBERS>

Email all the members of the Senate and the House. Then call and ask to speak to your Representative and your Senator and tell them to protect all history and to punish no one's heritage.

Telephone numbers to reach the legislators:

South Carolina House of Representatives

Blatt Building

803-212-6986

South Carolina Senate
Clerk
803-212-6200

Get to work on this mission and stay on it. So far the legislators are being overwhelmed with demands to remove the flag from the Statehouse grounds. This is only their first stop on a reckless train to rewrite history and destroy all the gains we have made in dispelling the myths and lies of our ancestors. The attack will be broad and deep. Your heritage is not to blame for these murders and perpetuating more hatred will not erase the crime. Your ancestors stood by us during their struggle for liberty; we will stand by them during this struggle for fairness.

Commander-in-Chief Barrow has sent a similar alert and request. We need every man, woman and child on this effort.

Thank you for your attention to this important matter. I am,

Respectfully yours,
Michael Givens
Past Commander-in-Chief
Sons of Confederate Veterans
Compatriots,

NEW: SCV General HQ

Heritage Defense Website

The Sons of Confederate Veterans HQ created a website devoted to Heritage Defense. One purpose of the site is to accumulate email addresses so that they can disseminate information in a timely manner. If you wish to receive information from HQ about the assault on all things Confederate then please visit the site and add your name to the mailing list.

SCV Heritage Defense: <http://www.scvheritagedefense.org/>

I have tried and will continue to keep you informed as things transpire! You are also the eyes and ears, and the information some have passed along to me is greatly appreciated. Don't hesitate to continue. We are all in this FIGHT TOGETHER!

Southern Regards,

Rollis Smith
Lieutenant Commander 2nd Brigade SC Division
Lieutenant Commander Camp 36, 16th Regiment SC Volunteers
Life Member Sons of Confederate Veterans
864.967.7033 (H)
864.420.1395 (C)

Important Message From Commander Bray

Compatriots,

As you all know we are under attack on all fronts. During the passed days I have been on the phone non stop with reporters from around the country even the BBC. Everyone is on information overload. There are more news people than we have members! This event has been a nightmare for our national officers and HQ at Elm Springs. No one has had time enough to stop and draw a breath.

If ever there was a "silver lining" attached to this Confederate Bashing it is the fact that it has caused a "Great Awakening" of the Southern people. Reports from HQ say that volunteers are manning phones and new members are pouring in. Speaking with 2ND LT. Commander Rubel Texas recruiting is up three fold due to this event. Old members are returning to renew their membership. Please act swiftly and process these members don't let them go away thinking we don't care. Update your info. on the Texas Division webpage. If we can't find you we can't send these members to you!

Gentlemen we must remain calm. We must be Southern gentlemen at all times. We must stand as a single unit against this assault, we have no time for fighting among ourselves. I must ask that everyone watch out for KKK type people trying to join our Camps during this new member rush. We have enough problems without adding more ammo for our enemies.

Rumors and untruths are everywhere facts are what we need to focus on not what someone posted on Facebook. At this time the known "hot spots" in Texas are the Confederate monument in Sherman TX and the statues in Austin that were painted/ tagged. They are under attack! I know the Southern people of Sherman and we can count on them to stop that attack. Austin is another matter and is in the most danger, that problem will require our full attention.

On 6/26/15 all Division Commanders were on a conference call with the CIC and staff to discuss operational plans.

1. Elm Springs will be HQ sorting information and direction for action.
2. Division reports everything that happens in that Division to it's Army/ National.
3. Brigades Officers report all events to Division.
4. Camps Report all events to Brigade officers and or Division.

Camps are the "Boots on the ground" you know your town or city you see the local news and events unfold. Tell us about any heritage problem in your area!

If a possible meeting with an official would defuse the problem in your area and you attempt that please do that meeting in a suit and tie. You represent The Sons of Confederate Veterans!

Needless to say we will need money to fight this battle. Anyone or group of people that wants to help us can do so by raising funds and sending them to National we are a non profit and it is a tax deduction. God knows we will need to fight this battle in court over and over.

Last, I know you are mad I am to. I feel like I am being pushed out of my own country and my heritage is being destroyed. My Camp last Tuesday was told by the restaurant that we were not welcome there anymore and don't come back. Some members don't know if they are allowed to join in the 4TH of July events around the state and so on. Never fear this has been like the attack on Pearl Harbor we are hurt but not out of this war by a long shot!

Stay the course and fight for our cause. We will never quit!

Gary D. Bray
Division Commander
Texas Division, SCV

What will be the next Confederate flag? The Cross? The Six pointed star?

June 23, 2015 by Mark Vogl

Before I start with this article *I have to correct the national news apparatus...the Confederate Battle Flag is NOT the Stars and Bars!!!!* The flag known as the Stars and Bars is the first national flag of the Confederacy. You are showing your historic illiteracy when you call the crimson cross the Stars and Bars.

Now to begin:

Did you ever see a group of people turn into a mob? Seriously, did you ever actually see it occur. It's terrifying. People move from a tense inaction, circling the target, to an almost chaotic violent explosion all targeted towards one person. It is savage, brutal, bloody, and uncontrollable. It is one of the ugliest human actions you can witness in life. You may have seen it as a child in the school yard when a group of children turned against one.

Did you ever see a group of animals savagely turn on and kill a wounded animal? Those visions are precisely what I see happening in America today. The Confederate Battle Flag has become the object of an almost instinctual, purely cannibalistic impulse to attack something, shred it, destroy it and finally consume it.

And, I can't help but think how powerful that Confederate flag is as an antagonistic symbol to the Left based on the continuous howl we are hearing as they jump at the colors flapping in the breeze. Look at the pulsating energy and excitement being focused on the Confederate Flag – just like the mob phenomena mentioned above.

For the mindless, the Confederate Battle Flag has been painted as a racist symbol. That's very easy to do; its a white redneck symbol isn't it, and aren't they all racists? But, for the academicians, the liberals, and even the RINO's and New World Order types the Battle Flag is a symbol of something of much greater concern. The Confederate battle flag is a lasting, resilient, striking image – vision of resistance to central authority. The Confederate Battle Flag is the best recognized symbol of the South, of the Confederacy, and of the concept of secession!

First, the flag symbolizes the reality that the United States is not a permanent condition. States and people voluntarily joined the union, with the understanding that this nation was a place where the principle of the "consent of the governed" ruled. All thirteen states had seceded from the Articles of Confederation and eventually, but certainly not immediately, all thirteen joined the union under the Constitution. But this nation's birth was in leaving the United Kingdom, and the flag represents to many, that impulse of self governance, of limited government and the right to walk away. And no law can prevent that, should God so ordain it in our future. As the most articulate spokesman of the modern South, Walter Donald Kennedy, says: "If you can't leave, you are not free."

Across the world, the Confederate Battle Flag is a strong symbol of defiance to tyranny and opposition to occupation. The flag flew at the Berlin Wall *when it came down*, and it flew in Afghanistan *when the Soviets were driven from that nation!*

The flag is clearly representative – in fact the symbol of the people’s rejection of an all knowing, all powerful Washington, D.C. It is the symbol for states rights and through those rights the most effective aspect of the Constitution’s principle of “checks and balances.”

On the commercial side, the Confederate Battle Flag is the most recognized icon of the American Civil War. It is unmistakable. (One interesting result of this national revulsion towards the Battle Flag will be what symbol replaces it as the icon of the American Civil War?) The Flag is on every conceivable item you can imagine, from books to blankets, glasses, plates, lighters, t shirts, etc. It is used in almost all the advertising for Civil War Parks and Re-enactments. The Confederate Flag has an established marketing presence equal in advertising dollars to that of the trademarks of Coca Cola, the Dallas Cowboys or the New York Yankees.

Governor Haley’s announcement yesterday, calling for the haul down of the Confederate Battle Flag from the State Capitol grounds will forever mark her as a political leader who rejected the history and heritage of her state. This history and heritage included slavery, but it also included some very fundamental American principles like separation of powers through the sovereignty of the states as the independent political organizations which created the Constitution and founded the United States of America. The Confederate Battle Flag represents states’ rights. The Flag represents the concept of secession and the political concept of “consent of the governed.”

The Battle Flag is also a regional unifier and symbol, it is the only globally recognized symbol of a region of the United States, the South.

But when this national mob attack on the Confederate Battle Flag ends, and when the flag is trashed and discarded, what will be the next symbol the Left will seize on to focus its hate? The Christian Cross is a great probable next target. But the Star of David could also be up there in consideration. Or it could be the Bible! Who knows...but mark my words, the Left will find another icon, one revered by large segments of the population, the conservative segments of the population. Some are already Old Glory...maybe that flag will replace the Confederate Battle Flag as the target.

And one of these days the pendulum is going to swing from Left to Right, and then it might be the Rainbow which could become the target of mass hate.

The Left is too consistent, too hungry, never satisfied. The Confederate Battle Flag may have no meaning to you. But don’t worry, they will eventually get to a symbol that means as much to you as the Confederate Flag means to a large segment of the South.

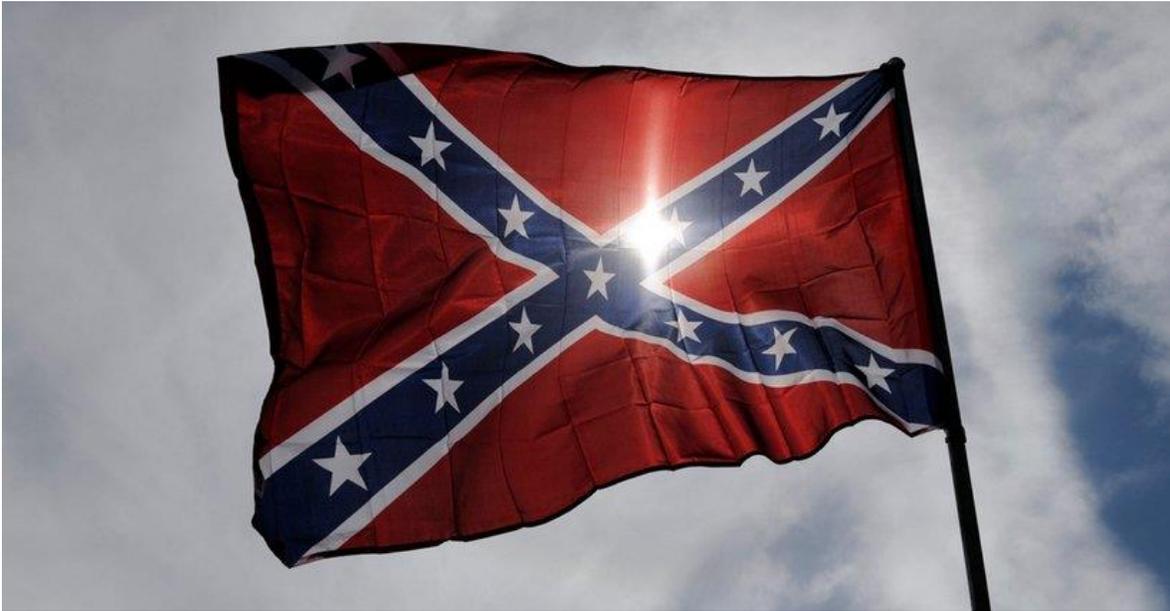
<https://www.nolanchart.com/will-next-confederate-flag-cross-six-pointed-star>

YELLOWHAMMER

Alabama Civil Rights lawyer's epic rant: Media targeted Confederate flag because Charleston didn't riot

WRITTEN BY [ELIZABETH BESHEARS](#)

ON JUNE 29, 2015 AT 9:26 AM CDT



Alabamian and Civil Rights attorney Temple Trueblood took to Facebook Thursday to share her thoughts on how, *and why*, the media has targeted the Confederate battle flag in the wake of the Charleston shooting. Her brilliant insight is already going viral, with thousands of shares from her personal Facebook page.

Without further ado:

I'm a Southerner. I'm a civil rights lawyer. I've stayed out of this fray and, to be honest, I'm really tired of the whole media frenzy.

With that said—taking out soapbox...pontificating....

The media did not get what it wanted from the South as a result of the Charleston tragedy. The good people of Charleston did not riot, did not engage in hateful shenanigans and did not provide the racist fueled fodder for their 24 hour-a-day headlines.

Poor, poor media—no Ferguson, no Trayvon Martin, no Oscar Grants. Instead, the good people of Charleston and of South Carolina unified and came together—all races, all creeds. They marched hand in hand to pay respect to the poor souls lost and to strengthen their community.

In short—they did what Southerners do. They put their faith forward and did the right thing 'cause their mommas raised them right.

So, what are they left to do? Well, the Confederate flag seems like a fine substitute—and it worked.

Now, don't get me wrong; I don't think the Confederate flag has any place flying over any governmental building for several reasons:

(1) the Confederacy was a briefly lived nation—they lost the war—they don't exist anymore...hello???

(2) the only flags that should fly over any governmental buildings in the United States are those of the United States and the sovereign State itself, let alone that of a defunct government (see No. 1); and

(3) regardless of what an individual's intention is regarding the Confederate flag, it is a symbol of governmental oppression to many in this nation as recently as only 1-2 generations ago so a present day governmental unit flying it is...well...not good. Period.

But (you knew there would be a "but," right?), if an individual wants to own, fly, wear, burn, or otherwise have emblazoned on them a tattoo of the Confederate flag then Hell—knock yourself out. It's not my place (or anyone else's) to tell you that you can't do that.

Are all people who display or own a Confederate flag racist? No.

Are there racists who display and own Confederate flags. Yes.

Can it be offensive? Yes.

Does that mean that all Confederate flags are to be banned or wiped out? Well, of course not. This is America...remember?

And get this—once again, the South did not give the media machine what it wanted. South Carolina removed the flag, followed almost immediately by Alabama....ALABAMA, people!

But are the media mongers gushing over the progressive character of these moves...no. Now they are calling for the removal of the flag from the General Lee....dude, it's the Dukes of Hazzard...a show that stopped running, oh, THIRTY years ago.

Ok...whatever. But then they are calling for historical monuments related to the Civil War to be removed.

This is called rewriting history.

This is bad....ask Ray Bradbury (and if you don't know what I'm talking about read Fahrenheit 451). I won't even launch into that, but you get my gist.

Should the Lincoln Memorial be destroyed? Should the hundreds of Civil War monuments spread across this nation honoring the tens of thousand who died (on both sides) be eradicated? Of course not.

Look, there are plenty of things that people do and that are part of the mainstream American life that offend me to my core (Kardashians, anyone?) but that doesn't mean they should be obliterated.

I find it personally reprehensible and offensive to my very being when I see people burn the American flag, stomp on the American flag, rip up the American flag, toss the American flag in the garbage, or even wear it in some version of cut off shorts barely covering their hoo-ha. But, do they have a right to do all of those things? Yes.

Does every person who owns or reads a Quran follow extreme Islam and plot the death of all Infidels (that's you and me, by the way...)? No. A

re there Islamic extremists who do plot and carry out the death to all Infidels who own and read the Quran? You betcha'.

Again, does that mean that all vestiges of Islam should be eradicated from the United States. Um, no.

There are plenty of music lyrics (rap, metal and pop) that as a woman I find personally degrading, threatening and flat out inhuman misogyny.

Do I think that every single person that listens to this music, owns it or blares it at 11 million decibels in traffic treats all women as subhuman or wants to rape, kill and murder me? No.

Are there some people out there who do view women as subhuman who listen to this stuff? Sure.

Again, does that mean it should all be banned, the musicians locked away and all vestiges of their existence erased? Please.

So, as you are jumping on the current media-hyped-frenzied band wagon just stop and think...for yourself. For like a second. Use some common sense. Don't be a cog in the machine and help them create an even bigger division in this nation than they already have.

Confederate flag: Where the 2016 candidates stand

Dylan Stableford Senior editor June 21, 2015



The South Carolina and U.S. flags are seen flying at half-staff behind the Confederate flag, which is erected at a war memorial on the state Capitol grounds. (Photo: Mladen Antonov/AFP/Getty Images)

Last week's mass shooting in Charleston, S.C. — where nine black people were killed inside the historic Emanuel African Methodist Episcopal Church by a white gunman in what investigators are treating as a hate crime — has reignited a debate over the Confederate flag, which flies atop a 30-foot flagpole outside the state Capitol building in Columbia.

Police say the suspected shooter, 21-year-old Dylann Roof, was driving a car that had an image of the Confederate flag emblazoned on the license plate when he was captured. And photos of Roof waving the flag have surfaced since his arrest.

South Carolina was the last state to fly the Confederate flag above its Statehouse. In 2000, lawmakers agreed to move it from the Statehouse dome to a Confederate war memorial on the Statehouse grounds.

Following last week's shootings, South Carolina Gov. Nikki Haley ordered the state flags to be flown at half-staff following the massacre. But the Confederate flag remained unmoved.

“In South Carolina, the governor does not have legal authority to alter the flag,” a Haley spokesman explained to ABC News. “Only the General Assembly can do that.”

On Saturday, **hundreds of protesters rallied outside the Capitol in Columbia** calling for the flag to be taken down. And former Republican presidential nominee Mitt Romney joined the chorus.

“To many, it is a symbol of racial hatred,” **Romney wrote on Twitter**. “Remove it now to honor #Charleston victims.”

It’s one issue Romney and President Barack Obama, who defeated the former Massachusetts governor in the 2012 presidential election, can agree on.

“Good point, Mitt,” **Obama wrote on Twitter, retweeting Romney**.

“The president has said before he believes the Confederate flag belongs in a museum,” White House spokesman Eric Schultz said Friday. “That is still his position.”

So we know where the 2012 presidential nominees stand on the issue of the Confederate flag. But what about the crop of current and possible 2016 presidential candidates?



Bush leaves a backyard meet and greet in Washington, Iowa, on Wednesday. (Photo: Charlie Neibergall/AP)

Jeb Bush, former Florida governor

- **Position on the Confederate flag: Take it down.**

In 2001, then-Gov. Bush ordered the removal of the Confederate battle flag from the grounds of Florida's historic Old Capitol building.

“My position on how to address the Confederate flag is clear,” **Bush said in a statement Saturday**. “In Florida, we acted, moving the flag from the state grounds to a museum, where it belonged.”

Bush acknowledged it is a “very sensitive time” in the wake of the killings but said the flag should eventually be taken down.

“Following a period of mourning, there will rightly be a discussion among leaders in the state about how South Carolina should move forward, and I’m confident they will do the right thing.”

It’s not the first time a presidential contender from the Bush family has had to address this issue.

During the 2000 presidential primary, both George W. Bush, Jeb Bush’s brother, and Arizona Sen. John McCain maintained it should be up to South Carolina to decide the issue. McCain, who said he believed it was an offensive symbol that should be removed, later admitted he compromised his principles in order to score political points.

“I feared that if I answered honestly, I could not win the South Carolina primary,” **McCain said after dropping out of the race**. “So I chose to compromise my principles. I broke my promise to always tell the truth.”



Rubio addresses the “Road to Majority” conference in Washington, D.C., on Thursday. (Photo: Carlos Barria/Reuters)

Florida Sen. Marco Rubio

- **Position on the Confederate flag: Supported 2001 decision to take the flag down in Florida.**

Rubio says he supported Bush’s 2001 decision to move Florida’s confederate flag from the state Capitol to a museum. But the Florida senator stopped short of recommending South Carolina do the same.

“I think ultimately the people of South Carolina will make the right decision for South Carolina,” **Rubio told Politico**. “And I believe in their capacity to make that decision.”



Walker speaks at the Road to Majority 2015 convention Saturday in Washington. (Photo: Jacquelyn Martin/AP)

Wisconsin Gov. Scott Walker (expected to run)

- **Position on the Confederate flag: Let the state decide.**

Walker welcomed a “healthy debate” over the flag, but declined to disclose his personal views on the issue.

“I think they’re going to have a good, healthy debate — and should have a healthy debate in South Carolina amongst officials at the state level,” Walker told reporters after a

speech Saturday night in Washington. “I think out of deference, before we have that discussion, we should allow the families of the loved ones to bury their dead.”

Walker, who is expected to formally announce his candidacy for the 2016 Republican nomination next month, clarified his position in a statement.

“The placement of a Confederate flag on the Capitol grounds is a state issue, and I fully expect the leaders of South Carolina to debate this,” he said, “but the conversation should wait until after the families have had a chance to bury and mourn their loved ones.”



Graham speaks at a campaign stop at a VFW hall in Waterloo, Iowa. (Photo: Scott Olson/Getty Images)

South Carolina Sen. Lindsey Graham

- **Position on the Confederate flag: Let the state decide.**

On Friday, Graham said the flag "is part of who we are."

“The flag represents to some people a civil war,” **Graham said on CNN**. “To others it’s a racist symbol, and it’s been used by people in a racist way.”

The South Carolina senator and 2016 Republican hopeful said he would welcome revisiting the state’s decision to display the flag outside the Capitol, but for now, “it works here.”

“You could probably visit other places in the country near some symbol that doesn’t quite strike you right,” Graham said.

Graham said the debate over the flag in the wake of the shootings misses the point: The gunman — not the flag — is to blame.

“We’re not going to give this a guy an excuse about a book he might have read or a movie he watched or a song he listened to or a symbol out anywhere,” Graham said. “It’s not the book, it’s not the movie, it’s not the flags — it’s him.”



Cruz speaks during a “Celebrate the 2nd Amendment Event” Saturday in Johnston, Iowa. (Photo: Charlie Neibergall/AP)

Texas Sen. Ted Cruz

- **Position on the Confederate flag: Let the state decide.**

The last thing the people of South Carolina need, **Cruz said in a statement to the Associated Press**, is “people from outside of the state coming in and dictating how they should resolve it.”

Like Graham, Cruz said he understands those who see the flag as a symbol of “racial oppression and a history of slavery” and “those who want to remember the sacrifices of their ancestors and the traditions of their states — not the racial oppression but the historical traditions.”



Huckabee speaks during a “Roast & Ride” campaign event in Boone, Iowa. (Photo: Dave Kaup/Reuters)

Mike Huckabee, former Arkansas governor

- **Position on the Confederate flag: Let the state decide.**

Given the chance to weigh in Sunday, Huckabee largely ducked the question, saying it shouldn't be a campaign issue.

“I still feel like it's not an issue for a person running for president,” Huckabee said on NBC's "Meet the Press." “For those of us running for president, everyone's being baited with this question as if somehow that has anything to do whatsoever with running for president. And my position is it most certainly does not.

"People want their president to be focused on the economy, keeping America safe, some really big issues for the nation,” he continued. “I don't think they want us to weigh in on every little issue in all 50 states that might be an important issue to the people of those states but it's not on the desk of the president.”

Huckabee added: “I don't personally display it anywhere, so it's not an issue for me. And so that's an issue for the people of South Carolina.”



Santorum speaks in Washington, D.C., on Friday. (Photo: Carlos Barria/Reuters)

Rick Santorum, former Pennsylvania senator

- **Position on the Confederate flag: Leave it up to the state to decide.**

“I take the position that the federal government really has no role in determining what the states are going to do,” Santorum said on ABC’s “This Week” Sunday. “I’m not a South Carolinian, and I think this is a decision ... that should be made by the people. You know, I don’t think the federal government or federal candidates should be making decisions on everything and opining on everything. This is a decision that needs to be made here in South Carolina.

“Like everybody else, I have my opinion,” Santorum continued. “I think the opinion of people here in South Carolina and having them work through this difficulty is much more important than politicizing it.”

When asked what his opinion was, Santorum sidestepped the issue.

“My opinion is that we should let the people of South Carolina go through the process of making this decision,” he said.



Carson bows his head in prayer before addressing the “Road to Majority” conference in Washington, D.C., Friday. (Photo: Carlos Barria/Reuters)

Ben Carson, retired neurosurgeon

- **Position on the Confederate flag: Let the state decide.**

On Sunday, Carson said the removal of the flag won’t prevent future tragedies but acknowledged it’s an “inflammatory” symbol for a lot of people.

“The Confederate flag causes a lot of people angst, and they are not able to see beyond that,” Carson, the only African-American candidate in the 2016 presidential race, said on Fox News. “I think the people of South Carolina should sit down and have an intelligent discussion about what can they use that captures their heritage, captures the heritage of America and allows them to coexist in peace.”



*Fiorina addresses the “Road to Majority” conference in Washington, D.C., on Saturday.
(Photo: Carlos Barria/Reuters)*

Carly Fiorina, former Hewlett-Packard chief executive

- **Position on the confederate flag: Sees it as a “symbol of racial hatred.”**

Fiorina said Saturday she agrees the flag is a “symbol of racial hatred” but did not join those calling for its removal.

“Personal opinion is not what’s relevant here,” Fiorina said, according to the Associated Press.



*Kasich addresses the “Road to Majority” conference in Washington, D.C., on Friday.
(Photo: Carlos Barria/Reuters)*

Ohio Gov. John Kasich (expected to run)

- **Position on the Confederate flag: Let the state decide, but would vote to take it down.**

Ohio Gov. John Kasich said while it’s ultimately “up to the people of South Carolina to decide,” he knows how he’d vote.

“If I were a citizen of South Carolina I’d be for taking it down,” Kasich said.



Clinton addresses the U.S. Conference of Mayors annual meeting in San Francisco, on Saturday. (Photo: Stephen Lam/Reuters)

Hillary Clinton, former secretary of state

- **Position on the Confederate flag: Supported its removal in 2007.**

Clinton has not publicly addressed the issue of the flag since last week's shooting.

But in 2007 she called for the flag's removal, in part because the nation should unite under one banner while at war.

The former secretary of state did, however, address the kind of deep-seated racism laid bare by the church massacre.

"America's long struggle with race is far from finished," Clinton said Saturday in an emotional speech in San Francisco during a conference of U.S. mayors. "I know this is a difficult topic to talk about. I know that so many of us hoped by electing our first black president we had turned the page on this chapter in our history. I know there are truths we don't like to say out loud in discussions with our children, but we have to. That is the only way we can possibly move forward together."

Vermont Sen. Bernie Sanders

- **Position on the Confederate flag: Unclear.**

Like Clinton, Sanders has not formally addressed the issue of the Confederate flag. But the day after the shooting, Sanders postponed a planned weekend trip to Charleston, urging his supporters to make a donation to the church.

“The Charleston church killings are a tragic reminder of the ugly stain of racism that still taints our nation,” Sanders said in a statement on Capitol Hill. “This senseless violence fills me and I believe all Americans with outrage, with disgust and a deep, deep sadness. The hateful killing of nine people who were praying inside a church is a horrific reminder that, while we have made significant progress in advancing civil rights in this country, we are far from eradicating racism.”



A man wears a T-shirt representing the Confederate flag at a rally protesting the Confederate flag in Columbia, S.C., on Saturday. (Photo: Mladen Antonov/AFP)

Yet to weigh in on the flag issue: New Jersey Gov. Chris Christie; former Texas Gov. Rick Perry; retired neurosurgeon Ben Carson; former New York Gov. George Pataki; Donald Trump; former Maryland Gov. Martin O'Malley and former Rhode Island Gov. Lincoln Chafee.

They may be forced to do so soon. [An online petition to remove the flag](#) launched in the wake of the massacre has already amassed more than 400,000 signatures.

<https://www.yahoo.com/politics/confederate-flag-where-the-2016-candidates-stand-122105772591.html>

Rick Perry: We Need To Have ‘Good Conversation’ About Taking Down Confederate Flag

by [Alex Griswold](#) | 1:15 pm, June 19th, 2015 [172](#)

In an interview on Newsmax's *The Steve Malzberg Show*, Republican presidential candidate and former Texas governor Rick Perry opined that it might be time to have a discussion about taking down the Confederate flag from state capitols.

“Confederate flag, a lot of people are saying it should come down from South Carolina’s State House,” host **Steve Malzberg** said. “What’s your view on the Confederate flag?”

“Well, there was a Supreme Court case just finalized that basically said the State of Texas could prohibit the Confederate license plate,” Perry noted.

“Do you agree with that?” Malzberg asked.

“Yes, I do agree with that. That’s the state’s decision,” he replied. “And again, that needs to be made in South Carolina.”

“Where do you personally fall on it?” Malzberg asked.

“Listen, I agree that we need to be looking at these issues as ways to bring the country together,” Perry responded. “And if these are issues that are pushing us apart, then maybe there’s a good conversation that needs to be had about [it].”



Watch via Newsmax. [HERE](#)

<http://www.mediaite.com/online/rick-perry-we-need-to-have-good-conversation-about-taking-down-confederate-flag/>

South Carolina GOP Lawmaker to Introduce Bill to Take Down Confederate Flag

byeric lewis FRI JUN 19, 2015 AT 07:35 PM PDT



(photo credit: Jason Eppink)

Just learned this on *MSNBC*. Here is a partial transcript of Chris Hayes' phone interview with GOP State Rep. Doug Brannon:

HAYES: Representative Rutherford was just saying that he spoke to you today, and you called him and told him you're going to sponsor a bill in the next session to take that flag down.

BRANNON: That's Correct.

HAYES: That's pretty remarkable. What made you want to do that?

BRANNON: I had a friend die Wednesday night for no reason other than he was a black man. Senator Pinckney was an incredible human being. I don't want to talk politics but I'm going to introduce the bill for that reason.

Democratic SC State Rep, Todd Rutherford, had already pledged to do the same earlier today. From NBC Local WSAV TV:

COLUMBIA, SC - Because the suspect in the murder of nine people in a Charleston church, Dylann Roof, had a Confederate emblem on his car and reportedly said he wanted to start another civil war, there are new calls to remove the Confederate flag from the South Carolina Statehouse grounds. Rep. Todd Rutherford, D-Columbia, House Minority Leader, says he'll file a bill next week to remove the flag.

[http://www.wsav.com/...](http://www.wsav.com/)

Steve Kornacki of *MSNBC* asked a third State Rep, Democrat Vincent Shaheen, what Brannon's announcement does to the political debate over the flag in South Carolina. Shaheen responded, "I think it helps tremendously."

<http://www.dailykos.com/story/2015/06/20/1394846/-South-Carolina-GOP-Lawmaker-to-Introduce-Bill-to-Take-Down-Confederate-Flag#>

Gettysburg and Antietam NM Parks (run by the Government of the UNITED STATES) which has a stripped banner, the same government which invaded our people under a stripped banner (only now it has added more stars to its Empire (a union by FORCE) has decided to step up the cultural genocide of our people. Remember that when you pledge allegiance to ONE NATION that is INDIVISIBLE. **Swallow that dog!**

Bookstore at Gettysburg park pulling Confederate flag items



Confederate flag-themed stickers are displayed at Arkansas Flag and Banner in Little Rock, Ark., Tuesday, June 23, 2015. Major retailers including Amazon, Sears, eBay and Etsy and Wal-Mart Stores Inc., are halting sales of the Confederate flag and related merchandise. (AP Photo/Danny Johnston)

GETTYSBURG, Pa. (AP) —

The bookstore at Gettysburg National Military Park has stopped selling items with the Confederate flag in the wake of last week's massacre at a historic black church in Charleston, South Carolina.

Gettysburg, the site of the Civil War's pivotal battle, said Thursday it will no longer sell 11 items that use the battle flag as a stand-alone feature.

The bookstore says it will continue to offer items that feature both the U.S. and Confederate flags, as well as books, DVDs, and other educational materials "where the image of the Confederate flag is depicted in its historical context."

The National Park Service had asked concessionaires to pull Confederate-flag clothing, stickers and other items.

National Park Service Director Jonathan B. Jarvis says "stand-alone depictions of Confederate flags have no place in park stores."

<http://www.wpxi.com/news/news/local/bookstore-gettysburg-park-pulling-confederate-flag/nmk8h/>



Justin Merriman | Trib Total Media

'I usually fly the Texas national flag, but since we're now in a battle, I fly my battle flag,' says Rodney Cromeans, 60, of Gettysburg from the front porch of his home along Baltimore Street in Gettysburg on Wednesday, June 24, 2015. He is originally from Austin, Texas.

Gettysburg to sell Confederate flags despite National Park Service request

By [Aaron Upperlee](#) *Staff Reporter*

Wednesday, June 24, 2015, 6:21 p.m.

GETTYSBURG — Rodney Cromeans' family is at war again.

His ancestors, native Texans, fought for the Confederacy in the Civil War.

Today Cromeans, a 60-year-old historian, proud of his family's sacrifice, sits on his Gettysburg front porch flying the Confederate flag to fight for his right to honor them.

"I usually fly the Texas national flag," Cromeans said Wednesday on his porch, wearing the uniform of a Confederate soldier and holding a corner of the worn Confederate battle flag waving from his Baltimore Street home. "But since we're now in a battle, I fly my battle flag."

In the week since a white gunman shot and killed nine black people in Emanuel African Methodist Episcopal Church in Charleston, S.C., cries to remove the Confederate flag from government buildings and store shelves have grown strong. Photos circulated online after the shooting showing Dylann Storm Roof, 21, the accused gunman, holding the symbol of the Civil War-era South.

Walmart, Amazon, Sears, eBay and other major retailers have pledged to stop selling Confederate flags or items with the flag on it.

Lawmakers in South Carolina voted to consider a measure removing the flag from its state Capitol. The Alabama governor ordered four Confederate banners or flags removed from its Capitol. Legislatures in other Southern states with flags or memorials to Confederate generals are divided.

The National Park Service Wednesday asked groups operating gift shops at national Civil War battlefields and monuments to pull the Confederate flag and items featuring only the flag — mugs, key chains, T-shirts — from store shelves, said Kathy Kupper, a National Park Service spokeswoman.

The Gettysburg Foundation, which runs the gift shop and book store at the Gettysburg National Military Park visitor Museum and Visitor Center does not plan to pull its Confederate flag items.

"We've not changed any policies related to the Confederate flag," said Cindy L. Small, director of communications and marketing for the foundation, a nonprofit that works closely with the National Park Service. "Since Gettysburg is one of the places where the armies fought and soldiers carried these flags, we feel that it is appropriate to sell them here."

The gift shop sells several items — including a mouse pad and beer koozie — with both Confederate and American flags on them. American flags otherwise dominate the gift shop's shelves. A 3- by 5-inch Confederate flag on a stick

sells for \$1.99. A tub of little plastic Civil War soldiers comes with little plastic American and Confederate flags. A pocket knife with a photo of Confederate Gen. Robert E. Lee comes in a case featuring a Confederate flag.

"We're very aware of how sensitive this issue is nationally," said Katie Lawhon, spokeswoman for Gettysburg National Military Park.

Lawhon said policies over selling the Confederate flag are under review at Gettysburg as well as nationally.

Union and Confederate armies clashed on the fields of Gettysburg in early July 1863. The Army of Northern Virginia, led by Lee, fought under the Confederate battle flag, a red flag with a blue X and stars. Some battlefield memorials and monuments at The Angle and Copse of Trees and the Brian Farm — all where Union troops withstood Pickett's Charge — show the flag. But along Seminary Ridge, where Confederate forces amassed and memorials to Southern states dot West Confederate Avenue, the battle flag is largely absent.

HISTORICAL SYMBOL

The Confederate flag seems appropriate on the battlefield, said Thomas Hartfield of Clermont, Ga., who stopped with his family along Seminary Ridge.

"As you get away from these historical sites, it's different," he said.

Hartfield, 39, who teaches math at the University of North Georgia, grew up in Mississippi and around the Confederate flag. He's proud to be from Mississippi but not proud of the flag.

New Jersey-based Annin Flagmakers — the country's oldest manufacturer, having been in business since before the Civil War — announced Tuesday that it would cease making the Confederate battle flag and other Confederate artillery flags.

Annin sells to retailers whose core customers are historical reenactment groups, said company spokeswoman Mary Repke.

"The flags are such a really small, small amount of our business," Repke said, "so it was an easy decision to make."

Valley Forge Flag in Pennsylvania and Eder Flag Manufacturing in Wisconsin also said this week that they would stop producing the flags.

Souvenir shops in Gettysburg still sold Confederate flag items, including boxer shorts. And at the Blue and Gray Bar and Grill on Lincoln Square, the Gen. Robert E. Lee Burger, a cheeseburger with a slice of Virginia ham, still arrived skewered with a Confederate flag.

'NOT ABOUT THE FLAG'

Keith Petters, 30, of Gettysburg bought the downtown restaurant in 2012 and has topped burgers named after Union and Confederate generals with the appropriate flags since. He's received two angry phone calls since the Charleston shooting, and someone came into the restaurant before it opened Tuesday to demand the flags' removal.

"If it's that offensive to them, then they should find someplace else to eat," said Petters, arms covered in tattoos and wearing a backwards ball cap. "Because I put a Confederate flag in a freaking' cheeseburger doesn't mean I support slavery or anything that happened in Charleston."

Petters decided to ask employees Wednesday if the flags offended them. Dontale King Sr., a black man who works in the kitchen and occasionally sticks a Confederate flag in a burger, did not care.

"It's not about the flag; it's about why he felt that way," King, 45, of Gettysburg said of the Charleston gunman.

Cromeans, in his Confederate uniform, agreed.

"If you want to go after the flag, go after the people who are abusing this flag," he said.

Aaron Uupperlee is a staff writer for Trib Total Media. He can be reached at 412-320-7986 or aaupperlee@tribweb.com. Staff writer Jason Cato and The Associated Press contributed to this report.

<http://triblive.com/mobile/8624209-96/national-confederate-park>

Antietam, other parks stop selling items with the Confederate flag



Antietam Battlefield National Park is removing the small Confederate battle flags and a t-shirt with any Confederate battle flag, pictured, from sale at its gift shop as directed by the National Park Service.

By Christina Jedra, Jessica AndersonThe Baltimore Sun

Workers at Antietam National Battlefield took Confederate flags, T-shirts and magnets off gift shop shelves Thursday as the National Park Service announced plans to stop selling some items with the increasingly controversial symbol.

Park service officials said they would stop "stand-alone depictions" of the familiar battle flag, which has 13 white stars on a blue "X" over a red field. They said educational items such as books, exhibits, and media showing re-enactments and interpretive programs may use images of the battle flag "in its historical context" as long as they cannot be "physically detached."

"We strive to tell the complete story of America," National Park Service director Jonathan B. Jarvis said in a statement. "All sales items in parks are evaluated based on educational value and their connection to the park. Any stand-alone depictions of Confederate flags have no place in park stores."

For the Antietam National Battlefield in Sharpsburg, that meant handheld flags and other gift items came off the shelves Thursday morning, but books and educational CDs embossed with the flag remained available.

Meaghan Barry, the Antietam Battlefield gift shop manager, said very few items were removed, but customers might miss those products.

"I'm sure at some point someone will say the battle flag should come back, but we'll see how that comes," she said. "Visitors here side with their ancestors of both sides. They might want to have mementos and souvenirs of that family."

The flag, which was flown in battle by Confederate troops during the Civil War and adopted by white supremacist groups in the 20th century, has come under more scrutiny since the shooting deaths last week of nine black church members in [Charleston](#), S.C. The suspected shooter, Dylann Roof, appears in photographs online with the flag in one hand and a gun in the other. He has been charged with nine counts of murder in what authorities are describing as a hate crime.

Wal-Mart, Amazon, eBay and Sears all said this week that they would stop selling merchandise bearing the flag, a major U.S. flag maker said it would stop manufacturing and selling the flag, and several Southern states have revived long-running debates about taking it down from government buildings.

Aides to Gov. Larry Hogan said he was pursuing steps to stop the state Motor Vehicle Administration from issuing license plates bearing the flag and to recall those now in circulation. The state has issued nearly 500 such tags since the Sons of Confederate Veterans qualified for the specialty plates two decades ago.

Antietam, the site of the bloodiest one-day battle in American history, is the best-known of Maryland's Civil War battlefields. Rob Kropp, visiting from Colorado on Thursday, said Confederate flags should remain available in the gift shop.

"Ultimately, they were still Americans, and I think there were heroes on both sides," said Kropp, 49. "It's part of American history. How far do you go? Are you going to start removing statues of General Lee?"

Mary Lou Focht, a tourist from Idaho, agreed.

"You can't just remove it from the picture because it represents something some people would consider negative," said Focht, 50.

The park service announced its plan to limit sales of the flag after the nonprofit association that operates some of its museums and bookstores began to remove items on its own. Jarvis said he asked other associations, partners and vendors to do the same.

Park superintendents and program managers will determine which items are appropriate, he said.

Tim Wolfe, a sociologist and professor at Mount St. Mary's University, called the Confederate flag "a sign of oppression and racial terrorism" that is inappropriate for most public spaces, including materials that are not explicitly educational.

"People who see it as a sign of Southern pride fail to recognize its history," he said.

Wolfe said that removing the flag should not be confused with silencing a conversation. City, county leaders demand change to address Confederate symbols in Maryland



"We should continue to talk about the Civil War and about segregation and race relations," he said. "We would do ourselves a great disservice if we sweep that history under the rug and stop talking about it.

"I think we can use some of these symbols to better understand our history, and I think if we do that, fewer people would be drawn to the flag."

Stephen Kemmet owns Captain Bender's Tavern in Sharpsburg.

When he heard that businesses were cutting ties with Confederate imagery, he said, he bought a battle flag to fly outside the bar and restaurant, along with an American flag.

"I'm here to preserve the heritage of this town, the Battle of Antietam, brother versus brother," he said. "That's what it's about."

Jim Kehoe, 68, owner of the Antietam gallery, which sells mostly Confederate Civil War memorabilia, said the South Carolina shooting was a "sickening tragedy," but there are "bigger problems" than people's associations with the flag.

"What people need to be worried about is what is happening in downtown Baltimore, what's happening in Chicago," he said. "The emphasis on this is completely misplaced."

Kehoe said his business has seen a "significant increase" in Confederate flag sales in the past three days.

"I consider it a distinct part of our history," he said. "I'm proud of it. I'm Southern. I'm not interested in political correctness."

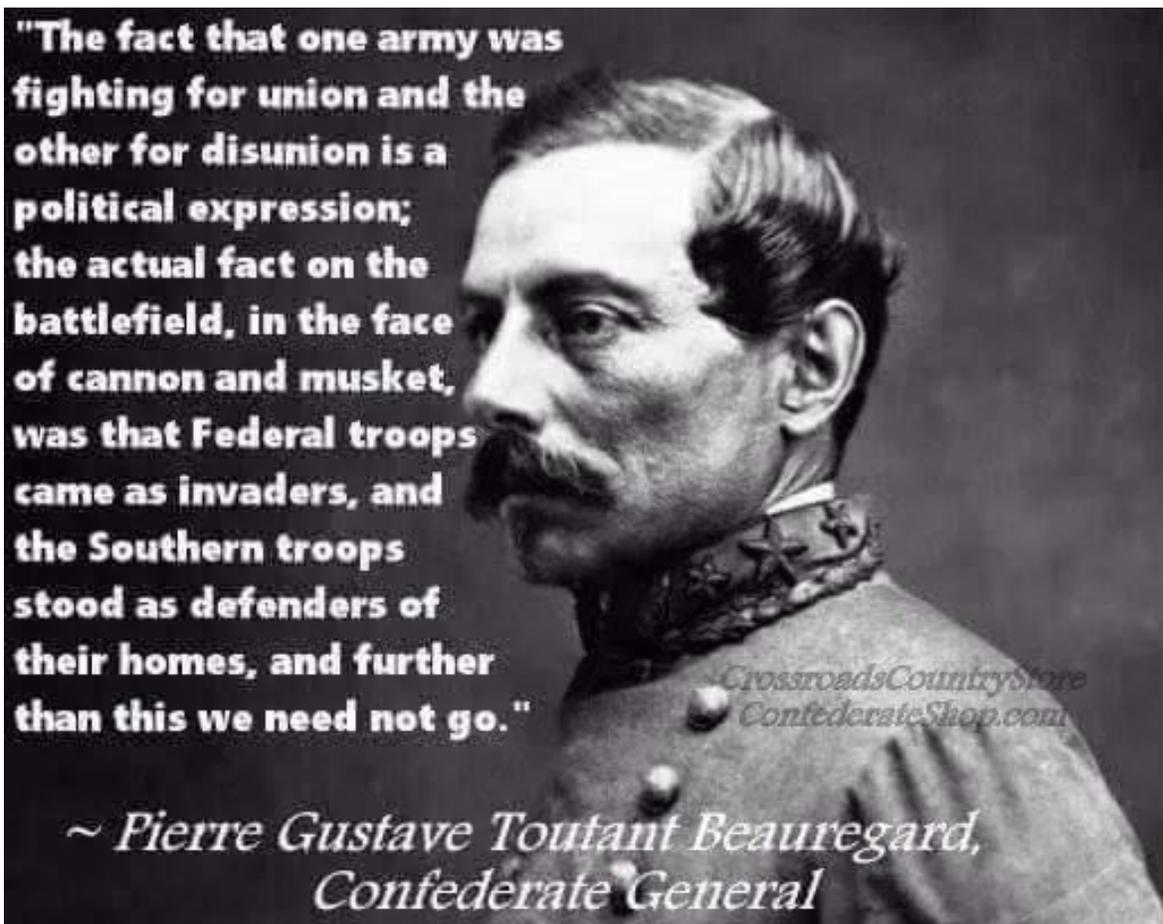
Wolfe, too, said there are larger concerns than the flag.

"We can't hide from our history. We need to confront it," he said. "I worry that some people will say 'Well look, we elected a black president twice, we've taken down these symbols. What more do you want?'

"My response would be: I want a lot more."

The Associated Press contributed to this article.

<http://www.baltimoresun.com/news/maryland/bs-md-confederate-flags-parks-20150625-story.html>



Dale Earnhardt Jr. says Confederate flag 'belongs in history books'

FOX SPORTS JUN 26, 2015 2:41p ET



Brian Lawdermilk

Dale Earnhardt Jr. supports NASCAR's ban on the Confederate flag, saying 'it belongs in the history books.'

With the nation debating the legacy of the Confederate flag, NASCAR fan-favorite [Dale Earnhardt Jr.](#) offered his thoughts Friday, saying "it belongs in the history books."

"I think it's offensive to an entire race," Earnhardt said during his media availability at Sonoma Raceway. "It belongs in the history books and that's about it."

Earlier this week, NASCAR issued a statement reaffirming its position [against using the Confederate flag](#) in any official capacity.

"While NASCAR recognizes that freedom of expression is an inherent right of all citizens, we will continue to strive for an inclusive environment at our events," the sanctioning body said in a statement.

Back from his vacation to Germany during the off-weekend, Earnhardt also dished on the details of his engagement to longtime girlfriend Amy Reimann. Now that he is facing marriage, the third-generation driver also has an eye to the future of his family.

"I think the greatest accomplish in life is to have children," Earnhardt said. "That's definitely in the future."

<http://www.foxsports.com/nascar/story/dale-earnhardt-jr-confederate-flag-comments-belongs-in-history-books-amy-reimann-children-062615>

Ky. panel seeks input on Jeff Davis statue



[Mike Wynn](#), @MikeWynn_CJ 10:59 p.m. EDT June 25, 2015



(Photo: Patti Longmire / Copyright 2003 The Courier-Journal NO COURIER-JOURNAL)

FRANKFORT, Ky. — Amid a renewed and sweeping outcry to remove the statue of Jefferson Davis from the Kentucky Capitol, a state advisory panel is seeking public input over the next month to help decide the Confederate figure's ultimate fate.

The state Historic Properties Advisory Commission — under a request from Gov. Steve Beshear — will accept written comments through July 29 with plans to meet again on Aug. 5 to review the issue.

The group wants a response from the general public along with art and history experts as a growing chorus of Kentucky leaders call for the decades-old sculpture to be taken out of the Capitol rotunda, and possibly moved to a museum.

RELATED | [Jack Conway says put Jeff Davis in a museum](#)

RELATED | [Jeff Davis statue in Ky Capitol stirs debate](#)

"I think public sentiment does weigh heavily in making those decisions, but there are lots of other criteria we would examine as well," Commission Chairman Steven Collins said following a commission meeting Thursday.

"We are trying to treat this with a sense of urgency ... because there is a lot of public interest in it and we want the public to know we are very serious about weighing all the criteria," he said.

Raoul Cunningham, president of the Kentucky NAACP, said he believes attitudes have changed since 2003, when he coordinated an unsuccessful attempt to have the statue removed. He said he is surprised by how quickly public opinion over the statue appears to have changed but cautioned that Kentucky still needs more dialogue on racial issues.

"I think it's good that we will have a public airing and let the public voice its opinion," he said. "We now have a more public awareness of hatred and what some of the emblems of the Confederacy really mean."

[THE COURIER-JOURNAL](#)
Letter | Jefferson Davis

The United Daughters of the Confederacy, the original group behind memorializing Davis in the Capitol, did not respond to a request for comment on Thursday.

Davis' marble likeness has stood in the Capitol since 1936, but it came under intense scrutiny this week following the murder of nine people at a historical black church in Charleston, S.C.

The killings reignited intense debate over Confederate symbols throughout the country, and in Kentucky, high-profile leaders from across the political spectrum have spoken out in favor of moving the piece.

Officials plan to offer a public comment section on the Division of Historic Properties website — historicproperties.ky.gov — within the next two days. For now, Division Director and State Curator David Buchta is accepting comments through his email at David.Buchta@ky.gov.

Collins said he couldn't commit to holding a vote in August. But if the commission eventually approves removal of the statue, the decision would raise new questions about where to keep it and how to select a replacement in addition to costs. It's also unclear if the National Register of Historic Places has rules regarding Capitol statues.

Suggestions for a final home have so far included the Kentucky History Museum and the Thomas D. Clark Center, both in Frankfort — or the Jefferson Davis State Historic Site in Fairview, Ky., where Davis was born. The site, which received around \$146,000 in state funds in 2015, is part of the Kentucky park system and features a 351-foot obelisk.

Cunningham said the park needs to be evaluated as well. He said he isn't supporting any replacements for the statue right now, but later mentioned Garrett A. Morgan of Paris, Ky., an African-American who invented the first automatic three-color traffic signal.

"You've got a wealth of people," he said.

Collins said he hadn't given the statue much thought until three days ago and wants to avoid a knee-jerk reaction. He asked commission members Thursday to refrain from public comment and said that while the group will accept written comments, it will not hear any testimony at the August meeting.

"Our history is important, and we need to embrace our history," he said. "But we need to be very sensitive to the concerns that everyone has with respect to how we do that. I think when you forget your history, you are doomed to repeat it."

Reporter Mike Wynn can be reached at (502) 875-5136. Follow him on Twitter at [@MikeWynn_CJ](#).

http://www.courier-journal.com/story/news/local/2015/06/25/kentucky-panel-seeks-public-input-jefferson-davis-statue/29281417/?fb_ref=%5B%27Default%27%5D

Memphis mayor: Dig up dead Confederate general, wife

June 26, 2015 12:08 PM MST



Memphis mayor calls for desecrating grave of Confederate General Nathan Bedford Forrest and wife.

Carlo Allegri/Getty Images

On Thursday, A.C. Wharton, the mayor of [Memphis](#), Tennessee, said he wants the bodies of Confederate General [Nathan Bedford Forrest](#) and his wife dug up and moved to another location, Todd Starnes [reported](#). Starnes called it the "latest and perhaps most despicable example of the anti-Southern cleansing spreading across the nation."

"Which African-American wants to have a picnic in the shadow of Nathan Bedford Forrest?" Wharton asked. He also wants a [statue](#) honoring the general torn down, Starnes added.

"These relics, these messages of this despicable period of this great nation, it's time for those to be moved," Wharton said. "I despise whatever the Confederacy stood for," he [added](#). "This is not just an ordinary monument. This is a monument to a man who was the avowed founder of the organization that has as its purpose the intimidation, the oppression of black folks."

Wharton's call to desecrate the graves of Forrest and his wife comes in response to the recent shooting at a historic black church in Charleston, South Carolina. Nine people were killed in that shooting, and the suspect, Dylann Roof, is said to have displayed a Confederate battle flag on his vehicle, prompting many to call for what some have described as a "Stalinist" purge of anything connected to the Confederacy.

Members of the city council agree with Wharton, WMC Action News 5 said. Councilman Harold Collins said the Parks Committee discussed the same idea three years ago when several parks were renamed. Councilman Myron Lowery said is already discussing the issue with Council Attorney Allan Wade.

Not everyone is thrilled with the idea. The Sons of Confederate Veterans, for example, said the flag and the monument have no connection to the Charleston shooting.

"General Forrest was a revered member of society in Memphis," said Sons of Confederate Veterans representative Lee Millar. "Very well respected, and a military leader who is still studied worldwide in military academies today."

"Aren't these guys over it yet?" Millar told [The Commercial Appeal](#). "Let's worry about today's problems, high crime, high taxes, low education. It just seems to me misguided priorities."

"So now they want to disinter the dead?" Starnes asked. "What in God's name is wrong with the mayor? What kind of sick, twisted person wants to dig up dead people?"

Starnes said he predicted that bans on the Confederate battle flag would lead to an all-out purge of Southern heritage. "And now," he added, "there are literally hundreds of efforts underway to change the names of schools, parks, streets and buildings named after Confederate generals. Stores are banning the sale of Confederate merchandise." Moreover, MSNBC's Al Sharpton is demanding the military [rename](#) anything mentioning Confederate officers.

As we reported earlier today, Amazon -- one of the retailers banning the flag -- continues to sell items decorated with the [Nazi swastika](#). One can even purchase "Hail Satan" wristbands from the online store.

"Gone With the Wind," "Forrest Gump" and "The Dukes of Hazzard" have under attack, Starnes noted. And, he said, there "have been calls to banish grocery store items like Aunt Jemima Syrup and Uncle Ben's Rice." Now, they want to dig up dead bodies.

"I shudder to imagine what's next in this Stalinist-style cultural purging of the Southern states," he said. "President Obama suggested that racism was in our DNA. If that's the case, it may not be that much of a stretch to imagine a day when activists demand that the descendants of Confederate soldiers be deported."

SUGGESTED LINKS

- [Al Sharpton's group demands military remove Confederate references from bases](#)
- [Nation of Islam's Louis Farrakhan: 'We need to put the American flag down'](#)
- [Former Black Panther head: 'Finish' the mission to 'kill slave masters'](#)
- [Do liberals really want a second civil war in America?](#)
- [This week in the Civil War: Nathan Bedford Forrest takes Murfreesboro, Tennessee](#)

Memphis Mayor Wants to Dig Up Dead Confederate War General



[By Todd Starnes](#)

Memphis Mayor A.C. Wharton wants to dig up the bodies of Confederate General Nathan Bedford Forrest and his wife and remove them from a city park in the latest and perhaps most despicable example of the anti-Southern cleansing spreading across the nation.

“Which African-American wants to have a picnic in the shadow of [Nathan Bedford Forrest?](#)” Wharton said in a Thursday press briefing.

In addition to desecrating the graves, Wharton wants to tear down a massive statue honoring the Confederate general who was involved in organizing the Ku Klux Klan. The bodies of Forrest and his wife would be relocated to a cemetery.

“These relics, these messages of this despicable period of this great nation, it’s time for those to be moved,” [the mayor said.](#)

Memphis city officials have been waging a fierce and unrelenting war on southern heritage. In 2013, the city council changed the name of Forrest Park to Health Sciences Park. They also changed the names of Jefferson Davis Park and Confederate Park.

So now they want to disinter the dead? What in God’s name is wrong with the mayor? What kind of sick, twisted person wants to dig up dead people?

“I despise what the Confederacy stood for,” Wharton said. “This is not just an ordinary monument. This is a monument to a man who was the avowed founder of the organization that has as its purpose the intimidation, the oppression of black folks.”

The local chapter of the Sons of Confederate Veterans staunchly opposes the attempted grave desecration.

Lee Millar pointed out that Forrest and his wife have been buried there for more than 100 years.

“Aren’t these guys over it yet?” he told [The Commercial Appeal](#). “Let’s worry about today’s problems, high crime, high taxes, low education. It just seems to me misguided priorities.”

Myron Lowery, the black city council chairman, said the statue is a “symbol of bigotry, a symbol of hate.”

“I’m not trying to change history, history is what it is, but in 2015, this day and age is much different than it was 100 years ago,” [he said](#).

Could you imagine if a white mayor had announced his intention to dig up...well – you get the point.

I warned you this would happen, folks. I told you the Confederate flag ban would lead to an all-out assault on Southern heritage.

And now – there are literally hundreds of efforts underway to change the names of schools, parks, streets and buildings named after Confederate generals. Stores are banning the sale of Confederate merchandise.

Movies like “Gone With the Wind” and “Forrest Gump” and television shows like “The Dukes of Hazzard” are under attack.

Most recently, there have been calls to banish grocery store items like Aunt Jemima Syrup and Uncle Ben’s Rice.

And now they want to start digging up dead bodies?

I shudder to imagine what’s next in this Stalinist-style cultural purging of the Southern states.

President Obama suggested that racism was in our DNA. If that’s the case, it may not be that much of a stretch to imagine a day when activists demand that the descendants of Confederate soldiers be deported.

A bit of hyperbole, I confess.

But it might be a good idea to keep your passport handy.

<http://radio.foxnews.com/toddstarnes/top-stories/memphis-mayor-wants-to-dig-up-dead-confederate-war-general.html>



Watch Video

Report [HERE](#)

Activist takes down Confederate flag outside S.C. State House

By [Greg Botelho](#), CNN

Updated 11:50 AM ET, Sat June 27, 2015



Activist takes down Confederate flag in South Carolina 01:27

Story highlights

WATCH VIDEO [HERE](#)

- Jesse Jackson: "We thank God that @BreeNewsome had the courage to take the flag down!"
- An activist takes down the Confederate battle flag flying in Columbia, South Carolina
- The flag is replaced an hour later and the climber charged with defacing a monument

(CNN) In the 10 days since a young white supremacist [walked into a historically black church in South Carolina and killed nine people](#), the sight of the Confederate battle flag flying on the grounds of the state Capitol has been unbearable for many.

But for a brief time around dawn Saturday, it wasn't there.

An activist took it down herself around 6:30 a.m., the #BlackLivesMatter movement said in a statement. Video shows her climbing the flagpole on the State House grounds in Columbia just after sunrise as a number of people look on from the ground.

The woman -- who was wearing climbing gear -- was arrested and charged with defacing a monument, a misdemeanor, as was a man who was standing inside the wrought-iron fence enclosure, according to the S.C. Department of Public Safety.



The department identified the climber as Brittany Newsome, 30, and the man as James Tyson, also 30. A spokesman for [#BlackLivesMatter](#) identified the woman only as "Bree."

A new flag went up within about an hour and "no further damage was done," the department added.

Later, the Rev. Jesse Jackson Sr. posted on Twitter, "We thank God that @BreeNewsome had the courage to take the flag down! #KeepItDown."

The incident is yet another moment in the furor over the Confederate banner on the State House grounds, and in the broader controversy of its value now -- anywhere in American society -- 150 years after the end of the Civil War.

South Carolina lawmakers raised the universally known Confederate emblem over the State House in 1961, officially in honor of the war's centennial. But it was also a time of growing momentum in the civil rights movement, and white leaders in the South were digging their heels in against efforts to end segregation.

[Confederate flag myths and facts](#)

For nearly 40 years it flew under the U.S. and state flag, above the seat of government, until a compromise measure moved to a flagpole next to a soldiers' monument, and its position there has since been protected by state law.

That move didn't satisfy activists who maintained that the flag's display on the grounds amounted to tacit state endorsement of white supremacy.

But calls for its removal got nowhere.

Not before June 17, 2015.

That was the night a 21-year-old white man walked into Charleston's Emanuel African Methodist Episcopal Church, sat for about an hour with a group gathered for a Bible study, then began shooting. When asked to stop, the gunman replied -- according to Sylvia Johnson, who talked to a survivor -- "No, you've raped our women, and you are taking over the country ... I have to do what I have to do."

All nine of Dylann Roof's victims were African-American, including the pastor, the Rev. Clementa Pinckney, who also was a state senator.

Roof's motivations became even clearer after [his arrest the next day in North Carolina](#). A website surfaced showing a racist manifesto and 60 photos of Roof, some of them showing him waving Confederate flags while armed as well as burning an American flag.

[Photos of unsmiling Roof on manifesto website show symbols, gun](#)

This further spurred politicians around the South to re-examine the placement of the Confederate flags on everything from government property to state-issued license plates.

[South Carolina's Republican governor, Nikki Haley, on Monday called for the removal of the flag](#), saying that while it is "an integral part of our past, [it] does not represent the future of our great state." Among the politicians joining her at the announcement were U.S. Sens. Lindsey Graham and Tim Scott, both Republicans, and Democratic U.S. Rep. Jim Clyburn.

State legislators on Tuesday resoundingly voted to allow debate on a bill to bring it down.

Until such a bill passes, it continues to fly -- except for a brief time around dawn Saturday.

In the [#BlackLivesMatter](#) statement, Newsome explained her actions, saying, "we can't wait any longer."

"We can't continue like this another day," Newsome said. "It's time for a new chapter where we are sincere about dismantling white supremacy and building toward true racial justice and equality."

CNN's Carma Hassan contributed to this report.

<http://www.cnn.com/2015/06/27/politics/south-carolina-confederate-flag/index.html>

Woman takes down Confederate flag on S.C. Statehouse grounds just hours before pro-flag rally (has video)



<http://www.postandcourier.com/article/20150627/PC16/150629393/woman-takes-down-confederate-flag-on-sc-statehouse-grounds-just-hours-before-pro-flag-rally-has-video#content>

Cynthia Roldan [Email](#) [Facebook](#) [@cynthiaroldan](#)

Jun 27 2015 7:39 am Jun 27 6:02 pm



COLUMBIA — A Charlotte woman successfully shimmied the flagpole of the South Carolina Statehouse's Confederate Soldier Monument and took down the Confederate battle flag.

Bree Newsome, 30, dressed in climbing gear and helmet, removed the flag just after 6 a.m., about four hours before a pro-Confederate flag rally was set to take place at the monument.

Photos



Bree Newsome of Charlotte is taken into custody Saturday after she removed the Confederate battle flag from a Statehouse. AP/Bruce Smith



Columbia resident Jalaludin Abdul-Hamid, 34, argues with pro-Confederate flag supporters. Abdul-Hamid said he was jogging by when he spotted a sign by one of the supporters that advocated “division, not unity” and felt compelled to intervene. (Cynthia Roldan/Staff)

Newsome and James Ian Tyson, 30, also of Charlotte, were arrested by Department of Public Safety officers as soon as Newsome touched the ground. The two were later charged with defacing a monument. Tyson was inside the wrought iron fence surrounding the 30-foot pole helping Newsome, DPS said.

A judge later set the bond for the two of them at \$3,000. If convicted, they could spend up to three years in jail and pay a fine of up to \$5,000.

The flag was down for about an hour before it was replaced with a new one, said DPS Spokeswoman Sherri Iacobelli.

The group of activists, which includes a few members of the Black Lives Matter movement, that helped organize the climb said in a release that it was an effort “to do what the SC legislature has thus far neglected to do.”

“We removed the flag today because we can’t wait any longer,” Newsome said in the statement. “We can’t continue like this another day. It’s time for a new chapter where we are sincere about dismantling white supremacy and building toward true racial justice and equality.”

Since the mass killing of nine churchgoers in Charleston, the state has been under fire for flying the Confederate battle flag on Statehouse grounds. On Tuesday, lawmakers voted to allow discussion of removing the flag during a special session, although it is unlikely that will occur before July 6.

House Minority Leader Rep. Todd Rutherford, D-Columbia, represented Newsome in court on Saturday. Rutherford, a criminal defense attorney, has led the call for the removal of the battle flag in the past week, and has unsuccessfully tried to get legislation through the General Assembly that would have removed the flag in the past.

Rutherford would not issue any comment Saturday beyond the fact that Newsome “maintains her innocence on the charge.”

On her website, Newsome is described as a “staunch advocate for human rights and social justice.” It states that she was arrested in the past, “during a sit-in at the North Carolina State Capitol where she spoke out against the state’s recent attack on voting rights.”

Supporters of Newsome and Tyson launched an Indiegogo campaign that by 4 p.m., Saturday had collected nearly \$50,000 to help cover their legal expenses. NAACP President Cornell William Brooks commended Newsome’s “courage and moral impulse” in a written statement.

“The NAACP calls on state prosecutors to consider the moral inspiration behind the civil disobedience of this young practitioner of democracy,” Brooks said. “Prosecutors should treat Ms. Newsome with the same large-hearted measure of justice that inspired her actions. The NAACP stands with our youth and behind the multi-generational band of activists fighting the substance and symbols of bigotry, hatred and intolerance.”

Back at the Statehouse, Confederate flag supporters said they hope Newsome is punished to the fullest extent of the law.

“We consider this flag as a flag of heritage not hate,” said 75-year-old Greenville resident Leland Browder. “I don’t hate anybody. We feel like it’s a part of our history. It’s a part of the South.”

About 60 people attended the pro-flag rally in front of the monument and on the steps of the capitol building.

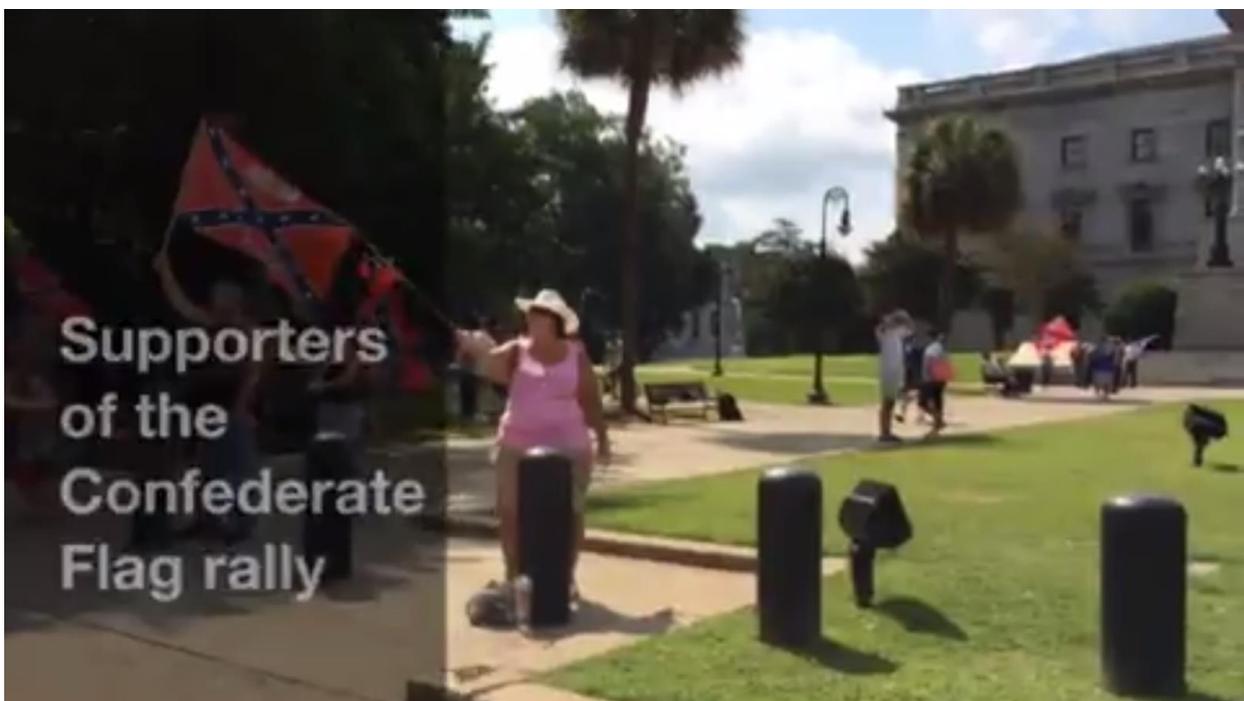
Ryan Hughes, a 22-year-old from North Augusta, said the nation is headed toward socialism as Confederate flags across the country continue to be lowered. He also said state lawmakers and Gov. Nikki Haley are pandering to the federal government in their calls for the removal of the battle flag.

“There are only a few local hard-core people who are going to stand up and defend the Southern heritage,” said Hughes, adding that rest of the country bullies the South. “Just people from the South, in general; we are the most oppressed group in America today. It needs to change.”

Reach Cynthia Roldan at 708-5891.



Watch Video Reports [HERE](#)





IN THE FACE OF TYRANNY
THEY STOOD STRONG & PROUD
Now it's OUR turn!

Alabama flag company begins Confederate flag production in-store, over 1,000 sold on first day



Alabama Flag & Banner, Huntsville, makes Confederate flags in-store Belinda Kennedy and the employees at Alabama Flag and Banner in Huntsville began production on Confederate flags Tuesday to sell after the business' supplier decided to no longer provide that product.

Watch Video Report [HERE](#)

Sarah Cole | scole@al.com By **Sarah Cole | scole@al.com**

Email the author | [Follow on Twitter](#)

on June 26, 2015 at 4:46 PM, updated June 26, 2015 at 8:15 PM

After the manufacturer decided to no longer supply Confederate flags to her business, **Alabama Flag and Banner** owner Belinda Kennedy decided to take matters into her own hands.

Starting early Friday morning, Belinda and the employees at Alabama Flag and Banner began producing Confederate flags in-store using their own materials and equipment.

And just as soon as they hit the machines, the orders came pouring in.

"I feel like my responsibility to my customers is to fulfill their needs when they want it, and I had customers wanting it and I wasn't going to turn them away as I felt like I had been turned away," Kennedy said.

Sales for the Confederate flag spiked for her business on Tuesday, the owner said, as the flag faced new controversy after a man confessed to killing nine people in a Charleston, S.C. church last week. The shooter, Dylann Roof, **appeared on a white supremacist website holding a Confederate flag**.

Although the flag is perceived by some as a symbol of hate following the church shooting, Alabama Flag and Banner will continue to sell it to their customers.

As of 3:45 p.m. on Friday, the business reported over 1,000 sales, with orders continuously rolling in, both online and in-store.

"It's simply a historic flag," Kennedy commented. "It's not hate, it's history...and the people that are making it a racial issue are pushing an agenda."

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http://www.al.com/news/huntsville/index.ssf/2015/06/alabama_flag_and_banner_begins.html

CAN'T BELIEVE THEY LET THIS RACIST GROUP CARRY THEIR BANNER IN WASHINGTON D.C.

WAIT A MINUTE I WAS TAUGHT THAT THE K.K.K. ONLY USED THE CONFEDERATE FLAG! DO YOU THINK THE MEDIA WOULD LIE?



CNN Reporter Stunned As Young Black Man Defends Confederate Flag



Submitted by [Tyler Durden](#) on 06/25/2015 19:30 -0400

Submitted by [Mike Krieger](#) via *Liberty Blitzkrieg blog*,



Watch Video Report [HERE](#)

Divide and conquer has been the most successful strategy used by humans to attain and maintain power since ancient times. The concept is simple and effective in that those being ruled are too busy fighting amongst themselves to be capable of taking a step back and seeing the bigger picture. The bigger picture is that they are being intentionally played.

This strategy is being quite effectively employed by the American oligarchy against the American population. While racism and associated violence certainly still exist, as we recently saw in the South Carolina tragedy, this remains a marginal issue compared to the relentless, systemic and daily oligarch oppression against hundreds of millions of people. The issue of the 0.01% versus the 99.99% is almost never covered or hyped on mainstream media, while issues of “sexism” and “racism” are covered and exploited incessantly. Why is that? It’s divide and conquer stupid.

Naturally, the American plebs must be kept distracted and consumed by issues that, while important, pale in comparison to the major issue of our time: **The financial oppression of everyone by a handful of oligarchs and their servants in Congress.** Nothing will change as long as we continue to fight amongst ourselves for the diminishing scraps of a shrinking pie and remain incapable of seeing the true problem. The status quo understands this and leverages it more than anyone wishes to admit.

I've found that the saying: **"It's easier to fool people than to convince them that they have been fooled,"** is 100% true. People who are ignorant really are ignorant. They don't get it, and they don't want to get it. Only a serious shock, often financial hardship, can get people to question the false paradigms they have accepted for years if not their entire lives. This is why I don't expect real change to kick in until the next economic downturn arrives.

Before I share a video of the very eloquent, introspective and brave Bryan Thomas, I want to make a few things clear. Personally, I find the Confederate Flag to be offensive. You can't deny that to many people it elicits painful images of slavery and oppression. Personally, I don't like looking at the flag and I wouldn't want it around me. But this is my personal preference and perspective. If someone else wants to fly it because it means something about southern pride, racial bias, or whatever else, that is their right. The flag is a free speech issue. People have a right to offend me or anyone else. All that said, I do think whether or not it flies on state capitols is a fair and necessary debate.

However, is it the most existential issue facing American society today? Of course not. After all, we have a black President who has systematically funneled as much money as possible to the most entrenched wealthy elites in America, and has governed as if his top priority was a seamless continuation of the George W. Bush administration. If that doesn't prove to you that symbols don't really mean much in big picture, I don't know what will. Symbols are just that, symbols.

As I quipped on Twitter yesterday:

Now watch the *CNN* interview. **Whether or not you agree with his opinion, we should all agree to defend his right to have an opinion, and to do whatever he wants with a piece of colored cloth.**

I believe this hype about the flag is just another attempt by the status quo to attack free speech in a crafty manner. Similar to the recent attack on blog comment sections, which I wrote about in the recent post:

The War on Free Speech – U.S. Department of Justice Subpoenas Reason.com Over Comment Section

<http://www.zerohedge.com/news/2015-06-25/cnn-reporter-stunned-young-black-man-defends-confederate-flag>

Mychal Massie's The Daily Rant

S a v i n g A m e r i c a



The 'Confederate Flag' Never Called Me a Nigger: But Blacks and Liberals Have

by [Mychal Massie](#) on June 24, 2015 in [Daily Rant](#), [Race & Politics](#) 6

It's interesting that liberals and Obama-lefties have little to say when the U.S. flag is trampled and burned by anti-American anarchists and Muslims. They call it "free speech" and "freedom of expression." But they somehow justify condemnation of the Confederate Flag as a 'hate symbol'.

For millions, the Confederate Flag is a symbol of their love for the New South, which has risen out of the ashes of the Old South.

The homosexual flag flies wherever it is wanted without a thought pursuant to how people who oppose homosexuality may feel or what they may think about it. Muslims are now flying their flags in America but it is the Confederate Flag that is worthy of condemnation.



Mychal Massie + Harley Davidson + Confederate Flag Bandana = Crazy Liberals

From time to time I wear a confederate bandana on my head when I'm riding the Harley Davidson. My friends do the same.

I add to that I have never feared the Confederate Flag. I have always been ambivalent about it. The Confederate Flag has never called me a nigger but white liberals have. The Confederate Flag has never threatened me with physical harm and called me sellout, Uncle Tom, or any of a host of other vitriolic racial pejoratives, but white liberals, Muslims, and blacks have.

The attention to the Confederate Flag is much ado about nothing. It is intended to do nothing more than foment unrest amongst "led through the nose" blacks.

When John Kerry, Eric Holder, Bill Ayers, Hillary Clinton, the Obamas, et al, were burning and protesting the American Flag and defending those who decried our American Flag, their actions were viewed as noble.

But now because some big pharma sick wacko punk who draped himself in the Confederate Flag was smart enough to go into a gun-free zone to carry out his hate-filled attack – pusillanimous little sissies craving brownie points have determined the Confederate Flag must be punished. The real debt of thanks for the successful attack in Charleston goes to those like Obama, Karl Rove, Eric Holder, and all of the other fools who clamor an anti-gun message. Because as every reasonable-minded person knows, had that church not been a gun free zone, the shooter would have in fact come to the right place to meet his maker.

But now craven whites seeking to kiss the dirty end of those blacks who will milk this unimaginable tragedy for all they can extort, the Confederate Flag once again comes under attack. And of course, there are the garden variety of liberal dimwits who are convinced that the Confederate Flag goes "bump in the night".

If it were me, I would fly the Confederate Flag on my property just to shove it in their faces. I further think that the people of South Carolina should put Confederate Flags on the dashboard of their cars whenever parking on government property. I would also put my bible and my Gun Owners of America resources on the dash.

I'd see just how far these cowards are willing to go to infringe on our rights. Let's see if these race-mongers then insist our automobiles be disallowed from parking on government property if they have Confederate Flags, bibles, and gun magazines on our dashboards.

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](#) →

Black veteran, a 'Son of the South,' defends the Confederate flag



A huge Confederate flag is raised over the southbound side of Interstate 65 in Verbena, Ala., north of Montgomery Sunday afternoon, June 26, 2005. (AP Photo/The Birmingham News, Jerry Ayres) (JERRY AYRES)



By [Guest opinion](#)
on June 25, 2015 at 11:43 AM, updated June 25, 2015 at 5:25 PM

CONFEDERATE FLAG CONTROVERSY

- [Alabama Wal-Mart gets bomb threat over Confederate flag sales](#)
- [Senator thanks Gov. Bentley for removing flags, calls them symbols of beatings, bombings, lynchings](#)
- [Apple removes Civil War games from App Store, but why?](#)
- [Black veteran defends the Confederate flag, in AL.com opinion hotsheet](#)
- [The world looks to Alabama to buy Confederate flags](#)

[All Stories](#) |

By Courtney Daniels, a Birmingham native, former U.S. Marine and veteran of Operation Enduring Freedom

In 2001, the Taliban shamelessly dynamited the Bamiyan Buddhas, two of the largest such carvings of the ancient world. Built in the 6th century by monks who made their homes along the Silk Road, the Buddhas stood for millenia until fundamentalists removed them

from the face of the Earth. Such ignorance still abounds. Over the past few months, the onslaught of the Islamic State has wrought the systematic destruction of cultural artifacts from Palmyra to Nineva, all because they were deemed "offensive" by a minority that if it had its way, would ensure the entire world would adhere to a dark and revisionist existence.

A couple of days ago, in the wake of a childish debate over a memorial flag flown near a Confederate statue, a Southern monument was ignorantly desecrated with an attempt at the "Black Lives Matter" slogan. The spray-painted phrase was misspelled. The inanimate statue, a solemn reminder of the South's fallen sons, didn't take away any citizen's pursuit of happiness, it didn't interfere with the social and racial disparities that some claim as a detriment to advancement -- it simply stood there, silent and bold, marking the bravery and errors of yesterday's determinations.

From the gun debate to the flag debate (which are both somehow tied to this most recent, senseless shooting tragedy) it seems that liberal thought continues to show its fear of inanimate objects. Such a way of thinking never holds PEOPLE accountable. Instead it points fingers in every other direction.

The removal of a historical banner won't stop racists from exercising bigotry. As a matter of fact, racists will be racists despite regulations and constant "feel good" legislation, no flag needed. The ignorance of the disgruntled protestors is evident in their refusal to acknowledge that the flag widely recognized as the "Confederate Flag" was never actually adopted as the flag of the Confederacy. They'll also never admit or realize that not only was slavery not the motivating factor for the ensuing civil war, but that slavery was an American institution, not a Confederate one.

The Confederacy, in its prime, never mounted the atrocities of the Trail of Tears or the Black Hills conspiracy. But it seems that all because a few cowards in bedsheets once hijacked the gorgeous colors of a banner so rich in history to terrorize and intimidate other



Americans, we condemn the Southern cloth to oblivion as a misnamed symbol of hate. It doesn't matter that slaves outside of the declared boundaries remained enslaved in the North. Neither does it matter that many Southerners gave up plots of their property to house and provide compensable labor for black workers. It doesn't matter that Lincoln, who is often regarded as the liberator of enslaved blacks cared less for the welfare of slaves than for the sovereignty of an entire country.

Courtney Daniels (contributed photo)

Where I come from, deep in the Heart of Dixie, I see that flag every single day with its bold red field and star-studded cross of St. Andrews in royal blue. I hold a certain respect for it that others fueled by emotion and misinformation wouldn't understand. I revere it as a son of the South in a way that would confuse those on the outside looking in, who by the way are not entitled to commentary on which flag waves in our humid Southern breeze. I spot it on not so subtle scavenger hunts gracing a random shirt at the gas station, the hat of the

guy behind the counter at my local bait and tackle shop, and the bed of a passing pickup with the accompanying decal "Southern Pride." I smile because I know that if in need, that guy would give me that same shirt off his back. I smile because I live in a region that has a certain defiance that only a select few inherit.

As a black man who grew up in the South, I'll admit I didn't always see the issue with this same clarity. I blindly followed the sentimentalism of my parents and educators who passed judgement from a seat of victimization, failing to challenge evidence to the contrary. My opinion on the Battle Flag was swayed as a 13-year-old reading a contributor's opinion in the Birmingham News, circa 2001. A white man with Confederate heritage, he acknowledged that he had never considered the flag flying on his front lawn to have held such a negative connotation in the minds of so many blacks. I remember from reading the column, he had a certain politeness that urged him to take his flag down and hang it indoors out of respect for those who didn't like it. I respected his consideration and it prompted me to do my own homework on what role the Civil War and the flag in question played in my ancestor's past and my own future. I realized then that I had foolishly labeled every white person sporting the flag as a racist, with no facts to back my claim and without placing myself in their shoes or knowing them personally.

In short, I've come to terms with it being a wrongfully vilified piece of Southern culture, as important to our collective heritage as RC Cola and Moon Pies.

In so many ways, the South is the conscience of the entire nation. In the 21st century with Americans abandoning all decency and forgetting to walk tall, the South still manages to maintain a certain air of moral obligation that has been all but lost in northern enclaves like Philadelphia where Americans scowl at one another, heavily divided by racial suspicion and bigotry, or cities like New York where neighborhoods a century after the Great Migration of blacks are still heavily defined by skin tone and distrust. In the South, we mingle. We play. We do like Willie Mays and "say hey" no matter the color of the person sitting on the porch. I walk into my local grocery with my daughter and like the tick of the clock, I know I can count on an endearing "Hey baby doll, you need some help?" from the attendant whose skin heavily contrasts mine. Her "y'all come on back now" is the most welcoming invitation I could ever hear.

It's clear that as a nation, we are embarking on a new, revised, politically correct avenue of apology. The future is a dim one, void of backbone and fistfights. No more, "each according to the dictates of his own conscience."

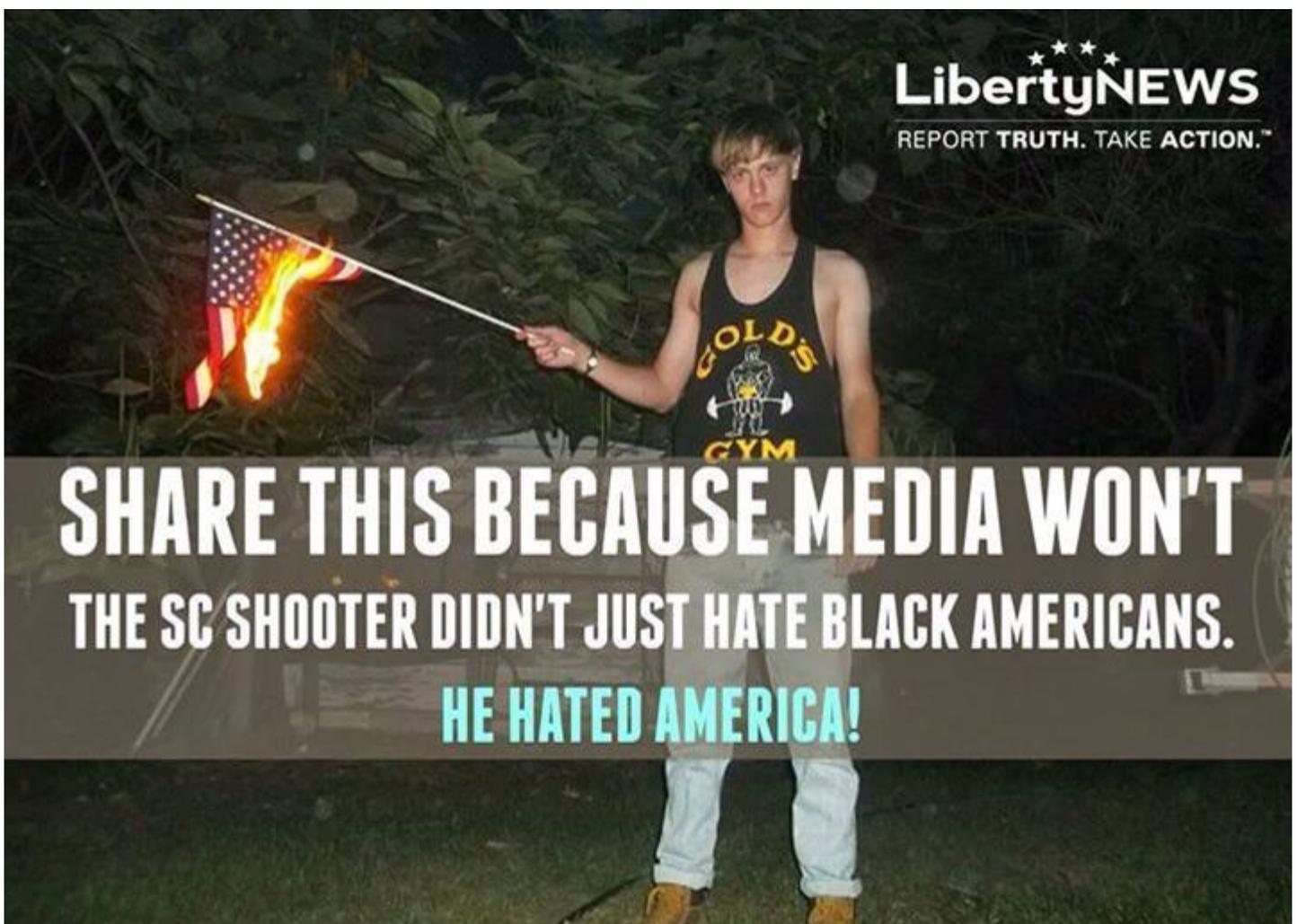
"If it offends my neighbor, make it illegal, dynamite it, wipe it from the face of the Earth" rages the contentious fascist. It's becoming clear that what those progressives want is a new, bleak, unrecognizable South, its accomplishments and errors equally stricken from the annals of history. They wish its monuments to be no more, the names of its generals removed from every institution, it's antebellum flair retold as a horror story as if Sherman's destruction wasn't enough of a disgrace.

I am from the great state of Alabama and live between the rivers of Tennessee. I am a proud American and maybe in ways, an even louder Southerner. Can't help it. I relate

because I'm a rebel in so many ways and I'm very proud of where I'm from. I can read an accent from either Carolina and know that I'm in good company. I can present my pistol permit to a Texas Ranger and trust that it will be honored four hundred miles in the other direction. I know that I can stop for small talk in any Waffle House in Georgia, and strike up a meaningful conversation with the Walmart shopper behind me in line in Mississippi. I don't need to know those people, they already know me. I am related to them and they are related to me.

If you don't know us but have an opinion about how we should live our lives or if you can't dissect the FACTS of a situation without making it a divisive issue, as Southerners, we only have one thing to say to your folly: "Bless your heart."

http://www.al.com/opinion/index.ssf/2015/06/black_veteran_a_son_of_the_sou.html



Also if they're taking down the Battle flag they should take down the Federal flag and also shut down golds gym.

TURNCOAT

College of Charleston president: Remove Confederate battle flag from statehouse grounds

By [Nick Anderson](#) June 25 at 12:21 PM



Glenn McConnell in 2014. (Rainier Ehrhardt/AP)

Glenn F. McConnell, president of the public College of Charleston, called Thursday for the removal of the Confederate battle flag that flies on the grounds of the South Carolina Statehouse. McConnell's views on the flag are significant because he served for many years as a Republican state senator and then lieutenant governor. He has described the flag as an emblem of the state's cultural heritage and defended its public display. In 2000, he brokered legislation to move the flag from the statehouse dome in Columbia to a 30-foot pole next to a Confederate war memorial.

LINK: [\[The college president who pushed to keep the Confederate battle flag flying\]](#)

Below is the text of McConnell's statement Thursday, eight days after a gunman shot and killed nine African Americans in a church in Charleston. One of the victims was a church pastor, the Rev. Clementa Pinckney, who was also a state senator. The shooting, which is being investigated as a hate crime, has prompted an outpouring of calls to remove the flag from public displays.

“I served with Senator Clementa Pinckney in the South Carolina Senate since he joined that body in 2001. He was a friend of mine and many other senators. His big smile lifted our spirits and his powerfully mellow voice conveyed great intelligence as well as a kind and loving heart.

“During this period of grief, before Reverend Pinckney and the eight other Christian martyrs killed by a hateful terrorist have yet to be buried, I had hoped to avoid commenting on political issues. However, the rising tide of emotion over Governor Nikki Haley’s call to remove the Confederate soldier’s flag from State House grounds and numerous requests for me to comment have made a respectful period of silence on political issues impossible.

“So here is where I stand: About 15 years ago, when I was a state senator, my colleagues and I forged a bipartisan and biracial compromise. We removed the Confederate soldier’s flag from atop the State House dome and relocated it behind the Confederate soldier’s monument, a place of historic – not political – context. We also erected an impressive monument celebrating the many African American contributions throughout our state’s history. And we passed the Heritage Act, to protect both Civil War and Civil Rights monuments, street names and building names all across the state. Our plan was designed to end acrimony and move our state forward with a spirit of good will and mutual respect. As imperfect as all compromises are, it lasted for 15 years.

“Today is a different time. In the aftermath of the horrific tragedy that spilled the blood of nine souls within the hallowed halls of Mother Emanuel A.M.E. Church, the time has come to revisit the issue of the Confederate soldier’s flag, which a number of our citizens regard as offensive.

“Many other citizens regard the old soldier’s banner as a fitting memorial to the Confederate dead. However, on State House grounds, we should seek to respect the views of all citizens as best we reasonably can.

“Therefore, I support Governor Haley’s call to remove the Confederate soldier’s flag from State House grounds as a visible statement of courtesy and good will to all those who may be offended by it. At the same time, I also urge all public officials and activists who are focusing on this issue to come together, the way the good people of Charleston joined hands following the terrible tragedy we suffered, and agree not to transfer the fight to other physical vestiges and memorials of our state’s past. In a spirit of good will and mutual respect, let us all agree that the monuments, cemeteries, historic street and building names shall be preserved and protected. How sad it would be to end one controversy only to trigger a thousand more.

“The people of South Carolina are entitled to their complete history, the parts that give us pride as well as sadness. We learn from our past and we grow from exploring our shared history.

“If we all insist on it, this experience can mark the beginning of a new era. Let us all pledge to respect each other and stand together in firm opposition to any efforts to sanitize, rewrite or bulldoze our history.

“Here in South Carolina, there has never been a time when our nation’s motto was more needed than it is today: e pluribus unum: “out of many, one.” If those of us alive today can find a way to understand and respect and forgive each other, only then can we truly pay honor to the martyrs who were slain last week while they prayed together in a house of worship.”



Nick Anderson covers higher education for The Washington Post. He has been a writer and editor at The Post since 2005.

<http://www.washingtonpost.com/news/grade-point/wp/2015/06/20/the-college-president-in-charleston-who-pushed-to-keep-the-confederate-battle-flag-flying-outside-the-s-c-capitol/>

NATIONAL REVIEW

Don't Tear Down the Confederate Battle Flag



By David French — June 19, 2015

Like many Southern boys, I grew up with two flags hanging in my room — an American flag and a Confederate battle flag. The American flag was enormous, taking up much of one wall. It was the “1776” flag, with 13 stars in a circle in the field of blue. My grandmother bought it for me on the bicentennial, and for years it was a treasured possession. The flag took on a special meaning later in life, when I learned more of a family history that included service with General Washington, suffering at Valley Forge.

The Confederate battle flag was much smaller, and it hung over my bookshelf. We bought it at the Shiloh battlefield in Tennessee, where one of my Confederate ancestors fought and where Albert Sidney Johnston died — the general that many considered the great hope of the Confederate Army in the West. My Confederate forefathers went on to fight at Vicksburg, at the battles of Franklin and Nashville, and in countless skirmishes across Tennessee and Mississippi. I grew up looking at old family pictures, including men who still wore their Confederate uniform for formal portraits — long after the war had ended.

Like many Southern families', my family's military story didn't end with the Civil War — it continued on to World War I, the European theater in World War II, the Cuban Missile Crisis, and then to my own recent

deployment during the Surge in Iraq. The martial history of our family is inseparable from the family story, and it includes men in gray.

So I've followed this most recent round of debate over the Confederate battle flag with perhaps greater than normal interest. In the immediate aftermath of mass shootings, there is always a demand to "do something." Always, that demand involves gun control — typically, gun-control measures that wouldn't have actually stopped the shooting in question. But often there's something more. In the aftermath of the Gabby Giffords shooting, the Left demanded "civility" — despite zero evidence that the barking-mad perpetrator was motivated by any form of political discourse. Now the demand is to remove the Confederate battle flag from a Confederate memorial in South Carolina (and presumably elsewhere). *The Atlantic's* Ta-Nehisi Coates, with characteristic vehemence, says, "Take down the flag. Take it down now." His call — and others — have resonated around the web.

If the goal of our shared civic experience was the avoidance of pain, then we'd take down that flag. But that's of course not the goal.

There's a disturbing habit on the Left of trying to find the position that renders one *especially* virtuous in their identity politics culture — regardless of its real-world impact — and then sneering from that high ground at all who dissent. But that's certainly not everyone's motive, and it's certainly not the motive of those calling for the flag's removal at NATIONAL REVIEW. It's simply undeniable that the Confederate battle flag is a painful symbol to our African-American fellow citizens, especially given its recent history as a chosen totem of segregationists. So it's critical to respond to the argument in good faith. And just as the history of the Civil War is personal to me, so is America's present racial reality. As I've mentioned before, my youngest daughter is quite literally African-American (born in Ethiopia and now as American as apple pie), and when she's a little bit older, we'll no doubt have many tough conversations about history and race.

If the goal of our shared civic experience was the avoidance of pain, then we'd take down that flag. But that's of course not the goal. Rather, we use history to understand our nation in all its complexity — acknowledging uncomfortable realities and learning difficult truths. For white southerners — especially those with deep roots in the South — those difficult truths are presented front and center throughout our lives. Yes, the South seceded in large part to preserve slavery. Yes, had the South prevailed, slavery not only would have been preserved for the indefinite future, it may have even spread to new nations and territories. And no, while some southerners were kinder than others, there was nothing "humane" about the fundamental institution of slavery itself. As Coates and others have often and eloquently explained, it was a system built on plunder and pain.

But there are other difficult truths. Among them, when the war began, it was not explicitly a war to end slavery. Indeed, had the Union quickly accomplished its war aims, slavery would have endured, at least for a time. When hundreds of thousands of southern men took up arms (most of them non-slave-owning), many of them fought with the explicit belief that they were standing in the shoes of the Founding Fathers, men who'd exercised their own right of self-determination to separate from the mother Country. Others simply saw an invading army marching into their state — into their towns and across their farms — and chose to resist.

And no one can doubt their valor. Both sides displayed breathtaking courage, but the South poured itself into the fight to an extent the modern American mind simply can't comprehend. If you extrapolated Southern losses into our current American population, the war would cost the lives of a staggering 9 million men, with at least an equivalent number injured. To understand the impact of that human loss, I'd urge you to read Harvard president Drew Gilpin Faust's *Republic of Suffering* — a book that explores the psychological impact of omnipresent, mass-scale death on southern culture.

Those men fought against a larger, better-supplied force, yet — under some of history's more brilliant military commanders — were arguably a few better-timed attacks away from prevailing in America's deadliest conflict.

Then, the defeated survivors came home to the consequences of total war. Large sections of the South were simply devastated — crops burned, homes burned, and livestock slaughtered or scattered. Entire cities lay in ruin.

Flying it as a symbol of white racial supremacy is undeniably vile, and any official use of the flag for that purpose should end, immediately. Flying it over monuments to Confederate war dead is simply history.

The South had to rebuild — under military occupation — and it had to rebuild more than just its physical infrastructure. It had to reimagine itself. It ultimately did so for good and ill. The worst of that new South was obvious: the gradually tightening grip of a new and different era of racial oppression, one that culminated in Jim Crow, lynching, and systematic segregation. This is the side of history that is now taught clearly and unflinchingly — and should be taught. But that wasn't the whole story, not by any means. The region also rebuilt by honoring its war dead and extolling a culture of military valor. Through this reverence for valor, the defeated South, ironically enough, soon supplied the newly reunified nation with many of its greatest warriors — men who were indispensable in preserving our democracy against the existential threats of fascism and communism. To this day, the South supplies more than its fair share of soldiers, men and women who lay down their lives to protect us from the deadly threat of jihad.

It is telling that the South's chosen, enduring symbol of the Confederacy wasn't the flag of the Confederate States of America — the slave state itself — but the battle flag of the Army of Northern Virginia, Robert E. Lee's army. Lee was the reluctant Confederate, the brilliant commander, the man who called slavery a "moral and political evil," and the architect — by his example — of much of the reconciliation between North and South. His virtue grew in the retelling — and modern historians still argue about his true character — but the symbolism was clear. If the South was to rebuild, it would rebuild under Lee's banner.

Since that time, the battle flag has grown to mean many things, including evil things. Flying it as a symbol of white racial supremacy is undeniably vile, and any official use of the flag for that purpose should end, immediately. Flying it over monuments to Confederate war dead is simply history. States should no more remove a Confederate battle flag from a Confederate memorial than they should chisel away the words on the granite or bulldoze the memorials themselves.

I no longer have a battle flag at my house. The American flag flies proudly from (by far) the tallest flagpole in the neighborhood — a gift from my father-in-law, raised when I was deployed. But we have a room in our home that honors my family's history of service. On one side of a framed picture from my own time in Iraq is a painting from the Revolutionary War, on the other side is a picture tracing the history of the Confederate Army in the Civil War. It's all a part of the complicated, messy picture of who I am — of who we are. Removing the Confederate flag from Confederate memorials doesn't change that history, it merely helps shroud it in ignorance. The flag should stay.

— *David French is an attorney, a staff writer at NATIONAL REVIEW, and a veteran of the Iraq War.*

<http://www.nationalreview.com/article/420060/confederate-flag-should-stay-charleston-shooting-debate>



Washington National Cathedral dean: It's time to remove stained-glass windows with Confederate flags

By [Michelle Boorstein](#) June 25 at 5:54 PM



The Washington National on Aug. 23, 2011. (Nikki Kahn/The Washington Post)

Washington National Cathedral's dean said Thursday that the prominent church needs to remove two stained-glass windows honoring Confederate generals Stonewall Jackson and Robert E. Lee — and depicting Confederate flags, images that he said were installed with “good and noble” intentions but have no place in 2015 as the country faces intense racial tensions and violence.

The Rev. Gary Hall, leader of the Episcopal cathedral, just learned in recent days of the windows, which were installed in 1953 to “foster reconciliation between parts of the nation that had been divided by the Civil War,” he said in a statement. The cathedral often plays the role of a national interfaith gathering place, including as host of presidential funerals, and leaders at the time “sought to depict America's history in a way that promoted healing and reconciliation,” Hall said.

“While the impetus behind the windows’ installation was a good and noble one at the time, the Cathedral has changed, and so has the America it seeks to represent. There is no place for the Confederate battle flag in the iconography of the nation’s most visible faith community. We cannot in good conscience justify the presence of the Confederate flag in this house of prayer for all people, nor can we honor the systematic oppression of African-Americans for which these two men fought.”

[Stained-glass windows at the Cathedral depicting the Confederate flag]

Hall’s proposal, which must be approved by two cathedral governing bodies, comes as public institutions across the country consider how to engage anew with celebrated images of the Confederacy. The discussions were spurred by apparent images of Dylann Roof, who fatally shot nine black churchgoers in South Carolina last week, holding the flag.

Sen. [Mitch McConnell](#) (R-Ky.), the majority leader, said Tuesday that a statue of Confederate president Jefferson Davis should be removed from the U.S. Capitol Rotunda, where it sits just feet from a statue of Abraham Lincoln, whose election spurred the South’s secession.

The cathedral windows were far from a secret. The soaring Gothic church, which attracts hundreds of thousands of tourists each year, mentions the windows as part of a Civil War tour, said spokesman Kevin Eckstrom. But Hall, who has sought to make racial reconciliation a focus at the cathedral, said he didn’t know of them.

“In light of everything going on...it became clear to him and others that there was an inconsistency in the message,” Eckstrom said of Hall. For example, he said, “George Washington was a slave holder but he didn’t wage a war to preserve slavery. There are occasions in our lives that raise questions about what we have, what we honor, what we feature and that’s the question that’s been prompted by everything going on in the last couple months regarding race in this country.”

[Art historians have raised the windows before, and other Civil War imagery]

Cathedral Age, the church’s magazine, in 1953 wrote about the upcoming dedication of the section containing the windows, saying it was “the culmination of years of devoted effort on the part of hundreds of members of the United Daughters of the Confederacy whose contributions have built this beautiful section of the Cathedral as a memorial to the two great Americans whose names it bears.”

The windows are about 8 feet high and 4 feet across.

Hall will bring his proposal to the committee that oversees iconography at the cathedral and to the general governing body, called the Chapter. He said that for now the cathedral will create a display with the windows “to explain them in their historical context.” It will also look at “how new windows can best represent our shared history of war and peace, racial division and reconciliation...And I pledge our willingness to examine our own history in a way that helps our nation come to terms with its own history in healing and reconciling ways.”



Hall will speak about the windows in his Sunday sermon.

Eckstrom said the issue wasn't simply the depiction of Jackson, Lee and the flag, but a noble perspective of their fight to preserve slavery — and in a spiritual context. One panel, for example, shows Jackson before battle on his knees, reading the Bible. A Confederate flag is in the background.

“There is a difference between recalling our history and celebrating it,” he said.

A detail of a stained-glass window in the National Cathedral honoring Robert E. Lee as seen on Nov. 20, 2013. It depicts Lee's early army career as an engineer and features the Confederate battle flag. It is part of commemorative niche to the Confederate officer. (John Kelly / The Washington Post)



Michelle Boorstein is the Post's religion reporter, where she reports on the busy marketplace of American religion.

<http://www.washingtonpost.com/news/acts-of-faith/wp/2015/06/25/washington-national-cathedral-dean-its-time-to-remove-stained-glass-windows-with-confederate-flags/>





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Vandals target Confederate monuments in half-dozen states

AP

JIM SALTER Jun 26th 2015 6:30AM

Watch Video Report [HERE](#)



ST. LOUIS (AP) — Vandals have targeted monuments dedicated to the leaders and soldiers of the Confederacy, painting the slogan "Black lives matter" on memorials in a half-dozen states where the landmarks stand tall in parks and outside government buildings.

The graffiti reflects the racial tension that permeates post-Ferguson America, more than a week after a white man was accused of shooting and killing nine black congregants at a Charleston, South Carolina, church.

Michael Allen, a lecturer in American culture studies at Washington University in St. Louis, compared the vandalism to the toppling of statues in Russia at the end of the Soviet empire.

"If the monuments are strong statements of past values, defacing them is the easiest and loudest way to rebuke those statements," Allen said.

Confederate symbols including the rebel battle flag have been the subject of resentment for years. The anger boiled over after last week's massacre at the Emanuel African Methodist Episcopal Church. The suspect, Dylann Roof, posed in photos with the Confederate flag.

Politicians throughout the South are taking steps to remove the flag from public places. Black activists say the monuments should meet the same fate.

One of the defaced monuments was the Confederate Memorial in St. Louis' Forest Park, 10 miles from Ferguson. The same graffiti was reported on memorials in Charleston; Baltimore; Austin, Texas; Asheville, North Carolina; and Richmond, Virginia. No arrests have been made.

Racial wounds in the U.S. were torn open last August, when a white police officer in the St. Louis suburb of Ferguson, Missouri, fatally shot 18-year-old Michael Brown, who was black and unarmed. Officer Darren Wilson was cleared of any wrongdoing, but the shooting raised new awareness about the treatment of blacks. "Black lives matter" became a rallying call in protests that followed police shootings of black men in other cities, too. With the Charleston shooting refocusing attention on Confederate symbolism, experts said, it isn't surprising that some people would take out their anger on monuments to those who fought on the side of slavery.

Elizabeth Brondolo, a psychology professor at St. John's University in New York who studies the effects of race on mental and physical health, said the defacing of memorials reflects a "consensus that there's been a very serious failure of empathy, a failure to understand what these symbols might mean to people who suffered from slavery and ongoing aggression."

Defaced monuments at the University of Texas in Austin and in Richmond honor Confederate President Jefferson Davis. The Asheville monument pays homage to Zebulon Vance, a Confederate officer and later a governor and senator. Others, like the St. Louis memorial, are more generic tributes to those who fought for the South.

The future of the 32-foot-tall, 101-year-old statue in St. Louis was already in doubt. In April, Mayor Francis Slay ordered a study of what to do with it and asked for the review to be complete by the end of the summer. Options include altering the wording of the plaque, moving the monument out of Forest Park or removing it entirely.

The University of Texas in Austin is weighing options for its statues of Davis and other Confederate war heroes, with a decision expected by Aug. 1. Three of those statues were damaged this week.

In Kentucky, both candidates for governor, along with other prominent political leaders, are calling for the Jefferson Davis statue to be removed from its prominent place in the statehouse rotunda and placed in a museum.

Efforts have also begun to seek removal of Confederate monuments in Nashville, Tennessee; Shreveport, Louisiana; Orlando, Florida; Portsmouth, Virginia; and Birmingham, Alabama.

Darrell Maples, commander of the Missouri chapter of the Sons of Confederate Veterans, said the "citizen-soldiers who fought for the Confederacy personified the best qualities of America."

He said altering or removing monuments is "divisive and unnecessary."

Brandi Collins of the civil rights group ColorOfChange.org said the effort isn't about revising history.

"It's about saying that if we are truly about equity, about moving forward, we have to respect everybody who lives in and built this country," she said.

NASCAR Bans General Lee over Confederate Flag Concerns



[By Todd Starnes/TWITTER](#)

Cooter is fighting mad.

Ben Jones, one of the stars of the hit television show “The Dukes of Hazzard,” is waging a war of words with NASCAR after they banned the General Lee from Phoenix International Raceway because the car’s rooftop Confederate flag.

“It’s political correctness run amuck and I’m outraged,” Jones told Fox News. “It’s an insult to the heartland of America. (NASCAR) did this to please some board member who had some pressure put on him by some political group somewhere.”

Jones, who played Cooter the mechanic in the popular series, is a former congressman from Georgia, who calls himself a progressive Southern Democrat. He owns “Cooters Place” and the “Dukes of Hazzard” museum. He also founded “Dukesfest,” an annual gathering of “Dukes of Hazzard” fans.

Jones accused NASCAR of “making knee-jerk corporate decisions based on political correctness.”

“I don’t know what’s going on here, but it’s getting worse – this political correctness,” he said. “It’s just gone nuts.”

The controversy started last month when NASCAR cancelled plans to have pro-golfer Bubba Watson drive the General Lee at Phoenix International Speedway.

Watson bought the 1969 Dodge Charger for \$110,000 at a car auction. He had intended to drive the car on a parade lap before the start of last weekend’s spring Cup series race.

But NASCAR pulled the plug on the appearance after concerns were raised about the Confederate Flag painted on the car’s rooftop.

“The image of the Confederate flag is not something that should play an official role in our sport as we continue to reach out to new fans and make NASCAR more inclusive,” NASCAR spokesman David Higdon said in a statement released to the Associated Press.

That explanation enraged Jones who said NASCAR “forgot where they came from.”

“So why would they exclude us – all the people who helped them get to where they are,” he demanded to know. “That sport is already in trouble. It’s losing money and it’s in part because they have gone big time. They’ve gotten above their raising as we say down South.”

NASCAR did not return telephone calls seeking comment, but their decision does have supporters – like AOL columnist David Whitley.

“NASCAR is just taking care of business,” Whitley wrote in a column that appeared on [Sporting News](#). “Let’s face it, alienating the majority of American consumers is no way to make money. The fact it’s also the right thing to do is beside today’s point.”

Watson told the Associated Press the only reason the flag is on the car is because that’s the way it looked in the television show.

“Obviously, I don’t stand for the Confederate flag,” he told the AP. “The Confederate flag was not used (in the show) for what people see it as today, so that’s sad. But NASCAR was built on moonshining, so the show was built on moonshining. I thought it was fun. I didn’t buy the car to get publicity; I bought it because I love it.”

And that’s why Jones is so riled up. He said the flag has nothing to do with racism.

“I’m outraged and a lot of other people are,” he said. “We’ve got to put a stop to this kind of thinking. People know better. “I think saying that any display of this flag is an insult to all black folks is an insult to all black folks.”

A [USA Today online poll](#) showed that 85 percent opposed NASCAR banning the General Lee.

“We can’t help it if a handful of pinheaded idiots disgrace and desecrate that flag by using it for racial purposes,” Jones said. “They dress up in bed sheets, too, but we still sleep on them – even though they give bed sheets a bad name.”

Jones said that he’s “always fought for Civil Rights and equal rights and was involved in the Civil Rights Movement.”

“I try to judge people by the content of their character,” he said.

But the Confederate flag issue has sparked a fire in his belly.

“We’re all fighting it,” he said. “That’s what we do. We’re truculent people. We like to fight. We’re from the South and when you offend our family, we’re going to stand up. We’re going to say what we think.”

Take that, Boss Hogg.

<http://radio.foxnews.com/toddstarnes/top-stories/nascar-bans-general-lee-over-confederate-flag-concerns.html>

NASCAR wants to eliminate Confederate flag

By EFE Ingles June 29, 2015 6:55 am



Houston (EFE).- NASCAR president Brian France said on the weekend that he will work to ensure that the organization he heads is not linked with the image of the Confederate flag.

After calling the flag an "insensitive symbol," France said that "We want to go as far as we can to eliminate the presence of that flag" at NASCAR events.

"I personally find it an offensive symbol, so there is no daylight how we feel about it and our sensitivity to others

who feel the same way. We're working with the industry to see how far we can go to get that flag to be disassociated entirely from our events," he said on Saturday.

France said he did not know if he will be able to achieve that because he could encounter resistance given that NASCAR began in the U.S. South and many race fans see it as a valid symbol.

The flag is normally seen flying or otherwise displayed on the cars of NASCAR fans at or outside the raceways when there are racing events.

The controversy surrounding the flag erupted last week after nine African-Americans were gunned down at a Bible study session in Charleston, South Carolina, by a young white supremacist.

The suspect in their murders, Dylann Roof, had posed with the Confederate flag in assorted photos before the attack.

Driver Dale Earnhardt Jr., one of the best-known NASCAR personalities, supported France's efforts and said that the flag is a symbol that is offensive to an entire race, adding that it is not necessary for it to be flown nowadays and that it belongs in the history books.

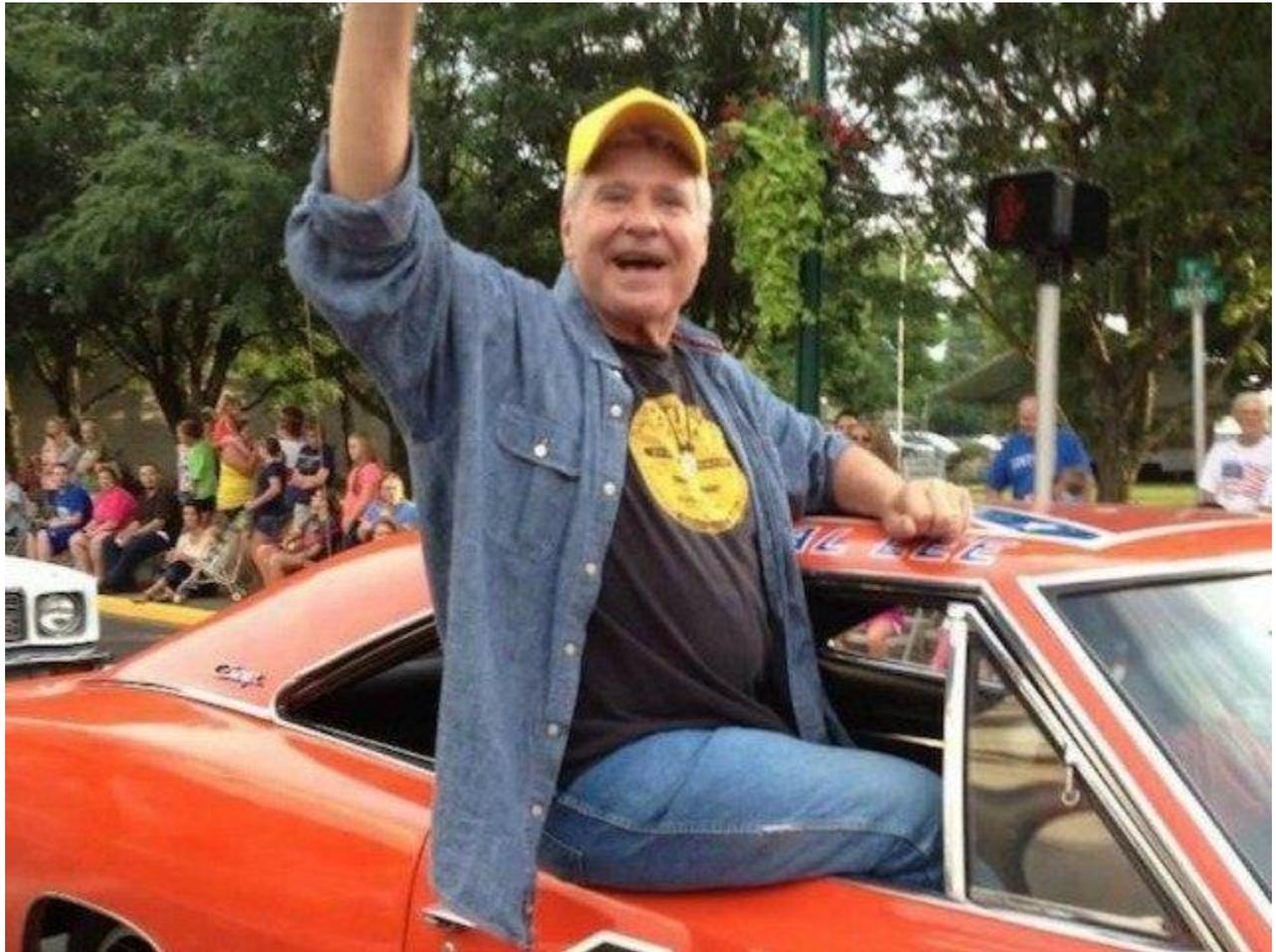
Meanwhile, Jeff Gordon, another NASCAR great, said that the matter is delicate for the organization because although races are held all over the country, it is in the South where there are the most fans.

After the Charleston massacre, Alabama Gov. Robert Bentley ordered four Confederate flags that had been flown at the state capitol to be removed.

And South Carolina Gov. Nikki Haley called for the flag to be removed from the grounds of the state capital, after which the South Carolina legislature agreed to debate the controversial issue of removing the Confederate flag that flies outside its headquarters. EFE

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“DUKES OF HAZZARD” ACTOR BEN JONES VOWS TO KEEP SELLING CONFEDERATE FLAGS



by [KIPP JONES](#) 24 Jun 2015 Nashville, TN

Ben Jones, the actor who appeared as “Cooter” for seven seasons on the CBS TV series *The Dukes of Hazzard*, is fighting back after Warner Bros. announced it would be removing the Confederate flag from General Lee, the show’s iconic 1969 Dodge Charger.

Jones, a Democrat who was elected to the United States House of Representatives from Georgia’s Fourth District following his role on *Hazzard*, served two terms before struggling to retain his seat in 1992.

He now operates [Cooter’s Place](#), a small retail shop with three locations in Tennessee and Virginia, and [wrote on Facebook early Wednesday](#) that he will never stop selling southern memorabilia, even if “hell freezes over.” “I think all of Hazzard nation understands that the Confederate battle flag is the symbol that represents the indomitable spirit of independence which keeps us ‘makin’ our way the only way we know how,” he writes.

“That flag on top of the General Lee made a statement that the values of the rural south were the values of courage and family and good times.”

Jones writes the symbol is now being targeted in an unprecedented wave of political correctness.

“Activists and politicians are vilifying southern culture and our heritage as being bigoted and racist. We know that this is not the case. And we know that in Hazzard county there was never any racism.”

The actor believes fans of his show “despise racism and bigotry,” and says the people guilty of “cultural cleansing” are “the real bigots in this story.”

He writes, “you can’t know where you are going if you forget where you came from,” and promises to continue to sell southern symbols “as long as there is a Cooter’s.

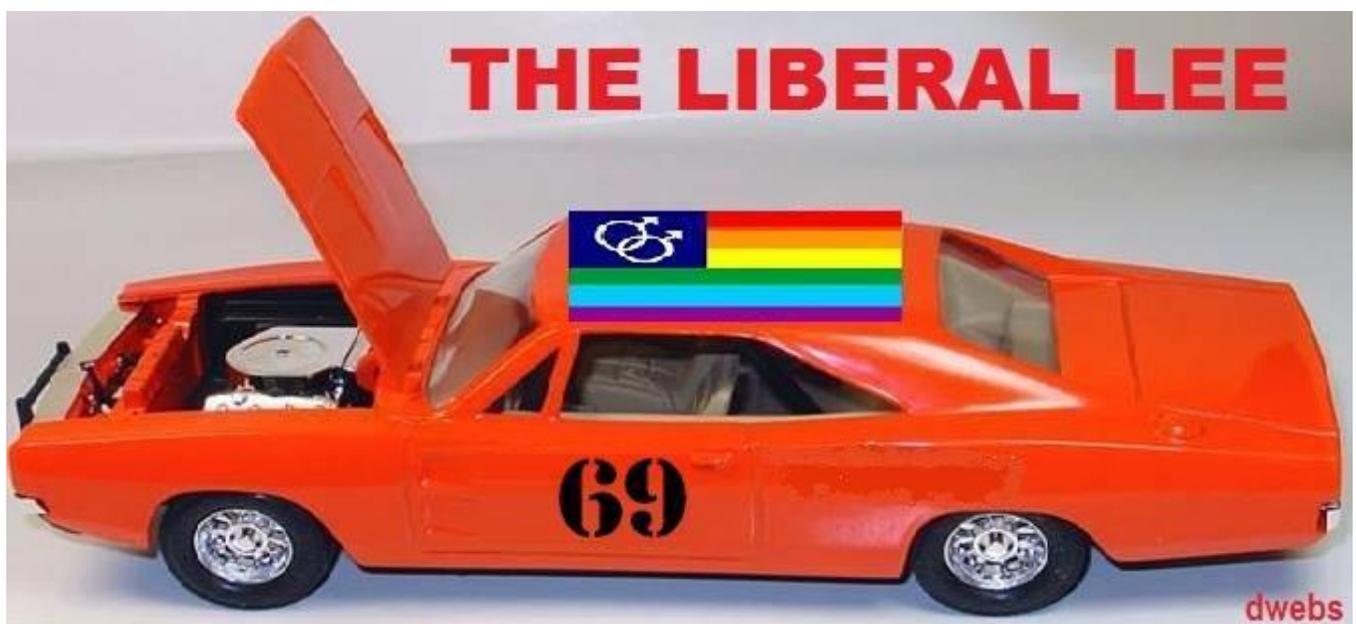
“I will fight these people until hell freezes over, and then I will fight them on the ice,” his post concludes.

The Warner Bros. consumer marketing team [announced a decision](#) on Wednesday to stop the licensing of General Lee toys and other items featuring the Confederate flag.

“Warner Bros. Consumer Products has one licensee producing die-cast replicas and vehicle model kits featuring the General Lee with the confederate flag on its roof — as it was seen in the TV series,” a spokesman said. “We have elected to cease the licensing of these product categories.”

Walmart, Amazon, eBay, and Sears, along with other retailers, all announced bans on the sale of Confederate flag merchandise this week in the wake of the Charleston, SC African Methodist Episcopal Church massacre.

<http://www.breitbart.com/big-hollywood/2015/06/24/dukes-of-hazzard-actor-ben-jones-vows-to-keep-selling-confederate-flags/>



Confederate flag sets off debate in GOP 2016 class

By STEVE PEOPLES 6-20-2015

WASHINGTON (AP) — Former Massachusetts Gov. Mitt Romney called for the immediate removal of the Confederate battle flag from outside the South Carolina Statehouse, scrambling the 2016 Republican presidential contenders into staking a position on a contentious cultural issue.

Some still steered clear from the sensitive debate, even after the shooting deaths of nine people in a historic African-American church in Charleston further exposed the raw emotions about the flying the flag.

Many see the Confederate flag as "a symbol of racial hatred," the GOP's 2012 presidential nominee tweeted on Saturday. "Remove it now to honor #Charleston victims."

Romney joins President Barack Obama and civil rights leaders in calling for the flag to come down as the nation grapples with Wednesday's murders. The man charged with the crimes, Dylann Storm Roof, held the Confederate flag in a photograph on a website and displayed the flags of defeated white-supremacist governments in Africa on his Facebook page.

So far, most of the Republican Party's leading 2016 presidential contenders have been silent on flying the Stars and Bars.

South Carolina was the last state to fly the Confederate battle flag from its Capitol dome. A compromise in 2000 moved the flag to a 30-foot flagpole elsewhere on Statehouse grounds, where it has been flying at full staff.

The debate holds political risks for Republicans eager to win over South Carolina conservatives who support the display of the battle flag on public grounds. The state will host the nation's third presidential primary contest in February, a critical contest in the 2016 race.

Former Florida Gov. Jeb Bush said Saturday his position is clear: "In Florida we acted, moving the flag from the state grounds to a museum where it belonged," he said in a statement provided to The Associated Press, referring to his 2001 order to remove the Confederate battle flag from atop the historic Old Capitol building.

"Following a period of mourning there will rightly be a discussion among leaders in the state about how South Carolina should move forward, and I'm confident they will do the right thing," Bush said.

South Carolina Sen. Lindsey Graham, one of four Republican senators running for president, said he's open to revisiting the decision to use the flag, but it "is a part of who we are."

"The flag represents to some people a civil war and that was the symbol of one side," he told CNN on Friday. "To others it's a racist symbol."

Former technology executive Carly Fiorina said Saturday she agrees the flag is a "symbol of racial hatred" yet declined to call for its removal, saying her "personal opinion is not what's relevant here."

Texas Sen. Ted Cruz said the last thing the people of South Carolina need is "people from outside of the state coming in and dictating how they should resolve it," Cruz said in a statement provided to The Associated Press.

He said he understands both sides of the debate — including those who see the flag as a symbol of "racial oppression and a history of slavery" and "those who want to remember the sacrifices of their ancestors and the traditions of their states — not the racial oppression, but the historical traditions."

Both Wisconsin Gov. Scott Walker and Ohio Gov. John Kasich ignored questions about the flag posed by reporters over the last 24 hours. Spokesmen for most of the other Republican presidential contenders also either ignored such questions or formally declined to comment. They include Louisiana Gov. Bobby Jindal, former Arkansas Gov. Mike Huckabee, businessman Donald Trump and Sens. Rand Paul and Marco Rubio.

Democrats have been more willing to offer their opinions.

A White House spokesman said Friday that Obama continues to believe the flag belongs in a museum. Democratic presidential contender Hillary Rodham Clinton has yet to address the issue this week, but in 2007 called for the flag's removal, in part because the nation should unite under one banner while at war.



Watch Video News Report [HERE](#)

Associated Press writers Jill Colvin in Philadelphia and Lisa Lerer in Washington contributed to this report.

<http://news.yahoo.com/confederate-flag-sets-off-debate-gop-2016-class-190435917--election.html>



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GOVERNMENT & POLITICS

Charleston and the Confederate Flag Battle

By Nate Jackson · Jun. 23, 2015



With every murderous rampage committed by a sociopath, the Left exploits the tragedy to push its agenda of taking Liberty from all of us. In recent years, that's generally meant two things: gun control or racial grievance. The horrific murders of nine black Christians in Charleston by a white supremacist provided an opportunity to bring the two issues together.

Barack Obama, as usual, weighed in on both. He [called for more gun control](#), and then he denounced the Confederate flag flying on the grounds of the South Carolina capitol as a racist symbol. It's the latter that's become a rallying point for leftists as well as Republicans eager to shed the racist label.

South Carolina Gov. Nikki Haley, a Republican, said Monday, "It's time to move the flag from the Capitol grounds." Sen. Lindsey Graham, a GOP presidential candidate, and Tim Scott, the first black Republican senator elected in the South since Reconstruction, likewise called for its removal. That provides political cover for state Republicans to vote to take it down.

Of course, given the prominence of South Carolina in the presidential primary season, the Leftmedia gleefully makes the Confederate flag an issue for Republicans every presidential cycle.

But that's awfully odd since *Democrats* are the ones who raised it at the South Carolina capitol in 1962. *Democrats* are the party of Jim Crow and segregation — the ones in KKK robes who sullied the banner of Gen. Robert E. Lee's Army of Northern Virginia with racial overtones. *Democrats* Bill Clinton and Jimmy Carter [campaigns with the flag](#) before it was uncool to do so. *Democrats* push for an ever-higher minimum wage, which all too often leaves blacks unemployed and enslaved on the Left's deliberately institutionalized [urban poverty plantations](#).

Yet somehow the Confederate flag is a Republican problem.

Speaking of racism, know what else is racist? Gun control. It was originally conceived in the South to prevent blacks from owning firearms. Even now, proponents of gun control rarely lament the lives lost due to inner city gang violence.

Who else is racist? Barack Obama, whose [roots of racial hatred run deep](#), and who stirs the pot by [using the "n" word](#).

As for the flag itself, Leland Summers, head of the state's chapter of the Sons of Confederate Veterans, dismissed the Left's complaint: "Do not associate the cowardly actions of a racist to our Confederate Banner. There is absolutely no link between The Charleston Massacre and The Confederate Memorial Banner. Don't try to create one."

He's right in part, though it's not that simple. It's undeniable that the Confederate States propagated slavery — an institution Gen. Lee called "a great political and moral evil" — and that the Confederate flag in whatever form brings that to mind. The Union was hardly innocent in this regard, however. [Abraham Lincoln](#) harbored his own racism and favored solving slavery by sending blacks back to Africa. Yet no one seems to associate the American flag with such things.

Democrats made the Confederate banner a symbol of racism at KKK rallies, and now they have successfully turned a large portion of the populace against it. When a racist murderer used the Confederate battle flag as a background for his pictures, it only reinforced the link. Democrats fully intend to use the issue to rally blacks around Hillary Clinton, hoping "racist" Republicans would squirm to avoid calling for the flag's removal. If South Carolina Republicans do remove it, the issue will be somewhat diffused — though nothing will ever be enough for the Left.

"I think compromising with the left on this issue is not worth it because the left is only politicizing this issue to advance their agenda," wrote Red State's [Erick Erickson](#). "Once the flag is gone, the left will advance to the next issue then the next issue, etc. They won't compromise. There is no compromise. There is only conversion or censorship with the left."

For most of those who fly Lee's banner today, they intend it as homage to the honorable part of their heritage. Certainly those of us at *The Patriot Post* with long family history in the South view it that way. The vast majority of Southerners did not own slaves and their descendants reject the idea that they (read: we) are to blame for that horrific institution. Yet the modern Left is intent on blaming all Southerners — especially Republicans — for slavery and all racism, which has in part served to make the flag a symbol of defiance akin to the Gadsden flag of the Tea Party.

That said, it's perhaps too much to ask of our public-school educated population to think of history with such nuance and understanding. And it's likely the only politically tenable and prudent move for Republicans to concede the point.

<http://patriotpost.us/articles/35952>

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CNN Obamabots Try To Demean Dukes Of Hazzard Star As Racist – Wind Up With Grits On Their Faces

Posted on June 24, 2015 by [Rick Wells](#)



WATCH VIDEO NEWS REPORT [HERE](#)

Liberal propagandists Ashleigh Banfield and Don Lemon team up and attempt to destroy two American traditions at once, the Dukes of Hazzard TV show, and the Confederate flag. That's the obvious part of what they're up to, but there's much more in the works, and it centers on pushing the Marxist Democrat agenda.

Key to that agenda is promoting the narrative that white people are racist and we must all surrender to black Americans and pay them restitution for things that happened more than 150 years ago, long before any of us were born. In doing so, the Marxist redistribution of wealth will stealthily be forced upon us, just one front in the war on America that is currently in full operational status.

The corporate media's non-stop hand-wringing over the racial component of the despicable South Carolina attack has been a rare bit of exceptional providence for those who needed a little protective cover and false premise for their anti-American activities.

The treasonous Senate was able to duck behind it for cover as they voted to in favor of Obamatrade and the associated transfer of power from the people of the United States to our newly anointed dictator in the White House, as well as foreign governments and trans-national corporations. Who's got time to pay attention to treason on the grandest scale when they've got a racist agenda to promote?

There no arguing that it was a horrible act, but there are just under five hundred traitors in the combined Senate and House who are also committing high treason, arguably an equally deplorable act that will affect over three hundred million Americans. Its deserves at least equal coverage and the perpetrators warrant exposure.

But the race-baiters have gone into feeding frenzy mode. They couldn't care less about America's Constitution or our liberty. They are not in the news business; they are in the propaganda and media business. The difference is painfully obvious in this "interview."

Ben Jones, the actor who played the character "Cooter" on the "Dukes of Hazzard" TV show is also a former Georgia Congressman who serves as the Chief of Heritage Operations for the Sons of Confederate Veterans. Jones was a Democrat, but the elites have no qualms with eating one of their own when it advances the agenda; that whole end justifies the means thing.

Banfield obviously selected Jones thinking that as a "simple southerner" he'd be an easy mark for her anti-white bigotry and belittlement. After all, he was kind of thick-headed when he was on TV. Banfield should have known he was playing a role at the time, just as she's playing the part of a news anchor.

She clearly underestimated Congressman Jones, who not only shoves her agenda back in her face but gives the snooty liberal a historylesson on the south and the civil war as well. It's something she is likely hearing for the first time.

Banfield even went so far as to argue that white supremacy is not nonsense, apparently not understanding his comments. Unless, of course, she does feel superior to other races, or perhaps to others of her own race, provided they are from the appropriately "backward" regions of the country. If so she can defend that position. Try as she might, she couldn't pin it on Jones.

She and Lemon then cowardly and condescendingly demean Jones at the end, once he's gone and unable to counter their attacks, and tease the audience that more assaults on "redneck hicks" is coming, right after these commercial messages. They're so full of themselves they're almost about to pop on-air.

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/cnn-obamabots-try-to-demean-dukes-of-hazzard-star-as-racist-wind-up-with-grits-on-their-faces/#prettyPhoto>

Confederate Flag Sales Up at Amazon by 3,260 Percent

by CHARLIE SPIERING 23 Jun 2015 164

UPDATE: Numbers pulled later in the day show an increase of [3,620 percent](#), according to CBS. Amazon [has since banned](#) the sale of Confederate flag merchandise.

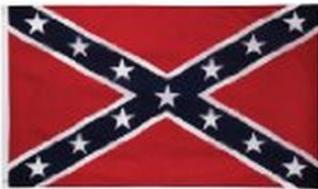
There is a run on Confederate flags underway at Amazon.com, after a media outcry successfully drove South Carolina leaders to attempt to remove the controversial southern banner from the state capitol grounds.

According to the Amazon [“Movers and Shakers”](#) sales rankings in the past 24 hours in Patio, Lawn, & Garden merchandise, the flag is the top three slots. One 3x5 flag selling for \$3.95 is up 2,305 percent, moving from a sales ranking of 914 to 38.



Movers & Shakers in Patio, Lawn & Garden

1. 2,305%
Sales rank: 38 (was 914)
2. 1,888%
Sales rank: 9 (was 179)



3X5 FT REBEL FLAG 3X5 FT REBEL FLAG

★★★★☆ (94)

\$3.95

9 new from \$0.99



Confederate Rebel Flag 3ft x 5ft Prin...

★★★★☆ (307)

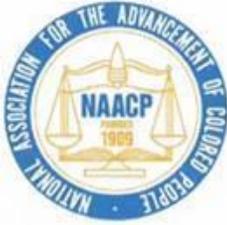
\$0.76

31 new from \$0.76

According to Amazon, “Movers & Shakers” identifies the biggest gainers in sales rank compared to twenty-four hours ago.

The flag is also in the number one and number two best seller items in outdoor flags and banners.

<http://www.breitbart.com/big-government/2015/06/23/confederate-flag-sales-up-at-amazon-by-2300-percent/>



NAACP

LOUISIANA STATE CONFERENCE

3313 Government Street * BATON ROUGE * LOUISIANA 70806

OFFICE (225) 334-7490 * FAX (225) 334-7491

Via Email at Constituent@La.gov

June 23, 2015

Governor Bobby Jindal
P. O. Box 94004
Baton Rouge, LA 70804-9004

Dear Gov. Jindal:

As you know, the Rebel Flag has long been a symbol of racist oppression and terrorism in our country— particularly in our southern states.

The Governor of the State of Louisiana is expected to serve as a conciliator and a proponent of Equal Protection for ALL of its citizens. We are asking that you not continue to acquiesce in the perpetuation of the use of racist symbols, such as the *Sons of Confederate Veterans* license plate, that honor segregationists and domestic terrorists.

This license plate serves no legitimate purpose in which the State of Louisiana should be invested. Despite pretextual claims of pride in white southern heritage, this license plate, with its prominent stars and bars emblem, serves as a symbol of hate— only used by the most radical among us to divide our state. This symbol is best relegated to individual use and should not be sponsored in any way by the State of Louisiana.

Based on the forgoing, it is a moral imperative, and we respectfully request that, as the Governor of the Great State of Louisiana, you immediately take steps to oppose, abandon and remove the *Sons of the Confederate Veterans* license plate as an option through our Louisiana Department of Motor Vehicles.

Thanks in advance for your assistance and cooperation.

Sincerely,

Ernest L. Johnson
Dr. Ernest L. Johnson, Esq.
President

“Ordinary People Doing Extraordinary Things”

"We all need to learn to write letters and to mail them often. The NAACP has mastered the mass mailing tactic. If it doesn't work this time, they just keep sending them. I have a printer and I have a pen. I will start sending regular snail mail to EVERYONE, regularly. Seems to work." Debbie Sidle - [Mid-South Flaggers](#)

FLA

FORMER SENATOR JIM WEBB: QUIT BLAMING THE CONFEDERATE BATTLE FLAG



by [AWR HAWKINS](#) 24 Jun 2015

On Wednesday, former Senator Jim Webb (D-VA) asked people across the country to stop the feeding frenzy that is leading one politician after another to call for the removal of a Confederate flag from their respective state capitols.

This same frenzy has led Senator Majority Leader Mitch McConnell (R-KY) and Kentucky GOP gubernatorial candidate Matt Bevin to call for the removal of Jefferson Davis' statue from the Kentucky State Capitol.

[Webb wrote](#) on Facebook: "The Confederate Battle Flag has wrongly been used for racist and other purposes in recent decades. It should not be used in any way as a political symbol that divides us."

He pointed out that the causes behind the Civil War were not as monolithic as some pretend and that many southerners — *who were not slave-owners* — fought against the North as way of fighting an overreaching central government. At the same time, many slave-owners from the North fought against the South for the corollary reason of protecting northern power.

Webb put it this way: But we should also remember that honorable Americans fought on both sides in the Civil War, including slave holders in the Union Army from states such as Missouri, Kentucky, Maryland and Delaware, and that many non-slave holders fought for the South.

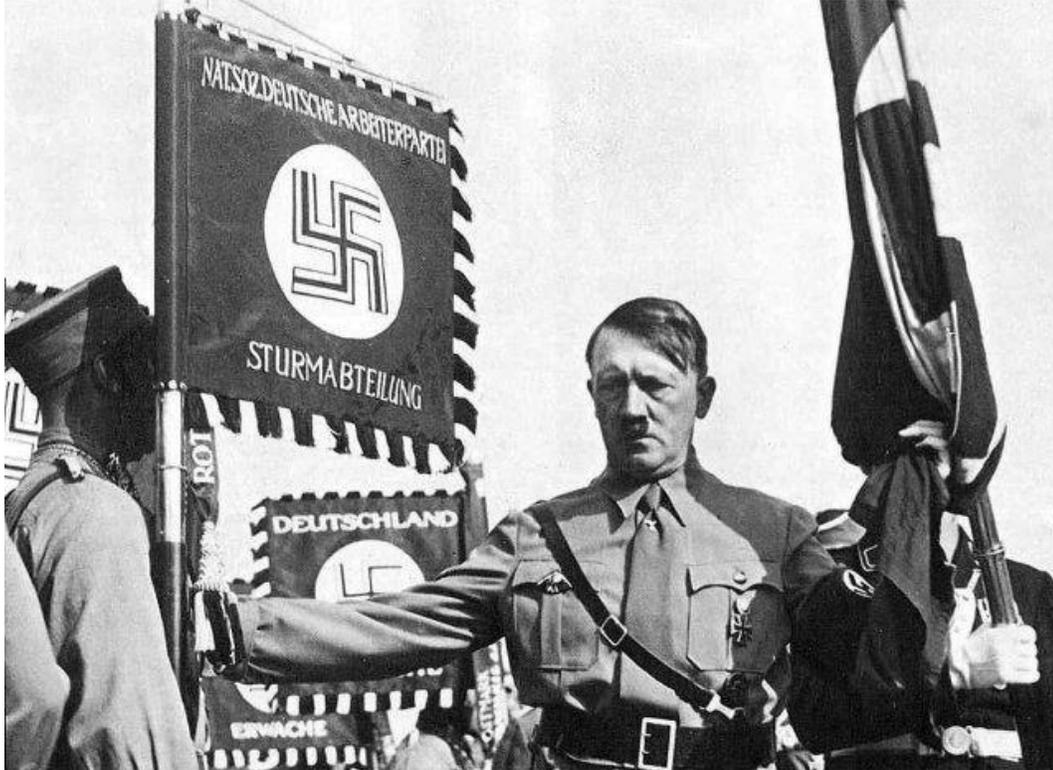
Webb's point is clear: The push to banish the Confederate flag rests on ignorance of the multiple factors leading up the Civil War and an exploitation of the emotion that stands in the place of knowledge.

Webb added: It was in recognition of the character of soldiers on both sides that the federal government authorized the construction of the Confederate Memorial 100 years ago, on the grounds of Arlington National Cemetery. This is a time for us to come together, and to recognize once more that our complex multicultural society is founded on the principle of mutual respect.

<http://www.breitbart.com/big-government/2015/06/24/former-senator-jim-webb-quit-blaming-the-confederate-battle-flag/>

AZI MERCHANDISE

AMAZON BANS CONFEDERATE FLAGS, STILL SELLS NAZI MERCHANDISE



Online retail giant Amazon's Monday [decision](#) to ban the sale of merchandise depicting the Confederate flag has many Americans scratching their heads, as a quick review of Amazon's site reveals the company still sells Nazi flags.

For just \$7.35, Amazon shoppers can pick up this [Nazi SS flag](#), depicting the symbol of Adolf Hitler's "Schutzstaffel" who helped carry out Germany's annihilation of 6,000,000 Jews during the Holocaust:

Shop by Department ▾ Your Amazon.com Today's Deals Gift Cards Sell Help Hello, Sign in Your Account

Patio, Lawn & Garden Best Sellers Deals Outdoor Décor ▾ Gardening ▾ Grilling ▾ Patio Furniture ▾ Wedding Registry ▾ Mowers & Landscaping Tools ▾ Pools & Spa S

Patio, Lawn & Garden ▾ Outdoor Décor ▾ Flags



SS Flag

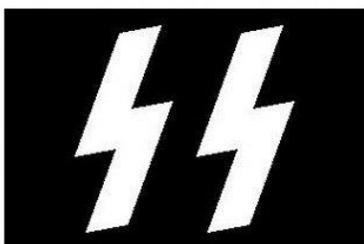
Be the first to review this item

Price: \$7.35 + \$4.99 shipping

Only 15 left in stock.

Ships from and sold by Road Side Flag Company.

Estimated Delivery Date: June 30 - July 6 when you choose Standard at checkout.



Amazon also offers this swastika-bearing 3'x5' flag, which can be found under the listing "[Nazi SS flag, 3rd Reich Hitler.](#)" now available for \$19.47:



3'X5' NAZI SS Flag, WWII German Germany, Third 3rd Reich Hitler

★★★★★ - 1 customer review

Price: \$19.47 + \$4.99 shipping

Only 1 left in stock.

Ships from and sold by Road Side Flag Company.

Estimated Delivery Date: June 30 - July 6 when you choose Standard at checkout.

Coffee drinkers may instead prefer this ["#hitler" mug](#), which comes in several styles and colors, now available for \$20.99 with free shipping.



#hitler - Funny Hashtag 11oz Black Handle Coffee Mug Cup

by Knick Knack Gifts

Be the first to review this item

List Price: \$29.99

Price: \$20.99 & FREE Shipping

You Save: \$9.00 (30%)

In Stock.

Ships from and sold by Knick Knack Gifts.

Estimated Delivery Date: June 26 - July 1 when you choose Expedited at checkout.

- 11oz Ceramic Mug
- Microwave and Dishwasher Safe

There's also this 18x12 [Einsatz steel sign](#) for \$19.95:



Einsatz Vintage Metal Sign Axis Military Nazi Flag 18 X 12 Steel Not Tin

by The Vintage Sign Store

Be the first to review this item

Price: \$19.95 + \$8.50 shipping

Ships from and sold by The Vintage Sign Store.

Estimated Delivery: July 15 - 23 if you choose Standard at checkout.

- This Einsatz Vintage Metal Sign measures 18 inches by 12 inches and weighs 2 pounds.
- Hand Made In The USA
- Made of High Quality 24 Gauge Steel
- Drilled and Riveted for Easy Hanging



Up to 30% Off Original Art
Learn more

Currently out of stock is this [steel swastika men's ring](#), which has an average 3.5 star customer review:

Amazon has yet to announce if and when it plans on banning these and several other Nazi-related items depicting symbols associated with the slaughter of 6,000,000 Jews.

Amazon's Confederate Flag Removal May Hurt Authors, Forcing Revamps Of Book Covers Could Be Costly



[Removal of the Confederate flag](#) from large companies such as Walmart, Sears, eBay, and Amazon has become a focus of the reevaluation of the public display of and the ethical use of such symbols that have roots in racism and terrible historic events. In response to the church tragedy that ended with 9 people dead, the large companies have removed Confederate flag merchandise in a show of respect for those injured and to show that they will not partake in the support of racism and hatred toward others. However, some authors feel as though the removal of all merchandise with depictions of the Confederate flag from Amazon's website may hurt them in the long run, and force the expenditure of unnecessary funds to revamp the covers to their books — money that many indie authors simply do not have to spare.

CNN shared that sales of Confederate flag merchandise rose over 2,305 percent on Amazon for some items within a 24 hour period. However, a spokesperson stated that Confederate flag merchandise would be removed despite the increase in sales. For major vendors and manufacturers, finding another outlet to sell their Confederate merchandise may not be so difficult. However, for the writing community, a new means of selling their novels, novellas, and anthologies may not be as easy. The authors would be left with two choices: either pay someone to recreate the book covers, or simply give in to the removal of the book.

Although Amazon did not specifically state that books would be removed from their online store if the cover depicted a Confederate flag, the [Huffington Post](#) reported that Amazon “plans to remove all flags and related merchandise.” If the books are not removed, it is safe to assume that the covers would be removed from the listing, thus making the book much harder to sell in an already-saturated market.

Many authors have written about the Confederacy and included flags on the covers of their books. Unfortunately, those same authors may be required to spend unnecessary money to revamp their covers to meet the new Amazon standards. Other book retailers, such as Barnes & Noble, have not publicly announced the removal of Confederate flags. The lack of a standard vision toward symbols that are considered racist or unethical could cause further confusion among book retailers and cover artists.

[Photo by: Joe Raedle / Getty Images News]

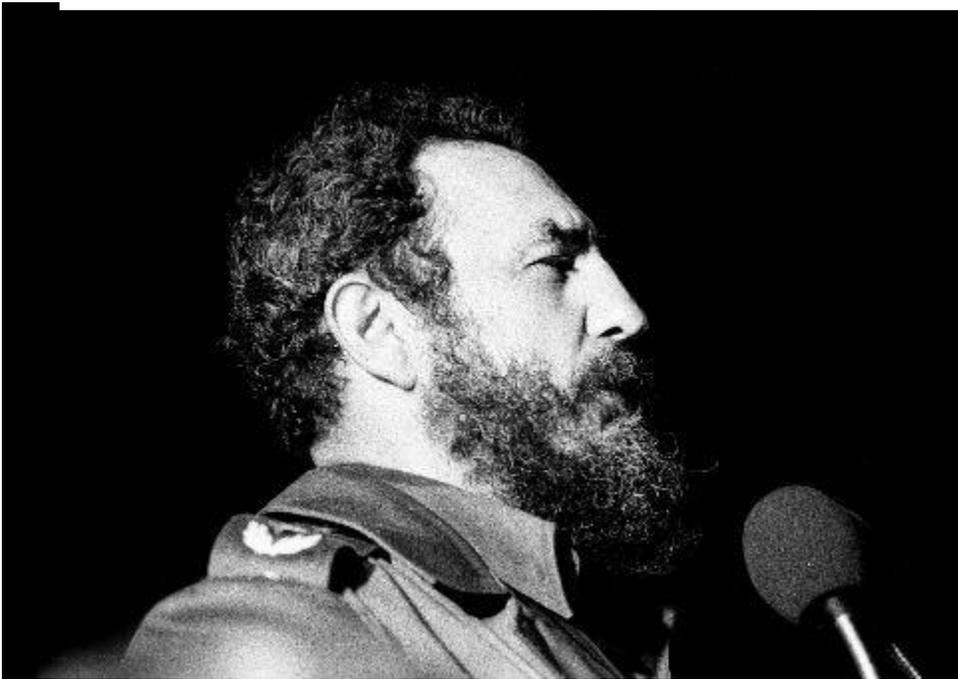
<http://www.inquisitr.com/2198594/amazons-confederate-flag-removal-may-hurt-authors-forcing-revamps-of-book-covers-could-be-costly/>

Walmart Selling Iranian, Cuban Flags

Also Castro artwork

BY: [Adam Kredo](#)

June 24, 2015 5:45 pm



Walmart continues to sell the Iranian and Cuban flags, as well as artwork depicting the Cuban dictator Fidel Castro urging people to “liberate” Cuba, according to the super store’s website.

Amid a [growing controversy](#) over the sale and display of the Confederate flag in such stores, Walmart continues to sell the official flags of Iran and Cuba.

The Iranian flag, which was created in the wake of the Islamic Revolution that brought extremists into office in 1979, is being [sold online](#) at Walmart.com for a price of \$54.89.

The Iranian flag is “suitable for parades or indoor display,” according to the product description.

The Cuban flag also can be [purchased](#) for

\$13.75, according to the website.

“This seaworthy international courtesy flag can be used on ocean going commercial or private vessels,” according to the product description.

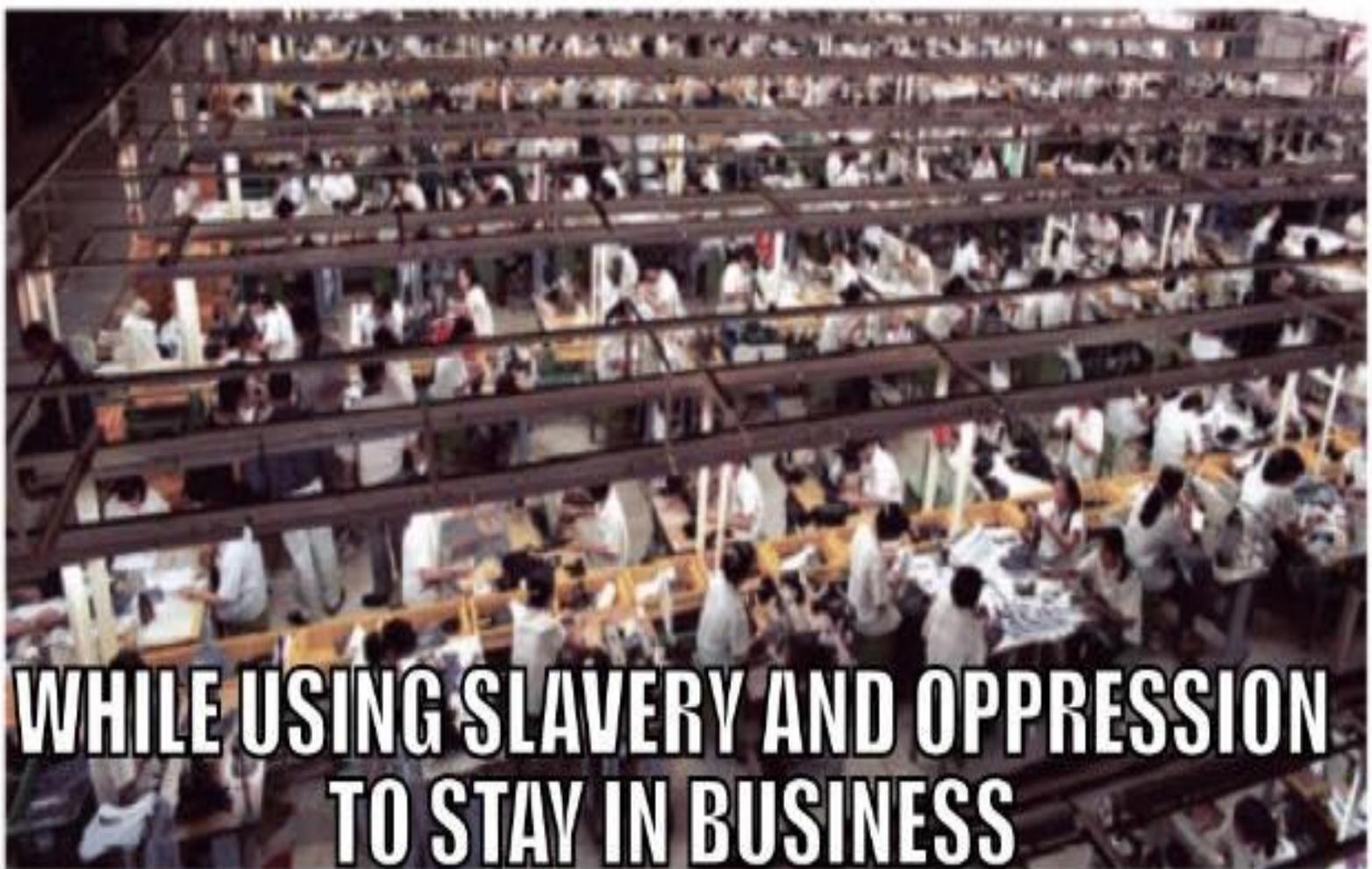
Walmart also is selling canvas wall art featuring Fidel Castro.

The portrait of Castro includes the quote, “I am Fidel Castro and we have come to liberate Cuba.”

The continued sale of such merchandise comes as stores such as Walmart and others move to end the sale of the Confederate flag under growing pressure.

<http://freebeacon.com/culture/walmart-selling-iranian-cuban-flags/>

**REMOVES PRODUCTS WITH SYMBOL
OF SLAVERY AND OPPRESSION**



**WHILE USING SLAVERY AND OPPRESSION
TO STAY IN BUSINESS**

First the Confederate flag. What's next?

BY STEVE THOMMA AND ANITA KUMAR

McClatchy June 24, 2015 Updated 14 hours ago



Confederate flags that once flew at the South Carolina Statehouse are displayed at the South Carolina State Museum, Wednesday, June 24, 2015, in Columbia, S.C. **RAINIER EHRHARDT — AP**

ALEXANDRIA, VA — What's next?

The confederate flag seems to be falling surprisingly easily now. And the spirit of the moment is spreading to other icons of the Civil War, seen now through a different lens cast in the events of Charleston.

But where does the nation go next, and how far will it go, in erasing the public markers of slavery 150 years after the end of the Civil War?

The clarity of the confederate battle flag was one thing. It was visible in photos of the man accused of killing 9 African-Americans at prayer in a Charleston church. It remained flying briskly, seemingly defiantly, atop its flagpole at the South Carolina state capitol while the [state and federal flags](#) were at half staff in mourning.



It gets harder step by step to know now where to draw the line.

There's a bust of Nathan Bedford Forrest, a confederate general and early leader of the Klan. There are the U.S. Army bases named for other confederate generals. There are statues of Confederacy president Jefferson Davis and his "presidential" library. There are the schools named for Gen. Robert E. Lee. And finally there are the slave owning Founding Fathers.

Will some go? All? Which ones?

"There is no end to it," said former Georgia congressman Ben Lewis Jones, now chairman of Heritage Operations for the [Sons of Confederate Veterans](#). "Cultural cleansing ... That's the name for removing history that is not liked."

Since the Charleston shootings, he said, the number of requests to take down confederate flags and other objects has increased exponentially.

Some scholars worry that the moves will make it easier to forget the offenses of slavery and those who fought for it.

"They are hiding the history," said Sam Fulwood, a senior fellow at the Center for American Progress, a left-leaning think tank. "It makes it easier for people to pretend it didn't happen."

He said communities should erect more statues named after other people such as civil rights leaders instead of taking down the ones named after objectionable people.

Others want to change course, saying the country has been honoring the Confederacy, not just remembering it.

"We should stop honoring the Confederacy," said Richard Cohen, president of the [Southern Poverty Law Center](#).

Here are some of the other ways the country honors the confederacy or slave owners, and some of the moves already underway to change that:

– **Nathan Bedford Forrest, the confederate general and first Grand Wizard of the Ku Klux Klan.**

In Tennessee, some Democrats and the chairman of the state Republican Party this week [urged removing a bust of Forrest](#) from an honored spot in the state capitol.

"Symbols of hate should not be promoted by government. South Carolina should remove the Confederate battle flag from its Capitol, and Tennessee should remove the bust of Forrest inside our Capitol," Rep. Jim Cooper, D-Tenn., told the Nashville Tennessean.

Also in Tennessee, Memphis lawmakers in 2013 [decided to change the names](#) of three parks that honored the confederacy, including Nathan Bedford Forrest Park, Jefferson Davis Park and Confederate Park. They acted before state lawmakers could move to prohibit such a change away from the confederate names.

In Alabama, there's a [memorial to Forrest in a cemetery](#) in Selma.

The bust has been controversial ever since it was approved in 2000, especially given Selma's role as the site of an historic march for civil rights in the 1960s. It was placed first in a Confederate Museum, vandalized three times, moved to the cemetery, then stolen. It was replaced several weeks ago atop a 7-foot memorial

"This monument stands as a testament of our perpetual devotion and respect for Lt. Gen. Nathan Bedford Forrest CSA 1821-1877, one of the South's finest heroes," it says.

– Jefferson Davis, President of the Confederate States of America

In Kentucky, Republicans and Democrats including Senate Majority Leader Mitch McConnell, R-Ky., said this week that a statue of Davis should be removed from the rotunda of the state Capitol in Frankfort and moved to a museum.

In Texas, students at the University of Texas at Austin this week demanded the removal of a statue of Davis for his support of slavery and the war. The statue was recently vandalized, spray painted with the words, “Black lives matter,” and “Bump all the Chumps.”

In Mississippi, Davis’s history is preserved at [The Jefferson Davis Home and Presidential Library](#) in Biloxi.

Davis’s widow sold the property to the Sons of Confederate Veterans with two stipulations, that it be a memorial to Davis and the confederacy and that the grounds include a home for Confederate veterans or their widows – which lasted until the last widows moved out in 1957.

– Gen. Robert E. Lee

Lee’s name is ubiquitous, on elementary schools, high schools,, Washington and Lee University in Virginia.

In California, a [state lawmaker this week](#) asked that San Diego’s school district change the name of Robert E. Lee Elementary School.

– The U.S. Army

The Army, which defeated the Confederacy, has [10 posts named for officers](#) of the Confederacy, including Camp Beauregard, La.; Fort Benning, Ga.; Fort Bragg, N.C.; Fort Gordon, Ga.; Fort A.P. Hill, Va.; Fort Hood, Texas; Fort Lee, Va.; Fort Pickett, Va.; Fort Polk, La.; and Fort Rucker, Ala.

Among those honored Lt. Gen. John Brown Gordon, who was believed to have been in Ku Klux Klan in Georgia.

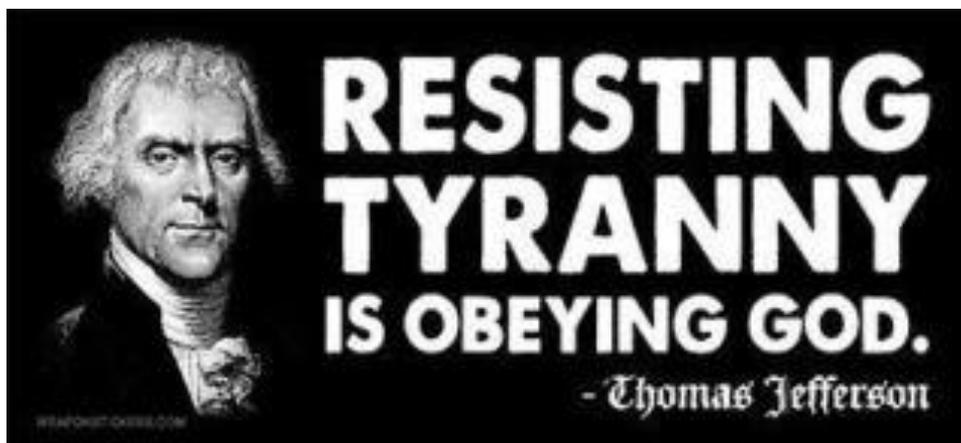
“It shouldn’t be surprising,” wrote Mark Thompson of Time this week. “Both the Army and the South are tradition-bound entities that revere their past. Each of the posts was named for a Confederate officer long after the Civil War, including many in the first half of the 20th Century when the U.S. military was rushing to open training posts for both world wars.”

– The Founding Fathers.

Many were slave owners, including Thomas Jefferson and George Washington.

The monuments to them are many, from the \$1 and \$2 bills, up to the very name of the nation’s capital.

Read more here: <http://www.mcclatchydc.com/2015/06/24/271082/first-the-confederate-flag-whats.html#storylink=cpy>



Fort Sumter furls its Confederate flags, probably forever



Robert Behre Email [@robertbehre](#)

Jun 28 2015 12:01 am Jun 28 10:13 pm



For more than 40 years, Fort Sumter has flown six flags, including four banners that flew overhead during the four years of America's Civil War.

But the recent slayings of nine black parishioners during a Bible study inside the Emanuel AME Church prompted the fort to take down four of those flags, including two flags of the Confederacy, as a gesture of sympathy and sensitivity.

The suspect being held in the shooting reportedly said he hoped to start a race war, and his actions have prompted South Carolina, other Southern states and the nation to re-evaluate policies regarding public displays of the Confederate flag.

Tim Stone, superintendent of the Fort Sumter-Fort Moultrie National Monument, said Fort Sumter's four flags were lowered the day after the shooting.

"The tragedy has made all of us re-evaluate our role in the community and in the nation," he said.

On Thursday, the National Park Service, which runs the fort, issued a directive to remove Confederate flag items such as banners, belt buckles and other souvenirs from its gift shops, though books, DVDs and other materials showing the flag in a historical context may remain for sale.

On the same day, the Park Service also instructed its parks and related sites to not fly flags other than the U.S. flag and respective state flags outside their historic context.

Kathy Kupper, a spokeswoman for the National Park Service, said the new policy removes the Confederate flag from visitors centers and the like, but not from re-enactments, living history programs or battlefield sites where the flag marks historical troop positions.

Stone said the fort's wayside markers explaining the history behind the fort's various flags will remain, "but we probably won't be re-raising them per the director's policy."

The removed flags include the first and second national flags of the Confederate States of America as well as two earlier versions of the U.S. flag. Stone said the four banners had historical ties to the fort, which was surrendered by Union forces in 1861 as the war began but retaken by them as the war wound to an end.

The series of flags were first raised in 1972, and Stone said they brought few complaints. "There was on occasion some comment of why we were flying the Confederate flags," he said. "We explained the historical context of that."

But Stone said he grew more sympathetic to concerns about the flags when he noted some boaters entering Charleston Harbor would pass by them without any interpretation explaining why they were there.

"I think that concern has some legitimacy, and we need to be sensitive to the community and the American people," he said. "I hadn't thought of it in that perspective."

Stone said it is unclear what will become of the four flagpoles that were improved as recently as 2007 in preparation for the Civil War's sesquicentennial but now no longer serve a purpose.

"A lot of this is happening very quickly," he said.

Reach Robert Behre at 937-5771.

http://www.postandcourier.com/article/20150628/PC16/150629493?fb_action_ids=10153536912634274&fb_action_types=og.comments

New Orleans Mayor Mitch Landrieu calls for removal of Lee Circle statue



The statue of Robert E. Lee faces north so that he never turns his back on his enemies. As he faces north towards Minnesota, Saints banners, including one featuring Buddy D., hang from his statue at Lee Circle before the NFC Championship Game between the New Orleans Saints and Minnesota Vikings at the Superdome on Sunday, January 24, 2010. (File photo by Michael DeMocker, NOLA.com | The Times-Picayune)



By [Robert McClendon, NOLA.com](#) | [The Times-Picayune](#)

http://www.nola.com/politics/index.ssf/2015/06/lee_circle_statue_robert_e_lee.html

on June 24, 2015 at 12:19 PM, updated June 24, 2015 at 7:50 PM

THE DEBATE ON CONFEDERATE SYMBOLS

- [Should U.S. Capitol's Confederate statues stay?](#)
- [Mitch Landrieu on Confederate landmarks: 'That's what museums are for'](#)
- [As South Carolina honors victims, Alabama lowers its flags](#)
- [Listen to Mitch Landrieu's speech on why he wants Lee Circle monument taken down](#)
- [Remove Confederate emblem from Mississippi flag, state's senators say](#)

[All Stories](#) | [All Photos](#) | [All Videos](#)

Now is the time to talk about replacing the statue of Robert E. Lee, as iconic as it is controversial, from its perch at the center of Lee Circle, Mayor Mitch Landrieu announced Wednesday (June 24) during a gathering held to highlight his racial reconciliation initiative.

"Symbols really do matter," he said. "Symbols should reflect who we really are as a people.

"We have never been a culture, in essence, that revered war rather than peace, division rather than unity."

[Listen to [Landrieu's speech](#) on why Lee Circle should be renamed, or read a full article on his announcement [here](#).]

The slaying last week of nine black people in a historic Charleston, S.C., church at the hands of Dylann Roof, an avowed white supremacist, has sparked [heated debate](#) about whether the Confederate battle flag and other symbols associated with the country's racist past ought to be displayed in public places.

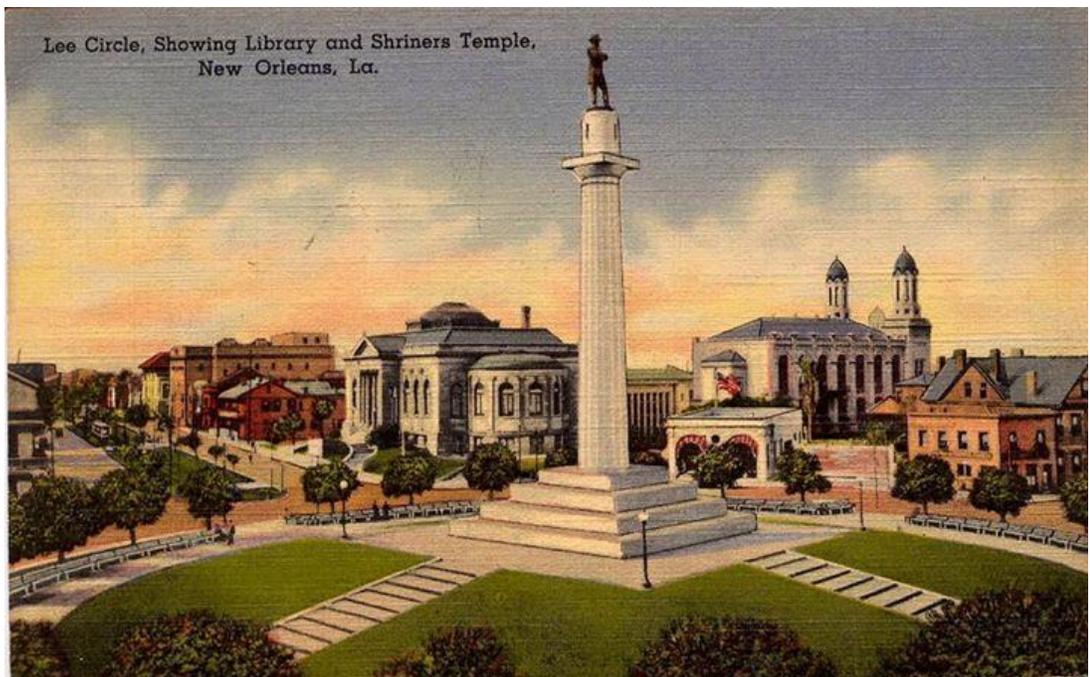
Just two days ago, Landrieu [was noncommittal](#) when asked whether the Lee statue should be removed, though he called for a larger discussion on it and other Confederate monuments in New Orleans. The 2018 Tricentennial Commission, whose tasks include addressing the city's complex racial history ahead of its 300th anniversary, would also examine the propriety of the monuments continued display on public property, the mayor's office said.

"These symbols say who we were in a particular time, but times change. Yet these symbols -- statues, monuments, street names, and more -- still influence who we are and how we are perceived by the world," a spokesman said in a statement. "Mayor Landrieu believes it is time to look at the symbols in this city to see if they still have relevance to our future."

The Lee statue has long been a lightning rod in New Orleans' often fraught racial landscape. As high profile killings of black men at the hands of white police officers have garnered headlines across the country, Lee Circle has served as the site of local solidarity protests.

A rally for "white people against white supremacy" is scheduled to be held at Lee Circle for 4 p.m. Sunday.

NOLA.com | The Times-Picayune will have more on this breaking story as it develops.



Vandalized Civil War monument brings out Confederate flag supporter

UPDATED 8:15 AM EDT Jun 24, 2015

ASHEVILLE, NC (WYFF) -

Hours after "Black Lives Matter" was spray-painted on a Confederate monument in Asheville, North Carolina, H.K. Edgerton stood with a Confederate flag, telling those passing by why he wanted it to continue to fly.

Edgerton, a former president of the North Carolina NAACP and one of few African-American members of the Sons of Confederate Veterans, was outside the monument waving the Confederate flag soon after the graffiti was removed.

He said the graffiti artist protested incorrectly.

"I'm not going to blame it on a Yankee, because I've seen some southern folk around here that are real questionable too, that don't know anything about who they are and their families and the honorable people in the southland of America... red, yellow, black, white and brown!" Edgerton said.

Read more from NBC affiliate WYFF: <http://bit.ly/1Ni43iG>

Watch video report [HERE](#)



<http://www.nbc12.com/story/29397436/former-naacp-president-vocally-defends-confederate-flag>

How Confederate Flag Controversy Shows We've Gone Nuts as a Culture

by [John Ziegler](#) | 3:48 pm, June 24th, 2015 [1023](#)



For quite a while now, especially in the realm of race, this country has left the gravitational pull of the rational earth. Insanity and mob rule seem to reign supreme, with only very limited opposition. How else could you explain an obvious lie like “Hands Up, Don’t Shoot” causing black people, spurred on by the news media, to protest (occasionally violently) for weeks in a nation where our president is a black man?

What we have seen over the past week since the horrific tragedy in South Carolina, specifically with regard to the “Confederate flag,” is a yet another prime example of how our national conversation is now completely dictated by emotion and ignorance rather than reason and facts.

There are many layers of lunacy which have resulted in the various symbols connected to the Confederacy being taken down in South Carolina (which will happen), Kentucky ([which will likely happen](#)), and Alabama ([which has happened](#)) and being banned from sale (even Lynyrd Skynyrd and “Dukes of Hazzard” merchandise!) at almost all national outlets. I will try to examine at least a few of them here.

First, the impetus for this remarkably rapid action was the outrageous and horrifying act of one kid who killed nine innocent people, apparently because of their race. Because he posted a photo of him with what is perceived to be the “Confederate Flag,” and because we as weak humans have a bizarre need to blame something other than ourselves for tragedy, this quickly became a primary focus of the understandable rage.

Heck, **Jon Stewart** told us a flag was to blame. Why would we ever doubt a retiring comedian?!

Not only does this response give the rantings of the worst of our population *far* more power than they remotely deserve, this also doesn’t make any sense at all. The killer also posted a photo of himself burning the American flag. Why do we not blame this symbol for having provoked this monstrous act?! Oh wait, that wouldn’t make us feel good and wouldn’t promote any sort of liberal political agenda.

The next layer of craziness deals with the flag itself. Putting aside the historical inaccuracy of referring to it as the “Confederate Flag,” how did a symbol which was a prominent part of one of the most popular and noncontroversial TV shows of the 1970s and apparently part of Clinton [presidential campaign paraphernalia in the 1990s](#), suddenly come to be seen as something completely different? How did a movement which has been dead for well over 100 years, and about which we have learned nothing new, almost instantly become so incredibly radioactive?

The cause, of course, is based purely on raw emotion, crass politics, and the increased audacity of an overtly liberal media.

I am not a southerner, but I have lived as a broadcaster in four states with at least some connection to the Confederacy. I have never once seen the flag used as a symbol of blatant racism. I am hardly naïve. Is it possible that some people use it that way? Sure. But if the standard of erasing something from an allegedly free society is a few nut jobs using it for purposes we don’t like, then we are simply no longer free and nearly everything will eventually have to be banned.

The revisionist history and arbitrary enforcement of the “PC rules” in this situation is truly staggering. The Confederacy was far more complex than being about slavery, or even treason. The vast majority of American citizens who died for that cause did not own slaves and they did not think of themselves as traitors to their country. The Civil War was an intra-family squabble (though an incredibly deadly one) over the direction of our nation and whether we were to be governed by the states or by Washington.

When the Confederate soldiers readied for the ill-fated Pickett’s Charge at Gettysburg, they shouted “For Virginia!” not “For Slavery!” Similarly, my alma mater, Georgetown University, chose its school colors as Blue and Gray (which

I guess we will soon have to change) to honor the fact that many of its students went to fight for each side because it was located right on the border between North and South.

Perhaps the most dramatic proof that we are not seeing the Confederacy in any remotely fair context is this quote from a public debate during that era, from a man who would soon become president:

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

That is from **Abraham Lincoln**, the media's most revered man in the realm of racial history (at least among Republicans). Based on the irrational precedents we are now setting on an almost hourly basis, I am assuming that the Lincoln Memorial should be removed by sometime next week.

Another aspect of this reaction which is really scary is how quickly and dramatically both Republican politicians and corporate entities completely caved on the issue.

The media/political cycle of this story has been all too familiar. The media distorts reality and makes something a cause which appears to cast one side as good and the other as evil/racist. Liberals immediately swarm in unison under the guise of morality. Prominent conservatives, fearful of the false narrative of racism sticking to them and eager to show the media how they are not one of the "bad" conservatives, quickly give credibility to the media's fake story while also removing all political cover for any other conservatives who might be inclined to fight for the principle of the matter. The media then easily portrays any [remaining resistance](#) to their false narrative as coming [from nuts and racists](#).

Rinse. Repeat.

As far as the corporate angle, obviously businesses should have the right to sell whatever legal product they want. But the immediate and nearly universal repudiation of confederate materials which they have sold for many years without incident has been particularly disturbing.

The entire philosophical basis for South Carolina removing the flag from display at their statehouse is that its placement there is some sort of de facto seal of approval by the state. While I disagree that there is a basis for removing it, at least there is some logic for why someone could hold that position. However, what is the rationale for Walmart, Amazon or even Ebay and NASCAR deciding that Confederate-related products can suddenly no longer be sold?

Are they saying that they agree with every possible interpretation of every product they sell?! That would be obviously ludicrous. And there is clearly no evidence that there is a lack of interest in people buying such material, so the economic argument is also moot. This is purely about fear of irrational criticism and is effectively censorship.

This entire controversy exposes how strong a hold political correctness (the belief that only the side of an issue that the media is on is acceptable to promote publicly) now has on our culture and how corrosive it has been to our freedom of speech in this country. We are now on the slipperiest of slopes. **Harry Reid** says he wants UNLV to get rid of "Running Rebels" and the days of the Washington Redskins now appear to be officially numbered. It boggles the mind to think where this might end, if ever (btw, is [PGA Tour star Bubba Watson](#) still allowed to own the "General Lee" with the "Confederate Flag" on it he bought a couple of years ago?). Soon, "Y'all" will be the new 'N-word.'

This is not the country that the South fought and died for in the Civil War. Liberals and the media probably feel good about that and we all know that feeling good is all that really seems to matter anymore. But do they not realize that this also not the country the North fought and died for either?

— —
>> John Ziegler is a [documentary filmmaker](#) and a [nationally-syndicated radio talk show](#) host. You can follow him on Twitter [@ZigManFreud](#)

<http://www.mediaite.com/online/how-confederate-flag-controversy-shows-weve-gone-nuts-as-a-culture/>

Join the Virginia Flaggers for

National Raise Your Battle Flag Day

Sunday, June 28, 2015

In his memory...for his honor

The Virginia Flaggers

The onslaught of attacks against our flags, our Veterans, and our heritage in recent days is unprecedented. While we have obviously suffered setbacks, we are encouraged by what appears to be the beginning of an outcry and push back from Southerners across the country. Over the course of two days, we have seen an increase of fans on our Facebook page by over 1,000 NEW followers. Our email, messaging, and phone messages are swamped with requests for assistance, offers of support, and folks wanting to know what they can do to get involved. We believe that this is a crucial time and we must find a way to engage EVERYONE who is ready to stand and fight for our heritage.

The Virginia Flaggers have for some time advocated for a shift of responsibility of honoring our ancestors from municipalities to individuals and heritage groups. The Interstate Flag projects, patterned after the Georgia SCV Division's "Project Wave" initiative are one offshoot of this. We also encourage ALL supporters of Confederate heritage to fly a Confederate flag on your personal property and would like to call EVERYONE to put up a flag and have it flying by Sunday, June 28th, in a show of solidarity of the Southern people, to take a stand against the tide of hate and misinformation, and in honor and memory of the CONFEDERATE SOLDIERS who fought and died in the War Between the States.

"National Raise Your Battle Flag Day", SUNDAY, JUNE 28th! Fly a Confederate flag, take a photo and post on Facebook, Twitter, Instagram...across social media, with the hashtag #RaiseYourBattleFlag, and post the photos to our Facebook page

<https://www.facebook.com/378823865585630/photos/a.384742074993809.1073741829.378823865585630/666968853437795/?type=1&theater>

'Southern Lives Matter': Confederate flag supporters rally in Alabama



Supporters gather for a rally to protest the removal of the flags from the Confederate Memorial Saturday, June 27, 2015, in Montgomery, Ala. (Julie Bennett/jbennett@al.com)



By [The Associated Press](#)

on June 27, 2015 at 1:22 PM, updated June 28, 2015 at 5:57 AM

CONFEDERATE FLAG CONTROVERSY

- [What did Dale Earnhardt Jr. say about the Confederate flag?](#)
 - [With Confederate flags coming down, is it a new day for the South?](#)
 - ['Our phones rang constantly': Former Gov. Jim Folsom Jr. recalls taking Confederate flag off of Alabama Capitol in '93](#)
 - [Our view: Bentley's action on flags leads a change in the Heart of Dixie](#)
 - [NASCAR working to get rid of Confederate flag at racetracks](#)
-

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Confederate flags returned to the cradle of the Confederacy on Saturday as hundreds of flag supporters arrived at Alabama's Capitol to protest the removal of four rebel flags from a Confederate monument next to the building where the Confederacy was formed.

Standing at the bottom of the Capitol's steps, where 50 years ago Martin Luther King Jr. led a march for civil rights, Tim Steadman said it wasn't right to remove the flags.

"Right now, this past week with everything that is going on, I feel very much like the Jews must have felt in the very beginning of the Nazi Germany takeover," he said. "I mean I do feel that way, like there is a concerted effort to wipe people like me out, to wipe out my heritage and to erase the truths of history."

Days earlier, Gov. Robert Bentley had ordered the flags taken down from the 1898 monument amid national controversy about whether Confederate symbols should be displayed on state grounds.

Standing next to Steadman was Ronnie Simmons, who wore a t-shirt with the face of Confederate President Jefferson Davis. Davis, who was elected as the first and only Confederate president inside the historic Alabama Senate chamber inside the Capitol in 1861, once lived a block away in the First White House of the Confederacy while Montgomery was briefly the capital.

Simmons said Bentley was a "sallywag," referring to a term used in the years after the Civil War during the Reconstruction period to describe white southerners who collaborated with northerners.

"It's alienating the white people in the state of Alabama when you take something down in a historic setting," Simmons said. "If sallywag Bentley thinks he's improved race relations in this state, he's as crazy as a bed bug."



Watch Video Report [HERE](#)

[Confederate flag supporters sing I Wish I Was in Dixie](#) Listen to protestors sing I Wish I Was in Dixie, the national anthem of the Confederacy, on the Capitol steps during for a rally to protest the removal of the flags from the Confederate Memorial Saturday, June 27, 2015, in Montgomery, Ala. (Julie Bennett/jbennett@al.com)

Some attendees dressed in Civil War attire while others arrived in motorcycle apparel with Confederate flag patches sewn into vests. Flags flew on motorcycles playing "Sweet Home Alabama" and rested on the shoulders of men in Civil War uniforms. One woman held a sign that said "Southern Lives Matter," a variation of the "Black Lives Matter" phrase that became a rallying call after the shootings of unarmed black men in multiple states.

Many in the white audience said they feared their heritage was being taken away.

Sherry Butler Clayton said the flag is a way to honor her relatives tied to the Confederacy.

"I have many, many ancestors," she said. "A lot of them are in unknown graves up North where they died on the battlefield. A lot of them came back maimed. And it's just a way. I don't hate anyone. I love all people. My daughter-in-law is black and I love her and I love her family. So it's not a black white issue. It's a heritage issue."

Bentley has received broad support for his decision to remove the flags. In an open letter to the governor, state Sen. Vivian Figures praised him for his action. Figures, who is black,

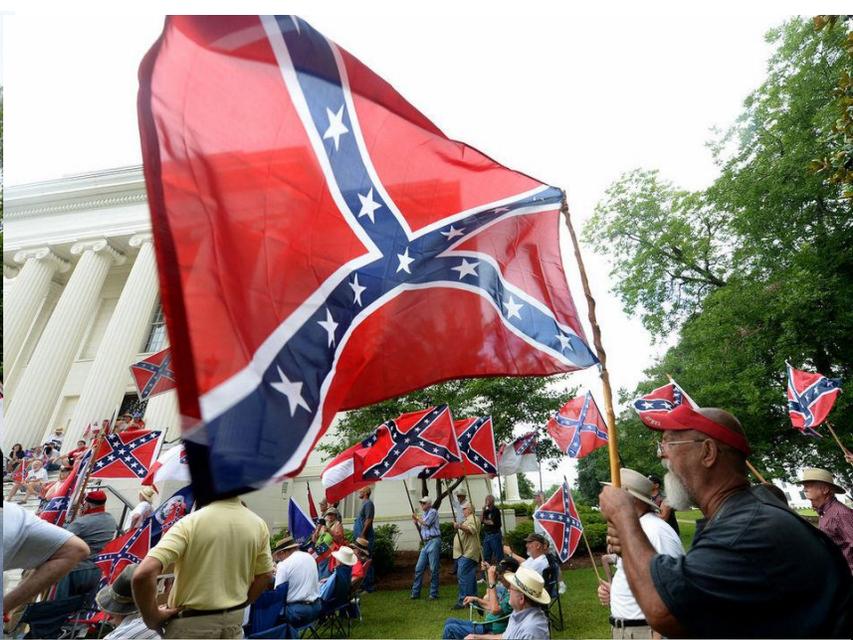
said supporters of the Confederate battle flag "have used the guise of 'heritage' to mask the true meaning of the flag."

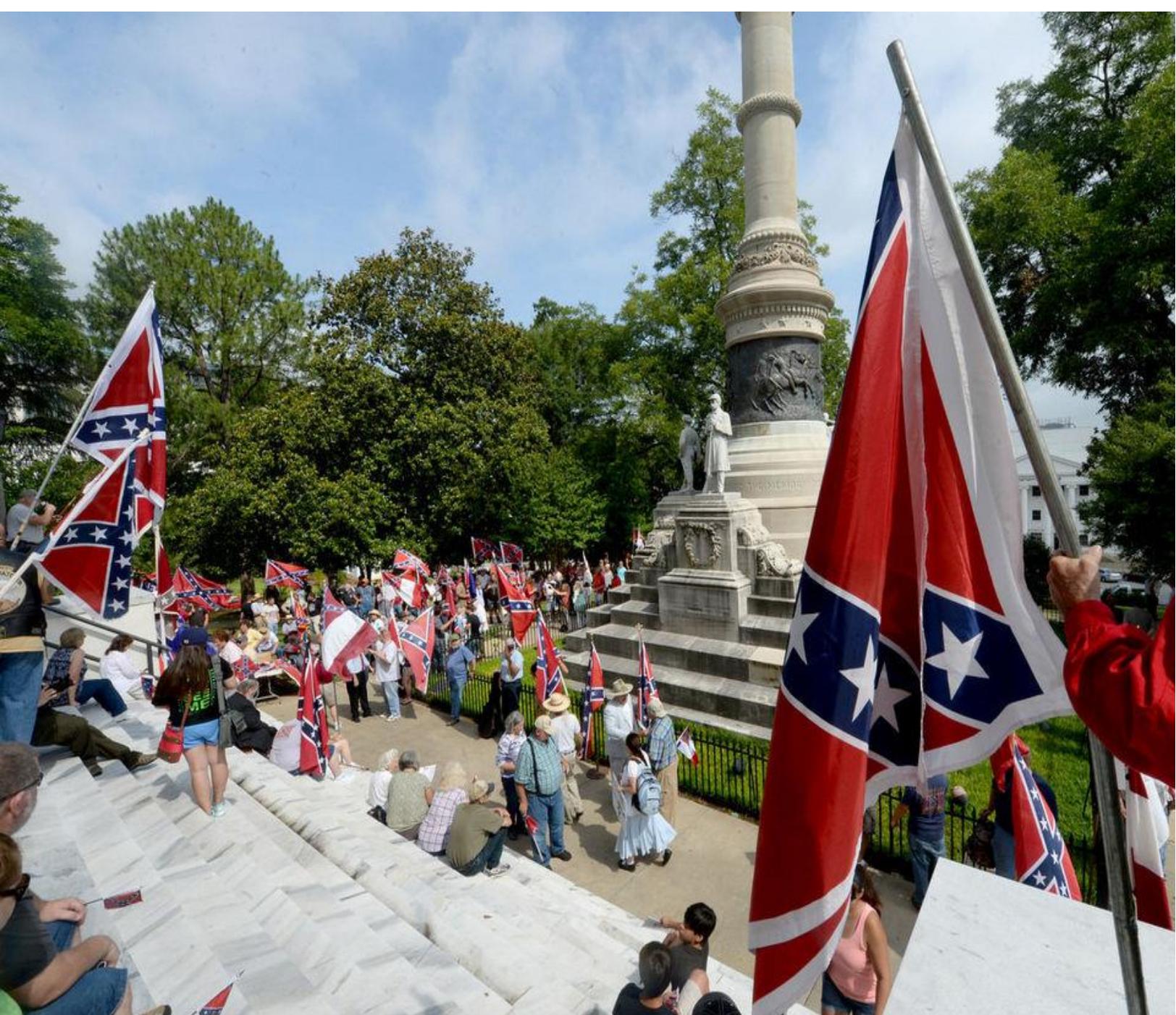
"That flag is a message of hatred, bigotry, negativity, white supremacy, shackles, whips, segregation, church bombings, beatings, lynchings, and assassinations," she wrote.

Event organizer Mike Williams said he was pleased with the turnout. Williams, who was one of the first protesters to arrive at the monument after the flags were removed, said he hopes anyone organizing similar events in southern states will keep rallies "about heritage and not hate."

http://www.al.com/news/index.ssf/2015/06/alabama_confederate_flag_rally.html







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FREEDOM DON'T TREAD ON US

OUTPOST

SBC's Ethics & Religious Liberty President Demonstrates Ignorance on Confederate States of America and Confederate Battle Flag

For many in the North and the South, the Confederate Battle Flag is a conflicting issue. While it should be readily acknowledged that it can be offensive to our black neighbors, it is the symbol under which many of our ancestors fought and died. It has been used by the ignorant as a symbol of hate and terror, but also [symbolized a struggle for Constitutional law](#). At least for me, when someone speaks of [banning or removing the flag](#), I begin to both understand and become agitated. So, when I read Russell Moore's comments, I was a little upset.

Moore [writes](#):

In order to prop up this system, a system that benefited the Mammonism of wealthy planters, Southern religion had to carefully weave a counter-biblical theology that could justify it (the biblically ridiculous "curse of Ham" concept, for instance). In so doing, this form of southern folk religion was outside of the global and historic teachings of the Christian church. The abolitionists were right—and they were right not because they were on the right side of history but because they were on the right side of God.

Now, I want to make it perfectly clear that I do not support any view of slavery. Chattel slavery was, and is, sinful. However, we have to ask, where did he get this "counter-biblical theology?" Where can we find writings about this slave supporting theology? It must be noted that I do not think that the "curse of Ham" poppy-cock came about until the end of the nineteenth century. Next is the question of the abolitionists.

What was the assessment of the abolition movement by abolitionists?

[Hypatia Bradlaugh Bonner](#) said:

"It was not Christianity which freed the slave: Christianity accepted slavery; Christian ministers defended it; Christian merchants trafficked in human flesh and blood, and drew their profits from the unspeakable horrors of the middle passage. Christian slaveholders treated their slaves as they did the cattle in their fields: they

worked them, scourged them, mated them, parted them, and sold them at will. Abolition came with the decline in religious belief, and largely through the efforts of those who were denounced as heretics.”

We also have to recognize that many of the abolitionists were Christian in name only. With the sweep of Unitarian, Universalist, and Transcendentalist heresy in the North, it was they, and not the Southern churches, who were out of sync with historical Christianity. There is also the issue of the intent that Moore claims the Confederate States of America had for leaving the union.

The Confederate States of America was not simply about limited government and local autonomy; the Confederate States of America was constitutionally committed to the continuation, with protections of law, to a great evil. The moral enormity of the slavery question is one still viscerally felt today, especially by the descendants of those who were enslaved and persecuted.

But this very constitution he seeks to point to, without reading, contradicts his claim in Article 1, section 9, which reads

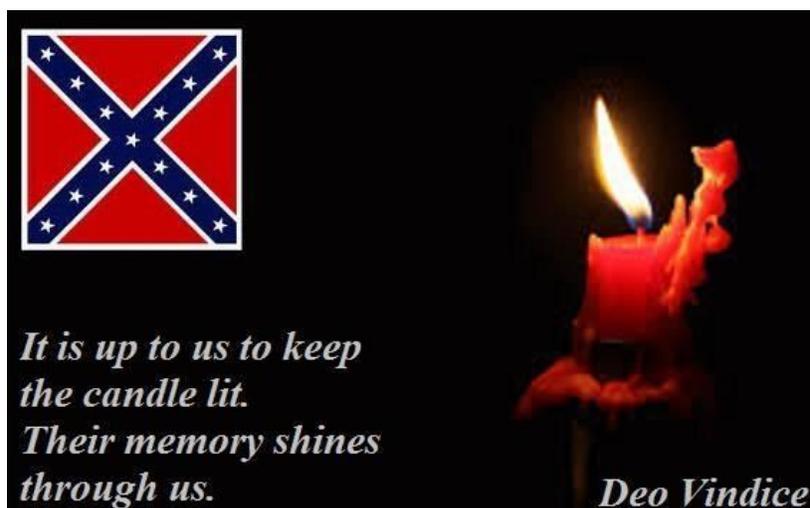
Sec. 9. (1) The importation of negroes of the African race from any foreign country other than the slaveholding States or Territories of the United States of America, is hereby forbidden; and Congress is required to pass such laws as shall effectually prevent the same.

(2) Congress shall also have power to prohibit the introduction of slaves from any State not a member of, or Territory not belonging to, this Confederacy.

I do not wish to seem on either side, but the side of truth. I hate the crimes and sins inflicted on all who were enslaved. I hate the thought of the slave trade today, but I also hate that we have many who have no real clue [what the War Between the States was really about](#). I do not know whether or not the flag should come down. The one question I would ask, would they have the same sentiment if we were speaking of the Irish race and the Union Jack? Should the British remove their flag. Do they get, as a reward for not being conquered, the privilege of keeping their flag?

If we stop doing everything that might offend, what room will there be for the cross? Paul said it was offensive. All sinners are offended by the cross of Christ, will Moore have us take that down as well?

Read more at <http://freedomoutpost.com/2015/06/sbcs-ethics-religious-liberty-president-demonstrates-ignorance-on-confederate-states-of-america-and-confederate-battle-flag/#tZkRmdAOm8iOiyWR.99>



Group calls for removal of Confederate monument from Lake Eola Park



Watch Video Report [HERE](#)

Organize Now, a Florida equal-rights activist group, has started an online petition calling for the removal of a monument to Confederate soldiers from Lake Eola Park.

By [Jeff Weiner](#) Orlando Sentinel [contact the reporter](#)

Organize Now: Confederate memorial belongs in a museum, not Lake Eola Park

From the Centennial Fountain to the Walt Disney Amphitheater, Lake Eola Park has its share of landmarks.

But one aging attraction, a memorial to soldiers who fought for the South in the Civil War, is drawing new scrutiny in the wake of the racially motivated massacre at a Charleston church that has sparked a nationwide movement against Confederate symbols.



[Black senators call for removal of Confederate symbols](#)

That movement has reached Orlando, with an activist group calling on the city to relocate the statue to a museum "where such an oppressive image of racist

American culture would be appropriately housed for historical reference."

Korey Wheeler, who is spearheading the petition drive for Organize Now, said Wednesday that in the wake of the violence in South Carolina, the time is right to move the statue.

"I feel like it's right for us to talk about the issue and bring it up, because it symbolizes ignorance, especially against blacks," Wheeler said.

Related

[BETH KASSAB ON ORLANDO NEWS](#)

[Could Florida flag's resemblance to Confederate flag spur change?](#)

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The statue was erected downtown by a local chapter of the United Daughters of the Confederacy in 1911 and moved to Lake Eola Park in 1917, according to the Florida Public Archaeology Network.

The memorial is a tall, marble obelisk capped by a soldier. It rests between the lake's east shore and North Eola Drive.

Its inscription reads, in part: "The monument shall stand through the years to come as our loving tribute to the Confederate soldier and as a memorial of his heroic courage, his unparalleled devotion and his unselfish patriotism."



[Move Confederate flags, tributes to museums](#)

Heather Fagan, Mayor Buddy Dyer's deputy chief of staff, said several people had contacted City Hall, both for and against moving the statue. In a statement, she said the Mayor's Office is "exploring options" for the statue's future.

"We pride ourselves in being a diverse and inclusive community and value the concern raised by a citizen regarding the statue that has been in Lake Eola for nearly 100 years," she said.

Commissioner Patty Sheehan, whose district includes Lake Eola, said the statute first came onto her radar in 2009, when Orlando hosted Super Bowl festivities at the park and some football players complained about it.

Sheehan said she explored moving it to Greenwood Cemetery but was dissuaded by the estimated expense.

Meanwhile, a Change.org petition has also surfaced calling for the memorial to remain at the park but had only drawn about 30 supporters Wednesday afternoon.

Lawanna Gelzer, president of the local chapter of the National Action Network, said Wednesday that the statue is an "eyesore" and "a reminder of a dark past" but said she's more concerned about protecting Orlando's black history.



See Op-Ed: [Eola's Confederate statue honors soldiers who died](#)

Patricia Schnurr, a member and former president of the UDC chapter that erected the Confederate memorial, said Wednesday that the statue should stay, insisting its message has nothing to do with slavery or racism.

"There's no correlation, and none of this makes sense to me. ... it was put up to honor the Confederate soldiers," she said.

Sheehan described her current feelings as conflicted. Like it or not, it is part of Orlando's history, she said, but "the last thing I want to do is offend anyone" who comes to the park.

Commissioner Regina Hill, one of two black members of the City Council, said she supports removing the memorial. The statue's intent was well-meaning, she said, but "times have changed."

"We're a progressive city, and we're all about inclusion, so I think, due to the climate that's associated with the Confederate flag and Confederate objects, they more so belong in a museum," she said.

jeweiner@tribune.com or 407-420-5171

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<http://www.orlandosentinel.com/news/breaking-news/os-confederate-monument-lake-eola-petition-20150624-story.html>

Apple Removes Civil War Games From App Store Over Confederate Flag Usage

Thursday June 25, 2015 6:43 am PDT by Joe Rossignol

Apple has removed seemingly all Civil War games from the App Store for displaying the Confederate Flag in "offensive and mean-spirited ways," our sister website [TouchArcade](#) has learned. Apple has sent a removal letter to affected developers to inform them that their app does not comply with Section 19.1 of the [App Store Review Guidelines](#).

"19.1 Apps containing references or commentary about a religious, cultural or ethnic group that are defamatory, offensive, mean-spirited or likely to expose the targeted group to harm or violence will be rejected."



MacRumors did a spot check of the App Store and can confirm that Apple has removed dozens of Civil War games depicting the Confederate Flag, which has been at the center of a racial controversy ignited by a Charleston, South Carolina church shooting last week. Most educational or generic Civil War apps remain available on the App Store.

A sampling of the Civil War games removed from the App Store:

- [Ultimate General: Gettysburg](#)
- [AAA American Civil War Cannon Shooter](#)
- [Civil War: Hidden Mysteries](#)
- [Civil War The Battle Game](#)
- [Civil War Defense](#)
- [Civil War Battle Defense](#)
- [1861 A Civil War Rebellion](#)
- [Civil War: 1862](#)
- [Civil War: 1863](#)

Apple did not immediately respond to request for comment.

<http://www.macrumors.com/2015/06/25/apple-removes-civil-war-games-confederate-flag/>

• Another damn Yankee newspaper attacking our culture and heritage.

‘Gone with the Wind’ should go the way of the Confederate flag

By [Lou Lumenick](#)

June 24, 2015 | 2:37pm

If the Confederate flag is finally [going to be consigned to museums](#) as an ugly symbol of racism, what about the beloved film offering the most iconic glimpse of that flag in American culture?

I’m talking, of course, about “Gone with the Wind,” which won a then-record eight Academy Awards, including Best Picture of 1939, and still ranks as the all-time North American box-office champ with \$1.6 billion worth of tickets sold here when adjusted for inflation.



[Modal Trigger](#)

Fred Crane (from left), Vivien Leigh and George Reeves in the 1939 classic “Gone with the Wind.” Photo: Everett Collection

True, “Gone with the Wind” isn’t [as blatantly and virulently racist as D.W. Griffith’s “Birth of a Nation,”](#) which was considered one of the greatest American movies as late as the early 1960s, but is now rarely screened, even in museums.

The more subtle racism of “Gone with the Wind” is in some ways more insidious, going to great lengths to enshrine the myth that the Civil War wasn’t fought over slavery — an institution the film unabashedly romanticizes.

When I reviewed the [graphically honest “12 Years a Slave”](#) in 2013, I noted, “It will be impossible to ever look at ‘Gone with the Wind’ the same way.”

Apparently someone at the motion picture academy — possibly president Cheryl Boone Isaacs, who is African-American — agrees. “The Wizard of Oz” got a special 75th anniversary tribute at the same Oscar ceremony where “12 Years” won Best Picture. “Gone with the Wind,” which beat “The Wizard of Oz” for Best Picture, barely rated a mention during an Oscar segment on 1939 movies.

Based on a best seller by die-hard Southerner Margaret Mitchell, “Gone with the Wind” buys heavily into the idea that the Civil War was a noble lost cause and casts Yankees and Yankee sympathizers as the villains, both during the war and during Reconstruction.

Producer David O. Selznick, a liberal Jew, did temper Mitchell’s vision somewhat, banning the N-word but [allowing a lot of references to “darkies.”](#) There is no direct reference in the film to the Ku Klux Klan, but it’s still pretty clear that the unseen “political meeting” that Rhett and Ashley attend after the attack on Scarlett involves the activities of vigilantes in white sheets.

Warner Bros., which has owned “GWTW” since 1996, resisted any analysis of the film’s problematic racial politics until a 26-minute featurette was included with last year’s Blu-ray set. In it, black and white scholars discuss the film’s embrace of the view propagated by (mostly Southern) post-Civil War historians that slavery wasn’t such a bad thing.

We now know better, even if there are many other great things about “GWTW” — among them its sweep, its gorgeous Technicolor photography and its unforgettable performances by Vivien Leigh, Clark Gable and the film’s emotional center, Hattie McDaniel, the first black performer to win an Oscar as the subversive Mammy.



[Modal Trigger](#)

Vivien Leigh (left) and Hattie McDaniel. Photo: Everett Collection

But what does it say about us as a nation if we continue to embrace a movie that, in the final analysis, stands for many of the same things as the Confederate flag that flutters so dramatically over the dead and wounded soldiers at the Atlanta train station just before the “GWTW” intermission?

Warner Bros. [just stopped licensing](#) another of pop culture’s most visible uses of the Confederate flag — toy replicas of the General Lee, an orange Dodge Charger from “The Dukes of Hazzard” — as retailers like Amazon and Walmart have finally backed away from selling merchandise with that racist symbol. That studio sent “Gone with the Wind” back into theaters for its 75th anniversary in partnership with its sister company Turner Classic Movies in 2014, but I have a feeling the movie’s days as a cash cow are numbered. It’s [showing on July 4 at the Museum of Modern Art](#) as part of the museum’s salute to the 100th anniversary of Technicolor — and maybe that’s where this much-loved but undeniably racist artifact really belongs.

FRANKLIN GRAHAM GOES PUBLIC ON CONFEDERATE FLAG

'My great-great-grandfathers fought for the South'

Published: 6/24/2015



[JOE KOVACS](#) [About](#) | [Email](#) | [Archive](#)



Franklin Graham

Evangelist Franklin Graham, son of legendary preacher Billy Graham, is sounding off over continuing controversy about the Confederate flag, arguing it's time to set aside the rebel flag.

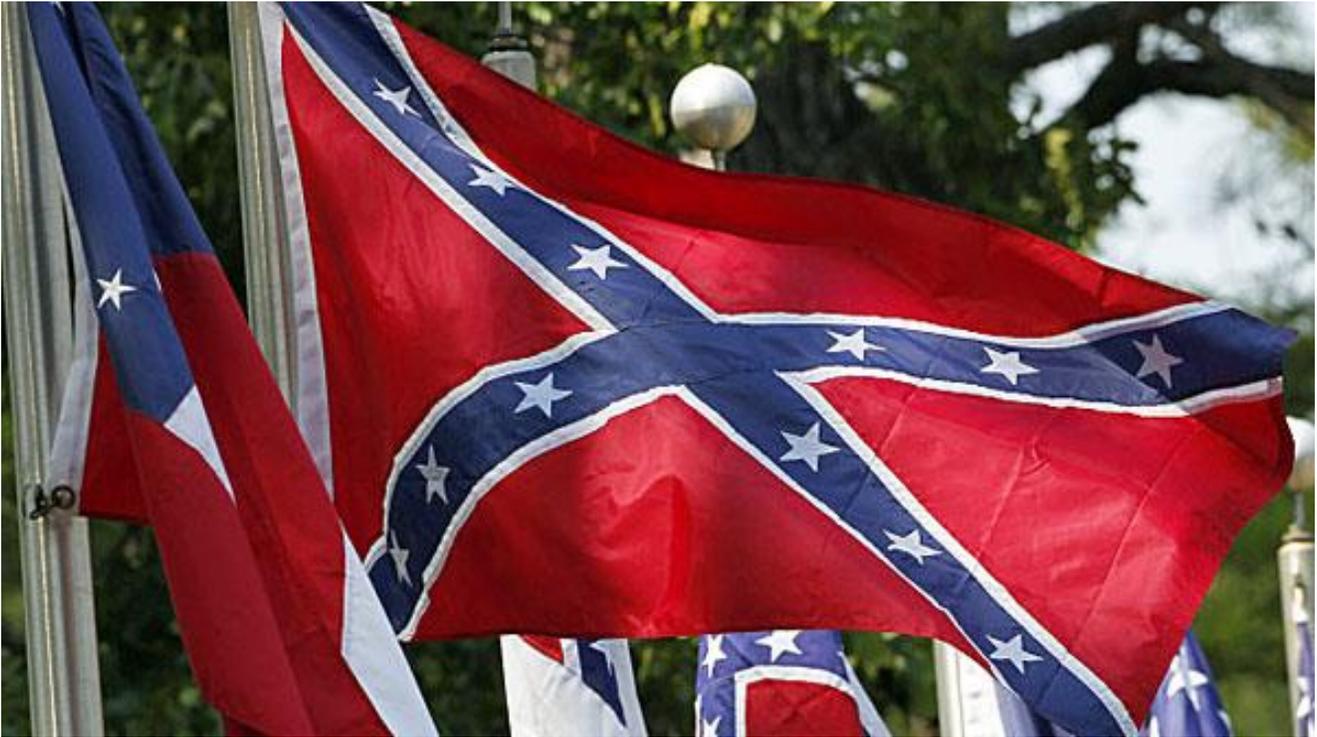
Read more at <http://www.wnd.com/2015/06/top-u-s-evangelist-goes-public-on-confederate-flag/#vkh2Zsv6i2ee4JB4.99>

In a [post online](#), Franklin Graham made it clear to his 1.7 million Facebook friends he has personal ties to the flag, explaining, "My great-great-grandfathers fought for the South under the Confederate flag during the Civil War – both were wounded at Gettysburg and lost limbs."

[What do YOU think? Sound off on the war on the Confederate flag in the WND Poll.](#)

"Growing up, many people in the South flew the Confederate flag," he continued, "but I believe that it's time for this flag to be set aside as a part of our history. We are all Americans, and we need unity today more than ever."

image: <http://www.wnd.com/files/2014/07/rebel-flag-confederate-600.jpg>



The North Carolina-based pastor concluded: “Through faith in Christ we can have love and reconciliation with one another – regardless of race. Jesus Christ can change the human heart and take away the prejudice, racism, and hatred that lies within.”

His post was shared closed to 20,000 times, and has collected more than 8,000 comments, both positive and negative, including:

- “Thanks for your courage in posting this. You’re going to get grief for it, but you are totally right! (Dave Gilbert)
- “Thank you, thank you, thank you! Franklin Graham, you have expressed the same opinion that I have, and I’ve been ‘hung’ for it. I don’t hate the Confederate flag any more than I could hate ‘Old Glory.’ But, it belongs in a MUSEUM, not flying at the courthouse nor waved at public events. It is a valuable part of history past. I think it should be placed there and give this torn nation a chance to heal.” (Ed Smith)
- “You just said the Confederate flag was fought under by your ancestors. It did not represent hatred, prejudice or racism. You are bowing to false conclusions by leftists and liberals. Would you give up your Bible if the left says it is divisive? It won’t stop here. The left has already said its not just the flag, they are on to getting rid of more ideas and ‘symbols’ they don’t like. Next will be museums and history books erasing and changing the truth of history.” (Nancy Gibney)
- “The Bible is old, was written in the past, and offends large groups of people. Thousands have been slaughtered in its name (The Crusades). This country was founded as a Christian nation. Growing up we prayed in schools and the Ten Commandments were displayed in government buildings, but not anymore. So is it time to set aside the Bible as part of our history too? ... The Confederate Flag isn’t hurting anyone flying over the war memorial. It’s a tribute to the tens of thousands of South Carolinians that gave their lives protecting this state, their communities, homes, and families during a massive invasion. Most of these men never owned a slave and weren’t giving their lives in the name of slavery or racism. Actually less than 5 percent of Southerners owned slaves at all. If you want to talk about terrible acts committed under a flag, look at what General Sherman did under the American Flag during his march through the South. Sure some groups have stolen the Confederate Flag and given it their own meaning, but such groups have also done the same with the Bible and the American Flag. Maybe you are okay with the removal of the Confederate flag, but I’m not much for removing memorials. Why don’t you just go pull up your great-great-grandfathers’ headstones and call it a day?” (Chris Johns)

Read more at <http://www.wnd.com/2015/06/top-u-s-evangelist-goes-public-on-confederate-flag/#7pl7oldHxT5C11t8.99>

PHOTO: Confederate monument vandalized in Richmond, VA

Shawn Maclauchlan

Posted: 06/25/2015 11:27 AM



RICHMOND, VA (WWBT) - The Jefferson Davis monument on Monument Avenue in Richmond, Virginia has been vandalized.

"BLACK LIVES MATTER" is spray painted onto the side of the monument. Similar incidents have happened to other Confederate monuments around the country.

Crews were power washing the graffiti off the more than 100-year-old monument on Thursday morning.

Jefferson Davis was President of the Confederate States of America. The monument was sculpted by Edward Valentine and unveiled on June 3, 1907. It is one of several dedicated to the Confederacy along Monument Avenue in Richmond. Others include Robert E. Lee, Stonewall Jackson, and Fontaine Maury. A monument to Richmond-native Arthur Ashe was added in 1996, three years after the tennis player's death.

Monument Avenue is now home to several historic homes and is a highlight for tourists and home to events in Richmond. Each year tens of thousands run past the monuments during the Monument Avenue 10k. The upcoming Richmond 2015 UCI Road World Championships will include Monument Avenue on many of the courses in September. However, a group known as the Defenders for Freedom, Justice and Equality has [called for the course to be moved](#).

In recent days, the Confederate monuments in Richmond have been the [subject of debate](#), as Confederate flags have come down following the [deadly shootings in Charleston](#).

Confederate monument in Forest Park vandalized

POSTED 9:05 AM, JUNE 24, 2015, BY [KEVIN S. HELD](#) AND [GEORGE SELLS](#)



Watch Video Report [HERE](#)

ST. LOUIS (KTVI) – Vandals spray painted the Confederate Memorial in Forest Park overnight.

The 32-foot tall granite monument was tagged with a large “X” and the phrase “Black Lives Matter.”

The memorial was erected in December 1914, nearly 50 years after the Civil War ended. Getting the monument built was controversial even then. According to a description appearing on ForestParkStatues.org, the Ladies’ Confederate Monument Association agreed that the design would not feature a Confederate soldier or other such iconography. The granite shaft of the memorial features the ‘Angel of the Spirit of the Confederacy’ and the bronze sculpture shows a family sending a young person off to the war.

As recently as April, St. Louis [Mayor Francis Slay suggested](#) moving the memorial to a “more appropriate setting” and opining that Confederate Drive—the roadway in Forest Park where the memorial rests—be renamed.

<http://fox2now.com/2015/06/24/confederate-monument-in-forest-park-vandalized/>

SOUTHERN LEGAL RESOURCE CENTER, INC..



SOUTHERN LEGAL RESOURCE CENTER, INC.

From our Confederate friend (whom we wish was Governor of Texas) Jerry Patterson support www.slrc-csa.org

Let's know history before sanitizing it

Push to remove Confederate statues at UT, across South ignores key facts about past, says Jerry Patterson

By JERRY PATTERSON

"In this enlightened age, there are few I believe, but what will acknowledge, that slavery as an institution is a moral and political evil in any country."

All Americans would agree with the quote above — and in a moment I'll have something to say about the man who wrote it.

First, though, after the tragic murders by a drug-dependent mental case in Charleston, S.C., the nation has erupted with mostly rabid and ill-informed commentary regarding the display of Confederate flags and monuments on government property.

I support the removal of the battle flag from the South Carolina Capitol, in large part because it's historically inaccurate — the battle flag never flew over a state Capitol. I recommend that South Carolina do what Texas has done for at least 30 years and fly the First National flag of the Confederacy, also known as the "stars and bars," instead of the Confederate battle flag, at its Capitol.

I also understand that over the past many decades racist groups have co-opted the battle flag and, as a result, the flag means something different to black citizens than it does to me, a descendant of several Confederate veterans.

However, the feeding frenzy of the offended masses has now resulted in calling for the removal of Confederate statues across the South, as well. The University of Texas is likely to soon remove the statues of Jefferson Davis, Robert E. Lee, Albert Sidney Johnston and John Reagan from the campus.

Maybe we should replace the statues with more politically acceptable historical figures? Certainly, no one would object to a statue of Abraham Lincoln on the UT campus, would they?

Well, they should object. When measured by any standard, the Great Emancipator was a white supremacist.

During his March 4, 1861, inaugural address, Lincoln endorsed a constitutional amendment, commonly referred to as the Corwin amendment, as an inducement for the South to rejoin the Union if it were ratified. This constitutional amendment would have forever protected slavery where it currently existed.

Lincoln told the inaugural audience: "I have no objection to its being made express and irrevocable."

Abe Lincoln was clearly quite prepared to perpetuate slavery to save the Union. In an 1862 letter to Horace Greeley, Lincoln wrote: "... if I could save it [the Union] without freeing any slaves I would do it ..."

During his famous debates with Sen. Stephen Douglas, Lincoln explained to the crowd: "I am not now, nor ever been in favor of bringing about in any way the social and political equality of the white and black races. I am not now, nor ever been, in favor of making voters or jurors of Negroes, nor qualifying them to hold office, nor to intermarry with white people. And I will say in addition to this there is a physical difference between the white and black races which I believe will ever forbid the two races from living on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be a position of superior and inferior and I as much as any other man am in favor of having the superior position assigned to the white race".

Lincoln was no different than 99 percent of white males both North and South. He was a white supremacist.

To be fair, Lincoln was anti-slavery, but one of his major objections to slavery was that it competed with free white labor and that he thought it gave unfair economic advantage to slave owners. While opposed to and very uncomfortable with slavery, he did not support equality.

Lincoln was also an advocate of deportation and colonization of free blacks to Central America or Africa - telling a group of free black visitors to the White House they were "selfish" if they opposed the plan.

As the war progressed, Lincoln's views mellowed somewhat, primarily due to the bravery of black Union soldiers — he said he was in favor of allowing "intelligent" blacks to vote if they had served in the Union Army. The deification of Lincoln that began with his tragic assassination is based on a false view.

Back to that quotation above. Wouldn't the person who wrote those words in 1856 — five years before the war began — be a credible choice for a statue on the UT campus? The same gentleman who freed his inherited slaves long before the war began would surely be an inspirational choice for any educational setting.

The irony is, his statue is already on the UT campus, and many other public parks, squares and courthouses across the South. He was a man revered across the nation, even in the North, after the war ended.

He was Confederate Gen. Robert E. Lee.

Jerry Patterson is a former state senator and the former Texas land commissioner. Reach him at jerrypattersonontexas@gmail.com.

Hundreds rally for 'Confederate Pride' parade displaying controversial battle flag amid national outcry over Civil War symbol

- 'Ride with Pride' event was held in Tampa Bay, Florida, on Friday with at least 300 attendees
- They claimed symbol was celebration of Southern heritage and distinct from history of racism and oppression
- Symbol has been removed from State capitols since Confederate enthusiast Dylann Roof killed nine in Charleston
- President Obama condemned the flag Friday as 'a reminder of systemic oppression and racial subjugation'

By [KIERAN CORCORAN FOR DAILYMAIL.COM](#)

PUBLISHED: 00:58 EST, 27 June 2015 | UPDATED: 09:33 EST, 27 June 2015

Confederate flags have been falling across the United States since the racist church massacre in Charleston, South Carolina, sparked a national outcry over the symbol.

But in Tampa Bay, Florida, the battle flag of the rebel South was out in force Friday night at a 'Ride With Pride' event attended by hundreds who wore and flew the controversial symbol.

On pick-up trucks, choppers, t-shirts and even inked onto demonstrators' skin, the distinctive flag was repeated hundreds of times alongside combative slogans like 'try burning this, asshole' and 'come and take it'.



Confederate rally:
A group of at least 300 people in Tampa Bay, Florida, went on a rally waving hundreds of controversial Confederate battle flags



© REUTERS

Combative: Fans of the rebel banner stuck flags on their vehicles and wore defiant t-shirts, such as the one pictured above. Confederate flags have been taken down across the United States since Confederate enthusiast Dylann Roof massacred nine people in Charleston



© REUTERS

'Heritage': Those who went on the rally said they were trying to commemorate their cultural heritage and not flame racial tensions



Powerful opponents: Lawmakers in southern states including Alabama and South Carolina have decided to remove the flag from state government buildings

Marchers in the ride, which featured some 300 cars, said that the aim was to celebrate southern heritage and show pride in their homeland.

One, Lexy Webb, told [local news station WTSP](#): 'It shows about the Civil War, that we lost, Southern states we lost, it leaves us with the pride we have in the South'.

Flying the flag has become especially controversial in recent weeks since a cache of photographs emerged showing killer Dylann Roof posing with the flag and visiting Confederate landmarks.

Roof, who gunned down nine black people after a Bible study group at the Emanuel AME church in Charleston, also wrote admiringly of the rebel states' slave-owning culture.

The flag has since been removed from the state capitol in Alabama, and legislators in South Carolina are in the process of removing it from these capitol as well.

In a eulogy Friday for one of the victims of the Charleston killings, President Obama called the flag 'a reminder of systemic oppression and racial subjugation'.



© REUTERS

Roped in: This dog was also part of the Dixieland celebration, which came on the same day as President Obama condemned the flag



© REUTERS

Rebels without applause: The Confederate battle banner was used sporadically during the Civil War, but has become an enduring symbol of the rebel South



© REUTERS

Keep truckin': Zachery Campbell, above, is pictured posing in his pickup truck with a large Confederate flag



© REUTERS

Dedication: Campbell, pictured above, showed off a Confederate tattoo, alongside crossed pistols, during the ride



© REUTERS

Supporter: Dennis Leasure, dressed in biker gear, is pictured above before the rally started, with his pet dog, Dixie Poo

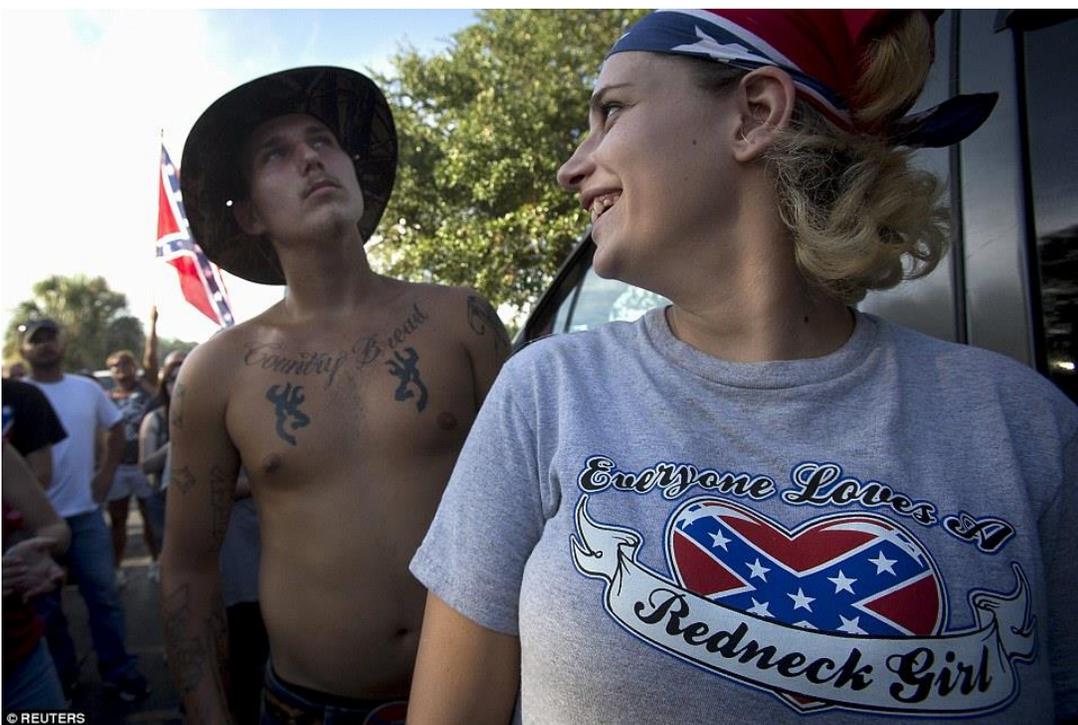


© REUTERS

Gun rights: This southern driver's flag also displayed his enthusiasm for firearms



Differentiation: Some of the attendees spoke about how the flag should not symbolize racism and oppression, but innocuously celebrate the South



'Redneck girl': Destiny Mooneyham, 18, is pictured above with Dennis Wiles, before the 'Ride for Pride' event



Ready to roll:
This biker
adorned his
Harley
Davidson with
a confederate
flag before
heading out
with some
300 other
vehicles

Read more:

- [Hundreds rally for Confederate flag in Drive for Pride](#)

Read more: <http://www.dailymail.co.uk/news/article-3141339/Hundreds-rally-Confederate-Pride-parade-displaying-controversial-battle-flag-amid-national-outcry-Civil-War-symbol.html#ixzz3elax21H1>



FORGETTING GOD

IS THE PROBLEM 'RACISM' – OR DEMONIC EVIL?

Exclusive: Pat Boone challenges Obama to recognize source of ongoing violence
Published: June 24, 2015



PAT BOONE [About](#) | [Email](#) | [Archive](#)

Somebody has to say this ... so I'll say it.

Mr. President! For God's sake, and America's sake, quit so often calling crimes that involve a black person "racist"! As the president who came to office, a black man promising to bring people together, a man ideally suited for that job since you were born *both* black and white, you had a God-given chance to actually proclaim and *demonstrate* that racial divides and prejudice had greatly diminished and that our society was truly becoming colorblind.

Instead, both at home and, even more sadly, abroad, you have continued to bring up and confess America's past record of racial prejudice and indicate we "still have issues to resolve" pertaining to race – as if your very presence as twice-elected president of the United States doesn't proclaim loud and clear that we as a people have largely, though not completely, put to rest any image of America as an ongoing "racist" nation. *We are not!*

Your first comment after Trayvon Martin was killed while beating up a neighborhood watchman was that he could have been your son. Yes, if you conceive your son resenting being questioned while wandering at night between houses that had already been burglarized, and in that resentment running after the watchman who was walking away, jumping and punching him from behind, then straddling him and pounding his head against the sidewalk, and being shot by the watchman under him on the pavement.

Sir, that incident had nothing to do with "racism" – but you and Al Sharpton and your attorney general tried your best to make it so.

And perhaps, the very large black man in Ferguson, Missouri, who had been seen and identified on videotape robbing a small store, walking out with a batch of stolen cigars and threatening the small Asian owner who tried to get him to pay might also have been imagined by you as "your son." That is if you can also see a son, if you had one, strolling proudly down the middle of the street with his "swag" and so resenting being questioned by a policeman who realized he was the one just reported on police radio that he reached in the patrol car, punched the policeman in the face and wrestled with him, trying to take his gun away, possibly to use it on the policeman! And then, by eyewitness sworn account, turning on the policeman who ordered him to stop and being shot as he advanced on him.

It took a while for a court to hear all the facts, but you, Sharpton and your attorney general (also the first black man to have held that high office) used the incident, tragic as it was, to accuse your countrymen – who *elected you* – of unbridled, yet to be rooted out, deeply held "racism."

Sir, in both those and so many other cases, the fact that one of those involved was of the black persuasion had little if anything to do with the outcome. If the perpetrator had been white or Hispanic and the officer black, the outcome would have been the same. Would you have cried "racism" then? Very doubtful.

But these claims against our country have been a sad trademark of your presidency. At no time do I recall your mentioning the far greater instances of "black on black" crimes, the high percentage of crimes of all types committed annually by blacks, or the senseless looting and violence that follows the inflamed

“protests” after one of the above-mentioned incidents. Strange that you, our half-white president, have little to say about these things.

Now we come to the horrific scene in Charleston, South Carolina, in which a satanically inspired young white kid mercilessly kills a number of fine black Christians in a Wednesday night prayer service, in church!

And yes, I said, “inspired by Satan”! Though this had a racist element, to be sure, it was more than that and of far greater significance to America than that. This boy wasn’t just a sadist, or even criminally insane – he was carefully prepared and led by the Devil himself to kill as many Christians as he could. The fact that they were black was an excuse more than a reason.

Let me prove it to you. And let me persuade you to substitute another, more valid word for “racist.”

The word evil.

You’ve professed to be a Christian, right? You’re surely familiar, then, with the Lord’s Prayer. Remember these words from Jesus’ lips, “Lead us not into temptation, *but deliver us from evil*”?

Why would He include those words in such a short, fundamental, all-inclusive prayer for the ages? Because He knew better than anybody that *evil exists*. Evil is just as real, as present, as all pervasive in this world as God Himself. In fact, the Gospels record that everywhere Jesus went, from the beginning of His earthly ministry to His crucifixion, He was constantly confronted by demons, and He always cast them out of the people they occupied and controlled, setting them free!

In Luke 8, there is mention of “some women he had healed and from whom he had cast out evil spirits, and Mary Magdalene from whom He had cast out seven demons.” And in Matthew 12:24, Satan is revealed as “the prince of demons.”

When Jesus was baptized in the Jordan River, and the Dove of the Holy Spirit identified Him as the promised Messiah, still dripping wet, He was led by the Spirit to be tempted *by the Devil*, face to face!

The war was on.

What war, you ask? You think Iran, or Syria, or Russia, or China, even ISIS, which is beheading Christians, even little children in front of their parents, are our greatest enemy? “*Racism*”?

Hear God’s Word you claim to believe:

“Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God..that you may be able to withstand *in the evil day*, and having done all, to stand.”
[Ephesians 6, emphasis added]

Mr. President, look in the eyes of these sad, forlorn, lost evildoers – the Roof kid, the Colorado theater killer, the young New Englander who mowed down little children at school, the Columbine duo, the maniac who shot up the Jewish day-care center and then killed a Hispanic postman “just because he was there,” the increasing mall and workplace insane murderers, even the thousands of children hypnotized by vile and violent video “games” – look deeply into their inner beings (not their skin color or professed motives), and you’ll encounter *demons from hell, minions of Satan himself, coming diabolically against anything that God loves*.

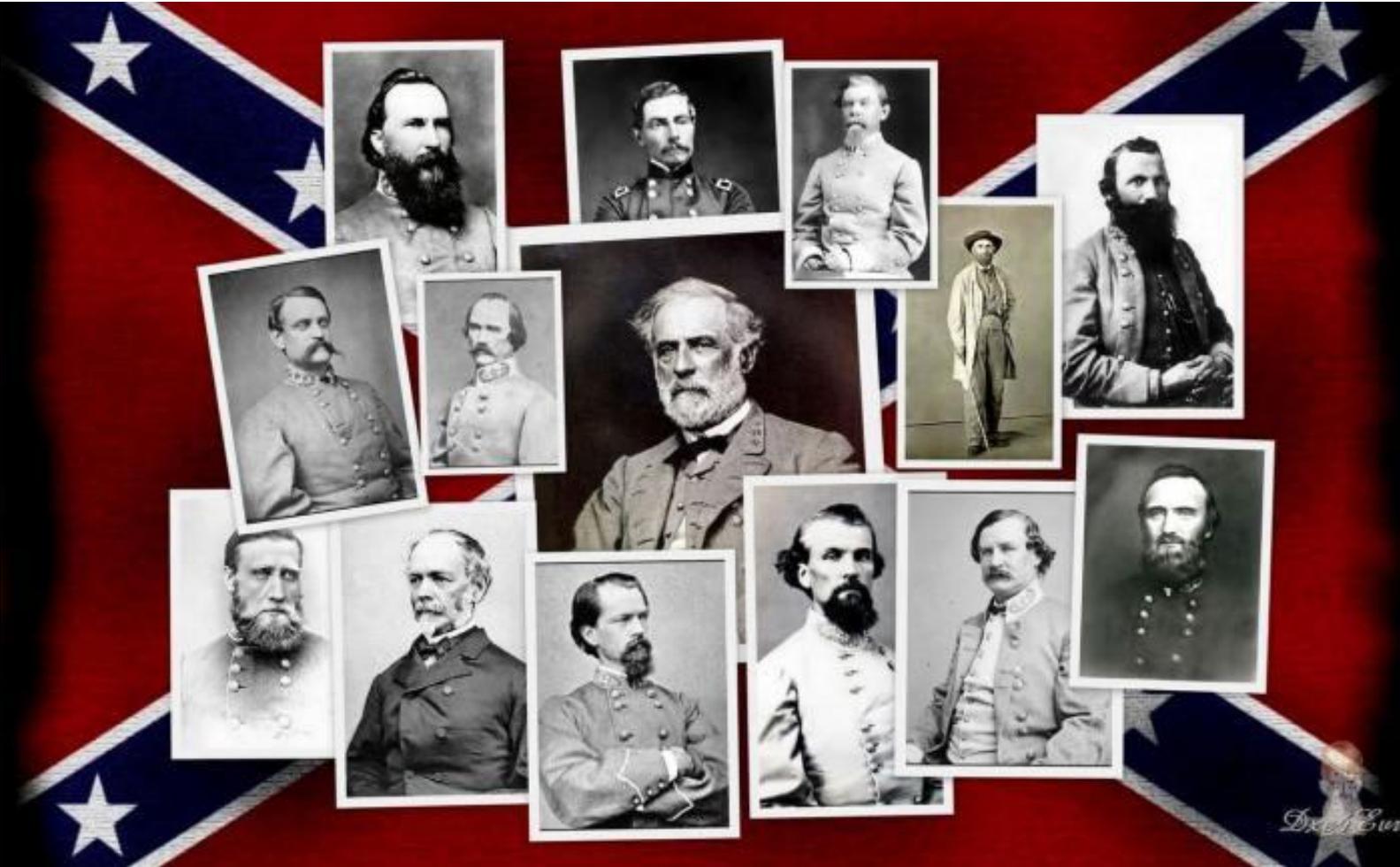
God loves America, Mr. President. But during your watch, His name is being erased from public life, forbidden in schools, ignored and repudiated in much public policy and laughed at in popular entertainment. You declared, “Whatever America once was, she is no longer a Christian nation.”

Simple, stupid “racism” is not our problem, Mr. President. It is declaring that we are no longer a nation “under God.” And as our society increasingly moves away from God’s protective, loving hand, we can expect more and more horrific *demonic evil*.

Read more at <http://www.wnd.com/2015/06/is-the-problem-racism-or-demonic-evil/#fEIEo2RfxXH6x7W4.99>

US military has something to say about national anti-Confederate hysteria

Jun 26, 2015



From BizPac: Lots of others may be deserting them, but the U.S. military says it will keep honoring Confederate generals.

The Pentagon announced Wednesday that it will not take part in the national hysteria over every reminder of the **Confederate South** after last week's massacre of **nine black churchgoers in Charleston, South Carolina**, by a white supremacist.

The names of military installations honoring Confederate generals will not be changed.

It's about individual character — not political leanings.

“Every Army installation is named for a soldier who holds a place in our military history,” said Brig. Gen. Malcolm Frost, chief spokesman for the Army, as [reported by Tribune News Service](#).

“Accordingly, these historic names represent individuals, not causes or ideologies.”

After the mass shooting in the Emanuel AME Church last week, government officials in at least three states — Mississippi, Alabama and South Carolina — have called for removal of the Confederate flag from state grounds.

In addition, major retailers such as Walmart, Sears and Amazon will no longer market the flag.

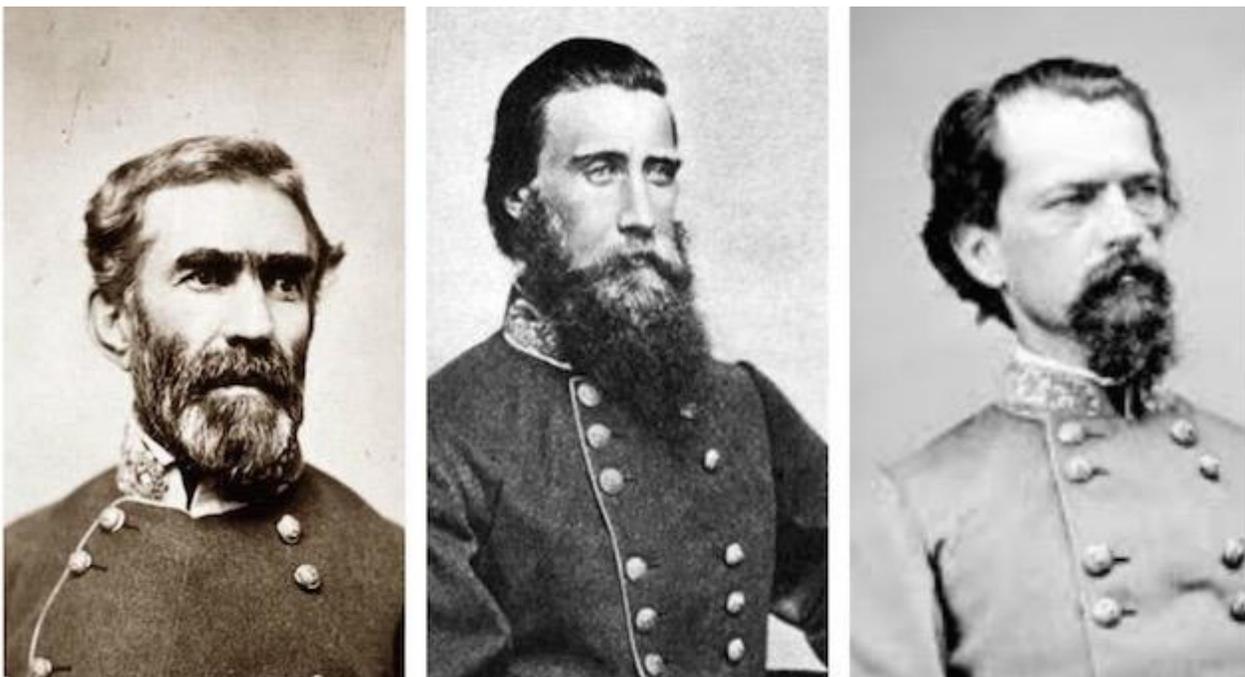
Confederate flags are no longer being sold at Gettysburg National Park’s gift store, and a New York film critic is even calling for no further screenings of the classic film “Gone with the Wind.”

But the military will play no role in the frenzy.

Army Col. Steve Warren, a Pentagon spokesman, said it’s up to each service branch to name its installations.

“The services are ultimately responsible for naming their own military installations, and as of now, there are no current plans to change policies regarding how installations are named,” Warren said.

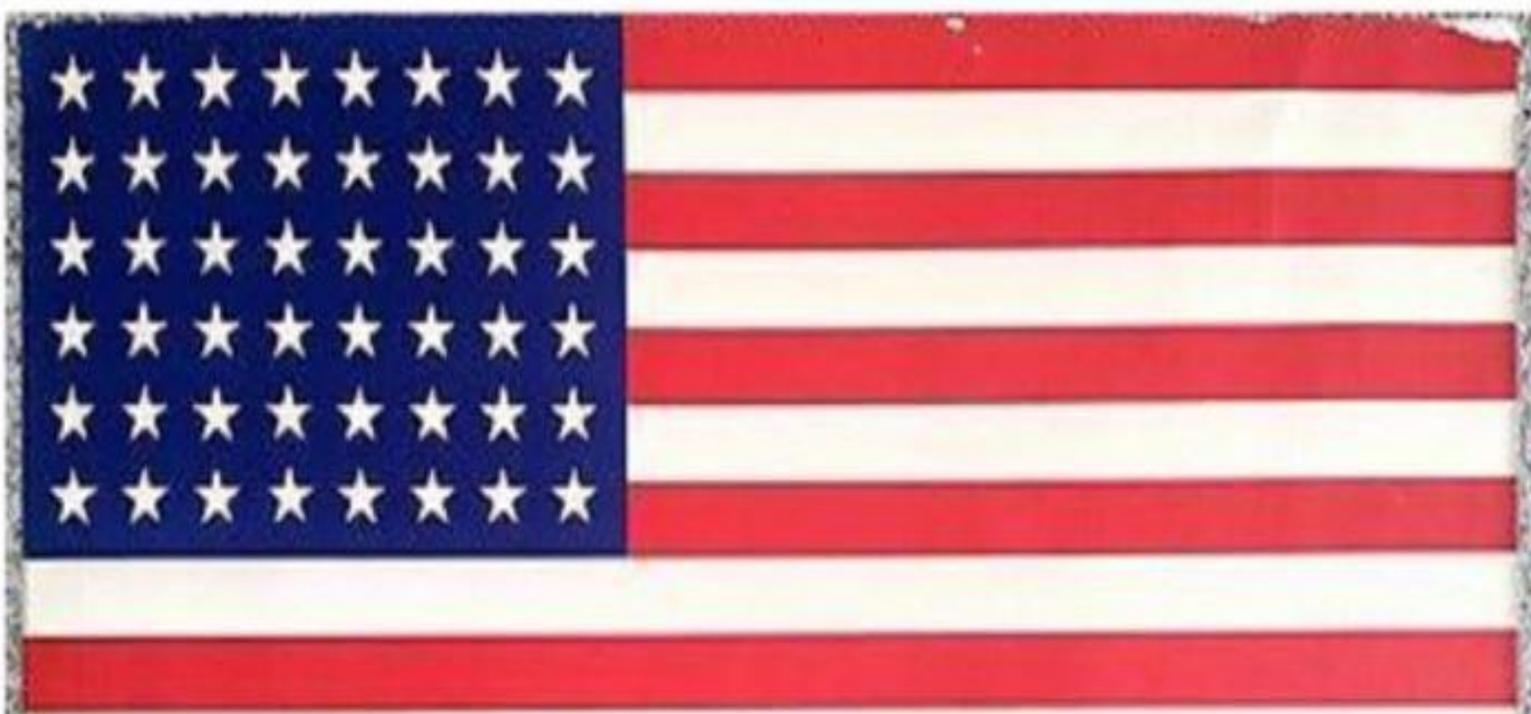
image: <http://i1.wp.com/www.bizpacreview.com/wp-content/uploads/2015/06/gens-bragg-hood-gordon.jpg?resize=650%2C338>



Confederate Generals Bragg, Hood and Gordon

Read more at <http://woundedamericanwarrior.com/us-military-has-something-to-say-about-national-anti-confederate-hysteria/>

**AS LONG AS WE'RE TAKING DOWN
FLAGS THAT REPRESENT OPPRESSION**



**DON'T FORGET THE ONE THAT FLEW OVER THE
JAPANESE INTERNMENT CAMPS IN THE 1940'S**

The Confederate flag: History -v- Hysteria

For the average non-Southerner the continued affection residents of Dixie display toward the controversial Battle Flag can be baffling. If African-Americans are so incensed by the banner, why not just fold it up and put it away? Greta Van Susteren of Fox News called for just that and defined the issue a "no-brainer". Why indeed? The war has been over for 137 years. Certain unsavory groups of a racist stripe seem unduly attached to the symbol as well. No one in the print or electronic media seems willing to come forward and offer a counterpoint. Is there another point of view after all?

Newspapers however, have developed the habit of concluding all flag related stories the same way. The throwaway line for the other point of view is usually something like "flag defenders say the banner stands for heritage". But what does that mean? If such an understanding can be developed is it still not overshadowed by prevailing negative opinions? Can a symbol so emotionally charged ever be mutually understood?

Therein lies the problem. The very same symbol means completely different things to different people. Perhaps the best place to start is there. Many hate groups have gravitated toward the historical flag. But it is also true these very same groups also use other symbols that are loved and cherished by millions of people. The pinnacle of the Ku Klux Klan was in the 1920s. They boasted over a million members with national leadership in Ohio and Illinois. Yet the most careful photographic scrutiny of the era will fail to reveal a single Confederate flag. One will however find the American flag and the Christian cross in profusion. These symbols are mainstays even today for hate groups. The difference is that patriotic Americans and Christians already have a context for these symbols. The icons cannot be co-opted because they already mean something else. This is also precisely why Southerners continue to love the Battle flag in the face of so much bad publicity. The flag already has meaning and context.

In fact, what the shamrock is to the Irish or the Star of David is to Jews, the Battle Flag is to most Southerners. There is enough historical baggage to encumber any of these symbols, but there is more to admire. The Confederate flag embodies religion, ethnic heritage, early-American revolutionary ideology and ultimately familial sacrifice on the battlefield. The circumstances that gave it birth are the touchstone of the regions identity, no different than the potato famine for the Irish or the holocaust for the Jew. To examine the flag, in historical and ethnic context should permit all but the most rabid flag-haters an opportunity to understand what is behind the vague explanation of "heritage".

While the Battle flag did not make its appearance in its recognizable form until 1862, some of the design elements date to antiquity. The "X" is the cross of St. Andrew. It was the fisherman Andrew who introduced his brother Simon Peter to Jesus in Galilee 2000 years ago. When the disciple Andrew was himself martyred years later he asked not to be crucified on the same type of cross Christ died upon. His last request was honored and he was put to death on a cross on the shape of the "X". Andrew later became the patron saint of Scotland and the Scottish flag today is the white St. Andrews cross on a blue field. When Scottish immigrants settled in Northern Ireland in the 1600s the cross was retained on their new flag, albeit a red St. Andrews cross on a white field.

When the New World opened up landless Scots and Ulster-Scots left their homes and most of them settled in the South, preserving their old culture in the isolated rural and frontier environment

Grady McWhiney explains in his book *Cracker Culture*, that fully 75% of the early South was populated by these Celts. Most sold themselves into indentured servitude (the earliest form of American slavery) because they could not afford the cost of passage. This explains why only 6% of the African slaves brought to the New World ended up in the American colonies. The lowland English of Saxon descent by contrast settled the Northeastern colonies. This imbued those colonies with such an English character they are still known as New England. Urban, commercial and materialistic by nature these Yankee descendants could not have been more different than their Southern countrymen. Many historians believe the longstanding historical animosities between Saxon and Celt did not bode well for the new country. With this historical perspective the St. Andrews cross seems almost destined to be raised again as ancient rivals clashed on new battlefields.

From this Celtic stock, the ingredients that made the unique Southern stew were gradually introduced. The American Revolution unleashed Celtic hatred of the redcoat. Southerners penned the Declaration of Independence, chased the British through the Carolina's and defeated them at Yorktown. But they were dismayed when New England immediately sought renewed trade with England and failed to support the French in their own revolution. Another Virginian later crafted the Constitution, a document as sacred to Southerners as their Bibles. Law, they believed finally checkmated tyranny. The red, white and blue 13-starred banner was their new cherished flag. These same features would later become a permanent part of the Battle flag.

But all was not well with the new republic. Mistrust between the regions manifested even before the revolution was over. The unwieldy Articles of Confederation preceded the constitution. Two of the former colonies (N.C and R.I.) had to be coerced into approving the latter document after wrangling that included northern insistence they be allowed to continue the slave trade another 20 years. Virginia and Kentucky passed resolutions in 1796 asserting their belief that political divorce was an explicit right. Massachusetts threatened on three separate occasions to secede, a right affirmed by all the New England states at the 1818 Hartford convention. The abolitionists were champions of secession and would burn copies of the constitution at their rallies. Their vicious attacks upon all things Southern occurring as it did in the midst of Northern political and economic ascendancy animated Southern secessionists years before the average Southerner could consider such a possibility.

Meanwhile Low Church Protestantism had taken root in the South in the early 1800's and like kudzu has flourished until the present day. Sociological studies conducted by John Shelton Reed of the University of North Carolina scientifically prove that the South is still the nations most religious region. Southerners are more likely to belong, attend and contribute to their churches than Americans from any other section. Calvinism is the main strain of religious thought and this connection to Scotland and the St. Andrews cross is no coincidence. The religious revivals that swept the Confederate armies during the war further ingrained faith as a fixture of Southern character. During the same era north of the Mason-Dixon line transcendentalism, as expounded by Thoreau and Emerson, the taproot of modern secular humanism, was displacing puritanical religion as the dominant philosophical belief. The nation was also fracturing along spiritual lines.

By 1860 the United States was in reality two countries living miserably under one flag. When war broke out, Dixie's' original banner so resembled the old American forebear that a new flag was needed to prevent confusion on the field of battle. The blue St. Andrews cross, trimmed in white on a red field appeared above the defending Confederate army. Thirteen stars appeared on those bars representing the eleven seceding states and revolutionary precedent. These fighting units were all recruited from the same communities, with lifelong friends and close relatives among the casualties of every battle. As they buried their dead friends and relatives the names of those battles were painted or stitched on their flags. At Appomattox a Union observer wrote, they were stoic as they stacked their arms but wept bitterly when they had to furl their flags.

Then, as now the flag symbolizes for Southerners not hate but love; love of heritage, love of faith, love of constitutional protections, love of family and community. If the 1860 census is to be believed 95% of the slaves were owned by just 5% of the population. The modern insistence that the conflict was to resolve the issue of slavery is at best overstated and at worst revisionist. But the current argument does deserve one more look.

The vitriolic, almost irrational antipathy toward the flag is a recent phenomenon. Credible research reveals its origins to be in the 1980's revived by a financially strained and scandal plagued NAACP. Current President, Kwame Ninsin has turned the issue into a fundraising juggernaut. Egged on by a liberal media irritated at the lingering conservatism in the South, the flag fight has generated much heat but little light. South Carolina relocated the flag from its capital dome to a place of historical significance after they decided it flew in a position of false sovereignty. Governor Hodges became the second governor in a row whose broken promises to "leave the flag alone" scuttled their reelection bids. Former Governor Barnes of Georgia finessed a backroom flag deal that for now has changed the flag but sank his rising political star as outraged citizens sent him to retirement in the 2002 elections. In Mississippi, however, the thing was put to an old fashioned democratic vote. By a 2 to 1 margin and outspent 10 to 1 they voted to keep the state flag, which features the Battle flag. In fact, three times more African-Americans voted to keep the flag than voted for President Bush. Mississippians speak for all Southerners when they say "It's our symbol, its our heritage and therefore our choice".

In the end what people choose to believe about the flag is just that, a choice. One can accept the interpretation of entire states, Southern rock and country bands, NASCAR fans, Kappa Alpha fraternities, thousands of reenactors and a century of thoughtful historians. People can also embrace the interpretation of a few pathetic racists and an opportunistic civil rights organization well amplified by a sympathetic media. Like all choices its says less about the object than it does about the person Perhaps only the Irishman can define the shamrock, or a Jew explain the Star of David. Are not Southerners entitled to the same latitude?

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Buffalo Grove, IL 60089

Removing Rebel flag won't solve problem of racism

A Belle's Eye View



By **CHRISTINE BARR**

Posted: Monday, June 22, 2015 11:04 am | Updated: 12:28 pm, Mon Jun 22, 2015

I am constantly amazed by the lack of logic exhibited by those who would take complex situations and chose to solve them by a simple, yet illogical, means.

The latest demonstration of this is those who are taking the tragedy in Charleston and warping it to make it about the Confederate flag. [See today's editorial.]

It seems there is quite a hue and cry for those who believe that by taking down the flag, racism will be solved. Ta-da! Easy, peasy, lemon squeezy.

I guess it makes sense that those who would take the multitude of factors which lead to the War Between the States and boil it down to slavery would make the leap to solving violence and racism by taking down a symbol which they show no understanding of, or knowledge of history.

It is so very frustrating to see people use emotions to tackle problems.

There are those who have made tidy sums by waving the Confederate States of America (CSA) banner and riling up its opponents.

I've stated before why objectively the flags of the Confederacy are no more racist than the Star Spangled Banner. Those who object to it rely on a series of what I must regard as deliberately untrue canards.

First, those who object to say it is a symbol of slavery. This is based on the lack of knowledge of the cold, hard objective facts.

It is a fact that slaves were brought to this country on ships flying the flag of the United States of America.

You need only go to Newport and see the "cottages" built for those Yankees who made their fortunes with the slave trade — or New York, or Philadelphia.

It is a fact that slavery was outlawed in the CSA states long before it was illegal in the four Union states where it continued legally throughout and after the war.

It is a fact that racist groups who used the flags of the Confederacy also used the U.S. flag. If the CSA flags are thus to be regarded as racist because of their association, so must the U.S. flag.

Heritage groups which use the flag are not, contrary to what the media would like to have us believe, inherently racist.

You should judge them by their actions, which demonstrably show that they are indeed committed to honoring their ancestors in the defense of the U.S. Constitution.

But where is the drama in that? How can groups solicit funds without having an emotional, Pavlovian response to the CSA flags?

If you think that removing the flag in South Carolina will magically erase racism, I want some of whatever you are taking.

Does racism only exist in the former Confederacy? Really?

Once again, making the South a whipping boy for racism may make others feel secure and smugly superior, but it does nothing — nothing — to address the root causes of racism.

Every Southern heritage warrior I know condemns the actions of the vile shooter in South Carolina, and mourns the deaths of the innocent people gathered in a church.

Depayne Middletown Doctor, Cynthia Hurd, Susie Jackson, Ethel Lance, the Rev. Clementa Picknery, Tywanza Sanders, the Rev. Dr. Daniel Simmons Sr., Sharonda Coleman-Singleton and Myra Thompson deserve more than to be used to elicit an emotional response to advance an agenda of hate. Yes, hate.

The vile rhetoric we see directed towards the South from the 19th century until today is misdirected.

Racism will not be solved by taking down a flag. Take down every semblance of the Confederacy and still I can guarantee racism will exist.

Look in every state — every state, even those of the “virtuous” North — and I guarantee you will find racism.

It will take more than the hollow action of taking down a symbol to combat it, and those who alienate those who have much to contribute to the serious discussions which need to take place in order to really, really combat the evils of racism contribute to its continuation.

The flag issue is a fine distraction. Concentrate on that, and you can ignore 100 other aspects of the issue.

Flog away at those who dare to respect their ancestors’ struggle to defend the Constitution, and you can raise money and ire, whipping clueless sheep into a frenzy and distracting them from real issues requiring real solutions.

Make an entire people the enemy, and you can ensure your side can feel smugly superior while doing nothing of any lasting influence.

Last week, the U.S. Supreme Court ruled that Texas could be restricted from issuing license plates bearing the Sons of Confederate Veterans’ logo, which includes a representation of a CSA battle flag.

I wonder if all those celebrating it will be as happy when they find states restricting their pet projects’ plates.

Mark my words, the first time a pro-abortion group finds the state refusing to issue plates for them, they’ll be wailing and gnashing teeth.

But those who realize that free speech has long ago ceased to exist will simply say, “Told you so.”

CHRISTINE BARR is an educator, mother of four and former Henry County resident who now resides in Texas. Her email address is belleseyeview@aol.com.

Freed Blacks and Whites in 1852 Richmond

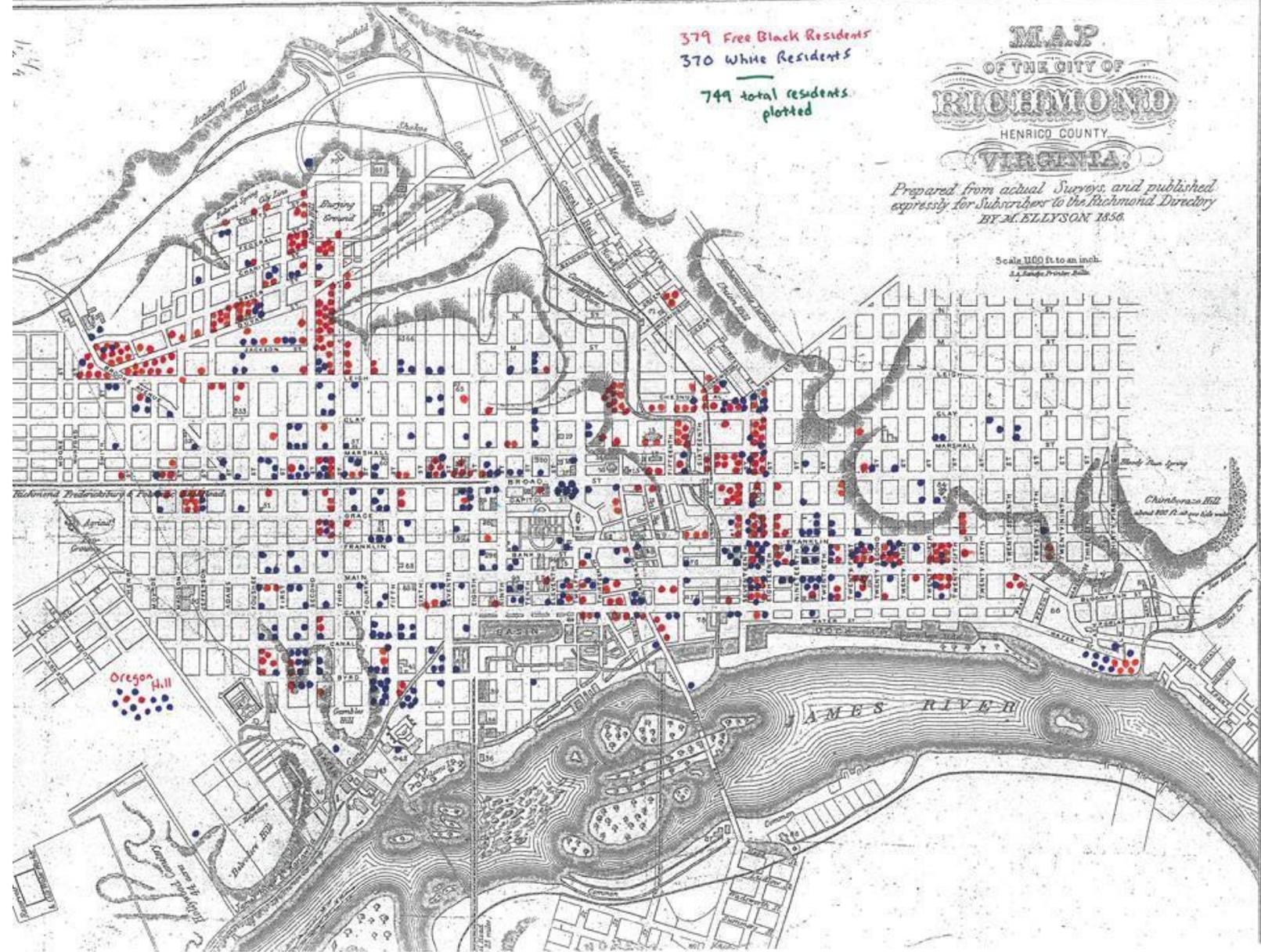
• = White Residents • Free Black Residents

379 Free Black Residents
370 White Residents
749 total residents plotted

MAP
OF THE CITY OF
RICHMOND
HENRICO COUNTY,
VIRGINIA.

Prepared from actual Surveys, and published
expressly for subscribers to the Richmond Directory
BY M. ELLYSON 1856.

Scale 1100 ft to an inch.
J. Sanger, Printer, Rich.



The Virginia Flaggers

In 1852, Richmond City Directory published the names of some of the free people of color. The most detailed map that I had at that time was from 1856. Several years ago, I asked an intern to mark their residences in blue. Then he randomly chose names of white people from the directory to plot on the map in red. As you can see from the map the city of Richmond was an integrated before the War Between the States. According to the 1850 census: White: 15,274, Slave: 9,927 and Free: 2,369. - Teresa Roane



This picture is a copy of one taken in Richmond in January 1863. The uniform is the one I wore on March 8th 1863 on the night of General Stoughton's capture

John S. Mosby

“Our poor country has fallen a prey to the conqueror. The noblest cause ever defended by the sword is lost. The noble dead that sleep in their shallow though honored graves are far more fortunate than their survivors. I thought I had sounded the profoundest depth of human feeling, but this is the bitterest hour of my life.”

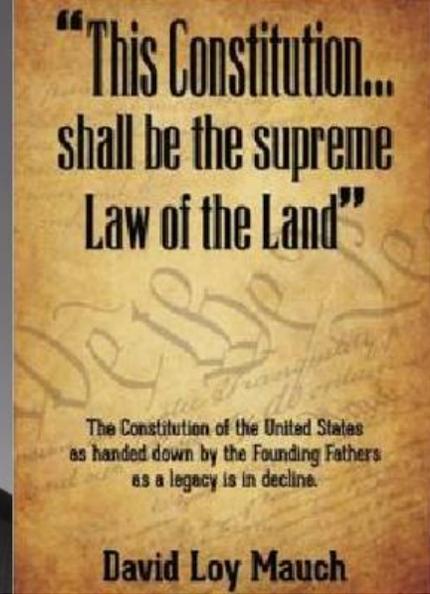
Colonel John Singleton Mosby



"I do believe that my favorite actor in Washington, D.C. is John Wilkes Booth."

---Abraham Lincoln, March, 1865 (mine too!)

Sic Semper Tyrannis!



This Constitution – New Book by SLRC Board Member

SLRC Board member, Loy Mauch, has written an excellent primer for students of the US Constitution - a must read for every SLRC supporter. A copy is available from the SLRC for \$20.00 postage paid (in US). Please call us at 828-669-5189 to place an order or send a check to: **SLRC, P.O.Box 1235, Black Mountain, NC 28711.**

We are proud to reprint this excellent review of Loy Mauch's book, written by historian Dr. Boyd Cathey, which appeared in the current issue of the Confederate Veteran Magazine (May/June 2015).

David Loy Mauch. *This Constitution Shall Be the Law of the Land.* North Charleston, SC: CreateSpace Independent Publishing Platform, 2014; paperback; 371 pp; notes; addenda; recommended reading; index.
REVIEW by Dr. Boyd D. Cathey

David Loy Mauch, the author of *This Constitution Shall Be the Law of the Land*, is an Arkansan, a former state legislator, a fellow of the Society of Independent Southern Historians, and an active member of the Sons of Confederate Veterans. More significantly, he is a facile writer and researcher who has produced a book that could well be a primer for those searching for that one accessible source on the real meaning of Constitutional liberties, states' rights, and what the Founders actually intended, but also—at times, a searing indictment of those forces that continually have perverted the Founders' Constitution and destroyed not only the prescribed rights of the States, but also the liberties of the citizens of the United States.

Author Mauch examines the history of the American “experiment” in constitutional government largely chronologically, beginning with the Constitution, itself. He assembles ample and overwhelming testimony that “the United States of America” was the creation of the free and separate states that had won their independence from Great Britain. The Constitution that the thirteen independent states eventually adopted delegated certain very specific and limited powers to a Federal government, reserving the vast majority of rights and self-government to the states. Both the 9th and 10th Amendments—part of the Bill of Rights—make this reservation of powers explicit. Indeed, Mauch cites extensive proof from *The Federalist Papers* and from James Madison to show the explicit intent of the Founders in this regard.

During the ratification period, even Federalists like Alexander Hamilton were loathe to claim what exponents of powerful managerial Federal government centralization assert today. And the bizarre theory that Abraham Lincoln put forward, that it was the central government that somehow actually preceded and created the states, doling out parsimoniously to them only the rights that it deemed acceptable, is so foreign to the thinking of the Founders that it beggars the imagination.

The originalist belief continued to underlie constitutional considerations during much of the Antebellum period. As Mauch illustrates, the U.S. Supreme Court, in an 8-1 decision in the *The Bank of Augusta vs. Earl* decision (1839), clearly enunciated this accepted theory: The States between each other are sovereign and independent. They are distinct separate sovereignties, except so far as they have parted with some of the attributes of sovereignty by the Constitution. They continue to be nations, with all their rights, and under all their national obligations, and with all the rights of nations in every particular; except in the surrender by each to the common purposes and objects of the Union, under the Constitution. The rights of the States, when not so yielded up, remain absolute. (p. xxi)

And such views of the powers and authority of the several states were not restricted to those states below the Mason-Dixon Line. Indeed, as Mauch details, at various times, including during the War of 1812 and the Mexican War, states in New England seriously considered seceding, leaving, the Federal Union. And most constitutional writers and authorities of the time agreed. Indeed, famed jurist William Rawle's volume, *A View of the Constitution of the United States* (1825), states clearly: "The secession of a State from the Union depends of the will of the people of such State. The people alone as we have already seen, hold the power to alter their constitutions." (p. 90) Rawle's text was used as the official text on the Constitution and constitutional interpretation at West Point prior to the War Between the States.

In particular, Mauch offers a breath of fresh air and needed clarification in his discussion of the famous *Dred Scott vs. Sanford* decision by the Supreme Court (March 1857). In a lopsided 7-2 decision, Chief Justice Roger B. Taney, delivered for the court a decision that just about everyone on the current political scene today condemns. Yet, as Mauch carefully documents, Taney's decision was entirely consistent both with the Constitution and with congressional statutes. A slave escaping to a free state could not, then, assume the rights of a citizen and sue in court, for the Constitution had explicitly excluded such a possibility. Agree with the law or not, Taney stated, it was the law. The Constitution provided a process for change: passing a constitutional amendment.

Mauch's discussion of interposition, nullification, secession, and the secession crisis offers a useful summary of arguments that will be familiar to many readers. Yet, it is valuable to have these points recapitulated concisely and persuasively. As he points out, interposition, nullification, and secession had been discussed widely prior to 1860; indeed, both Southern AND Northern States had implemented such actions. As late as the 1850s Wisconsin actually nullified the Fugitive Slave Law of 1850 (p. 55).

President James Buchanan, in his last message to Congress and the nation before Lincoln's assumption of the presidency in March 1861, made it explicitly clear that, as much as he regretted and disagreed with the secession of the Southern States, the Federal government had no power to coerce a state or force it to remain in the Union. Lincoln, of course, with his radical and revolutionary ideas of Federal supremacy would have nothing of that, and as historian William Marvel has pointed out (in his volume, *Mr. Lincoln Goes to War*), sabotaged and undercut every attempt at mediation and peaceful resolution prior to the outbreak of war.

Echoing writers such as Charles Adams (*When in the Course of Human Events*), Thomas Di Lorenzo (*The Real Lincoln*), and Greg Durand (*America's Caesar*), Mauch methodically details the severe economic hardships placed on the South as a major reason for eventual secession of the lower South, and the flagrant violation of the Constitution when Lincoln called for troops as the major reason for the secession of the upper South (and, more, the opposition of a large percentage of citizens above the Mason-Dixon Line, as well). Interestingly, several states when they had joined the Union had included specific language declaring that they could withdraw from it if conditions dictated. And this is what individual Southern states did: they rescinded their acts of union.

Certainly, the issue of slavery was discussed at the time; but the major concerns expressed by most Southerners were: (1) slavery is a question for the respective States to decide; and (2) it is a question of property legitimately recognized by the constitutions of the States AND by the Federal Constitution.

Any eventual manumission would have to recognize these facts. Interestingly, Lincoln understood fully well that freeing the slaves was not an issue to rally Northern support for a war, and his appeals, certainly up to the Gettysburg Address, were mostly pleas to “save the union.” His overriding concern was to defeat and control the South and empower the Federal government, whatever method was most useful. Recall his famous interview with Horace Greeley in late 1862 that if he were able to save the union and maintain slavery, he would:

“My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that. What I do about slavery, and the colored race, I do because I believe it helps to save the Union.”

As Mauch shows, the Lincolnian “revolution”—through the defeat of the South—removed the counterbalance to the growth in Federal and national managerial power. The 14th Amendment, passed illegally without the requisite number of states approving it, opened the door in the 20th century to the wide-open doctrine of “incorporation,” that is, applying all types of radical and unthinkable (to the Founders) legislation to the States, when even the drafters of that amendment did not foresee such a process. One such result, clearly NOT foreseen, is the present state of affairs that permits an illegal immigrant, non-citizen female to simply cross the Rio Grande River and have a child on this side of the border and, there you have it, a new “American citizen.” The 14th Amendment was directed to former slaves, and in no way to illegal immigrants. Clarification of this process is just one major item that needs to be addressed both by Congress and the Courts.

Mauch’s final chapters treat a number of the consequences of the Lincolnian revolution and the virtual abolition of the Founders’ Constitution. The Founders had written: “The Constitution shall be...the supreme Law of Land.” As he pleads with his readers, it is long past time for a counter-revolution and the recovery of what has been lost. Such will not be easy, certainly, but for the sake of our children and grandchildren it must be attempted.



POWERFUL STUFF



Shannon Fontaine



In Sept of 1863, my great grandfather crossed this field. You can't walk the ground without feeling something. The sheer humanity of the men here. Not politics but those on both sides who wanted what soldiers still want, just to see another sunrise and make it home. If its a sin to remember these men then I am guilty of it.

**SO YOU DON'T AGREE WITH
SECESSION?**

**UUUUMMM... DO TELL WHAT
EXACTLY YOU ARE CELEBRATING ON
THE 4TH OF JULY?**

**Happy
July 4th!**



**From my part of
Dixie to yours.**

SOUTHERN VIEW OF JULY 4TH, INDEPENDENCE DAY

We have no inclination to deprive that day of its just honors on which was, for the first time, effectively and solemnly enunciated - "the right of the people to alter and abolish a form of Government, deriving it's just powers from the consent of the governed." This is the principle for which we are even now contending, and which we have never violated; and, therefore, whatever associations are connected with that mid-summer day in the year of our Lord 1776, ought to be peculiarly and perpetually cherished by the citizens and citizen-soldiers of these Confederate States.

When the time and our means permit, we shall be glad to see renewed, with every return of the occasion, the bonfires and rejoicings with which it used to be celebrated, and we shall read, with hardly less pleasure than in the season of our boyhood, the familiar but ever fresh truths appropriate to the day written by the art of the pyrotechnist in letters of emerald and crimson against the dusk evening sky.

Yet while we advocate the celebration of the 4th by ourselves, we don't know what right the Yankees have to regard it with like respect. It is one of the most remarkable proofs of their effrontery as a nation that they would dare to take the name of that day in vain. The impudence of the thing almost surpasses belief. But it is a piece of the bold hypocrisy of a people who represent themselves as the philanthropists of the world while they are engaged in a crusade of extermination against another.

July, 1864

Henry Timrod, Southern Poet

Printed in the Charleston Mercury

Francis Key Howard wrote a book on his experiences as a political prisoner completed in December of 1862 and published in 1863 titled *Fourteen Months in the American Bastiles*. Howard commented on his imprisonment;

"When I looked out in the morning, I could not help being struck by an odd and not pleasant coincidence. On that day forty-seven years before my grandfather, Mr. Francis Scott Key, then prisoner on a British ship, had witnessed the bombardment of Fort McHenry. When on the following morning the hostile fleet drew off, defeated, he wrote the song so long popular throughout the country, the Star Spangled Banner. As I stood upon the very scene of that conflict, I could not but contrast my position with his, forty-seven years before. The flag which he had then so proudly hailed, I saw waving at the same place over the victims of as vulgar and brutal a despotism as modern times have witnessed."



President Jefferson Davis arrived in Toronto aboard the steamer Champion on May 30th, 1867, met by several thousand well-wishers at the foot of Yonge Street. He boarded the Rothesay Castle at 2PM for the journey across Lake Ontario to Niagara on the Lake. He was met there by the Town Council along with General Breckinridge and Mason.

Upon leaving the wharf, Davis looked across the river to Fort Niagara with the Stars and Stripes floating over it. He turned to his former commissioner and exclaimed:

“Look there Mason, there is the gridiron we have been fried on.”

The Fourth of July

DAILY CONSTITUTIONALIST [AUGUSTA, GA],

July 3, 1864, p. 2, c. 1

The Fourth of July.

Eighty-eight years ago to-morrow our ancestors pledged their lives, their fortunes and their sacred honors to achieve the Independence of their country. The misrule and despotic policy of the mother country forced them to publish to the world the celebrated Declaration of Independence. Appealing to the God of battles and the justice of nations to aid them in the righteous cause which they advocated, it was resolved to prosecute the war to a successful termination or gloriously perish in the struggle. Valor, endurance, fortitude and patriotic self-sacrifice crowned their efforts with victory. Southern statesmanship and Southern heroism combined brought the Revolutionary over to a successful termination and achieved the Independence of the States.

The 4th of July 1864 dawns upon the people of the Southern States battling for the rights bequeathed by the men of '76. The same motive—the right of self government—that produced the Revolutionary War inaugurated the revolution of 1861, and the result will inevitably crown our arms. Harmonious action, unity of purpose, and zealous perseverance in the cause of freedom will accomplish the Independence of the Southern States just as certain as night follows day.

“For freedom’s battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won.”

Reverses may befall us, and greater sacrifices may be exacted, but we must prepare to meet them, and if we are but true to ourselves and the noble examples of our forefathers, the cause of justice and freedom must triumph over that of wrong and tyranny. Already the history of our young Republic is written in blood, and its pages are resplendant [sic] with the heroic deeds of the martyred dead who have fallen in freedom’s cause. But thank God, they have not fallen in vain. The wisdom of our rulers, the sagacity and skill of our Generals, the bravery of our soldiers, and the patriotism of our people will soon be rewarded with peace and independence.

The 4th of July 1865 will, we firmly believe, dawn upon the Confederate States as one of the acknowledged powers of the earth, for we see through the smoke of battle the eagle perched on our victorious standards.

<http://thesouthernamerican.blogspot.com/>

The Nationalist Myth and the Fourth of July

Greg Loren Durand

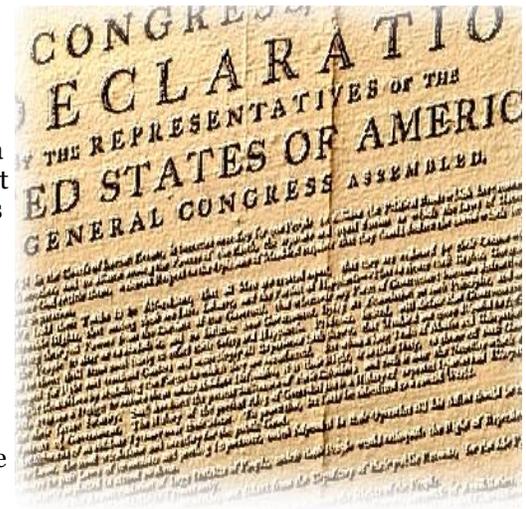
Millions of Americans will soon gather in stadiums across the country to celebrate a myth — one that has been carefully constructed over many years to elicit the highest levels of emotion and devotion, while just as carefully concealing the historical facts which undermine it. The myth: we commemorate the birth of our nation on the Fourth of July.

The truth is that there was no birth of an American nation on 4 July 1776. Instead, there was merely a joint declaration of independence of thirteen States from their former allegiance to the British Crown — an allegiance that each, while in their colonial character, owed separately, not collectively, to the King via their individual charters. The official title of this declaration was "The unanimous Declaration of the thirteen united States of America." This was a shortened form of "The unanimous Declaration of Georgia, New York, Virginia, Massachusetts, etc." According to the rules of English grammar, the lower case letter in the word "united" rendered it an adjective rather than a part of the proper noun which followed, thus identifying their association with each another as one of purpose, not of a political nature. Prior to 1781, the closest the several States had ever come to establishing a common political bond between themselves was the First Continental Congress, which met briefly in Philadelphia in 1774 and consisted of delegates from twelve of the colonies (Georgia was not represented), chosen to consider an economic boycott of British trade and to petition King George III for a redress of their grievances. The Second Continental Congress was simply a reconvening of the First, for the purpose of organizing the defense of the colonies against British invasion and whose power was limited to issuing resolutions which had no legally binding authority whatsoever over any of the thirteen colonies. In fact, the resolutions of the Congress and its requests for funding for the Continental Army were frequently ignored.

Another misconception that requires correction is that the independence of the States from Great Britain is legally dated from the signing of the Declaration on 4 July 1776. However, this is an inaccurate understanding of the purpose of that document, which was merely to serve as a notice and justification to the world of what had already transpired. For example, Virginia had declared its independence and adopted a State constitution on 29 June 1776, five days before the Declaration was signed. The people of each colony, separately and for themselves alone, determined that "as Free and Independent States," they should have "full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do." In other words, sovereignty had passed from the King to each new State separately, and not to the thirteen States as a collective body. Consequently the allegiance of each individual man, woman, and child was now owed to their own State as its Citizens rather than to the King as his subjects. This is how patriotism was understood at that time.

The thirteen States were again separately recognized as sovereign in the Articles of Confederation of 1781, in the Treaty of Paris of 1783, and again in the Constitution of 1787, particularly in the Tenth Amendment. Calling to mind the former title of the Declaration of Independence, the original wording of the Preamble to the Constitution read, "We, the people of the States of New Hampshire, Massachusetts, Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia do ordain and establish this Constitution..." This wording was later shortened to read, "We the People of the United States," but the meaning remained the same: the Constitution was being "ordained and established" by distinct States, each acting for itself in its own sovereign capacity. This fact is clearly seen in Article VII, which states, "The ratification of the conventions of nine States, shall be sufficient for the establishment of this Constitution between the States so ratifying the same." In other words, the constitutional bond would exist only between those States ratifying it, therefore excluding the non-ratifying States from the political compact known as "The United States of America." As it turned out, two of the thirteen States — North Carolina and Rhode Island — did remain outside of the Union for several months and in the case of the latter, were treated with by the newly-established federal Government as a foreign nation during that time.

It is noteworthy that the terms "nation" and "national" do not appear in the Constitution, except when referring to foreign nations. In fact, the term "federal" was deliberately chosen by the framers over "national" to describe the government created by the Constitution, thereby defining it as the creation of the Union and the common agent of the ordaining sovereignties. The compacting States agreed to surrender certain enumerated powers to this common agent for the general welfare of all, while reserving to themselves the continued exercise of all other powers not so enumerated. One of the reserved rights of any sovereign when entering into political compact with other sovereignties is that of withdrawal should the agreement fail to answer to its purpose. We find this reserved right expressly stated in the ratifications of three of the original thirteen States — Virginia, New York, and Rhode Island — and accepted without question or objection from the other ten States. Declarations of sovereignty were also embodied in many of the State constitutions, such as that of Massachusetts, and the reserved right of secession was proclaimed numerous times throughout the first several decades



following the ratification of the Constitution by both Northern and Southern States. Thus, it is beyond dispute that the United States of America were legally a confederacy, not a nation, and were repeatedly described as such in the writings of the earliest political commentators.

The theory of a unified American nation was not popularly advanced until 1833 when Joseph Story of Massachusetts published his *Commentaries on the Constitution*. In this extensive work, Story argued that the "people of the United States" in the preamble of the Constitution referred to the "people in the aggregate," rather than the people constituting several States, and that the States were therefore dependent upon the Union for their existence. Daniel Webster, also of Massachusetts, relied on this fallacy in his congressional debate with South Carolinian Senator John C. Calhoun that same year. Calhoun so soundly refuted this theory that it nearly completely vanished from the political scene only to be resurrected thirty years later by Abraham Lincoln in his first inaugural address on 4 March 1861 and his address to Congress on 4 July 1861. In the latter speech, Lincoln declared the absurdity that "the Union created the States," rather than vice versa, and that therefore, secession by any State or States was tantamount to treason. He further expounded this theme in his celebrated Gettysburg address on 19 November 1863, wherein he dated the now-familiar idea of the "nation's birth" in 1776 and claimed that Northern soldiers had shed, and were shedding, their blood so that this imagined entity "would not perish from the earth." Finally, during the Reconstruction period, the Republican radicals in Congress admitted that the war had been fought against the Southern States to overthrow "the pernicious heresy of State sovereignty" and to consolidate forever the American people into a single nation under an all-powerful central Government.

Unreconstructed Southerners refused to observe the Fourth of July for several decades after the War Between the States because they saw it as a day of mourning rather than one of celebration. Not only had Lincoln chosen that day to deliver a virtual declaration of war against the founding principles of American constitutionalism, but it was also the anniversary of the fall of Vicksburg in the West (by which Lincoln's Government gained control of the Mississippi River, effectively cutting the Southern Confederacy in half) and of the defeat of Robert E. Lee's army at Gettysburg in the East (which marked the point of decline for Confederate military strength). Moreover, they saw the terrible irony of celebrating the independence of the original thirteen States from an oppressive central government in 1776 when their own States had just been so unjustly denied their own independence and their people subjugated to an even greater tyranny than that from which their forefathers had fought to free themselves.

That there is an American nation today is obvious; in fact, it can more accurately be described as an empire. Not only does the central Government in Washington, D.C. claim ultimate sovereignty over the American people, but it also asserts the prerogative of controlling every aspect of their lives. In addition, it seeks to militarily impose its own ideas of democracy and freedom on other nations and people around the globe. However, the question remains: just when was this modern nation born, if not in 1776? In his book entitled, *Abraham Lincoln and the Second American Revolution*, historian James M. McPherson gave the answer:

[After the war] the old decentralized federal republic became a new national polity that taxed the people directly, created an internal revenue bureau to collect these taxes, expanded the jurisdiction of federal courts, established a national currency and a national banking structure. The United States went to war in 1861 to preserve the Union; it emerged from war in 1865 having created a nation. Before 1861 the two words "United States" were generally used as a plural noun: "The United States are a republic." After 1865 the United States became a singular noun. The loose union of states became a nation (page viii).

Tyrants throughout history have understood that in order to keep a subjugated people under control, they must be cut off from their own history and provided with an alternate view of reality that is constantly reinforced through its symbols, ceremonies, and fabricated traditions. "[The conquered] must at least retain the semblance of the old forms," wrote Niccolo Machiavelli, the renowned political philosopher of the early Sixteenth Century, "so that it may seem to the people that there has been no change in the institutions, even though in fact they are entirely different from the old ones. For the great majority of mankind are satisfied with appearances, as though they were realities, and are often even more influenced by the things that seem than by those that are." Such is the power of this myth-making that the people will not only automatically react negatively against dissent from the accepted view, but they will also be willing to die, or to kill, for it. The ancient Grecian and Roman empires, and the more recent Nazi and Soviet regimes of the Twentieth Century, all relied on the power of propaganda and pageantry and are standing testimonies to the truth of Ecclesiastes 1:9: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."

Why Vicksburg Canceled the Fourth of July – For a Generation

By Karen Stokes

Jul 2, 2014

From May through early July 1863, Vicksburg, Mississippi, a strategically important city on the Mississippi River, was besieged by Federal forces under the command of General Ulysses S. Grant, and by a flotilla of gunboats in the river commanded by Admiral David Porter. The city was surrounded by outlying Confederate lines of defense, but the Union forces also shelled the city itself, which was full of civilians, who dug caves into the clay hills of Vicksburg for protection from the artillery bombardment. The siege lasted 47 days, until the city and its Confederate defenders were at last starved into submission. The Confederate commander, Gen. John C. Pemberton, surrendered on July 4, 1863. So bitter were the feelings and memories of the people of Vicksburg afterward that they did not officially observe the Independence Day holiday for the next 81 years (not returning to its observance until 1945).

In his book *Vicksburg 1863*, published in 2010, historian Winston Groom noted the following: “From the river, Porter’s mortar boats kept up a regular bombardment of the city’s environs, while from landward Grant’s artillery relentlessly threw barrages of shells into the town. The shocking part of it was that much of the naval firing was deliberately aimed at the civilians.” (emphasis added)

Mary Longborough, a resident of Vicksburg, kept a diary that was later published as *My Cave Life in Vicksburg*. Her eyewitness accounts attest to many poignant incidents that occurred during the siege of the city:

“A young girl, becoming weary in the confinement of the cave, hastily ran to the house in the interval that elapsed between the slowly falling shells. On returning, an explosion sounded near her—one wild scream, and she ran into her mother’s presence, sinking like a wounded dove, the life blood flowing over the light summer dress in crimson ripples from a death-wound in her side, caused by the shell fragment.”

“One afternoon, amid the rush and explosion of the shells, cries and screams arose—the screams of women amid the shrieks of the falling shells. The servant boy, George...found that a negro man had been buried alive within a cave, he being alone at that time. Workmen were instantly set to deliver him, if possible; but when found, the unfortunate man had evidently been dead some little time. His wife and relations were distressed beyond measure, and filled the air with their cries and groans.”

“A little negro child, playing in the yard, had found a shell; in rolling and turning it, had innocently pounded the fuse; the terrible explosion followed, showing, as the white cloud of smoke floated away, the mangled remains of a life that to the mother’s heart had possessed all of beauty and joy.”

“Sitting in the cave, one evening, I heard the most heartrending screams and moans. I was told that a mother had taken a child into a cave about a hundred yards from us; and having laid it on its little bed, as the poor woman believed, in safety, she took her seat near the entrance of the cave. A mortar shell came rushing through the air, and fell with much force, entering the earth above the sleeping child—cutting through into the cave—oh! most horrible sight to the mother—crushing in the upper part of the little sleeping head, and taking away the young innocent life without a look or word of passing love to be treasured in the mother’s heart.”

Karen Stokes is an archivist and writer in Charleston, S.C. She is the co-editor of *Faith, Valor and Devotion: The Civil War Letters of William Porcher Dubose* (USC Press, 2010), and *A Confederate Englishman: The Civil War Letters of Henry Wemyss Feilden* (USC Press, 2013). She is also the author of *South Carolina Civilians in Sherman's Path* (History Press, 2012), and *The Immortal 600: Surviving Civil War Charleston and Savannah* (History Press, 2013). *Belles: A Carolina Love Story* (Ring of Fire, 2012), was her first venture into historical fiction, and her newest historical novel is *The Soldier's Ghost: A Tale of Charleston* (Ring of Fire, 2014).



Southern Historical Society

The capitol dome in Tallahassee, FL; before interloping, arrogant, self-righteous, hypocritical, pontificating, self-aggrandizing, politically correct, nosy, lying liberals invaded us...AGAIN...

Photo taken March 6, 1963

Courtesy Florida Memory Project

Happy 4th of July



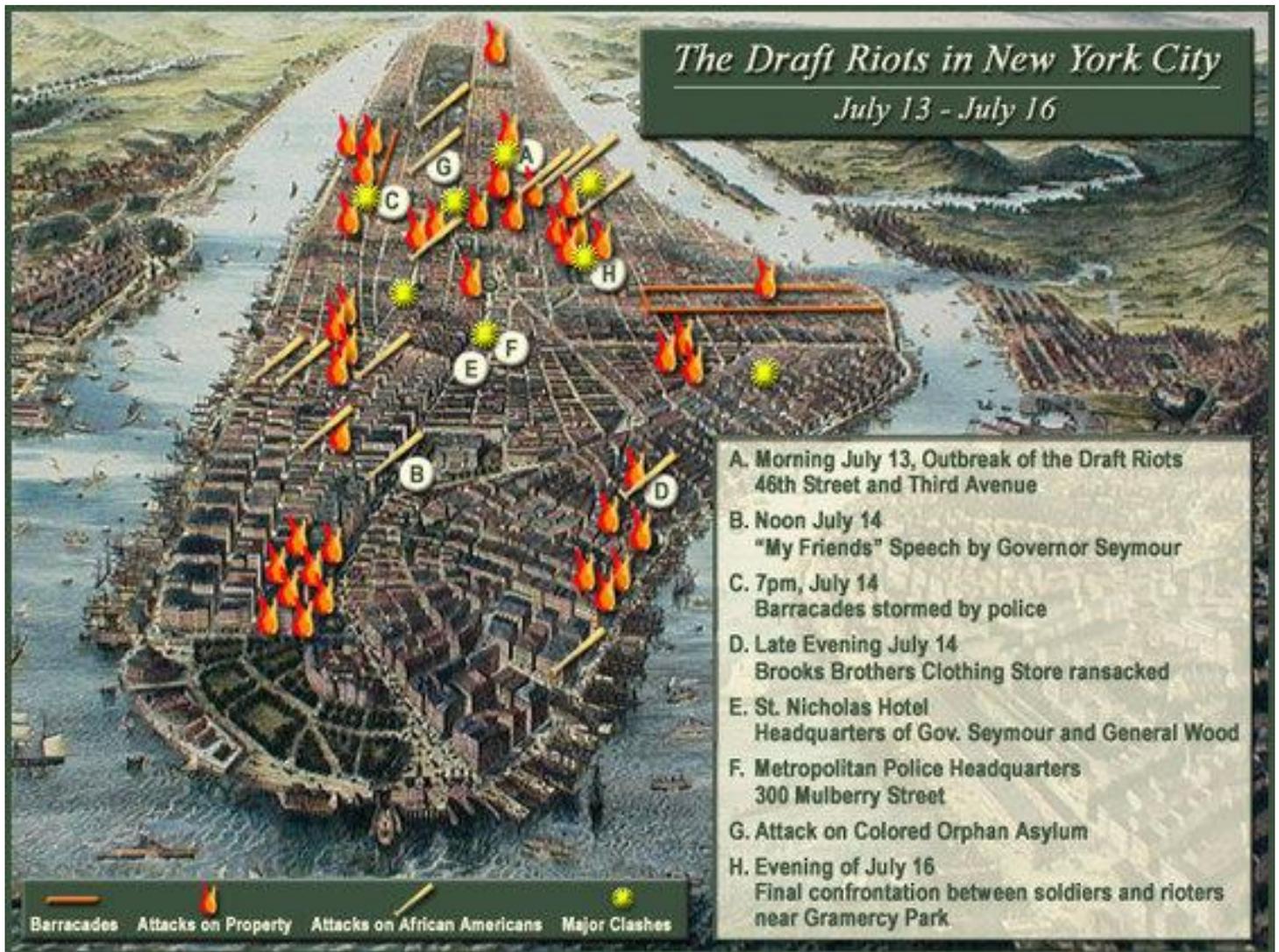
Independence Day, commonly known as the Fourth of **July**, is a federal holiday in the United States commemorating the adoption of the Declaration of Independence on **July** 4, 1776, declaring independence from the Kingdom of Great Britain (now officially known as the United Kingdom).

CSA Man

Debunking the Myth of “National Unity”: Northern Opposition to Lincoln’s War

10/22/2014

By Thomas DiLorenzo



When the *Washington Post* reviewed Martin Scorsese’s movie “*The Gangs of New York*,” which included a reasonably-accurate portrayal of the 1863 New York City draft riots (see Iver Bernstein, *The New York City Draft Riots*), the *Post*’s reviewer expressed astonishment upon learning that such an event had occurred. “We were all taught in school that there was national unity during the Civil War,” he opined.

Of course, there is never “national unity” about anything, especially war, democratic politics being what it is. When is the last time you heard of a *unanimous vote* expressing national unity in the U.S. Congress about anything? Even the vote to declare war on Japan after Pearl Harbor was not unanimous.

The myth of national unity during the “Civil War” was invented and cultivated by the history profession, the Republican Party, and the New England clergy in the post-war era to “justify” the killing of hundreds of thousands of fellow citizens in the Southern states; the plundering of the South during “Reconstruction;” the destruction of the voluntary union of the states and the system of federalism that was created by the founding fathers; and the adoption of Hamiltonian mercantilism as America’s new economic system.

Any serious student of the “Civil War” knows that this is all absurd nonsense. In addition to myriad draft riots, there were massive desertions from the Union Army from the very beginning of the war (see Ella Lonn, *Desertion During the Civil War*); Lincoln *did* shut down hundreds of opposition newspapers and imprison thousands of Northern political dissenters without due process. He *did* deport the most outspoken Democratic Party critic in Congress, Clement L. Vallandigham of Dayton, Ohio. He *did* rig elections by having soldiers intimidate Democratic Party voters. And he *did* send some 15,000 federal troops to murder the New York City draft rioters by the hundreds in July of 1863. All of this has been discussed for decades in “mainstream” history scholarship such as *Constitutional Problems Under Lincoln* by James Randall and *Freedom Under Lincoln* by Dean Sprague. The history profession has, however, done a meticulous job in seeing to it that such facts rarely, if ever, make it into the textbooks that are used in the public schools.

But times are changing in the era of the internet and of independent scholarship on the subject by scholars associated with such organizations as the Abbeville Institute. The Institute’s latest publication is entitled *Northern Opposition to Mr. Lincoln’s War*, edited by D. Jonathan White. It includes essays by White, Brion McClanahan, Marshall DeRosa, Arthur Trask, Joe Stromberg, Richard Valentine, Richard Gamble, John Chodes, and Allen Mendenhall. These nine scholarly essays destroy the nationalist myth of “national unity” in the North during the War to Prevent Southern Independence.

Marshall DeRosa’s opening essay on “President Franklin Pierce and the War for Southern Independence” goes a long way in explaining *why* the nationalists in American politics believed that it was imperative to invent the myth of national unity. President Franklin Pierce of New Hampshire was a Democrat who opposed the invasion of the Southern states. He was a Jeffersonian, states-rights president, which is why he was mercilessly smeared by Lincoln’s hatchet man, William Seward, who accused him of treason (re-defined by the Lincoln administration as any criticism of it and its policies). The real objects of Seward and Lincoln’s wrath towards Pierce, DeRosa explains, were the ideas that President Pierce stood for and was elected president on, as illustrated in the Democratic Party Platform of 1852.

The main ideas of this platform, upon which Pierce ran for president were: a federal government of limited powers, delegated to it by the states; opposition to the form of corporate welfare known as “internal improvements”; free trade and open immigration; gradual extinction of the national debt; opposition to a national bank; and realizing that the Constitution would have to be amended as a means of *peacefully* ending slavery. This latter position was the position of the famous nineteenth-century libertarian abolitionist, Lysander Spooner, author of *The Unconstitutionality of Slavery*.

It was because of these ideas that Pierce was libeled and smeared by the Republican Party of his day, with subsequent generations of historians merely repeating the smears disguised as “scholarship.” Lincoln’s claim to fame, on the other hand, writes DeRosa, “is not that he adhered to the rule of law [as Pierce did], but that he had the audacity to disregard it.” Thanks to the history profession, moreover, “Americans continue to pay homage to the villains that laid the tracks to our present sorry state of affairs.”

D. Jonathan White surveys the Northern opponents of Lincoln’s war that were slandered by the administration and its media mouthpieces as “copperheads” (snakes in the grass). Among the “copperheads” were many prominent citizens of the North who, like President Pierce, were passionate defenders of the rule of law and constitutionally-limited government. Their main complaints were against Lincoln’s suspension of the writ of Habeas Corpus and the mass arrest of Northern political opponents without due process; the draft law, which they considered to be a form of slavery; the income tax imposed by the Lincoln administration – the first in American history; and protectionist tariffs (the cornerstone of the Republican Party platform of 1860). Because of these beliefs, hundreds, if not thousands of “copperheads” were imprisoned without due process by the Lincoln administration.

Allen Mendenhall contributes a very interesting article about how the famous U.S. Supreme Court Justice Oliver Wendell Holmes, who was wounded three times in the war, became a sharp critic of Lincoln, his “mystical” union, and the war during the rest of his life. Brion McClanahan’s essay describes in scholarly detail the Jeffersonian Democrats in the state of Delaware who opposed the war (the state gave its three electoral votes and 46 percent of the popular vote to Southern Democrat John Breckenridge in the 1860 election). R.T. Valentine does essentially the same thing in his chapter on opposition to Lincoln’s policies in Westchester County, New York and the greater Hudson Valley. He describes in detail how the residents of these areas, many of whom had family history in the area going back to the time of the founding, deeply resented the pushy, imperialistic, arrogant “Yankees” who were the base of Lincoln’s support and who had been moving into New York state from New England in droves.

Arthur Trask demonstrates that there was also a great deal of opposition to Lincoln’s war in Philadelphia, where many residents had long-lasting business and personal relationships with Southerners, while John Chodes writes of the horrible wartime governor of Indiana, Oliver P. Morton, who apparently fancied himself as a mini-Lincoln with his imprisonment of dissenters and other dictatorial acts.

Joe Stromberg and Richard Gamble contribute chapters that explain the role of the Northern clergy in instigating the

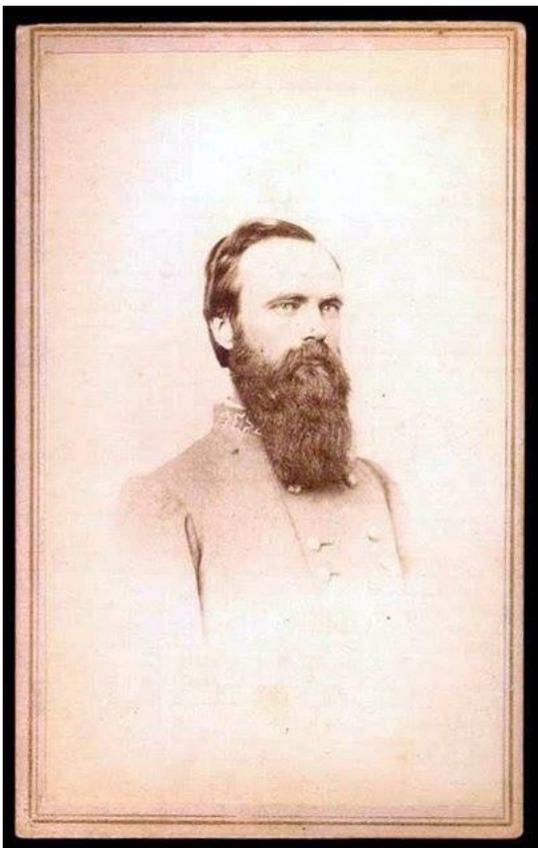
war. Stromberg writes of the impulse of many Northern clergymen to use the coercive powers of the state to try to create some version of heaven on earth. Worse yet, “[T]he war of 1861-1865, as preached by the clergy surveyed here, became a permanent template for subsequent American crusades, whatever their origins. From the Free Soil argument of the 1850s, through two World Wars, Cold War, and down to Iraq and beyond. American leaders insist that their latest enemy [ISIS?] is both inherently expansionist and committed to some form of slavery. It is therefore the duty of the new enemy to surrender ‘unconditionally’ and undergo reconstruction and reeducation for the good of all mankind . . .”

Richard Gamble traces the transformation of “Old School Presbyterianism” to where it embraced “political preaching.” For example, upon Lincoln’s election a national assembly meeting in Philadelphia issued a proclamation that was “a turning point in the history of American Presbyterianism”: “That in the judgment of this Assembly, it is the duty of the ministry and churches under its care to do all in their power to promote and perpetuate the integrity of the United States [government], and to strengthen, uphold, and encourage the Federal Government.” The Old School Presbyterians, writes Gamble, “enlisted their church on the Union side,” which is to say, the side that would soon be invading, murdering, raping, and plundering its way through the Southern states. This, Gamble argues, is how war and imperialism became the keystone of America’s “civil religion.” This bogus “religion” is illustrated a thousand times over in the [Laurence Vance archives](#) on [LewRockwell.com](#).

The Abbeville Institute is to be congratulated for publishing this latest correction of the historical record regarding Lincoln’s war. [Northern Opposition to Mr. Lincoln’s War](#) should be a part of the library of every American who resents having been lied to by his teachers, professors, film makers, and authors, and who seeks the truth about his own country’s history.

Thomas J. DiLorenzo is professor of economics at Loyola College in Maryland and the author of [The Real Lincoln](#); [Lincoln Unmasked: What You’re Not Supposed To Know about Dishonest Abe, How Capitalism Saved America](#), [Hamilton’s Curse: How Jefferson’s Archenemy Betrayed the American Revolution – And What It Means for America Today](#). His latest book is [Organized Crime: The Unvarnished Truth About Government](#).

<http://www.deovindice.org/1/post/2014/10/debunking-the-myth-of-national-unity-northern-opposition-to-lincolns-war.html>



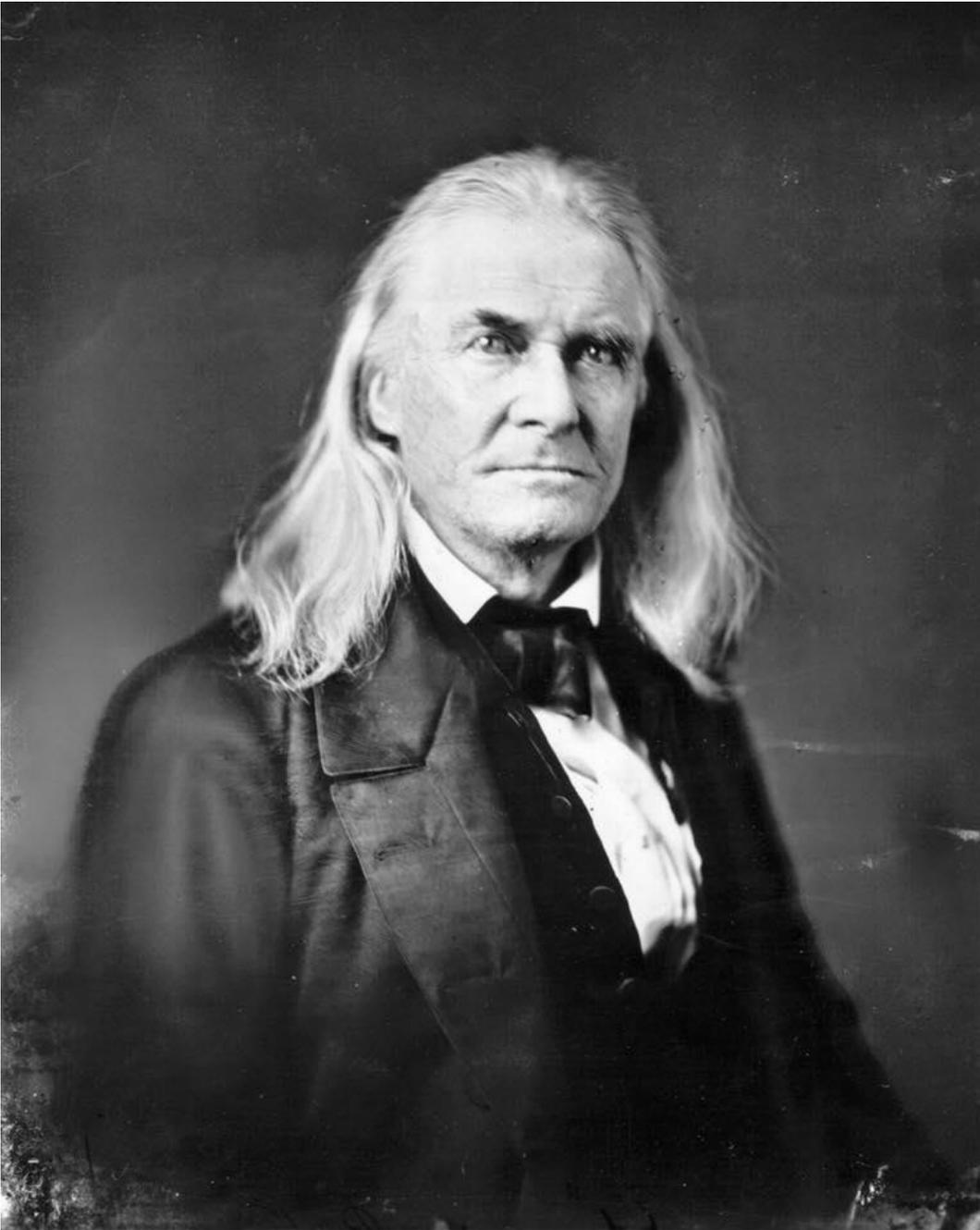
GENERAL GANO KEPT ONLY ONE THING FROM THE SPOILS OF THE CABIN CREEK RAID

Gano presented his superior, Maj. Gen. Sam Maxey, with two bolts of calico, five dozen star candles and cans of pineapple and oysters taken from the wagons captured in the Cabin Creek raid. He also sent a bolt of calico from one of the wagons to Mrs. Edmund Kirby Smith.

Gano kept only one item from the raid for his personal use. It was a small sorrell saddle mare, which he named "Bird," because she was swift and alert. During the Cabin Creek battle, a shell had burst over her head and the sound left blood running from her ears -- the horse was totally deaf.

Gano continued to ride her until the war ended. Then he took Bird home with him and she became a member of his family. The Gano children were all taught how to ride using the mare, which lived to a ripe old age.

150th Anniversary of Edmund Ruffin's Death



The South laid in ruins. All dreams of Southern independence and constitutional freedom were shattered. General Robert E Lee had surrendered to Ulysses S Grant two months earlier, President Davis had been captured, and Richmond was now under the occupation of the evil federal invaders.

It was this time, June 1865, that Edmund Ruffin submerged into a great depression. The confederation of independent Southern States that he had long advocated and served was no longer. The man who had fired the first shot of the War for Southern Independence was now under the stresses of mental agony, "Yet, the increased and now rapid decay of my mind has continued, and been much more evident to myself within the last few weeks" he said on June 16, 1865.

One thing only, Ruffin believed, could end the sufferings he endured as a result to the vile occupation of

the Yankee invaders: suicide. While at his plantation "Redmoor" in Amelia County, Ruffin began debating with himself over the "sinfulness" of suicide. Was suicide murder according to The Bible? He defined murder as "the malicious destruction, by violence or fraud, of the life of another person" emphasis on another. He went on to write, "As murder (embracing all malicious homicide, of voluntary action, and designed to slay or damage the victim and against his will) must be directed against another person, it cannot possibly include suicide."

For weeks Edmund had been praying to the Almighty about his suicidal thoughts, "Since the question has so frequently occupied my thoughts, for some weeks I added to my accustomed daily prayers my earnest petition for his direction in this matter – that he would so strongly impress my mind as to divert me from the meditated and doubtful scheme, if sinful – or strengthen for its execution, if innocent or venial – and, if carried out, and in mistaken disobedience to his will, that he would yet pardon the offence. In this case, as in regard of many other sins, all my trust for forgiveness and immunity

would be in the mercy and benevolence of God."

After weeks of internal debates and mental agony, Edmund came to the realization that suicide would be his cause of death. What many quote as his final diary entry was actually written in a note to his son containing instructions as to what should be done after his death. The following is Edmund's real last diary entry: "I here declare my unmitigated hatred to Yankee rule - to all political, social and business connection with Yankees - and to the Yankee race. Would that I could impress the sentiments, in their full force, on every living southerner, and bequeath them to every one yet to be born! May such sentiments be held universally in the outraged and down-trodden South, though in silence and stillness, until the now far distant day shall arrive for just retribution for Yankee usurpation, oppression, and atrocious outrages - and for deliverance and vengeance for the now ruined, subjugated, and enslaved Southern States! May the maledictions of every victim to their malignity, press with full weight on the perfidious Yankee people and their perjured rulers - and especially on those of the invading forces who perpetrated, and their leaders and higher authorities who encouraged, directed or permitted, the unprecedented and generally extended outrages of robbery, rapine, and destruction, and house-burning, all committed contrary to the laws of war on non-combatant residents, and still worse in aged men and helpless women!

Edmund Ruffin sen.

Redmoor, 10 A.M., June 18th 1865

The End"

As you can see, the diarist was mistaken and put eighteenth instead of the seventeenth, which is proven to be wrong earlier in the diary and by letters from his son and other family members.

Now, all that was left to do was to leave instructions to his son concerning what to do with his body after his death. In the note to his son, Edmund writes "I desire my death to cause as little trouble and difficulty as may be..... Let my remains be buried in the clothes in which I shall die, and with merely the additional over-wrapping in an old sheet or blanket..... I much prefer, and earnestly request, that there may be no coffin of any kind - and that I may be buried as usually were our brave soldiers who were slain in battle. Their manner of burial is quite good enough for me..... I ask the forgiveness of all my family and near friends to whom my latest act shall cause trouble or distress..... And now, with my latest writing and utterance, and with what will be near my latest breath, I hear repeat, and would willingly proclaim, my unmitigated hatred to Yankee rule - to all political, social, and business connection with Yankees, and to the perfidious, malignant, and vile Yankee race.

Edmund Ruffin sen.

Kept waiting by successive visitors to my son, until their departure at 12:15 P.M."

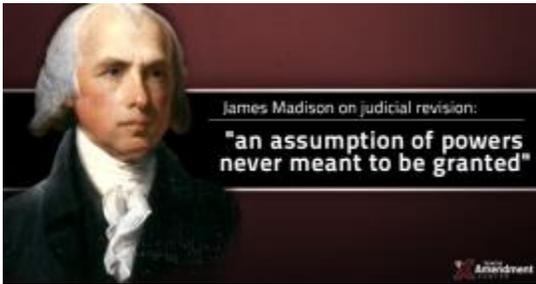
The time had arrived for the writer to commit the act he had long struggled over. While sitting upright in a chair, the butt of the musket resting on a trunk and the muzzle aimed inside of his mouth, Ruffin pressed down on the trigger with a forked stick. This shot was unsuccessful. The cap went off without igniting the powder in the barrel, but the noise the cap made was loud enough to be heard by the ladies in the house, who then went to alert Edmund Jr. outside. Before anyone could reach his room Edmund Ruffin replaced the percussion cap and pulled the trigger again, this time with fatal results.

In a letter written after his father's death, Edmund Ruffin Jr. wrote that the Fire-Eater took his life at 12:30 on June 17, 1865. The next morning, his body was taken to his plantation "Marlbourne" in Mechanicsville, Virginia, where it was buried next to his wife Susan Travis Ruffin.

Today, we remember the life of this great Fire-Eater who served as the president of the Virginia Agricultural Society, improved farming throughout the Commonwealth with the use of marl, fought as a private in the War of 1812, promoted Southern independence in pamphlets and speeches prior to the war, served in the Virginia state senate from 1823-1827, fired the first shot on Fort Sumter, and fought courageously with the Army of Northern Virginia in his late sixties.

In memory of Edmund Ruffin, January 5, 1794 - June 17, 1865

Judicial Revision: An “assumption of powers never meant to be granted”



EDITOR’S NOTE: The following is an excerpt of the book (chapter 16) *Government by Judiciary: The Transformation of the Fourteenth Amendment*, Foreword by Forrest McDonald (2nd ed.) (Indianapolis: Liberty Fund, 1997). *In this text, Berger rejects the conventional view – still held today – that Chief Justice John Marshall advocated a living constitutionalism, showing how statements purportedly in favor of such as being taken well out of context. He concludes that Berger actually rejected such a view.*

Where early claims to extraconstitutional power were made in the name of “natural law,” the present fashion is to invoke the “living Constitution” when it is sought to engraft or amputate a limb. Commentators at a loss to justify judicial arrogations fall back on Marshall’s sonorous reference to a “constitution intended to endure for ages to come.” In an oft-quoted apostrophe, Justice Frankfurter declared that it “expressed the core of [Marshall’s] constitutional philosophy . . . the single most important utterance in the literature of constitutional law.” It has become a mythic incantation. Chief Justice Hughes, when confronted by the “mortgage moratorium”-“impairment of contract” problem, declared:

If by the statement that what the Constitution meant at the time of its adoption it means today, it is intended to say that the great clauses of the Constitution must be confined to the interpretation which the framers, with the conditions and outlook of their time would have placed upon them, the statement carries its own refutation. It was to guard against such a narrow conception that Chief Justice Marshall uttered a memorable warning— “We must never forget that it is a Constitution we are expounding . . . a constitution intended to endure for ages to come, and consequently to be adapted to the various crises of human affairs.”

At best Marshall’s dictum represents a self-serving claim of power to amend the Constitution. In Justice Black’s words, “in recalling that it is a Constitution ‘intended to endure for ages to come,’ we also remember that the Founders wisely provided for the means of that endurance: changes in the Constitution are to be proposed by Congress or conventions and ratified by the States.”

Claims to the contrary need to be measured by Lord Chief Justice Denman’s observation that “The practice of a ruling power in the State is but a feeble proof of its legality.” Such judicial claims stand no better than the bootstrap “precedents” created by a number of presidents for reallocation to themselves of the warmaking power confided to Congress, in justification of single-handed commitments of the nation to war, as in Vietnam.

But the fact is, as I shall show, that Marshall's words have been removed from context, that he flatly repudiated the revisory power Hughes attributed to him, and that other Marshall utterances also show that the conventional view of M'Culloch does not represent the "core of his constitutional philosophy." Marshall's dictum was uttered in M'Culloch v. Maryland; the issue was whether the Constitution empowered Congress to establish the Bank of the United States, and that turned on whether a bank was a proper means for execution of other expressly granted powers. Marshall reasoned that a government "intrusted with such ample powers" as "the great powers, to lay and collect taxes; to borrow money; to regulate commerce," must also be intrusted with ample means for their execution. The power being given, it is in the interest of the nation to facilitate its execution . . . This could not be done, by confining the choice of means to such narrow limits as not to leave it in the power of congress to adopt any which might be appropriate . . . To have prescribed the means by which government should, in all future time execute its powers, would have been . . . [to give the Constitution] the properties of a legal code.

Manifestly, this was merely a plea for some freedom in the "choice of means" to execute an existing power, not for license to create a fresh power at each new crisis. Marshall himself flatly denied such license-claims in a pseudonymous debate with Judges Spencer Roane and William Brockenbrough of Virginia.

M'Culloch immediately had come under attack. To Madison the Court's ruling seemed to break down the landmarks intended by a specification of the powers of Congress, and to substitute, for a definite connection between means and ends, a legislative discretion as to the former, to which no practical limits can be assigned . . . [A] regular mode of making proper alteration has been providently provided in the Constitution itself. It is anxiously to be wished . . . that no innovation may take place in other modes, one of which would be a constructive assumption of powers never meant to be granted. Thus, the chief architect of the Constitution rejected the replacement of the amendment process by judicial revision as an "assumption of powers never meant to be granted." Even more severe strictures were published by Roane and Brockenbrough. Marshall leapt to the defense under a pseudonym; speaking to the "intended to endure for ages" phrase, he said:

it does not contain the most distant allusion to any extension by construction of the powers of congress. Its sole object is to remind us that a constitution cannot possibly enumerate the means by which the powers of government are to be carried into execution.

Again and again he repudiated any intention to lay the predicate for such "extension by construction." There is "not a syllable uttered by the court" that "applies to an enlargement of the powers of congress." He rejected any imputation that "those powers ought to be enlarged by construction or otherwise."

He emphasized that "in all the reasoning on the word 'necessary' the court does not, in a single instance, claim the aid of a 'latitudinous' or 'liberal' construction." He branded as a "palpable misrepresentation" attribution to the Court of the view of the "necessary and proper clause" "as augmenting those powers, and as one which is to be construed 'latitudinously' or even 'liberally.' "

"It is not pretended," he said of the "choice of means," "that this right of selection may be fraudulently used to the destruction of the fair landmarks [Madison's term] of the constitution."

Finally, the exercise of the judicial power to decide all questions “arising under the constitution and laws” of the United States “ cannot be the assertion of a right to change that instrument. ” [432] Slender as was the justification for invocation of Marshall’s dictum prior to Gerald Gunther’s discovery of Marshall’s Defense, it has been shattered altogether by Marshall’s categorical disclaimer of judicial “right to change that instrument.”

Before leaving M’Culloch, account should be taken of a proposal in the Federal Convention to authorize Congress “to grant charters of incorporation.” Rufus King pointed out that it “will be referred to the establishment of a Bank, which has been a subject of contention” in Philadelphia and New York. Modified to apply only to canals, it was voted down 8 to 3.

Louis Pollak points out that “This legislative history was known at the time M’Culloch v. Maryland was decided, for Jefferson had utilized it in his 1791 memorandum to Washington opposing the Bank Bill.” As a successor to Jefferson as Secretary of State, Marshall had more reason than most to know. His omission to notice it is the more puzzling in light of his allusion to the heated debate on the subject in 1789.

For the moment discussion of a possible clash between word and deed may be deferred to examination of other Marshall opinions—strangely never mentioned in the “living Constitution” incantations—which adhere to the “constitutional philosophy” he proclaimed in the Roane-Brockenbrough debates.

In *Ogden v. Saunders*, Marshall stated that the words of the Constitution are not to be “extended to objects not . . . contemplated by its framers.” In *Gibbons v. Ogden* he stated that if a word was understood in a certain sense “when the Constitution was framed . . . [T]he convention must have used it in that sense,” and it is that sense that is to be [433] given judicial effect.

In *Osborn v. Bank of the United States*, he stated: “Judicial power is never exercised for the purpose of giving effect to the will of the judge; always for the purpose of giving effect to the will of the legislature” —that is, of the “original intention.” In *Providence Bank v. Billings*, he stated: “The constitution . . . was not intended to furnish the corrective for every abuse of power which may be committed by the State governments. The interest, wisdom, and justice of the representative body and its relation with its constituents furnish the only security . . . against unwise legislation generally,” echoing Gerry’s rejection of judicial “guardians.”

These statements are irreconcilable with the interpretation Hughes put on the M’Culloch dictum. Their significance was summed up by Marshall’s associate, Justice Henry Baldwin, who, after noting Marshall’s “a constitution we are expounding,” went on to say, “no commentator ever followed the text more faithfully, or ever made a commentary more accordant with its strict intention and language.” The evidence, I submit, calls for an end to the incantatory reliance on Marshall’s “a Constitution . . . to be adapted to the various crises of human affairs.” If the Constitution is to be altered by judicial fiat, let it not be under seal of a reading Marshall himself repudiated.



Juneteenth: Four myths and one great truth

Posted: Wednesday, June 18, 2014 9:57 pm

By **ED COTHAM**

As we approach the one-year mark to the 150th anniversary of Juneteenth, which will take place on June 19, 2015, it is important to place in context the event that will be widely commemorated and celebrated.

2015 will undoubtedly and deservedly bring a great deal of attention to Galveston and Juneteenth.

As someone who studies and writes on the history of this period, I find it is often challenging to separate the myths and misunderstandings surrounding the actual historical events of that summer at the end of the Civil War. But it is important that we do so in order to give Juneteenth its real meaning and significance. So, to get that process started, I will offer my own version of four myths and one great truth about Juneteenth.

Myth 1: Juneteenth involved a speech given by Gen. Gordon Granger.

A staff officer for Gen. Granger issued General Orders No. 3 (the "Juneteenth Order") on June 19, 1865, in written form. There is no contemporaneous documentation that Gen. Granger or anyone else read the order or delivered a speech involving its terms. That was not typically the way the military handled issuing general orders, and Gen. Granger was otherwise occupied with a million details of his new command.

Myth 2: Juneteenth involved Ashton Villa and a public reading from a balcony.

Once again, there is no contemporary evidence that the Juneteenth order was read at Ashton Villa or any other public place in Galveston in 1865.

This is probably a tradition that started in the early years following the first Juneteenth.

The Juneteenth order was directed broadly at all of the inhabitants of Texas. A reading from a balcony in Galveston, particularly a private residence such as Ashton Villa, would not have served the military's purpose of seeing that it was broadly distributed.

Instead, what we know is that the order was part of a whole series of orders that were published for many weeks afterward in every newspaper in the state. It was also printed on handbills designed to be distributed and posted in public places. Some of these handbills are preserved in public archives.

Myth 3: The Juneteenth Order was issued at the 1861 Custom House at 20th and Postoffice.

Although the Custom House is a wonderful building that is rich with Galveston and Texas history, it was not the location of the headquarters from which the Juneteenth order was issued.

Gen. Granger's headquarters was at a building (no longer in existence) near the intersection of 22nd Street and The Strand. It is hoped that a historic marker commemorating the event will be placed at this site in time for the 150th anniversary.

Myth 4: The Juneteenth order freed the slaves in Texas or brought news that the slaves were freed.

The Juneteenth order did not itself emancipate any person held in slavery. The language of the order stated that President Lincoln had already accomplished that as a legal matter in his Preliminary Emancipation Proclamation of 1862 and the final proclamation that followed on Jan. 1, 1863. This was not really news to many in Texas.

Lincoln's emancipation proclamations in 1862 and 1863 had been widely covered in the Texas press (with a negative spin, of course), and Gen. Granger's order was not a surprise. In fact, at the time it was issued, the Juneteenth order was not regarded as particularly important or controversial.

In many parts of the South, the freedmen had already received emancipation by the broad movements of Union armies and the capture of key cities.

What made Texas relatively unique, and gave the Juneteenth order its true scope and importance, was that Union armies had never broadly invaded the state. Gen. Granger's arrival, accompanied by large numbers of Union troops and the surrender of Confederate forces, gave the Federals actual control of Texas for the first time in the war.

In effect, Granger's arrival finally gave teeth to the Emancipation Proclamations that had been issued in Washington.

One Great Truth: The Juneteenth Order resulted directly in the emancipation of a huge number of people and deserves its place as one of the great instruments of human liberation.

Despite its rather humble and inglorious origins as a routine order issued by a military commander on arrival at a new headquarters, the Juneteenth order was the document that was distributed throughout Texas and surrounding areas to signal to slave owners and the freedmen that the institution of slavery was now formally at an end. A new era was at hand.

In reviewing hundreds of accounts by former slaves describing the moment that they received their freedom, I have noticed that it is frequently the case that this life-changing moment was accomplished or accompanied by the reading of a document. Sometimes the document was read by a former master and sometimes it was a military officer or public official.

In almost every case the document that was read was a handbill or newspaper version of the Juneteenth order issued here in Galveston on June 19, 1865.

It is no wonder then that the freedmen decided to commemorate the issuance of that document as the key event that started them down the road to freedom. That is the real meaning and significance of Juneteenth.

Ed Cotham is the author of several books on the U.S. Civil War in Texas, including "Battle on the Bay: The Civil War Struggle for Galveston."

http://www.galvnews.com/opinion/guest_columns/article_73af8892-f75d-11e3-8626-001a4bcf6878.html



Red Man's View

Our thoughts and prayers go out to the victims of the church killings in South Carolina. It is a time for healing and promoting peace, not hatred. But now there has been a radical turn to use of this terrible tragedy as political motivation by many politicians, it goes further as to persecute others. One is the banning of a Confederate battle-jack (Flag), the one flag used by some hate-mongers. Many Native Americans fought on BOTH sides of the 'American' civil war. The majority on the 'Confederate' side, NOT to promote slavery or oppression, but because their lands were being destroyed, and their people killed and enslaved by the US Government and Abraham Lincoln, the president, and many of his Generals, the same 'Leaders' who went under the guise to 'Free' men. Thousands of Native people were ruthlessly massacred, men, women children under Lincoln and his leadership. Now, almost two centuries later, no outcry from even an 'Apology' has been made by this 'Government' to Native Americans. If you tell the truth, the whole truth must be told.

Why the Cherokee Nation Allied Themselves With the Confederate States of America in 1861

By [Leonard M. Scruggs](#)

Many have no doubt heard of the valor of the Cherokee warriors under the command of Brigadier General Stand Watie in the West and of Thomas' famous North Carolina Legion in the East during the War for Southern Independence from 1861 to 1865. But why did the Cherokees and their brethren, the Creeks, Seminoles, Choctaws, and Chickasaws determine to make common cause with the Confederate South against the Northern Union? To know their reasons is very instructive as to the issues underlying that tragic war. Most Americans have been propagandized rather than educated in the causes of the war, all this to justify the perpetrators and victors. Considering the Cherokee view uncovers much truth buried by decades of politically correct propaganda and allows a broader and truer perspective.

On August 21, 1861, the Cherokee Nation by a General Convention at Tahlequah (in Oklahoma) declared its common cause with the Confederate States against the Northern Union. A treaty was concluded on October 7th between the Confederate States and the Cherokee Nation, and on October 9th, John Ross, the Principal Chief of the Cherokee Nation called into session the Cherokee National Committee and National Council to approve and implement that treaty and a future course of action.

The Cherokees had at first considerable consternation over the growing conflict and desired to remain neutral. They had much common economy and contact with their Confederate neighbors, but their treaties were with the government of the United States.

The Northern conduct of the war against their neighbors, strong repression of Northern political dissent, and the roughshod trampling of the U. S Constitution under the new regime and political powers in Washington soon changed their thinking.

The Cherokee were perhaps the best educated and literate of the American Indian Tribes. They were also among the most Christian. Learning and wisdom were highly esteemed. They revered the Declaration of Independence and the U.S. Constitution as particularly important guarantors of their rights and freedoms. It is not surprising then that on October 28, 1861, the National Council issued a Declaration by the People of the Cherokee Nation of the Causes Which Have Impelled them to Unite Their Fortunes With Those of the Confederate States of America.

The introductory words of this declaration strongly resembled the 1776 Declaration of Independence:

"When circumstances beyond their control compel one people to sever the ties which have long existed between them and another state or confederacy, and to contract new alliances and establish new relations for the security of their rights and liberties, it is fit that they should publicly declare the reasons by which their action is justified."

In the next paragraphs of their declaration the Cherokee Council noted their faithful adherence to their treaties with the United States in the past and how they had faithfully attempted neutrality until the present. But the seventh paragraph begins to delineate their alarm with Northern aggression and sympathy with the South:

"But Providence rules the destinies of nations, and events, by inexorable necessity, overrule human resolutions."

Comparing the relatively limited objectives and defensive nature of the Southern cause in contrast to the aggressive actions of the North they remarked of the Confederate States:

"Disclaiming any intention to invade the Northern States, they sought only to repel the invaders from their own soil and to secure the right of governing themselves. They claimed only the privilege asserted in the Declaration of American Independence, and on which the right of Northern States themselves to self-government is formed, and altering their form of government when it became no longer tolerable and establishing new forms for the security of their liberties."

The next paragraph noted the orderly and democratic process by which each of the Confederate States seceded. This was without violence or coercion and nowhere were liberties abridged or civilian courts and authorities made subordinate to the military. Also noted was the growing unity and success of the South against Northern aggression. The following or ninth paragraph contrasts this with ruthless and totalitarian trends in the North:

"But in the Northern States the Cherokee people saw with alarm a violated constitution, all civil liberty put in peril, and all rules of civilized warfare and the dictates of common humanity and decency unhesitatingly disregarded. In the states which still adhered to the Union a military despotism had displaced civilian power and the laws became silent with arms. Free speech and almost free thought became a crime. The right of habeas corpus, guaranteed by the constitution, disappeared at the nod of a Secretary of State or a general of the lowest grade. The mandate of the Chief Justice of the Supreme Court was at naught by the military power and this outrage on common right approved by a President sworn to support the constitution. War on the largest scale was waged, and the immense bodies of troops called into the field in the absence of any warranting it under the pretense of suppressing unlawful combination of men."

The tenth paragraph continues the indictment of the Northern political party in power and the conduct of the Union Armies:

"The humanities of war, which even barbarians respect, were no longer thought worthy to be observed. Foreign mercenaries and the scum of the cities and the inmates of prisons were enlisted and organized into brigades and sent into Southern States to aid in subjugating a people struggling for freedom, to burn, to plunder, and to commit the basest of outrages on the women; while the heels of armed tyranny trod upon the necks of Maryland and Missouri, and men of the highest character and position were incarcerated upon suspicion without process of law, in jails, forts, and prison ships, and even women were imprisoned by the arbitrary order of a President and Cabinet Ministers; while the press ceased to be free, and the publication of newspapers was suspended and their issues seized and destroyed; the officers and men taken prisoners in the battles were allowed to remain in captivity by the refusal of the Government to consent to an exchange of prisoners; as they had left their dead on more than one field of battle that had witnessed their defeat, to be buried and their wounded to be cared for by southern hands."

The eleventh paragraph of the Cherokee declaration is a fairly concise summary of their grievances against the political powers now presiding over a new U. S. Government:

"Whatever causes the Cherokee people may have had in the past to complain of some of the southern states, they cannot but feel that their interests and destiny are inseparably connected to those of the south. The war now waging is a war of Northern cupidity and fanaticism against the institution of African servitude; against the commercial freedom of the south, and against the political freedom of the states, and its objects are to annihilate the sovereignty of those states and utterly change the nature of the general government."

The Cherokees felt they had been faithful and loyal to their treaties with the United States, but now perceived that the relationship was not reciprocal and that their very existence as a people was threatened. They had also witnessed the recent exploitation of the properties and rights of Indian tribes in Kansas, Nebraska, and Oregon, and feared that they, too, might soon become victims of Northern rapacity. Therefore, they were compelled to abrogate those treaties in defense of their people, lands, and rights. They felt the Union had already made war on them by their actions.

Finally, appealing to their inalienable right to self-defense and self-determination as a free people, they concluded their declaration with the following words:

"Obeying the dictates of prudence and providing for the general safety and welfare, confident of the rectitude of their intentions and true to their obligations to duty and honor, they accept the issue thus forced upon them, unite their fortunes now and forever with the Confederate States, and take up arms for the common cause, and

with entire confidence of the justice of that cause and with a firm reliance upon Divine Providence, will resolutely abide the consequences.

The Cherokees were true to their words. The last shot fired in the war east of the Mississippi was May 6, 1865. This was in an engagement at White Sulphur Springs, near Waynesville, North Carolina, of part of Thomas' Legion against Kirk's infamous Union raiders that had wreaked a murderous terrorism and destruction on the civilian population of Western North Carolina. Col. William H. Thomas' Legion was originally predominantly Cherokee, but had also accrued a large number of North Carolina mountain men. On June 23, 1865, in what was the last land battle of the war, Confederate Brigadier General and Cherokee Chief, Stand Watie, finally surrendered his predominantly Cherokee, Oklahoma Indian force to the Union.

The issues as the Cherokees saw them were 1) self-defense against Northern aggression, both for themselves and their fellow Confederates, 2) the right of self-determination by a free people, 3) protection of their heritage, 4) preservation of their political rights under a constitutional government of law 5) a strong desire to retain the principles of limited government and decentralized power guaranteed by the Constitution, 6) protection of their economic rights and welfare, 7) dismay at the despotism of the party and leaders now in command of the U. S. Government, 8) dismay at the ruthless disregard of commonly accepted rules of warfare by the Union, especially their treatment of civilians and non-combatants, 9) a fear of economic exploitation by corrupt politicians and their supporters based on observed past experience, and 10) alarm at the self-righteous and extreme, punitive, and vengeful pronouncements on the slavery issue voiced by the radical abolitionists and supported by many Northern politicians, journalists, social, and religious (mostly Unitarian) leaders. It should be noted here that some of the Cherokees owned slaves, but the practice was not extensive.

The Cherokee Declaration of October 1861 uncovers a far more complex set of "Civil War" issues than most Americans have been taught. Rediscovered truth is not always welcome. Indeed some of the issues here are so distressing that the general academic, media, and public reaction is to rebury them or shout them down as politically incorrect.

The notion that slavery was the only real or even principal cause of the war is very politically correct and widely held, but historically ignorant. It has served, however, as a convenient ex post facto justification for the war and its conduct. Slavery was an issue, and it was related to many other issues, but it was by no means the only issue, or even the most important underlying issue. It was not even an issue in the way most people think of it. Only about 25% of Southern households owned slaves. For most people, North and South, the slavery issue was not so much whether to keep it or not, but how to phase it out without causing economic and social disruption and disaster. Unfortunately the Southern and Cherokee fear of the radical abolitionists turned out to be well founded.

After the Reconstruction Act was passed in 1867 the radical abolitionists and radical Republicans were able to issue in a shameful era of politically punitive and economically exploitive oppression in the South, the results of which lasted many years, and even today aren't yet completely erased.

The Cherokee were and are a remarkable people who have impacted the American heritage far beyond their numbers. We can be especially grateful that they made a well thought out and articulate declaration for supporting and joining the Confederate cause in 1861.

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January 7, 2004

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The War for Southern Independence, or Slavery?

Read the Truthful Statements from Our History

1. "So far from engaging in a war to perpetuate slavery, I am rejoiced that slavery is abolished."
— General Robert E. Lee, CSA
2. "There are few, I believe, in this enlightened era who would not agree with me that slavery as an institution is a moral and political evil."
— General Robert E. Lee, CSA
3. "I wish to see the shackles struck from every slave."
— Lt General Thomas J. "Stonewall" Jackson, CSA
4. "Every man should endeavor to understand the meaning of subjugation before it is too late... It means the history of this heroic struggle will be written by the enemy; that our youth will be trained by Northern schoolteachers; will learn from Northern school books their version of the war, will be impressed by the influences of history and education to regard our gallant dead as traitors, and our maimed veterans as fit objects for derision... It is said slavery is all we are fighting for, and if we give it up we give up all. Even if this were true, which we deny, slavery is not all our enemies are fighting for. It is merely the pretense to establish sectional superiority and a more centralized form of government, and to deprive us of our rights and liberties."
— Maj. General Patrick R. Cleburne, CSA, January 1864, writing on what would happen if the Confederacy were to be defeated
5. "Only a despotic and imperial government can coerce seceding States."
— William Seward, US Secretary of State under Abraham Lincoln, to Charles Francis Adams, minister to England, 10 April 1861
6. "The sole object of this war is to restore the Union. Should I become convinced it has any other object, or that the Government designs its soldiers to execute the wishes of the Abolitionists, I pledge you my honor as a man and a soldier I would resign my commission and carry my sword to the other side."
— General Ulysses S. Grant, USA, in a letter to the Chicago Tribune, 1862
7. "If I thought this war was to abolish slavery, I would resign my commission, and offer my sword to the other side."
— General Ulysses S. Grant, USA
8. "Good help is so hard to come by these days."
— General Ulysses S. Grant, USA, explaining why he didn't free his slaves until the passage of the 13th Amendment, after the war
9. "The more Indians we can kill this year, the less will have to be killed next year, for the more I see of these Indians, the more convinced I am that they all have to be killed or be maintained as a species of paupers."
— General William T. Sherman, USA
10. "My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that."
— Abraham Lincoln, 22 August 1862, in a letter to Horace Greeley, editor of the New York Tribune
11. "I will say, then, that 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 in favor of having the superior position assigned to the white race."
— Abraham Lincoln
12. "Any people anywhere, being inclined and having the power, have the right to rise up, and shake off the existing government, and form a new one that suits them better. This is a most valuable, a most sacred right - a right which we hope and believe is to liberate the world. Nor is this right confined to cases in which the whole people of an existing government, may choose to exercise it. Any portion of such people that can, may revolutionize, and make their own, of so much territory as they inhabit."
— Abraham Lincoln, 12 January 1848, in a speech in Congress
13. "In saving the Union, I have destroyed the Republic."
— Abraham Lincoln
14. "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."
— Abraham Lincoln, 14 March 1861, First Inaugural Speech
15. "I am a little uneasy about the abolishment of slavery in this District [of Columbia]..."
— Abraham Lincoln, 24 March 1862, in a letter to Horace Greeley, New York Tribune editor
16. "I am not in favor of making voters or jurors of Negroes, nor of qualifying them to hold office... I am not in favor of Negro citizenship."
— Abraham Lincoln
17. "Amend the Constitution to say it should never be altered to interfere with slavery."
— Abraham Lincoln, 24 December 1860, presenting his stand on slavery to the Senate

18. "[Lincoln] was an infidel of the radical type... never mentioned the name of Jesus, except to scorn and detest the idea of a miraculous conception."
— William Herndon, law partner to Abraham Lincoln
19. "In that part of the Union where the Negroes are no longer slaves, have they become closer to whites? Everyone who has lived in the United States will have noticed just the opposite. Race prejudice seems stronger in those states that have abolished slavery than in those where it still exists, and nowhere is it more intolerant than in those states where slavery was never known."
— Alexis De Tocqueville (1805-1859), *Democracy in America*
20. "The Northern onslaught upon slavery is no more than a piece of specious humbug designed to conceal its desire for economic control of the Southern States."
— Charles Dickens, 1862
21. "Any reasonable creature may know, if willing, that the North hates the Negro, and that until it was convenient to make a pretence that sympathy with him was the cause of the war, it hated the abolitionists and derided them up hill and down dale... As to Secession being Rebellion, it is distinctly possible by state papers that Washington considered it no such thing — that Massachusetts, now loudest against it, has itself asserted its right to secede, again and again."
— Charles Dickens
22. "The Framers had a deathly fear of federal government abuse. They saw State sovereignty as a protection. That's why they gave us the 9th and 10th Amendments. They saw secession as the ultimate protection against Washington tyranny."
— Dr. Walter Williams
23. "Today's blacks clearly benefited from slavery. My wealth is far greater and I have far greater liberties than if my ancestors had remained in Africa."
— Dr. Walter Williams
24. "There is a class of colored people who make a business of keeping the troubles, the wrongs and the hardships of the Negro race before the public. Having learned that they are able to make a living out of their troubles, they have grown into the settled habit of advertising their wrongs — partly because they want sympathy and partly because it pays. Some of these people do not want the Negro to lose his grievances, because they do not want to lose their jobs."
— Booker T. Washington
25. "We of the North couldn't make slavery pay, so we are convinced that it is the sum of all villainy. Our plan is more profitable; we take care of no children or sick people, except as paupers, while the owners of slaves have to provide for them from birth to death. So how we view the issue depends on what kind of glasses we use. If we of the North were called upon to endure one half as much as the Southern people and soldiers do, we would abandon the cause and let the Southern Confederacy be established. We pronounce their cause unholy, but they consider it sacred enough to suffer and die for. Our forefathers in the Revolutionary struggle could not have endured more than these Rebels. A nation preserved with liberty trampled underfoot is much worse than a nation in fragments but with the spirit of liberty still alive. Southerners persistently claim that their rebellion is for the purpose of preserving this form of government".
— Private John H. Haley, Seventeenth Maine Regiment, USA
26. "Union depends for its continuance on the free consent and will of the sovereign people of each state, and when that consent and will is withdrawn on either part, their Union is gone. A state coerced to remain in the Union is a subject province and can never be a co-equal member of the American Union."
— Bangor (Maine) Daily Union editorial, 13 November 1860
27. "Lincoln's war implied, and the Gettysburg Address set to words, a firm message to the States of the Union - I love you all, and if you leave me, I'll hunt you down and kill you.' The Address was not the sagely comments of a wise statesman, rather the vain, obsessive rantings of a power-hungry demon engaging in a blood-thirsty mission of self-aggrandizement, no matter the volume of corpses required to attain it."
— Lewis Goldberg
28. "This is only one among the many proofs I had witnessed of the fact, that the prejudice of color is not nearly so strong in the South as in the North. [In the South] it is not at all uncommon to see the black slaves of both sexes, shake hands with white people when they meet, and interchange friendly personal inquiries; but at the north I do not remember to have witnessed this once; and neither in Boston, New York, or Philadelphia would white persons generally like to be seen shaking hands and talking familiarly with blacks in the streets."
— James S. Buckingham, abolitionist
29. "All these cries of having 'abolished slavery,' of having 'saved the country,' of havin' 'preserved the Uniopn', of establishing a 'government of consent,' and of 'maintaining the national honor' are all gross, shameless, transparent cheats so transparent that they ought to deceive no one."
— Lysander Spooner, prominent Northern abolitionist, attorney, and legal scholar, five years after the 'Civil War'
30. "The parties in this conflict are not merely Abolitionists and slaveholders, they are Atheists, Socialists, Communists, Red Republicans, Jacobins on one side and the friends of order and regulated freedom on the other. In one word, the world is the battleground, Christianity and Atheism the Combatants, and the progress of humanity the stake."
— James Henley Thomwell
31. "If you bring these leaders to trial, it will condemn the North, for by the Constitution, secession is not rebellion. His [Jefferson Davis] capture was a mistake. His trial will be a greater one. We cannot convict him of treason."
— Salmon P. Chase, Chief Justice of the US Supreme Court, 1867

32. "The Emancipation Proclamation... professes to emancipate all slaves in places where the United States authorities can not exercise any jurisdiction. ...but it does not decree emancipation ... in any states occupied by federal troops."
— Earl Russell, Britain's Foreign Secretary
33. "The North has used the doctrines of Democracy to destroy self-government. The South applied the principle of conditional federation to cure the evils and to correct the errors of a false interpretation of Democracy."
— Lord Acton
34. The Dictator Lincoln invaded the South without the consent of Congress, as called for in the Constitution; declared martial law; blockaded Southern ports without a declaration of war, as required by the Constitution; illegally suspended the writ of habeas corpus; imprisoned without trial thousands of Northern anti-war protesters, including hundreds of newspaper editors and owners; censored all newspaper and telegraph communication; nationalized the railroads; created three new states without the consent of the citizens of those states in order to artificially inflate the Republican Party's electoral vote; ordered Federal troops to interfere with Northern elections to assure Republican Party victories; deported Ohio Congressman Clement L. Vallandigham for opposing his domestic policies (especially protectionist tariffs and income taxation) on the floor of the House of Representatives; confiscated private property, including firearms, in violation of the Second Amendment; and effectively gutted the Tenth and Ninth Amendments as well."
— Thomas J. DiLorenzo
35. "In his memoirs Sherman wrote that when he met with Lincoln after his March to the Sea was completed, Lincoln was eager to hear the stories of how thousands of Southern civilians, mostly women, children, and old men, were plundered, sometimes murdered, and rendered homeless. Lincoln, according to Sherman, laughed almost uncontrollably at the stories. Even Sherman biographer Lee Kennett, who writes very favorably of the general, concluded that had the Confederates won the war, they would have been 'justified in stringing up President Lincoln and the entire Union high command for violation of the laws of war, specifically for waging war against noncombatants.'"
— Thomas J. DiLorenzo
36. "The centralization of governmental power not only leads to the looting and plundering of the taxpaying class by the parasitic class; it also slowly destroys freedom of speech and the free exchange of ideas. One of the first things every tyrannical government does is to monopolize the educational system in order to brainwash the young and bolster its political power. As soon as Lee surrendered at Appomatox the federal government began revising history to teach that secession was illegitimate. This was all a part of Lincoln's 'revolution' which overthrew the federal system of government created by the founding fathers and put into motion the forces of centralized governmental power."
— Thomas J. DiLorenzo
37. "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."
— New York Tribune, 5 February 1860
38. "If it [the Declaration of Independence] justifies the secession from the British empire of 3,000,000 of colonists in 1776, we do not see why it would not justify the secession of 5,000,000 of Southrons from the Federal Union in 1861. If we are mistaken on this point, why does not some one attempt to show wherein why?"
— New York Tribune, 17 December 1860
39. "If the Declaration of Independence justified the secession of 3,000,000 colonists in 1776, I do not see why the Constitution ratified by the same men should not justify the secession of 5,000,000 of the Southerners from the Federal Union in 1861. We have repeatedly said, and we once more insist that the great principle embodied by Jefferson in the Declaration of Independence that government derives its power from the consent of the governed is sound and just, then if the Cotton States, the Gulf States or any other States choose to form an independent nation they have a clear right to do it. The right to secede may be a revolutionary one, but it exists nevertheless; and we do not see how one party can have a right to do what another party has a right to prevent. We must ever resist the asserted right of any State to remain in the Union and nullify or defy the laws thereof; to withdraw from the Union is another matter. And when a section of our Union resolves to go out, we shall resist any coercive acts to keep it in. We hope never to live in a Republic where one section is pinned to the other section by bayonets."
— Horace Greeley, New York Tribune
40. "It is highly probable that had a proper election been held at any time during the year following the 4th of July, 1862, on the question of continuing the war, or arresting it on the best attainable terms, a majority would have voted for peace; while it is highly probable that a still larger majority would have voted against emancipation."
— Horace Greeley, New York Tribune
41. "An attempt to subjugate the seceded States, even if successful could produce nothing but evil — evil unmitigated in character and appalling in content."
— Detroit Free Press, 19 February 1861
42. "The contest is really for empire on the side of the North and for independence on that of the South..."
— London Times, 7 November 1861
43. "The Union government liberates the enemy's slaves as it would the enemy's cattle, simply to weaken them in the conflict. The principle is not that a human being cannot justly own another, but that he cannot own him unless he is loyal to the United States."
— London Spectator in reference to the Emancipation Proclamation
44. "[The Union] depends for its continuance on the free consent and will of the sovereign people of each state, and when that consent and will is withdrawn on either part, their Union is gone."
— Brooklyn Daily Eagle, 13 November 1860

45. "Had (President) Buchanan in 1860 sent an armed force to prevent the nullification of the Fugitive Slave Law, as Andrew Jackson threatened to do in 1833, there would have been a secession of fifteen Northern States instead of thirteen Southern States. Had the Democrats won out in 1860 the Northern States would have been the seceding States not the Southern."
— George Lunt of Massachusetts, Origin of the Late War
46. "The Union of Sovereign States, each state deriving its powers from its own people, and the federal government having only those powers granted it by the states, ended when Lincoln was allowed to eviscerate the Constitution. Lincoln did not save the Union, the Union that the delegates founded in 1788. A new Union was created in the 1860's with power over the states, power usurped by deception and maintained by force."
— Francis W. Springer, War for What?
47. "The worst fears of those Boys in Gray are now a fact of American life - a Federal government completely out of control."
— Professor Jay Hoar of Maine, in a personal conversation with author Walter Donald Kennedy
48. "I believe that this new doctrine preached by Mr. Lincoln and this Abolition party would dissolve the union. They try to array all the northern States in one body against the South, inviting a sectional war... to last until one or the other is driven to the wall."
— Stephen Douglas Aug. 21, 1858 (Lincoln-Douglas debates)
49. "It was necessary to put the South at a moral disadvantage by transforming the contest from a war against states fighting for the independence into a war waged against states fighting for the maintenance and extension of slavery..."
— Woodrow Wilson (response to someone who asked how the role of slavery became so distorted and exaggerated as the cause of the WBTS)
50. "I was canvassing for the Union with all my strength; I was addressing a large and excited crowd, large numbers of whom were armed, and literally had my hand extended upward in pleading for peace and the Union of our Fathers, when the telegraphic news was announced of the firing on Ft. Sumter and the President's call for 75,000 volunteers. When my hand came down from that impassioned gesticulation, it fell slowly and sadly by the side of a secessionist. I immediately, with altered voice and manner, called upon the assembled multitude to volunteer not to fight against, but for South Carolina. I said, if war must come, I prefer to be with my own people. If I had to shed blood I preferred to shed northern rather than Southern blood. If we had to slay I had rather slay strangers than my own kindred and neighbors."
— N.C. Gov. Zebulon Vance, April, 1861 On Lincoln's Call For Troops
51. "We are in the midst of war and revolution. North Carolina would have stood by the Union but for the conduct of the national administration (Lincoln's) which for the folly and simplicity exceeds anything in modern history." May 30, 1861
—Jonathan Worth. (Future Governor, Quaker, and avid Unionist, he believed that his state was driven out of the Union by the actions of Lincoln, which was trying to force North Carolinians to not only violate the Constitution, but also wage war on a neighboring State).
52. "This State is a unit against the Lincoln Government. It is one great military camp. Some ten thousand troops are in the field. The old Union men are as determined as the original secessionists. The State is totally alienated from the Lincoln Government and will fight to extermination before they will reunite with the North."
— future N.C. gov. Jonathan Worth Dec. 7, 1861
53. "I regard the levy of troops made by the administration for the purpose of subjugating the States of the South as in violation of the Constitution and a gross usurpation of power. I can be no party to this wicked violation of the laws of the country, and to this war upon the liberties of a free people. You can get no troops from North Carolina."
— N.C. Gov. Ellis -- In response to Lincoln's Sec. of War call for troops to invade South Carolina.

<http://www.coljohnsloancamp.org/reference/the-war-for-southern-independence-or-slavery>



LEAGUE OF THE SOUTH

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



A better world as seen through Southern nationalist eyes

by Michael Hill , June 15, 2015

As Southern nationalists, we are not beholden to the American Empire. While we are indeed currently occupied by it, we understand that 1) its demise is sure and 2) its demise is imminent. And the world will be a better place for it.

Since the end of World War Two, the American Empire has presided over a uni-polar world. We are aware of the Cold War and the military power of the USSR; however, at no time during the period from 1945 until the demise of the Soviet Union in 1991 was the real world hegemony of the US seriously challenged.

But the American Empire has run its course. It was indeed a military and economic colossus at one time, particularly in the two decades between the end of World War Two and the beginning of US involvement in Vietnam. But the Enlightenment ideas on which America was founded contained within them the seeds of their own destruction. Democratic capitalism is a beast that devours itself simply because the foundational liberal ideology leads to the growth of the all-pervasive nanny state and the triumph of pure materialism. At the end of the process, it is hard to delineate state capitalism from socialism, and that's where the American Empire stands at present. There, and up to its neck in foreign wars and other conflicts.

The world will be better off without the American Empire. For us Southern nationalists, it will mean our freedom from an alien and oppressive regime here on our own continent. A free and independent Southern nation would be a threat to no other peaceful states that wished only to cooperate in mutually-beneficial endeavors. We would have no designs on being a world-wide "superpower."

For historic Europe it will mean the demise of the EU and NATO and all other political, economic, and military manifestation of projected American power. The nations of Europe will be able to re-assume their rightful places on a continent run for their own interests, and not America's. And Europe will be stronger for it.

For East Asia, it will mean that a natural balance can once again emerge between China, Japan, and a rising India.

For the war-torn Middle East, it will mean a natural disintegration of the unnatural Western-imposed state boundaries that have ignored long-standing tribal divisions and have led to a state of constant turmoil. And Israel will simply have to fend for itself on the Palestinian lands it has claimed by being Imperial America's lone democratic "ally" in the region.

For the world's economy, it will mean the end of the institutions that came out of the ill-fated Bretton Woods conference in 1944, most notably the World Bank and the International Monetary Fund. Also, New York City will cease to be the world's financial center and the US dollar will cease to be the world's reserve currency. Wall Street will be just another market.

While the elites who have run the American Empire for their own power, wealth, and position will fight tooth and nail to prevent its demise, for the rest of us that demise will be a blessing. America, or the non-Southern rump of it, can once again assume a place in the world as a member of a community of cooperating nations instead of as a domineering "superpower."

If we Southern nationalists can hasten this change for the better by pulling the Southern States out of Washington DC's political orbit, then so much the better. We are uniquely positioned to help the process along. We think it's the least we can do for the rest of the world and for our own progeny.

Michael Hill

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Thin Gray Line:

Confederate Veterans in the New South

Unlike their Northern counterparts, the "Boys in Gray" came home to a devastated homeland and focused their energies on different causes.



By **Richard K. Kolb**

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Furling the Flag by Richard Norris Brooke. Dispirited Confederates are depicted here at Appomattox Court House, VA., during the surrender ceremony on April 13, 1865. Historian Paul H. Buck wrote of the Southern soldier: "He experienced a warm glow of affection for the banner furled forever in defeat and for associations it recalled." After the war, a Southern newspaper would proclaim: "We honor the furled under the unfurled flag."

The South's losses in human wealth were pathetic. It was forced to skip almost a generation of young men, dead of disease, killed in battle, or wounded into economic incompetency...The wounded came back generally with the loss of an arm or leg. In some communities, at least a third of the veterans lacked a limb. Mississippi spent, in 1866, a fifth of her revenues on artificial arms and legs," wrote Coulter E. Merton in *The South During Reconstruction*.

Mobilizing for War

Yet the antebellum South entered into the [War Between the States] (1861-65) a region confident of swift victory. Even many Union military leaders conceded the martial skills and efficiency of the Confederate Army, three-fourths of it infantry.

John W. Chambers, in *To Raise An Army*, concluded: "Through a combined system of voluntary enlistment and compelled service, the South obtained nearly a million soldiers, one-sixth of the white population of the region, and was able to keep a much larger percentage of veterans in the field [than the North] until the closing months of the war."

Indeed, nearly half of all white Southern males served in the [War Between the States]. Approximately 21 percent were draftees with 79 percent being volunteers, although many were compelled. The Confederate Conscription Act of 1862, eventually extending to all males 18-50, kept everyone in the military for the war's duration. Even slaves were drafted in the final months of the struggle.

The Confederacy's manpower pool reflected accurately its population makeup. Some 95 percent of the army was made up of native-born Americans. Of the 5 percent immigrants who served in the South's army, 10,000 were formed into three European brigades.

Perhaps tens of thousands of blacks served the Confederacy in some capacity, too, according to Professor Ed Smith, director of American Studies at American University. Moreover, 12,000 Indians, mostly from Oklahoma, fought on the Southern side.

Most men came from the "humbler ranks of manual labor." More than half were farmers, but most were landless tenants. Close to 90 percent of those who served were under age 30.

Altogether, perhaps 1,082,119 Southern men wore a gray uniform sometime between 1861 and 1865.

Fighting for a 'Lost Cause'

Reasons for risking life and limb varied, but they usually came down to four fundamentals: uphold state sovereignty, regional duty, group solidarity and protection of home and family.

The notion that the average Confederate waged war to preserve slavery is a tenuous one at best. Only 6 percent of Southerners owned slaves, and 3 percent of those owned the majority. Recruits themselves referred to the war as "a rich man's war and a poor man's fight."

"Just as most Northerners did not fight to end slavery, most Southerners did not fight to preserve it," wrote James I. Robertson, Jr. in *Tenting Tonight*.

"By and large, owning slaves was the privilege of the well-to-do. The rank and file of the Southern armies was composed of farmers and laborers who volunteered to protect home and everything dear from Northern invaders, to keep their traditions and be left alone."

To preserve those traditions, they paid a severe price: Confederate soldiers suffered up to 12 percent killed versus 5 percent of the Union Army. Killed in action totalled 74,542 plus another 59,297 dead from disease (this figure is generally considered underestimated). Of the 214,000 Confederates imprisoned in the North, 26,000 (12 percent) died.

The Confederacy kept no records on the wounded, but it is estimated that about 10 percent, or 100,000 men, were wounded in action. Of those, 25,000 suffered amputations of arms and legs.

Confederate Army hospitals -- 150 were in service during the war -- were often transformed into houses of horror. Pvt. Alexander Hunter of the 17th Virginia Infantry recalled a night in a hospital ward at Petersburg:

"Like the dim caverns of the catacombs, where, instead of the dead in their final rest, there were wasted figures burning with fever and raving from the agony of splintered bones, tossing restlessly from side to side, with every ill, it seemed, which human flesh was heir to. From the rafters the flickering oil lamp swung mournfully, casting a ghastly light upon the scene beneath."

'Lee's Miserables'

Wounded and physically whole veterans may have been demoralized, disheartened, discouraged, disconsolate and in a state of despair when the war ended, but few doubted the worthiness of the cause for which they had sacrificed.

Virginian Rufus Peck declared: "I hadn't a single regret. I felt I had answered the country's call and discharged my duty, but all the time I was fighting for what my state thought best and against my own convictions." Another ironic twist of the [War Between the States].

Still, none who had experienced the terror of combat doubted its emotional toll. "War is an unmixed evil of blood, butchery, death, desolation, robbery, rapine, selfishness, violence, wrong," confessed one Mississippi cavalrman, "palliated only when waged in self-defense."

Mustering out pay, depending on the army, ranged from zero to \$1 to \$26. Federal parole was offered, but refused by 270,000 Southern diehards. Some 174,223 men accepted and took the test oath of loyalty, along with 63,442 POWs then still in prison.

"Southern veterans returned singly or in pairs; they straggled into all parts of the South," wrote Paul H. Buck in *The Road to Reunion, 1865-1900*, meeting "the silence of exhaustion that better harmonized with their own despair. Few who underwent this experience ever erased the memory of the inglorious humiliation it engraved upon their hearts.

"The Southern veteran came back to no such scene of jubilation as brightened the return of his adversary. Wearied in body, exhausted in spirit, he passed through wasted countrysides until he found retreat in a home that had been saddened by loss and impoverished by sacrifice. His was a retreat of a wounded stag seeking nothing better than the peace of solitude where the hounds of his enemy could not follow and the taunting cries of the victorious chase could not penetrate."

What many of these gaunt veterans returned home to was most graphically described by a Northern minister who in 1866 passed through Virginia, which "looked like a desolated country graveyard, and the people not unlike the sad spectres passing among the tombs."

Reconstruction-Style Readjustment

Ex-Confederates reacted in a variety of ways to defeat on the battlefield. After Appomattox Court House, some immediately fled to Canada and England. Later, others made the trek to Mexico, Venezuela, British Honduras and especially Brazil. Only there did a small settlement of the most-determined survive.

Of the 7,500 verified self-exiles, 3,585 ended up in the Portuguese-speaking country. Even today, in Americana, Brazil, 350 members of the Fraternity of American Descendants hold reunions. Perhaps 100,000 Brazilians have Dixie-born ancestors. They are called Confederados.

The plight of Southern veterans during Reconstruction was severe. That era's politicians prevented states from making pension payments, so care fell to families and towns until home rule was restored.

But by the early 1880s, indigent and disabled veterans became too visible, especially in the cities, pricking the New South's conscience. By 1890, half were already dead. The census revealed 428,747 living Confederate veterans. The largest percentage (15.5 percent) lived in Texas, followed by Virginia and Georgia, each of which trailed by more than four percentage points.

Those who survived the war had to be self-sufficient. The 14th Amendment to the Constitution prohibited former Confederates from receiving federal benefits. This was not changed until the congressional pardon of May 23, 1958: Public Law 85-425 symbolically granted the last Confederate survivor a pension.

Returning amputees, not surprisingly, were the primary focus of concern. "All Johnny Reb got immediately, if he had lost an arm or leg," wrote Dixon Wecter in *When Johnny Comes Marching Home*, "was an order from his state, or charitable group within the state, to provide an artificial one."

Generosity of care depended on the economic well-being of the state. Louisiana initially allocated \$20,000 to purchase prostheses for lost limbs. By 1888, one-time, pro rata cash payments were being made for lost sight, hearing, voice or mobility. Georgia and North Carolina had similar laws.

Louisiana and Georgia also empowered each county to provide \$100 per year for every resident who had lost a limb in the "defense of the South" and who possessed less than \$1,000 worth of taxable property. That latter requirement was dropped 10 years later.

Tennessee granted two modest disability pensions in 1880. Eight years later, the "Volunteer State" provided \$10 per month until death for those who lost their vision "while engaged in battle." Eventually, that amount was increased to \$25 and extended to limbless veterans.

South Carolina spent millions on artificial limb payments and disability pensions in the three decades after the [War Between the States].

Some states dispensed disability compensation in the form of land grants. Louisiana, by 1886, had granted 226 vets and widows 123,103 acres of public "swamp" lands. Few states could offer even that paltry sum of real estate.

Texas, on the other hand, gave out 1,979,852 acres to veterans between 1881 and 1883. Every permanently disabled and indigent ex-Confederate residing in the state received a certificate granting title to 1,280 acres of available land. The law was repealed in 1883 after the public domain was virtually exhausted.

As time went on and states became more financially solvent, benefits increased. In 1894, Texas created a special tax for the state's disabled and indigent vets. Georgia, belatedly, was the most generous in spending on pensions during the 1890s: \$5 million. That expenditure averaged 10 percent of the state's total during the decade.

By the turn of the century, Alabama was appropriating \$250,000 annually for pensions. The state constitution mandated that 10 cents out of every \$1 in revenue go toward funding pensions.

All told, the former 11 states of the Confederacy spent \$400 million from 1865 to 1962 on disability pensions and soldiers' homes for veterans and widows. The total for Confederate vets comes to \$500 million if the three border states and Oklahoma are included.

'Havens of Self-Respect'

To many Southerners, the state veterans homes were a monumentum aere perennium -- "a monument more enduring than bronze." R.B. Rosenberg, author of *Living Monuments: Confederate Soldiers' Homes in the New South*, concluded: "Confederate soldiers' homes served simultaneously as a place of refuge, a museum, a military camp, an artificial city and a shrine...In the public's mind, they served as living monuments from a mythic past to be admired, indeed some would say revered..."

Despite later sentiment surrounding them, the homes did not come easy. In February 1864, Confederate President Jefferson Davis vetoed an act establishing a national Confederate "Veterans Soldiers' Home" as unconstitutional.

The South's first state-supported soldiers' home was chartered in March 1866 in Louisiana. But the Reconstruction Republican legislature rescinded the act two years later.

It would be another 20 years, Feb. 25, 1885, before the first permanent home -- Lee Camp Soldiers Home -- was opened in Richmond, Va. Because Union vets made contributions, it was dubbed a "monument to a reunited country."

Ultimately, 16 homes were founded. The last did not open until Feb. 19, 1929 -- in Los Angeles, Calif. Entry requirements in all of them were stringent: only those with an honorable discharge who had refused a pardon and could prove war-caused indigence or disability were admitted. Up to one-third of residents were wounded in battle.

In many states, drawing a pension while a home resident was prohibited. Even an \$8 monthly pension disqualified a veteran in Louisiana.

Yet this restriction was in keeping with the Southern mindset. An overwhelmingly negative attitude toward institutional relief prevailed among Confederate veterans. Residence in a home, like accepting a pension, was deemed humiliating. Charity carried a nasty stigma that repelled many proud veterans.

"They asked for what was considered necessary to care for those in need," wrote one historian, "but otherwise they viewed themselves, not only as veterans but also as common citizens and taxpayers. They tempered their demands with consideration of the welfare of all the people."

Perhaps 20,000 indigent and disabled ex-Confederates entered homes through 1920. The state with the largest number over the years was Virginia. Cost-wise, soldiers' homes were a bargain compared to pensions. The total cost for 15 homes in 1914 alone was \$518,000 compared to pension payments by Southern states totalling \$7.4 million.

Respect and Recognition

Throughout the history of the veterans movement, two consistent themes emerge: the fight for material benefits and the battle for cultural values. The latter usually meant public respect and recognition in the form of medals, monuments, special days of remembrance and a revered place in recorded history. In terms of recognizing battlefield heroism, the fight was waged and lost internally. Gen. Robert E. Lee was succinct in his rejection of medals: "We have now an army of brave men, reward a few and leave many, equally brave and equally faithful, unnoticed."

Though rolls of honor were drawn up, no medals were ever struck. Not until the United Daughters of the Confederacy created the Cross of Honor in 1899 was any tangible reminder of service available. The Sons of Confederate Veterans began awarding the Confederate Medal of Honor retroactively in 1968. Following the strict 1917 standards of the U.S. MOH, it has been awarded 42 times to date by the hereditary group.

Remembering and honoring the dead was especially sacred in the South. Early on, local women established ladies' memorial associations to create community cemeteries known as "cities of the dead."

"The Confederate dead did become important cultural heroes, who were perhaps more important to the South than departed heroes in many other societies, and who could be invoked to sanction values and behavior," wrote Gaines M. Foster in *Ghosts of the Confederacy*.

In the Deep South, Memorial Day was commemorated April 26, the day of Johnston's surrender. In the Carolina's, May 10, the day of Jackson's death, was chosen. To this day, Confederate Memorial Day is celebrated in the South.

During the 1900s, reconciliation allowed for joint remembrances. The first Confederate Memorial Day service was held in the Confederate Section of Arlington National Cemetery in 1903. Three years later, Congress passed a law to care for Confederate graves in the North.

Monuments also played an essential cultural role in post-war Southern society. "For the veteran, the homage paid to the stone soldier symbolized his community's respect for him," Foster found. "It also signified the South's conviction that it had acted rightly."

Testimony to that conviction was found in the 544 monuments that sprouted in Southern soil from 1865-1912. More than half were erected after 1900. Initially dedicated in cemeteries, they soon graced courthouse lawns and city streets where prominence in the public eye was assured.

Unveilings were a social activity of the first order. When the Richmond Soldiers and Sailors Monument was dedicated in 1894, 10,000 vets marched by 100,000 spectators. Things came full circle when a monument to Confederate dead was unveiled in Arlington in 1914.

'Living Inspirations for the Future'

For half a century after the [War Between the States], the thinning gray line of veterans dominated the South's regeneration in economic matters, politics and social affairs. Veterans' roles in rebuilding the region was, as one leader put it, "a fitting climax to their splendid record in war." One group boldly proclaimed ex-Confederates "rebuilt the New South." To many people, they served as "living inspirations for future service..." A 1911 Atlanta Constitution article called them "spirits untouched by time" who molded the New South's destiny. Not only were they leaders in industry and politics (1877-1900 is regarded as the "Confederate Era"), but universities sought them as professors and presidents.

Their contributions were many: They set examples of hard work, provided stable political leadership, secured state veterans benefits, preserved history, shaped the mind of the New South and advocated national reconciliation.

"The Confederate veteran, though he failed to win victory in war, may be said to have won 'a victory of the spirit' in the long peace to follow," wrote William White in *The Confederate Veteran*. "Indeed, he grappled against many obstacles, but finally lived to see his name honored and respected throughout the land."

Agents of Reconciliation

Southern vets were respected throughout the land to a large degree because they led the charge for unity. On its face, this may seem ironic. But anyone who has been to war understands the emotions at work in coming to terms with a foe who was an admirable adversary.

"Soldiers served as key agents in reconciliation because they had developed respect for one another in war...Veterans of both blue and gray displayed greater regard for the feelings of the other side than the non-combatants of either section," concluded Foster.

The former enemies had appeared together first at Bunker Hill in 1875. Then in 1881, Union vets decorated the graves of Southerners during Mardi Gras in New Orleans. Some 24 major Blue-Gray reunions were held between 1881 and 1887.

Sensing the time was right, *Century Magazine* published a three-year series on the [War Between the States] lasting from 1884-87. The "Century War Series" was a sensational success, North and South. It was quickly collected and published as a book.

Rebs and Yanks began meeting at Gettysburg as early as 1882. The 50th anniversary of Gettysburg in 1913 drew 8,000 Confederate and 44,000 Union vets. Dedication of the Chickamauga and Chattanooga National Military Park in September 1895 saw 40,000 veterans from six different vet groups converge.

That same year, Chicago dedicated a monument to Confederate veterans and so did New York two years later. President William McKinley, a seasoned Union vet, while speaking in Atlanta in 1898, declared care of Confederate graves to be a national obligation.

As far back as 1887, United Confederate Veterans (UCV) Commander John B. Gordon had longed

"to see one more war, that we might march under the stars and stripes, shoulder to shoulder, against a common foe." That opportunity came in 1898 with the war against Spain. When it did, whole UCV camps as well as many individuals volunteered to fight.

Proclaimed the UCV Historical Committee: "These dead, at least, belong to us all. The last hateful memory that could divide our country is buried with them. About their graves kneels a new nation."

The very same men who had fought for their states so many years ago were the first to reconcile their region to the new nationalism sweeping the land. No group of veterans could claim a greater contribution to their country.

CONFEDERATE VETERANS UNITED

Veterans of the 'Lost Cause' launched a two-phased movement that influenced Southern thought for a century.

Though most Southern vets withdrew from the public limelight, preoccupying themselves with earning a livelihood, many eventually yearned for the lost camaraderie of combat.

Reconstruction-era hostility confronted "rebel" societies. In fact, federal authorities forbade them to organize as late as 1878. But that did not prevent the more determined among their lot from organizing.

As early as 1867, Terry's Texas Rangers formed an association to erect a monument in Austin, Texas. (Incidentally, it took 40 years for them to raise \$10,000!) No doubt, other groups formed locally to achieve specific ends.

Birth of Veterans Movement

The Confederate veterans movement evolved in two phases. The first phase centered on Virginia and was elitist. The Association of the Army of Northern Virginia, established Nov. 5, 1870, in Richmond, never numbered more than 200 ex-officers at one time. But its Louisiana Division, autonomous, helped sick and unemployed vets in New Orleans.

In a similar vein, the Association of the Army of Tennessee came on the scene in 1877. A Confederate Survivors' Association was created in Augusta, Ga., the following year. It espoused noble ideals, but never did much. North Carolina's Society of Ex-Confederate Soldiers and Sailors may have been the first to go statewide in October 1881.

A prominent early vet group was Robert E. Lee Camp #1 (Confederate Veterans), formed in Richmond in April 1883. Four years later, independent camps formed into the Grand Camp of Confederate Veterans of Virginia. It then spread to Tennessee and Georgia.

Camp #1's greatest project was creation of the first permanent soldiers' home in the South. It embraced Northern vets as "a band of brothers, bound to us by deeds greater than those won on the field of battle or the forum, deeds of brotherly love and charity." By 1883, New Orleans had gained a reputation as the "headquarters of Confederate sentiment, feeling and action." Within six years, several groups there united to launch the movement's second and most influential phase.

United Confederate Veterans

In February 1889, the Virginia and Tennessee army society divisions along with the Benevolent and Historical Association, Veteran Confederate States Cavalry endorsed a plan for a comprehensive regional organization. Representatives of 10 Louisiana, Tennessee and Mississippi groups met that June and formed the United Confederate Veterans.

John B. Gordon became commander and George Moorman adjutant general. Moorman, the organizational genius and Gordon, the inspirational leader, remained in office until their deaths in 1902 and 1904, respectively.

Sumner Cunningham brought to the movement his journalistic skills. Owner and editor, he established in 1893 *The Confederate Veteran*, the high-quality official organ of the UCV. Selling for 50 cents and later \$1, it reached a peak circulation of 20,000 by the century's turn. In 1909, it was regarded by some as the most popular magazine published in the South.

UCV helped create two auxiliaries that later went independent. Sons of Confederate Veterans counted 16,000 members in 1903; United Daughters of the Confederacy (UDC) reached 45,000 members in 800 chapters by 1912. Children of the Confederacy was a UDC offshoot. The Daughters also sponsored a scholarship program at various colleges.

Membership of the UCV was drawn from a broad spectrum of Southern society. Nearly half were from the middle class; virtually none from the elite. In 1890, more than 60 percent of Confederate vets were still under 55.

Around 1903 or 1904, UCV hit its zenith in numbers: 80,000 or one-fourth to one-third of living eligibles. Its 1,565 local camps were spread across 75 percent of the counties of the 11 former Confederate states. The largest percentage of camps -- 19% -- were located in Texas. South Carolina and Georgia trailed with about 10% each.

Assistance to needy veterans and their families was not the hallmark of the UCV's existence. New Orleans, Nashville and Richmond camps did well in this regard. "In general, though, the UCV devoted limited attention to aid, and the rhetoric of respect generally exceeded the reality of relief," reported Gaines Foster in *Ghosts of the Confederacy*.

Typical camps met only once or twice a year, provided no aid to indigent comrades and undertook no historical projects. What individual members looked forward to most were the annual reunions, or conventions.

Some 20,000 vets flocked to Birmingham in 1894. Throughout the 1890s, these get-togethers attracted 30,000 vets and 50,000 spectators on average. UCV's 1903 reunion in New Orleans outdrew Mardi Gras in public attendance. But by 1902, of the 140,000 people who attended in Dallas, only 12,000 were veterans. Reunions had long ago become "annual festivals of the South" where crowds expressed symbolically society's appreciation for the common soldier's sacrifices.

UCV's 1917 parade, reviewed by President Wilson, was the pinnacle of its prominence.

Vindicating the 'Lost Cause'

UCV's chief interest and most significant activity was in the field of history. It preserved the Confederate heritage, especially celebration of the average infantryman.

In 1892, it established a Historical Committee to promote understanding of the war. UCV recommended histories, sponsored exhibits and helped establish museums, such as the Confederate Battle Abbey in Richmond in 1921. Fearing history's verdict, it embarked on this crusade with a vengeance.

Vindication was needed because of the growing commercial spirit of the New South that belittled the achievements of the war generation. One veterans group was determined "to see to it that our children do not grow up with false notions of their fathers, and with disgraceful apologies for their conduct."

Said one UCV Historical Committee member: "... No concerted action has been taken to write our history...save those who are antagonistic to us and our posterity, who are prone to moderate our valor, and the victories we won..." That was remedied with the publication of a 12-volume history - *Confederate Military History* -- in 1899.

Military defeat had no bearing on this historical crusade. As author Bennett Young wrote, veterans had to believe the "sword in and of itself never made any cause right, and the outcome of battles does not affirm the truth of political or even religious questions."

The Committee's highly educated members could cite several successes: it stimulated historical research (by 1903 history was being taught in every Southern institution), spurred establishment of state archives, made history courses mandatory in public schools and convinced Tennessee to fund a chair of American history at Peabody Normal College.

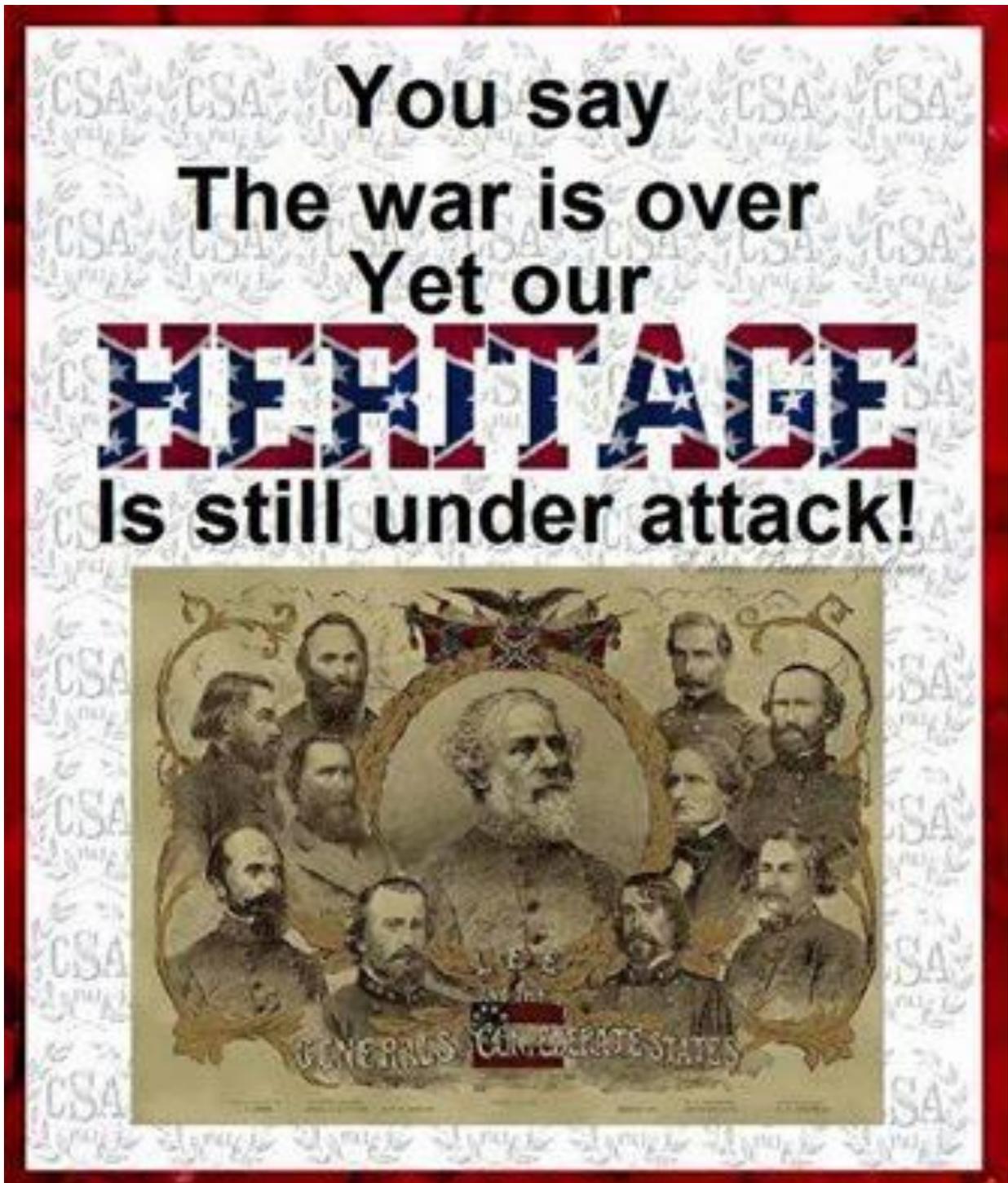
Besides its multi-volume military history, the UCV also proposed a major study of veterans contributions to society entitled *The Confederate Soldier in Peace*. But by the 1920s, most work had been turned over to the Sons and Daughters of the Confederacy.

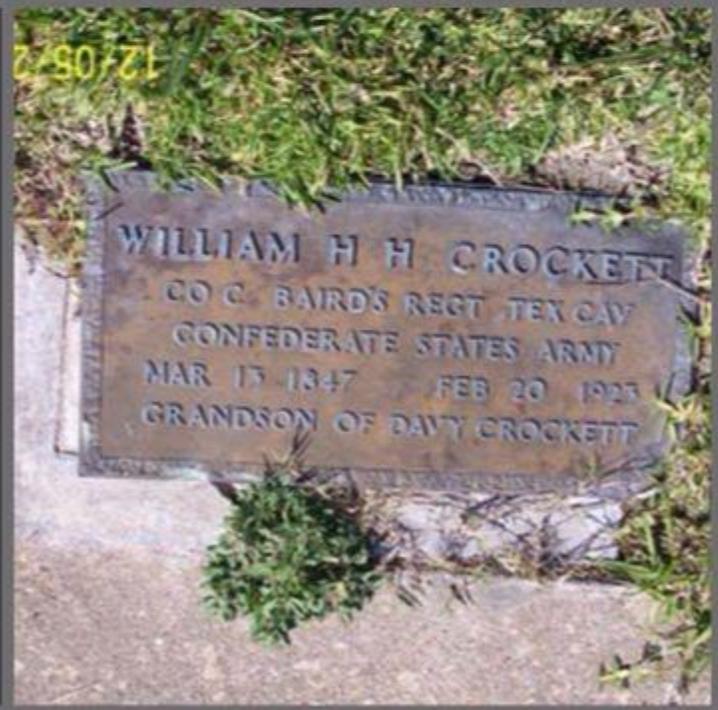
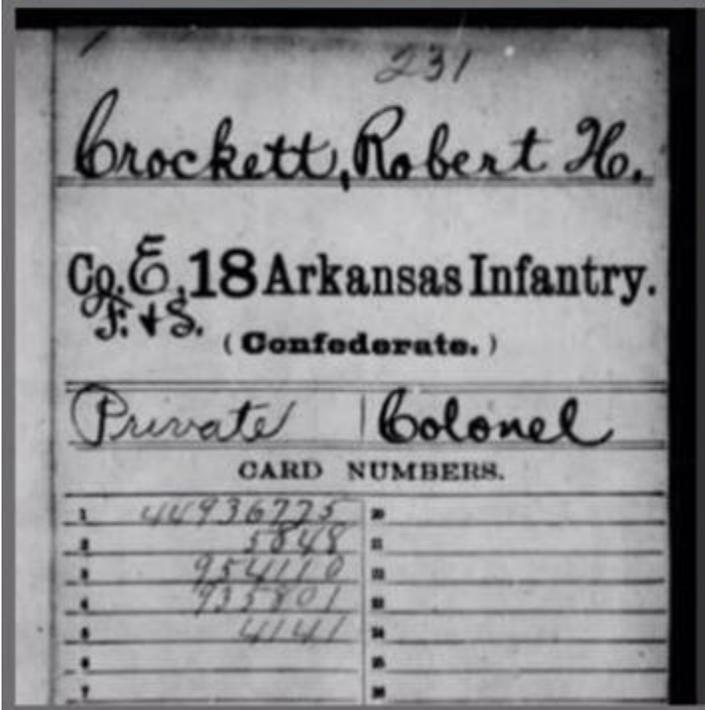
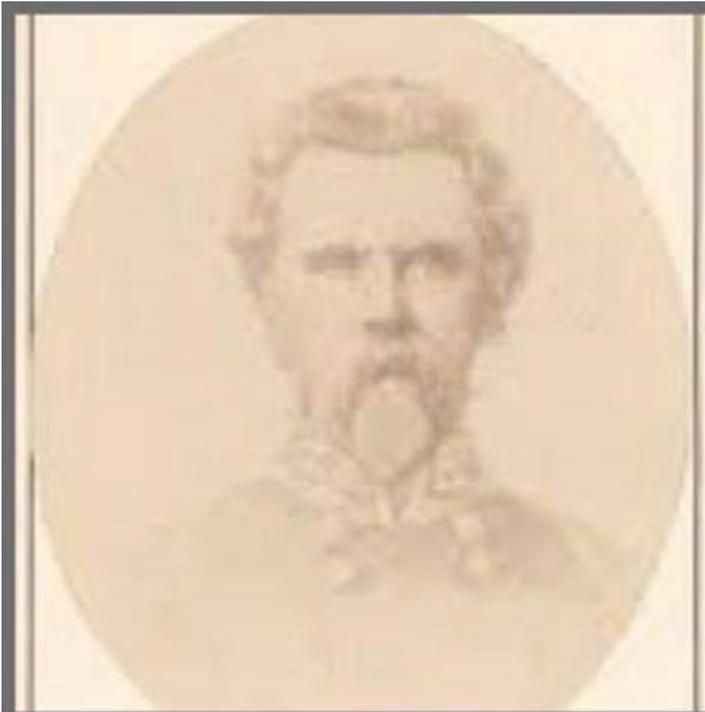
End of the Line

Like all associations, UCV endured petty bickering, internal political infighting, commercial exploitation of its rituals, trivialization of its traditions and declining public interest. Of course, simple aging of members was the ultimate arbiter of UCV's destiny.

After 1913, little institutional structure survived in the New South to sustain the memory of the war. The last bona fide individual reminder of the War Between the States -- Gen. John Salling of Slant, Va. -- died at age 112 on March 16, 1959.

http://vaudc.org/confed_vets.html





Grandsons of David Crockett:

Colonel Robert Hamilton Crockett, 18th Arkansas Infantry, Confederate States Army

Born: February 15, 1832 at Henry County, Tennessee
Died: February 13, 1902 at Arkansas County, Arkansas

Pvt. William H. H. Crockett, Co. C Baird's Regt. Texas Cavalry, Confederate States Army

The Day Our Country Was Stolen

How the 14th Amendment Enslaved Us All Without a Shot Fired

by

L. C. Lyon

Most Americans would agree that we, as a people, are treated by our public servants -- the judges, politicians, law enforcement and bureaucrats who are paid their salaries by our taxes -- as if we were in complete bondage to them. When we joke about being slaves to the Government, we don't realize that we are exactly correct, joke or not. In fact, all those 99% of Americans who call themselves "U.S. citizens" are actually subjects of the corporate United States Government -- not the sovereign states of the Union. The moment you uttered your first cry on American soil, you became the chattel property of the corporation known as the United States of America which, because of the federal debt, handed title (Birth Certificate) to your body and soul to the Federal Reserve Bank, to be held in the archives of the Department of Health and Human Services.

As incredible as this sounds, it is sadly true. The next question is: How did I automatically become subject to a government, when I'm supposedly a free American? How did this all come about, that I should be made to register myself, my family, and all that I own; be made to obey oppressive laws; and forfeit almost half of my earnings upon threat of jail? Only those who are "subject" to a government can be made to do these things. Free American Inhabitants are subject to no one but God, and all the laws and responsibilities which that Divine allegiance entails.

Which "United States" Do You Live In?

The answer to the above questions goes back to the American Civil War. The war that was supposedly fought to free the slaves from bondage actually did just the opposite -- for all Americans then and in the future. By enacting the 14th Amendment (which technically is an Article, not a true amendment, but that's a topic for another discussion), a whole nation of newly freed slaves and free-born white American Inhabitants became "citizens of the United States", *i.e.* of a federal government corporation, at the stroke of a pen and without a shot being fired.

Because we Americans are a different breed and demand the right to personal freedom, those who had planned decades ago to enslave us (even if it took generations to do so) knew that, as long as we were armed and willing to fight to maintain our freedom, the only way to accomplish this enslavement was by deception.

To proceed further, we must understand that there are two "United States". There is the "united States" (note the small "u" in "united") which describes the ideological and geographical position of the sovereign states of America. An individual was the voluntary inhabitant of the state in which he resided. If he did not like the laws or practices of that state, he could simply move to another state. Each state was sovereign to itself, and could not be forced to accept the laws and practices of any other state.

The "United States of America", however, is the name of the corporate entity (note the capital "U" in "United") that exists to carry out the functions delegated to it by the States for the protection of the Union. This corporate entity's jurisdiction is supposed to be (according to the Constitution) confined to the District of Columbia, the federal territories and the federal enclaves. Enclaves are areas within a State's boundaries which are ceded to the Federal Government by the State Legislature.

Anyone can come under the direct jurisdiction of the corporate United States in three ways: (1) by living in one of its territories (Guam, Puerto Rico, the Virgin Islands, etc.), (2) by living in the District of Columbia, or (3) simply by choice. Back when America still had vast territories not-yet-become states and several thousands of people lived in these territories, these people had no rights protected by state sovereignty. They lived under federal jurisdiction, which was the reason why people living in territories were so anxious to achieve statehood. The President could order federal troops into any territory and enact any edicts he wanted. Once a territory became a state, it had sovereignty and, from that point on, the state's rights prevailed.

So, if you don't live in a territory or enclave, and you don't live in the District of Columbia, then the only way you could have fallen under the jurisdiction of the United States Government is by choice. But neither I, nor anyone I know, voluntarily or knowingly surrendered their personal sovereignty to the Government, which means that it (our sovereignty) was taken from us by deception.

This deception, which took place in the year 1868, is what this article will explain -- how our ancestors were tricked and coerced into giving up their rights (and ours!) to the jurisdiction of the Federal Government.

Civil War Sets the Stage for Takeover

The Constitution for the United States of America specifies in the opening paragraph that the Constitution was written for the newly formed corporation, not for us, the People living in America. Our rights come from God and are inalienable. They do not come from a piece of paper. And, because the Federal Government exists only on paper -- a man-created entity -- it can also be dismantled anytime We the People decide it has become a threat to our inalienable God-given rights of sovereignty.

The Constitution is the contract between those who administer the Government's affairs and the People of the united States. In essence, it states that the People will give the Government certain powers necessary to administer the defense of the States, and control the commerce into the States from foreign countries. In exchange, the State governments (not the individual people -- direct taxation by the Federal Government is unconstitutional) would provide the Federal Government the money it needs to operate. The Federal Government had limited powers; in fact, the Bill of Rights was hotly debated at the time of its passage because there were several people who wisely cautioned that the Bill of Rights would eventually be construed as rights endowed by the Constitution, not protected by it (which is exactly what has happened).

How often do you hear patriots mistakenly vow to defend "their Constitutional rights"? This thinking reflects the decades of public school brainwashing to which we have all been subjected. We need to correct each other and understand that our rights are God-given, not constitutional.

So, how does the Civil War enter into this present-day power struggle between the Federal Government and Us the People? Slavery was not the true underlying reason for the war. It was an emotional, social issue that was used as an excuse to incite people to go to war, people who did not realize that foreign agencies were responsible for that conflict. International bankers, seeing the slavery issue as an opportunity not only to divide the country, but make millions of dollars as well, fanned the flames of debate until, under cover of the most bloody war in the history of the world, they were to accomplish that very objective -- the complete takeover of America. They almost succeeded years sooner, except for the intervention of one man -- President Abraham Lincoln.

"Honest Abe" Knew the Truth

President Lincoln was against slavery, but he understood that it was wrong to force the southern States to give up slavery -- to force Federal jurisdiction over the issue of States' Rights. Four of the southern States were already considering the abolition of slavery, but they couldn't just abandon it overnight. It would take time. After all, their whole economy was built upon slavery; a sudden disruption would bankrupt the South. Lincoln understood this. But, it wasn't until Lincoln got into office that he began to see the whole picture. He learned that the war was begun by the International Bankers as a means of dividing the country in two, forcing both sides to borrow heavily from the Bankers to pay war debts. Then, when failing to repay those loans, the divided America would be forced into bankruptcy. The Rothschilds and other bankers could then simply foreclose on the corporations known as the United States of America and the Confederate States of America. President Lincoln knew he had to keep the nation together at all costs -- including war.

Saved by the National Banks

Near the end of the war, the South was on its knees and the U.S. Government was nearly bankrupt. Seeing their opportunity, the Bankers offered to loan the U.S. Government enough to see it through. Lincoln said no. He would find another way.

What he did then was to ask Congress for permission to print paper money. Even though he knew it was unconstitutional (only gold and silver are lawful U.S. money), it was the only way he knew to buy provisions for the Army -- but only if the U.S. banks would accept it. They did. When Lincoln gave his word that the Government would redeem those notes for gold and silver at a later time, they believed him and honored the notes. By doing this, the planned takeover by the Bankers was averted -- at that time.

The Bankers' Revenge -- Assassination

Because he had given his word to the nation's bankers; because he had promised the South that, upon surrender, the Government would help them rebuild; and because he had promised the Southerners there would be no recriminations or punishments if they again swore loyalty to the Union, Lincoln knew he had to get re-elected, though he was tired, tormented by migraine headaches, and worried about his suffering family life. He had to make sure those promises were kept.

Lincoln's complete thwarting of the International Bankers' plans doomed him to assassination at their hands. Papers found in Booth's locker show communications with an agent hired by the Rothschild family.

Weeks before he was killed, Lincoln knew he would die in office. His spies were reporting plots to kill him; it was only a matter of who got to him first. So, he met regularly with his Vice President, Andrew Johnson, and educated him as quickly as he could so that he could follow through on Lincoln's promises. Johnson listened carefully and understood what was expected of him, and why. Then, after Lincoln's murder, he did exactly as he was supposed to do.

In school, when we were taught this part of American history, we were told that Andrew Johnson was uneducated and ignorant, and fumbled continuously in office, which was supposedly why he was impeached. Johnson was of humble origin, but he was an honest, self-educated man who stood firmly for what he saw clearly were the best interests of his country. This is what got him impeached.

Impeachment!

At this time, the only men in Congress were those representing the northern States. After Fort Sumter, all the southern States had seceded. After Lincoln's death, Congress began passing laws to punish the South, in

contradiction to Lincoln's promise. Johnson began vetoing them, sometimes three and four times, until Congress began passing them over his veto. One particular bill that he vetoed, the Civil Rights Bill, was intended to make all former slaves automatic citizens of the Federal Government, and under its direct jurisdiction (and protection). This seemed like a compassionate and generous gesture to the newly freed slaves but, as Johnson pointed out, it would have serious consequences for the Negroes. In his veto message in March of 1866, Johnson pointed out the pitfalls of this bill:

He [the Negro] must, of necessity, from his previous unfortunate condition of servitude, be less informed as to the nature and character of our institutions than he who, coming from abroad, has to some extent at least, familiarized himself with the principles of a government to which he voluntarily entrusts "life, liberty, and the pursuit of happiness".

The 1st Section of the bill also contains an enumeration of the rights to be enjoyed by these classes so made citizens "in every state and territory in the United States". These rights are "to make and enforce contracts; to sue, be parties, and give evidence; to inherit, purchase, lease, sell, hold, and convey real and personal property"; and to have "full and equal benefit of all laws and proceedings for the security of person and property as is enjoyed by white citizens". So too, they are made subject to the same punishment, pains and penalties, in common with white citizens

[emphasis added]

Johnson could clearly see that to immediately place a string of governmental "rights and benefits" upon a totally naive and uneducated people as the Negroes, would also make them easy prey for every carpetbagger who would trick them into contracts, in which they would have no knowledge of the legal ramifications. This bill would, in effect, make the former slaves as slaves again to different masters: unscrupulous businessmen, attorneys and judges.

Johnson saw that this bill was also a means of foisting unconstitutional jurisdiction of the Federal Government in every state:

Thus a perfect equality of the white and colored races is attempted to be fixed by federal law in every state of the Union over the vast field of state jurisdiction covered by these enumerated rights.

If Congress can declare by law who shall hold lands, who shall testify, who shall have capacity to make a contract in a state, then Congress can by law also declare who, without regard to color or race, shall have the right to sit as a juror or as a judge, to hold any office, and finally, to vote "in every state and territory of the United States".

The legislation thus proposed invades the judicial power of the state. It says to every state court or judge: if you decide that this act is unconstitutional; if you refuse, under the prohibition of a state law, to allow a Negro to testify; if you hold that over such a subject matter the state law is paramount ... your error of judgment, however conscientious, shall abject you to fine and imprisonment.

The Legislative Department of the government of the United States thus takes from the Judicial Department of the states the sacred and exclusive duty of judicial decision and converts the state judge into a mere ministerial officer, bound to decide according to the will of Congress.

[emphasis added]

Johnson then continued with an additional warning as to the virtually unlimited power given to appointed agents:

The Section of the bill provides that officers and agents of the Freedman's Bureau shall be empowered to make arrests and also that other officers may be specially commissioned for that purpose by the President of the United States. It also authorizes circuit courts of the United States and the superior courts of the territories to appoint, without limitation, commissioners, who are to be charged with the performance of quasi-judicial duties.

These numerous agents are made to constitute a sort of police, in addition to the military, and are authorized to summon a posse comitatus, and even to call to their aid such portion of the land and naval forces of the United States or of the militia

This extraordinary power is to be conferred upon agents irresponsible to the government and to the people, to whose number the discretion of the commissioners is the only limit and in whose hands such authority might be made a terrible engine of wrong, oppression and fraud.

The 7th Section provides that a fee ... shall be paid to each commissioner in every case brought before him, and a fee ... to his deputy or deputies for each person he or they may arrest and take before any such commissioner

All those fees are to be "paid out of the Treasury of the United States" whether there is a conviction or not; but in the case of conviction they are to be recoverable from the defendant. It seems to me that under the influence of such temptations, bad men might convert any law, however beneficent, into an instrument of persecution and fraud.

To me, the details of the bill seem fraught with evil. It is another step, or rather stride, toward centralization and the concentration of all legislative powers in the national government.

[emphasis added]

It is plain to see here that President Johnson saw far into the future as to the potential for legal and political abuse of such arbitrary powers -- powers that had never before been placed into the hands of a bureaucracy that had not been subjected to referendum by the people or constitutional question by any federal court. This bill (which was passed over Johnson's veto) did, in fact, set the precedent for hundreds of federal, state and local bureaucracies that have since choked the lifeblood of millions of Americans.

Also, this bill blatantly usurped all States Rights and opened a very wide door for the further usurpation of these rights, using other social agendas.

The reason Andrew Johnson was impeached was because he fought so hard against this bill and the subsequent 14th Amendment. His enemies purposely did not mention to the press (nor to the public) the legal and political ramifications of this bill which Johnson had so succinctly pointed out; but instead they broadcasted the notion that he was reneging on Lincoln's promises to "heal the wounds" of the nation by fighting full rights for the Negro -- thus making it an emotional social issue.

In fact, Johnson was keeping Lincoln's promises by trying to protect the rights of the newly freed slaves, as well as the rights of those states which knew their own former slaves better than anyone, and knew the Negroes were not yet ready for the responsibilities of citizenship. As Johnson had predicted, after passage of the bill, so many of the Negroes had indeed been robbed of goods and property by white charlatans and/or thrown into jails for breaking commercial laws they did not understand that, when the Negroes did come to full awareness of the massive duplicity perpetrated by these scoundrels, a racial hatred and mistrust of all whites became a nationwide phenomenon that has never been erased to this day.

The Final Axe Falls

After the bill was passed over Johnson's veto, and there was no general hue and cry from the public, Congress then proceeded with the next step -- the 14th Amendment. In order to understand the ramifications of this heinous act of Congress, it must be analyzed section-by-section:

ARTICLE XIV. Section 1. *All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.*

[emphasis added]

In the very first line, the amendment states that all persons born (all babies from this point on) or naturalized (the newly freed slaves who were then just inhabitants of America) are now citizens of the United States (the Federal Government) and of the State (the State Government) where they lived. From the Declaration of Independence on, all people in America who lived here were Americans, residing in a particular geographical state, and free to move from state to state, or even to another country. The Federal Government, according to the Constitution, is a corporate fiction that does the bidding of the body of collective states called Congress. At this time, the state governments had similar limited jurisdiction over their inhabitants, as did the federal government. The state government's primary function was to act as a collective voice of all its inhabitants to convey their wishes to Congress. Congress controlled the federal government.

The rule of Common Law, which was the law of the land at that time, was carried out exclusively by the County Sheriff -- the Common Law concept of *Posse Comitatus*. Neither the State nor the Federal Government had any jurisdiction in the County, where Home Rule was the law. Only by permission or invitation by the Sheriff could either of the other two governments step foot in his County. The Civil Rights Bill, in one bold act, forced Federal Government jurisdiction into the sanctity of State rule. But *Posse Comitatus* still reigned in each state, and the conspirators found the way to usurp jurisdiction here through the 14th Amendment.

Citizens, Subjects = Slaves

In order for any government to grab power and maintain it, it must have "subjects" or "citizens". According to Black's Law Dictionary (Sixth Edition), "Citizens are members of a political community who, in their associated capacity, have established or submitted themselves to the dominion of a government for the promotion of their general welfare and the protection of their individual as well as collective rights. (Herriot vs City of Seattle, 81 Wash.2d. 48, 500 P.2d. 101, 109)"

So, by declaration of the 14th Amendment, all persons born from that point forward, and all naturalized people, had just become citizens (*i.e.* subjects) of the United States Government, obviously without their knowledge (babies) or understanding (the Negroes). The Federal Government had just reached past the jurisdictional boundaries of the state and county lines and claimed all its babies and all Negroes.

In Section 2, it then states that only males 21 years of age who are citizens of the United States may be allowed to vote in Federal and State elections. That means that only those men who willingly claimed U.S. citizenship on voter's registration cards (though they didn't realize the implications) were also brought in as subjects of the Federal Government. (The Federal Government's power and control are growing fast!) However, it stipulated that those who had participated in rebellion (the South) were excluded.

The Back Door

At this point, any intelligent person can figure out that the Conspirators who were using this Amendment to claim all Americans as its citizens -- by deception -- were obviously performing an illegal and unconstitutional act. The conspirators in Congress (and every Congressman knew what was being perpetrated, and either promoted it or simply pretended not to notice) established a "loophole" for themselves and to cover themselves in case people began to catch on. This loophole was 15 States at Large, Chapter 249 (Section 1), enacted July 27, 1868, one day before the 14th Amendment was declared "ratified". You will not see this statute published anywhere except in very old books. The Conspirators do not want their "citizens" to know it exists, and it has never been repealed. The text follows:

Whereas the right of expatriation is a natural and inherent right of all people, indispensable to the enjoyment of the rights of life, liberty, and the pursuit of happiness; and whereas in the recognition of this principle this government has freely received emigrants from all nations, and invested them with the rights of citizenship; and whereas it is claimed that such American citizens, with their descendants, are subjects of foreign states, owing allegiance to the governments thereof; and whereas it is necessary to the maintenance of public peace that this claim of foreign allegiance should be promptly and finally disavowed: Therefore,

Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled, That any declaration, instruction, opinion, order, or decision of any officers of this government which denies, restricts, impairs, or questions the right of expatriation, is hereby declared inconsistent with the fundamental principles of this government.

On the surface, this seems to guarantee that "foreigners" who live in the borders of America cannot be forced to claim citizenship. But, what this also says is that anyone who wishes to expatriate (*i.e.* renounce their U.S. citizenship) may do so, by inherent right, and no one can deny him this right.

The Conspirators knew that, the "letter of the law" having been satisfied with this exemption from compelled performance (having U.S. citizenship thrust upon us), they could then hide the exemption from general view, start promoting the "benefits" of U.S. citizenship in the media (and later, in public schools) and begin setting up all of us for manipulation to obey millions of codes, statutes, and laws; exacting fines for breaking these laws; and extracting license fees and taxes upon penalty of seizure or jail.

Free American Inhabitants are not subject to the Federal Government by virtue of their not claiming U.S. citizenship. Those of us who have renounced our U.S. citizenship and declared our status as American Inhabitants, using 15 Statutes at Large as the legal foundation for this Declaration of Status, are the only ones living in the united States of America. The rest of America (U.S. citizens -- about 99%) are living in a 4th dimension, *i.e.* in a fictitious corporation called the United States of America. As far as America is concerned (except that 1%), there's nobody home!

Slavery by Election

We can see that, in the 14th Amendment, those Southerners who had participated in the Civil War were excluded from this "benefit" (U.S. Citizenship) on purpose -- to punish them so severely with sanctions, punishing fines and terrorism from the newly formed Freeman's Bureau, that a few years later, the Southerners would be grateful for any consideration the Federal Government would extend to them. When the opportunity was ripe, such a consideration was enacted -- the 15th Amendment. It reads (in part):

Section 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.

By this gracious gesture, Congress extended full forgiveness to the South, and restored their right to vote (at that time, considered to be the most sacred right of an American). At the next national election after the enactment of this amendment, there was the largest turnout of voters this nation had ever seen. The South wanted desperately to be restored to the Union and heal their wounds. When they heard that, in order to vote, they had to swear allegiance to the United States of America and thus become a "citizen of the United States" (as required by the 14th Amendment), they did so willingly and without a clue as to what they had just done to themselves and to their posterity.

With the stroke of a pen, the 14th Amendment, and the subsequent 15th Amendment, had just enslaved an entire nation without a shot being fired.

The "Forgotten" Clause

Obviously, this treacherous act by Congress was enough to have all of them hanged as traitors; but, there was one more act of treachery that has been overlooked by most people. Section 4 of the 14th Amendment reads:

The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations and claims shall be held illegal and void.

[emphasis added]

At that time, a hue and cry was raised concerning Lincoln's promises to "forgive" the South's debts as part of Reconstruction, with good reason. But mainly overlooked was the first part of Section 4, which says that the debts incurred by the U.S. government were not to be questioned, that the enforcers whom the Government hired to quell insurrection (today, the CIA, FBI, BATF, DEA, U.S. Marshals, etc.) would be paid by the Government. And where was the Government's money to come from? Answer: Its newly acquired subjects -- U.S. citizens. The States had just signed into constitutional amendment the permission for the Federal Government to hire thugs and thieves to control us, to pay them with our own money, and that no question could be brought to court about the constitutionality of these actions. This is why any effort to bring a suit against the Government about the Federal debt will never be entertained by the Supreme Court!

A Dangerous Game

In Europe, Africa and other places in the world, a despot simply took over a country by waging war. Here in America, however, as long as Americans were armed and prepared for hostile armed takeover, the Conspirators knew that a different technique -- a grand deception by manipulation of the laws, the courts, the schools, the media -- must be employed to obtain the same results. They waged war on us long ago, but we've been too naive to see it. There are many who are waking up now, but they don't see the whole picture. They think that if they reverse a certain portion of Government abuse, we can take our country back. Tax protestors (as IRS calls them) have perfectly correct reasons to point out that they are not required to file -- but they forget they are still U.S. citizens (i.e. subjects). Home schoolers fight bravely for their right to protect their children against Government control -- but they forget they are still U.S. citizens. Legal eagles have found many statutory "loopholes" to win a few battles in court -- but they forget they are still U.S. citizens.

Playing the "patriot game" without fully understanding the constitutional hold the Federal, State and local governments have over them is playing a dangerous game. They may win a few skirmishes in their battles with Government (the Government allows these "wins" to encourage us to continue wasting our energies in useless

effort), but they will never win the war, and will only bring the wrath of Government down upon the head of yet another one of its subjects.

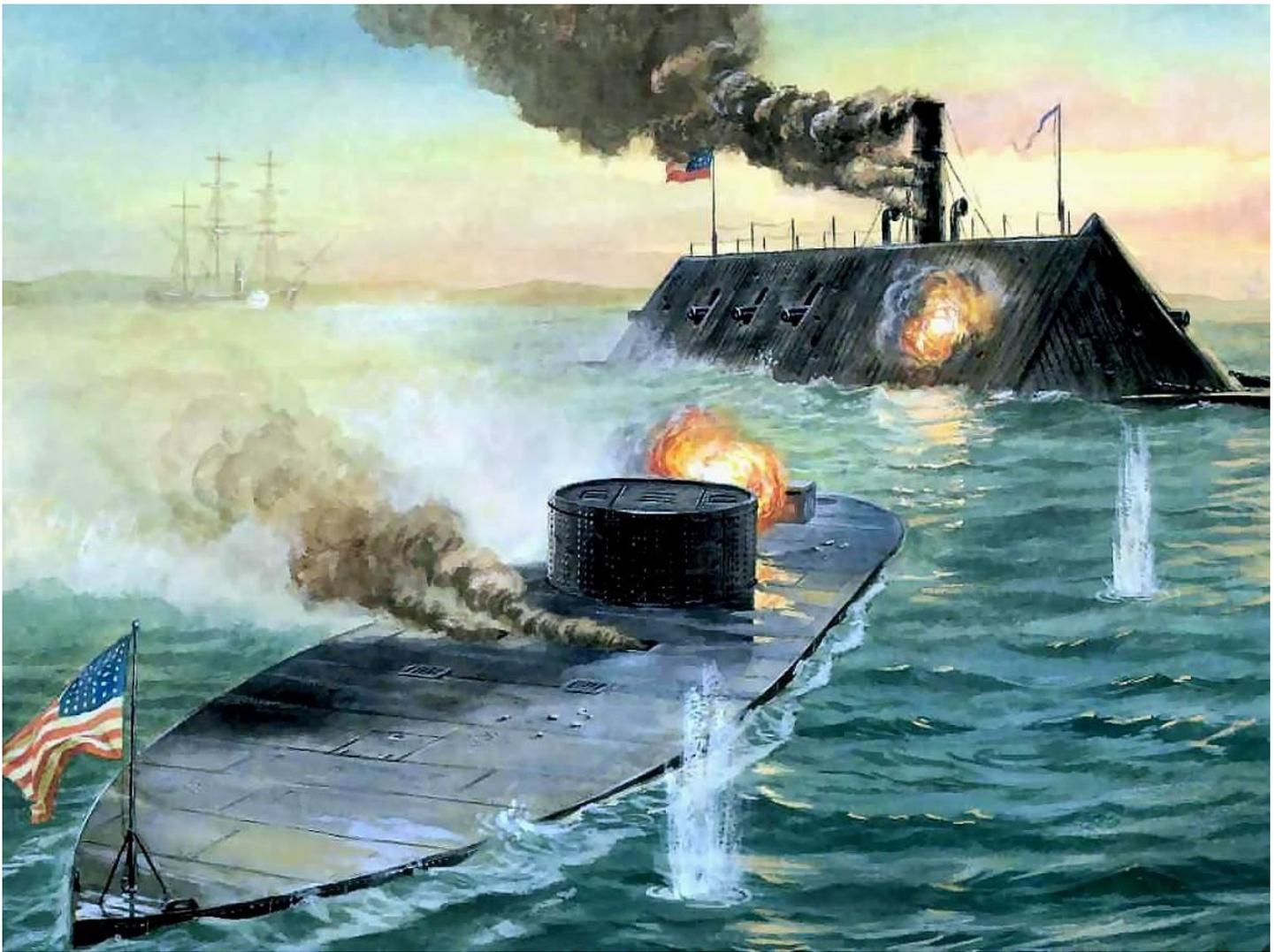
For now, at least, the Government is respecting the status of American Inhabitants. We (your publisher L. C. Lyon and writer George Sibley) have not had any legal hassles from any Government entity, because we are no longer U.S. citizens. We are the same as George Washington, Thomas Jefferson, Benjamin Franklin and all the other patriots were in their time -- free American Inhabitants. Any U.S. citizen can give up this enslaving status at any time, but it must be done properly.

If everyone in America were to take back their rights as free Americans again, through the revocation process, the Government would have no more subjects, and no more power!

IT'S TIME TO TAKE OUR COUNTRY BACK!

<http://www.outpost-of-freedom.com/lib30801.htm>





At Camp Fisher, located on Sewell's Point, I witnessed one of the most dramatic events of the Civil War, the naval battle between the Merrimac and the Monitor. I stood on the beach and witnessed the whole battle. I saw the Merrimac under construction and watched it in action. Only the absence of the enlisting officer prevented my becoming a member of the crew of the first ironclad vessel in history.

While [I was] at Camp Fisher, the naval battle between the Merrimac and the Yankee vessels took place. While on leave in Portsmouth, I saw the hull of the ship before it was completed and went through it when it was completed. The Federals were constructing the vessel when the Confederate troops took Portsmouth. The Yankees set fire to the uncompleted ship and all but the hull was burned down to the water's edge. The Confederates took the hull, completed the ship, and covered the part above the water with two sheets of metal, each about two inches in thickness. The prow of the vessel was equipped with a sharp metal spear which was used for ramming other ships.

Elisha Hahn and I got permission to transfer to the crew of the Merrimac but the enrolling officer was not present, so we just missed being a member of the crew.

The Merrimac ran over to Newport News one Saturday afternoon and destroyed two big blockade vessels, the Cumberland and the Congressman [the Congress]. She sank the one and burned the other. The Minnesota came down to Newport News to help these ships but the Merrimac crippled it also and the Minnesota withdrew to Fort Monroe as the battle ended for the day. The Merrimac withdrew up toward Norfolk. The next day, the Monitor, the Federal ironclad vessel built like a cheese box, came down from Fort Monroe. The ships met in the bay directly between Sewell's Point and Newport News. I was standing on the beach and saw the whole fight, It was the grandest scenery I ever saw.

They fought all day. They would shoot and ram each other and shoot and ram. Neither one could gain the advantage. Late in the evening the Monitor turned back to Fort Monroe and the Merrimac went to Norfolk. I have often been asked who won the fight. I say it was a draw, a dog fall. It seemed both ships agreed to stop."

George Rabb - 12th North Carolina

R. E. Lee: A Biography

by Douglas Southall Freeman

published by Charles Scribner's Sons,
New York and London, 1934

Chapter VI

MARRIAGE

By the time summer and mosquitoes came in 1830, the embankment at Cockspur Island had been thrown over part of the island, and the drainage canal had been dug.^a Because of the weather and the insect pests, the work was then suspended, and most of the force left the island. Lee went home; that is, he went to visit among friends who lived close enough to Arlington for him to go there often to see Mary Custis. He found Mrs. Custis not unsympathetic. She was his kinswoman, she was young enough to be interested in romance, of which she read much, and she was one of those rare persons in whose presence every honest man felt at ease.^a Mr. Custis, however, was not pleased at the frequent appearance of the same horseman in the park at Arlington.

To be sure, Mr. Custis had nothing against Robert Lee personally, but he knew the financial tragedy of the Lee family and was aware that his daughter's admirer had very little beyond his pay as second lieutenant. He did not welcome the idea that his only child was interested in a man who could not support her as she was accustomed to live.

If Lee knew of Custis's opposition, he did not let it deter him. When Mary journeyed down to Chatham, her mother's former home on the Rappahannock, Robert appeared there also, and while sitting with her under a great tree on the lawn he talked to her of those gentle themes that make any suitor eloquent. Below him stretched the Rappahannock; across it were the spires of the sturdy little town of Fredericksburg, and beyond the town a line of hills, one of them forest-covered, another crowned with a mansion in the style of the Grecian revival. Soldier though he¹⁰⁰was, he would have shuddered to think that a day would come, when he would stand atop one of those distant hills, and, through the battle-smoke, search with his field-glasses for a glimpse of that very tree.^a

In company so delightful, with so absorbing a siege to engross him, the summer of 1830 passed far too rapidly for Lieutenant Lee of the Engineers, and the call to return to Cockspur Island came all too soon. He left New York on the packet for Savannah and arrived at his station on the night of November 10. He found a situation from which a timid young man would have been glad to run away. Major Babcock had not arrived. Lee was the only engineer on the ground. A recent gale had broken the embankment erected during the previous winter and spring. Across the mouth of the canal that drained the ditches on the site of the fort, the embankment had been entirely swept away. The canal itself was choked. The wharf was in such condition that repair seemed impossible. It was Lee's duty to take hold at once and to resume the work with the help of the few men who had remained on the island during the summer.^a

By the first of December, Lee had replaced enough of the embankment to keep the water off that part of the island on which the fort was to be erected, but he proceeded to strengthen this barrier so that the next storm would not beat it down or breach it. When this was completed he planned to clean out the canal leading to the ditches.³ About a month later word came that Major Babcock had resigned.⁴ In his place, as superintendent, Lieutenant J. K. F. Mansfield was sent to Cockspur. He was a man four years Lee's senior, had graduated No. 2 in the class of 1822, and already had to his credit some solid service in the construction of [Fort Hamilton](#), New York harbor. The assignment of Mansfield to Cockspur Island was almost in the nature of a life-sentence, for he continued in charge, with temporary duty on various other engineering projects, until 1846.⁵

Young Mansfield was a pleasant companion, but, of course, he could not enliven Cockspur Island. So, as often as he could, Lee slipped up the river to Savannah and enjoyed the gay company of his friends. The family of Isaac Minis gave him cordial welcome, made the more delightful by the presence of two daughters, Sarah and Phillipa.⁶ Jack Mackay had been sent to a post in Alabama,⁷ and, needless to say, was greatly missed, but the fine old house on Broughton Street⁸ was hardly less attractive on that account. Margaret Mackay, as charming as her name, had married Ralph E. Elliot, but there remained Catherine and Eliza. And Eliza was captivating, so captivating that the young lieutenant from Cockspur found some consolation in her presence for his long separation from the blonde girl at Arlington.

Joseph Mansfield had not long been on duty when he concluded that the original plan was not adapted to the site and that a new design would have to be prepared.⁹ Captain Delafield was summoned as consultant on the changes and arrived in April, 1831.¹⁰ Before that date, however, it was apparent that the work would have virtually to be suspended for a season. This, of course, would involve the partial idleness of Lee, and that was no light matter to the bureau. The Corps of Engineers then had more contracts at other locations than the limited personnel could supervise. Although the chief engineer had often appealed for the enlargement of his force, Congress had failed to act, and the different enterprises had been divided, as far as practicable, among the officers. In only four instances did the supervising engineer have another officer of the corps as his assistant. On the other projects the assistants were civilians.¹¹ In these circumstances, needless to say, a lieutenant could not be kept unemployed at Cockspur Island. Lee had been expecting an assignment to Old Point, Va.,¹² and sometime before April 13, he received orders directing him to proceed thither.¹³ He would have been altogether delighted but¹⁴ for the prospect of separation from the friends in Broughton Street. He was not in love with Eliza Mackay and she had suitors enough and to spare; but he was much her cavalier and perhaps he flirted a bit with her. When no letters came from her, he professed himself afflicted.¹⁵ When he should go away . . . well, he gallantly and teasingly wrote of her missives, "I don't know what I shall do for them at Old Point. But you will send me some sometimes, will you not, Sweet ? How I shall besiege the P. Office."¹⁶ He was sorry that he might be denied a farewell to the family, which at the time was visiting near Beaufort, S. C. "Perhaps," he wrote Eliza, "Owing to Capt. D[elafield]'s arrival I shall be obliged to stay longer. Perhaps I can get to Beaufort. Perhaps your two weeks will be *out* next Tuesday. Perhaps I shall be taken sick."¹⁷ But no desired malady added to his jest. His moving orders were acknowledged on April 21,¹⁸ and he had to say *au revoir*. He remained for the whole of his life a close friend of the Mackays and their children. Mansfield he was to meet again on numerous occasions and, at the last, was to face him at Sharpsburg, where Mansfield fell at the head of his corps of infantry, attempting to storm Lee's position.

When Lee reported at Hampton Roads on May 7, 1831,²³ much of the labor on [Fort Monroe](#) itself had been completed, and the place was occupied by a garrison, but the outworks and the approaches had not been constructed. His was the necessary but uninspiring task of computing costs, ordering supplies, and directing men in hauling earth, in grading, and in excavating the ditch that was to surround the fort. A little later he had to supervise the masons who erected a wall on the outer side, or counterscarp, of the ditch, which was exposed to the tide from the nearby waters of Mill Creek.²⁴

Out in Hampton Roads, •less than a mile offshore from Old Point, was [Fort Calhoun, later known as Fort Wool](#). This work had been started on rip-raps, or stones placed in deep waters to serve as a foundation. The walls were rising to the level of the p103second battery not long after Lee's arrival, but there was a dangerous subsidence, which showed the futility of immediate attempts to build higher. Thereafter, and for the whole of Lee's stay in Hampton Roads, when any work at all was done at Fort Calhoun, it was that of unloading and distributing stone, so as to bring to bear on the foundations as great a weight as they would have to carry when the walls were completed.²⁵

Life at Fort Monroe, from the very outset, was mixed pleasure and controversy. The commander of the fort was Brevet-Colonel Abram Eustis, who was then forty-four, a native Virginian, well-schooled at Harvard. He and the engineers were not friendly. Lee's immediate superior was Captain [Andrew Talcott](#), who was in charge of the construction at both forts. Talcott was a native of Connecticut, ten years older than Lee,²⁶ and had graduated No. 2 in the class of 1818 at West Point. Nearly the whole of his professional career, up to the time Lee joined him, had been spent in building fortifications. He was capable, careful, and considerate of his subordinate, and he speedily won the fullest respect of his new assistant.

The year after Lee came to Fort Monroe,²⁷ Talcott married Harriet Randolph Hackley, a lovely Virginia girl of high blood, with a fine coloring, brown eyes, a graceful figure, and a manner of much attractiveness. Her picture in oils, by Thomas Sully, is one of the finest of early American portraits. Lee, who was only three years her senior, admired Mrs. Talcott most extravagantly, both for herself and also because she was a cousin of the young mistress of Arlington. He played faithful courtier to her, with much gaiety and jest.²⁸ The Talcotts continued to be Lee's closest friends at Fort Monroe and they brightened the life of the post for him.

There were, in addition, thirty-one artillery officers on the station, for Fort Monroe was the Artillery School of the army, and at that time had six companies of gunners in garrison.²⁹ p104Among these officers, Lee found three of the men with whom he had been at West Point — [John Kennedy](#) of his own class, [Dick Tilghman](#) of the class of 1828, and [James H. Prentiss](#), who had graduated the year after Lee had left. With these he was on easy terms, and with the others he quickly had *camaraderie*. His social charm, his abounding physical cheer, and his consideration of others made this easy. It was noticed that he never had anything disparaging to say of his fellow-officers, a habit that was as attractive as it was unusual among soldiers who had overmuch leisure.³⁰

Already Lieutenant Lee was a devotee of military promptness. If he must lay siege to a heart, he would do it with as little delay as he would countenance in investing a city. So, very soon after he returned from Georgia, and perhaps before he reported for duty at Fort Monroe, he took steamer up the Potomac to visit Miss Custis, who was much more interested in him than a young lady of her generation in Virginia would ever let a gentleman know. Mrs. Custis watched with

sympathy, though the master of Arlington still frowned. One day soon after his arrival, he was in the hall of Arlington house, reading aloud to Mary and to Mrs. Custis from a new novel of Sir Walter Scott's. The interest of the narrative and of the audience was such that Robert kept on until his weariness must have been apparent to Mrs. Custis.

"Mary," she said, at a pause in the reading, "Robert must be tired and hungry; go into the dining-room and get him some lunch."

Miss Custis obediently rose, and Robert, excusing himself, followed her. At the sideboard, she stooped to get her guest a piece of fruit cake. Robert leaned forward too, and then and there the question was put and answered.^a If he ate his fruit cake, it was with a happy heart.

Mr. Custis reluctantly gave his consent to a marriage his daughter was old enough to contract on her own account. The nuptials were set for June 30, and the place, of course, was to be Arlington, with bridesmaids and groomsmen in a number becoming so important an event. Robert was to get a furlough for as long a time p105as he could, and when the festivities were over and the furlough had expired, the two were to live at Fort Monroe — live on his pay, as other young couples did, without any help from Mr. Custis. Mary was determined on that.

There followed many gay preparations, not least of which was Mary's choice of six bridesmaids, among her cousins. Robert called upon a corresponding number of his friends, to support him in the hour when the bravest man trembles. The desired furlough was procured through the friendly help of Captain Talcott. Arlington, which usually wore a somewhat neglected look, was put in order for the great day. The attendants arrived early and, of course, were all housed at the bride's home. Catharine Mason, a neighborhood friend of Mary's since childhood, was the counterpart of the present-day maid of honor, though a more courteous age gave equal honor to all. Her escort, Robert's best man, was naturally his brother Smith, who was almost as handsome as Robert and of fine, cordial manners. Next was Mary Goldsborough, a cousin of the bride's on Custis side. With her stood Lieutenant John P. Kennedy, Robert's classmate and now a lieutenant of the 1st Artillery, stationed at Old Point. Miss Marietta Turner had as her cavalier, Lieutenant James A. Chambers, somewhat older than the rest of the bridal party, and a friend of Robert's days at Cockspur Island. Miss Angela Lewis, still another cousin of the Custis stock, was entrusted to Lieutenant Richard Tilghman, familiarly "Dick" to all West Pointers and to all the officers at Fort Monroe. Miss Julia Calvert, who was of the Lord Baltimore stock of G. W. P. Custis's mother, was in the chivalrous care of Lieutenant James H. Prentiss, who had come up with the others from Old Point to hearten his comrade. The other bridesmaid was Mary's cousin, Britannia Peter, of Georgetown across the Potomac — a kinswoman who was to prove her loyalty to the Lees at a time when the very name of Arlington connoted woe. Her gallant was Thomas Turner, cousin of the groom's on his mother's side.^a

While the guests were assembling on June 30, 1831, a heavy downpour of rain swept over the country around Arlington. p106Through it, at length, Reverend Reuel Keith, the officiating clergyman,^a arrived on horseback, drenched and dripping, in no condition assuredly to stand on the floor of the drawing-room at Arlington, amid young officers in full-dress uniform, much less in the presence of young women apparelled in all the glory of two states, and of the District of Columbia, besides. There was nothing to do except to provide Mr. Keith with dry clothes. But whose could they be? The soldiers had only their uniforms; Mr. Custis was the sole civilian on the place with an extra pair of breeches available.

And Mr. Custis was short and of unequal proportions, whereas the reverend gentleman was as tall as a grenadier and as thin as an anchorite. Into Mr. Custis's clothes, however, the clergyman had to step, to the high amusement of those who aided him in effecting the change. The other guests were cheated of the sight of an angular parson in the garb of a small aristocrat, because when Mr. Keith put on a cassock and surplice, they hid the folds and concealed the shortness of his garments.²⁴

All was ready. The bridal party marched into the drawing-room, which is the chamber on the right as one enters Arlington from the portico. Mary was nervous; Robert was pale but noted mentally that he was not so excited as he thought he should have been. He felt very much as if he were at the blackboard at West Point waiting to recite a problem. The minister, Lee confided later to his friend Captain Talcott, "had few words to say, though he dwelt upon them as if had been reading my Death warrant, and there was a tremulousness in the hand I held that made me anxious for him to end."²⁵

p107The wedding party remained at Arlington in festivity and merriment²⁶ until the following Tuesday, July 5, when the young officers, their leaves ending or their endurance failing, were forced to say good-bye. Some of the bridesmaids, being of more durable social fibre, lingered until the end of the week. Then the young lovers were left alone for a day or two, with no company save that of Mr. and Mrs. Custis. But it was not for long. Robert rode over to Washington on Monday, July 11, got all the news of the engineering office, and on his way probably stopped at Alexandria, in order to make some purchases for the quarter at Fortress Monroe. The next day, or the day after, he and his bride, accompanied by Mrs. Custis, went to Ravensworth, on the first leg of a journey to visit Randolph and Lewis kin in Fauquier and Loudoun Counties.

As he appeared on his honeymoon, Robert was blissfully happy, and seemed already to bear unconsciously the air of a man destined to achievement. "I looked up," a cousin wrote of his appearance that fall, "and my eye fell upon his face in perfect repose, and the thought at once flashed through my mind: 'You certainly look more like a great man than any one I have ever seen.'"²⁷ In love and merriment, with much jest and teasing, the days ran rapidly on, but he did not forget his duties at Fort Monroe. He was to return early in August, and to the letter which he wrote Captain Talcott about the wedding he added this postscript: "They are talking around me at such a rate that I hardly know what I have written and despair of reading it. But please send the boat out for me, the first trip the [steamboat] P[otomac] makes in August."²⁸

Lee's marriage to Mary Custis was one of the major influences that shaped his career. Although she was not often able to travel p108far or to share the hardships of an engineer's life on a frontier project, she bore him seven children in fourteen years. Ahead of her lay invalidism more nearly complete and more pitiful than that of Lee's mother. Like her father she was careless in her personal apparel to the point of untidiness, until, late in life, she found a maid who took pride in dressing her attractively. Rising from one illness she found her hair in such a tangle that she impulsively took the scissors and cut it off. Her domestic management was complimented when it was termed no worse than negligent. In her engagements she was forgetful and habitually late,²⁹ an aggravating contrast to the minute-promptness of her husband. Once when her husband was expecting guests, a few years after their marriage, he apologized frankly in advance. "Tell the ladies," he wrote, "that they are aware that Mrs. L. is somewhat addicted to laziness and forgetfulness in her Housekeeping. But they may be certain she does her best, Or in her Mother's words 'The Spirit is willing but the flesh is weak.'"³⁰



MARY CUSTIS, WIFE OF R. E. LEE

From a painting made by an unknown artist about the time of her marriage in 1831.

Despite these early shortcomings and later a nervous whimsicality the sometimes puzzled him, she held the love of Robert Lee through life. His fondness for the company of pretty women, which was always strong, never led him away from her or involved him in any sort of scandal. Ministering, rather than ministered unto, his first thought always was of her. She accepted this as her due from "Mr. Lee" as she called him, and even after the War between the States, when he was a demigod in the eyes of the South, she ordered him about. Yet rarely was a woman more fully a part of her husband's life. This, fundamentally, was because of his simplicity and her fineness of spirit. She was interested in people and in their happiness. A keen, if uncritical, interest in public affairs she retained all her days, nor did she hesitate to differ from Lee and to voice a fiery opinion in plain-spoken terms, when his sense of justice and his reserve alike disposed him to say little. She loved wildflowers and old gardens and evening skies. Religion she had, of the same sort as that which her husband developed. They talked to each other of religion as neither talked on that subject to others, and she kept p109her faith in the triumph of the things in which she believed. A certain

quick and understanding sympathy was shown in her kindling eye and ready smile. Her alertness made friends and brought admiring attention. She was wholly without personal ambition, beyond that of sharing in the experiences and confidences of her friends.

Although she was never awed by his presence, she had for his character a respect that became in time a positive reverence. It is futile to speculate on whether she ever shared what some are fond of terming "the inmost secrets of a great man's heart." He had no such secrets, for in age as in youth he was always objective in mind. Loving her, he saw her best qualities, not her worst. Next after binding him to her in deepest spiritual love, perhaps her greatest influence on him was that she strengthened his self-control, because, as her health became impaired, she required much care at his hands. They needed all the love and all the faith and all the self-mastery they could develop, for they were to endure more of tragedy than is measured out to most mortals. It was fortunate they could not see ahead in that dreamy summer of 1831, when there were kisses and confidences and the happy freedom of youth.

When Lee married Mary Custis, he married Arlington as well, and that, too, was to have a profound influence upon him. The estate was to bring much harassment of spirit, but it was to deepen his reverence for the Washington tradition. Mr. Custis himself was, of course, the nearest link with the first President. Many of the Washington relics were at Arlington — the portraits, the lantern from the hall of Mount Vernon, the china presented by the Society of the Cincinnati, which probably had been ordered by Lee's own father, Washington's bookcase, his camp equipment, even some of the clothes he had worn, and the bed on which he had died.* Mrs. Washington's Negro maid, Caroline Branham, who had

been in the room on the December night when the great spirit of the nation's founder had passed, was among the servants at Arlington at the time of Mary Custis's wedding.²⁸ To come into the atmosphere of Arlington was to Robert Lee almost like p110living in the presence of his foremost hero, his father's old commander. "This marriage," wrote a kinsman-biographer, "in the eyes of the world, made Robert Lee the representative of the family of the founder of American liberty."²⁹

The Author's Notes:

¹ Lee to Gratiot, Nov. 11, 1830; *Eng. MSS.*, 186.

² Thomas J. Packard, ed.: Joseph Packard: *Recollections of a Long Life* (cited hereafter as *Packard*), 157.

³ See *infra*, Volume II, p461.

⁴ Lee to Gratiot, Nov. 11, 1830; *Eng. MSS.*, 186; *R. E. Lee, Jr.* (2d. ed.), 447-48.

⁵ Lee to Gratiot, Dec. 1, 1830; *Eng. MSS.*, 188; *R. E. Lee, Jr.* (2d. ed.), 448.

⁶ Doubtless because of ill-health; he died June 26, 1831 (*1 Cullum*, 81).

⁷ *1 Cullum*, 276.

⁸ Later, respectively, Mrs. Isaac Hayes of Philadelphia and Mrs. Edward Etting of the same city (*Letter of J. F. Minis to the writer*, Sept. 30, 1930).

⁹ *1 Cullum*, 425.

¹⁰ Between Abercorn and Lincoln Streets (May Wood Cain in *Savannah Press*, Jan. 19, 1929, copy of which was kindly supplied by Oliver Orr, Esq., of Macon).

¹¹ *Rept. Chf. Eng. Army, 1830-31; Ex. Docs., 1st sess., 22d Cong.*, vol. 1, p77.

¹² R. E. Lee to Eliza A. Mackay. *MS.*, "Wednesday, 13," but, by the internal evidence, dated April 13, 1831, graciously loaned the writer by Mrs. Frank Screven of Savannah, Ga.

¹³ *Rept. Chf. Eng. Army, 1830-31, loc. cit.*, 89.

¹⁴ Charles Gratiot to J. K. F. Mansfield, *MS.*, March 26, 1831; *MS. U. S. War Dept.*

▪ Lee to Eliza A. Mackay, *loc. cit.*

▪ Lee to Eliza A. Mackay, *loc. cit.*: "It did grieve me to see the Boats coming down, one after another, without any of the *little comforts* which are now so *necessary* to me."

▪ *Ibid.*

▪ *Ibid.*

▪ Mansfield to Gratiot, *MS.*, April 21, 1831, *U. S. War Dept.*

▪ Andrew Talcott to Gratiot, *MS.*, May 11, 1831, *U. S. War Dept.*

▪ See the report on Fort Monroe in the *Rept. Chief Eng. Army, 1830-31; Ex. Docs., 1st sess., 22d Cong., vol. 1, p76.*

▪ *Rept. Chief Eng. Army, 1830-31, op. cit., vol. 1, p77.*

▪ Born April 22, 1797.

▪ April, 1832, according to the Talcott genealogy.

▪ She was born June 26, 1810. Her mother, Harriet Randolph (1783-1859) who married Richard S. Hackley, was the twelfth child of Thomas Mann Randolph of Tuckahoe (1741-93). His wife was Anne Cary (1745-89). Thomas Mann Randolph of Tuckahoe was the great-grandson of William Randolph of Turkey Island. Thanks are due Miss Harriet Talcott of Richmond for this information.

▪ *Rept. Adj. Genl. Army, 1829-30; Ex. Docs., 2d sess., 21st Cong., vol. 1, pp55, 89.*

▪ Statement of James Eveleth, clerk at Fort Monroe, quoted in *Long*, 35.

▪ Sally Nelson Robins, quoting the family tradition, in *Brock*, 323. It is impossible to fix the date of the proposal with certainty.

▪ This list has been reconstructed from that given originally by Long (*op. cit.*, p32) and copied by other biographers. The internal evidence suggests that the list probably was supplied from memory by Mrs. Lee, late in life, for the names of all the girls are (p106)given with precision, while those of the groomsmen are vague or incorrect. There was no "Lieutenant Thomas Kennedy" in the army at that

time, but as Lee's classmate [John F. Kennedy \(1 Cullum, 429\)](#)^o was then at Fort Monroe, he is almost certainly the man.

"Lt. Chambers" could hardly have any one else than the [James A. Chambers \(1 Cullum, 250\)](#) who was at Savannah while Lee was

working at Cockspur Island. "Mr. Tillman" may be identified with less certainty as Lieutenant [Dick Tilghman \(1 Cullum, 406\)](#). "Lieutenant Turner" of Long's list is shown in Mrs. M. M. Andrews' *Scraps of Paper*, 202-3, to have borne the given name of Thomas. He

belonged to the navy (Avery Craven, ed.: *To Markie, the Letters of Robert E. Lee to Martha Custis Williams*, cited hereafter as *Markie Letters*, p38).

▪ Mr. Keith had come to Alexandria in 1823 as principal of the newly established Episcopal Theological Seminary and for several years was rector of Christ Church as well.

▪ *Long*, 32; *Packard*, 157, Mrs. M. M. Andrews *op. cit.*, 202-3.

▪ R. E. Lee to Andrew Talcott, *MS.*, July 13, 1831 (*Talcott MSS. (F)*), printed in full in Freeman: "Lee and the Ladies," *Scribner's Magazine*, Oct., 1925, pp342-43. The (p107)Talcott papers, cited hereafter as *Talcott MSS.*, are divided into two approximately equal parts. One part belongs to the Virginia Historical Society; the other is the property of the writer, to whom it was graciously presented by Mr. and Mrs. John Stewart Bryan. For convenience of reference, those Talcott letters belonging to the society are designated as "(VHS)" and those of the writer "(F)."

▪ The printed notice of Lee's marriage read simply: "Married, June 30, 1831, at Arlington House, by the Reverend Mr. Keith, Lieutenant Robert E. Lee, of the United States Corps of Engineers, to Miss Mary A. R. Custis, only daughter of G. W. P. Custis, Esq." (*Fitz Lee*, 26).

▪ Quoted in *Long*, 30; Mrs. M. M. Andrews, *op. cit.*, 199.

▪ Lee to Talcott, *MS.*, July 13, 1831, *Talcott MSS. (F)*. The vessel is identified by a reference in a later letter from Lee to Talcott.

▪ *R. E. Lee, Jr.*, 11.

▪ Lee to Talcott, April 10, 1834; *Talcott MSS. (F)*.

▪ *Mason*, 28-29.

▪ *Mrs. Powell*, 244.

▪ Edward Lee Childe: *The Life and Campaigns of Gen. Lee . . . Translated from the French . . . by George Litting . . .* (cited hereafter as *Childe*), p24.

Next Month: MARRIAGE

THE ANCIENT WAR OF STAFF AND LINE

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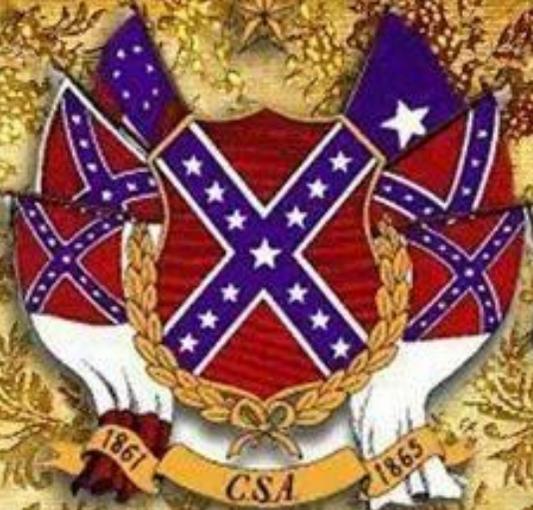
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Also donations can be made by multiple payments over a period of time. A form is being developed for Founders to list how they want their name listed. Those taking part will receive the form when it is finished. It will also then be available on the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



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

Get the form [HERE](#)

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Additional

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

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





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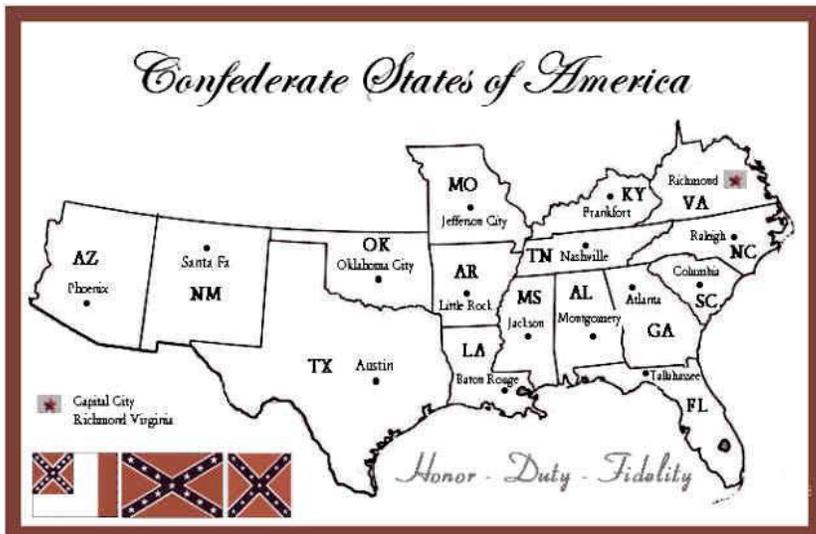
Texas Division

Calendar

Upcoming Schedule of Events

07/15/15 - 07/19/15	<u>120th SCV National Reunion</u>	Richmond, VA
08/01/15	<u>Four Divisions Leadership Training Seminar</u>	Hooks, TX
08/15/15	<u>SCV Brigade Social</u>	Cleburne, TX
06/25/16	<u>Confederate Grave Marker Dedication</u>	Rosston, TX

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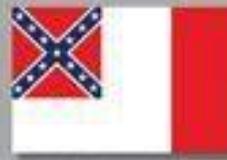
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*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

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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!!!**

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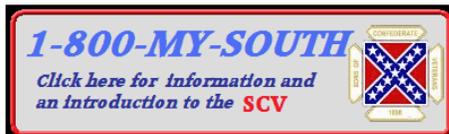
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"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, 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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