



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

May 2017

This month's meeting features a special presentation:

Larry and Pam Wilhoite

Children of the Siege - Vicksburg 1863



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

Col. A. H. Belo Camp #49

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



Have you paid your dues??

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

Contact us: WWW.BELOCAMP.COM

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

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

National: www.scv.org

<http://1800mydixie.com/>

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

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

Our Next Meeting:

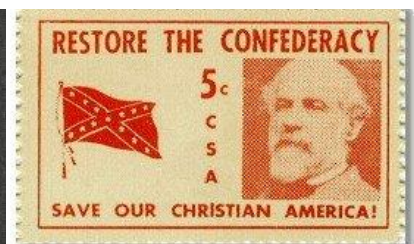
Thursday, May 4th: 7:00 pm

La Madeleine Restaurant

3906 Lemmon Ave near Oak Lawn, Dallas, TX

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

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



"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,

I hope each of you can make it this Thursday, May 4th to **1a Madeleine** on Lemmon for the dinner hour from 6:00 - 7:00 p.m. and our meeting starting at 7:01 p.m. As I write this Sunday night (April 30th), I plan on driving by tomorrow (Monday, the 1st) to again make sure they are open. Hopefully our luck will continue to hold.

I sure hope we have a better speaker this time than we did last month (and to think I had to buy that guys supper!). James continues to do a great job with most of our speaking guests.

We have the state convention coming up on June 2,3,4, 2017, so consider if you plan on going. It will be held at the Radisson Hotel 2540 Meacham Blvd. Ft. worth, Texas. If you want to learn more then go to <http://www.scvtexas.org/> and click the red button that says "Texas Reunion" then next click "2017 Texas Division Reunion website". This gives you all of the information, schedules, etc. Just make sure that if you want to pre-register that needs to be rec'd prior to May 15th. If not then just download the form and bring bring a hard-copy with you (thats what the web-site says to do). The business meeting will be that Saturday the 3rd, so we need to determine delegates (about three) here soon. Luck would have it that we have one more camp meeting on Thursay June 1st, before the convention starts that week-end. Things will need to be voted on at the convention, so we need to discuss who and what/how the camp wants to vote on things.

Also the Scottish Festival is coming up this week-end at UTA. The web-site is www.texasscottishfestival.com. Look at the web-site and contact Kyle Sims at kylebs62@aol.com if you can help at manning the SCV recruitment table at the fest.

I have three boxes of books now, so bring mucho dollars for the books and other money you have laying around for the other noble causes we support.

As always, bring a friend, spouse or a potential new member since we welcome all to our meetings. Please come out and support Belo Camp this Thursday.

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

Deo Vindice,

David Hendricks
Commander
davang84@att.net

EDITORS NOTE: Our last speaker was our camp commander!!





Chaplain's Corner

What is Gods Will?



The Bible tells us quite plainly that not everyone will inherit eternal life. In fact, it seems that most will not; not even some who claim to be servants of Christ. In Matthew chapter seven, verses 13 and 14, Jesus speaks of the wide gate and broad way that leads to destruction, and the strait gate and narrow way that leads to life. He tells us that many will go the way of destruction, and few will find life. In that same chapter, verses 21 through 23, Jesus states that many who claim to have done wonderful works in His name will not enter into the Kingdom of Heaven. Then there is the dreadful vision of the great judgment in Revelation chapter 20. Verse 15 says, "And whosoever was not found written in the book of life was cast into the lake of fire. This is true. It is God's word. But, what is God's will?

In 2 Peter 3: 9, The Apostle writes that the Lord is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Indeed, to accomplish His will, God has placed great obstacles between man and spiritual death. He gave His Son to die in our stead. He gave the Holy Spirit to convict and convince us of our spiritual need. He gave the Bible to burn truth into our hearts. He sent faithful witnesses to speak to us under His direction. He gave His Church (not to be confused with my church, your church, our church, their church, or a building down the street with a cross in front) to teach and baptize. And why? Because He loves us and is not willing that any should perish.

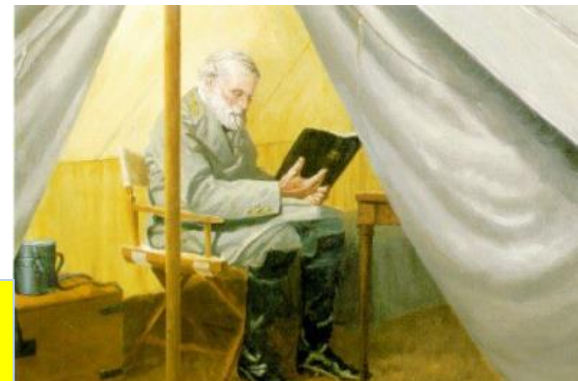
So, why then will so many (most according to Jesus) live this life in doubt and despair, and end it by diving headlong into eternal death and destruction? Perhaps they are confusing religion with salvation. Perhaps they are confusing being good with being a Christian. Perhaps they are confusing following a list of do's and don'ts with following Christ. Or, perhaps it's that word "Repentance."

In simple terms, repentance means to turn from self to God. It means to surrender our will to God's will, and accept His authority in our life. As Jesus said, "Not my will, but thy will be done."

It is my prayer today that every member of the Sons of Confederate Veterans, and anyone else reading these words, will seek God's will in their life. Before every word: Before every act: Before every decision: Simply ask, What is God's will?



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 be in fervent prayer for our monuments and for our politicians to preserve and protect our heritage. May the God of our fathers put fear into our enemies and confound their efforts to destroy our Confederate culture. Lord, give our people courage to stand up and resist our enemies and bring honour and glory to Your greatness. In Christ's name we ask these things. Thy will be done. Amen

Not to miss in this issue! Visit our website! www.belocamp.com

Sam Davis Youth Camp <http://samdavis.scv.org> Texas Camp July 9-15, 2017

Virginia Camp June 18-24, 2017

LAST CHANCE TO REGISTER: "WARRIORS IN EXILE: SOUTHERNERS IN MEXICO TOUR"

Recruiting Opportunities

Jack Dyess, a GUEST of the Vindicators,

AN IMPORTANT APPEAL from Pastor John Weaver

Belo Herald Recognized

The Union Pledge of Allegiance and why it's a HUGE problem for Confederates

What about the Pledge is so damned American?

The folly of the Harold Tydings Award in Oklahoma

FOUNDER OF THE FIRST CONFEDERATE HOSPITAL

Harriet Stowe, the Novelist - Spiritualist - and Abolitionist by Joan Hough

Harriet Beecher Stowe and Her Beecher Bunch by Joan Hough

FOLLOWUP: Confederate Flag Rally in Shawnee, OK

OKLAHOMA DIVISION LT. CMDR. SETS THE RECORD STRAIGHT

Jefferson Davis is Back at UT

Confederate History Month 2017 in Texas

Confederate soldier damaged in crash won't return to Demopolis monument

A Sad Day in Dixie By Rudy Ray

NEW ORLEANS!!!!

New Orleans tears down Confederate monument

NEW ORLEANS BOYCOTT

Concerning the Boycott Just one man's opinion...

BATISTE: Mitch's Firefighters Engulfed In Monument Removal Flames

New Orleans: A People Without A Past Have No Future

Black woman drives to New Orleans to make sure 'Jefferson Davis lives to see another day'

Supporters, opponents face off at Jeff Davis statue

Read Take 'Em Down NOLA's List Of Historical Names To Be Scrubbed In New Orleans Here

Is so much secrecy needed to remove Confederate monuments?:

MONUMENTAL MISTAKE? Did the Mayor and City Council get it wrong?

LEFT WING NEW ORLEANS MAYOR DECLARES WAR ON HISTORY

Meet the Multiracial Defenders Of Confederate Memorials

SHOULD CONFEDERATES SUPPORT THE CIVIL WAR TRUST?

Alabama House passes monument preservation bill after heated debate

Mississippi governor proclaims Confederate Heritage Month

Belleview, FL will fly Confederate flag to honor community history

A Primer for Confederate Action

The Great Southern Genocide

What Was Lost 150 Years Ago

THE GREAT TEXAS TREASURY RAID

Most People Have No Idea South Carolina Has A Lost National Park

TWO SIDES TO ANY STORY...

The Search for Life After Pac Man

The Story of the Southern Cross

The John Wilkes Booth Mummy That Toured America

The Mind of the Old South

WHO IS THE REAL ENEMY????

Did Civil War Soldiers Have PTSD?

VIRGINIA FLAGGERS UPDATES

The Ten Causes Of The War Between The States

The South and Her People

Federal Report: State Noncompliance is Nullification

Why Flannery O'Connor Never Liked Yankees

Trump as Historian

The Antidote for Yankee Self-Righteous Delusional Disorder

John Milton, the governor who steered Florida through the war.

Jeff Davis's Crown of Thorns

SHOTGUNS AND THE CONFEDERACY

AND MUCH, MUCH MORE!



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

Belo Camp 49 Upcoming Meetings:

May 4th, 2017 – Larry and Pam Wilhoite – Children of the Siege of Vicksburg

June 1st, 2017 – Jack Dyess – Camp Douglass vs. Andersonville

RECRUITING OPPORTUNITIES

Market Hall Gun Show – Belo Camp Recruiting Booth

put on by the Dallas Arms Collectors (for more information about dates/times visit: www.dallasarms.com)

Remaining 2017 Show dates are June 10-11, Sept. 23-24 & Nov. 25-26.

Free parking and no admission to the show if you come to help.

Market Hall is located at Market and Interstate-35



GOT CONFEDERATE HERITAGE?

THE SONS OF CONFEDERATE VETERANS
NEEDS YOUR HELP TO PRESERVE THE
TRUE HISTORY OF THE SOUTH AND THE
MEN WHO FOUGHT TO PROTECT HER!

CLICK HERE FOR MORE INFORMATION
ON HOW TO JOIN THIS HISTORIC
ORGANIZATION.





Our April meeting opened with the Pledge to our STATE and Salute to the CONFEDERATE flags. Business included reports on the Vindicator meeting, the upcoming Division Convention and Recruiting opportunities at the Market Hall Gun Show and the Scottish Festival. An update on Sam Davis Youth Camp was also given.





Commander David Hendricks presented a program on Republic of Texas and Confederate Currency. He passed around original bills from the period as he discussed the history behind the money. Cmdr. Hendricks has a banking background and with all this real Confederate loot, one wonders if his ancestor was involved with the missing Confederate Gold!





Despite questions about how he came into this small fortune, 1st Lt. Commander James Henderson presented our Commander with a Certificate of Appreciation for his interesting and knowledgeable presentation.





Following the program, Commander Hendricks conducted the Book Raffle, which helps raise funds for camp projects including sponsoring youth to attend Sam Davis Youth Camp each year. A.H. Belo Camp has been a proud supporter of the Sam Davis camps and helped provide funding for the purchase of a Cannon which the kids train to fire at both the Virginia and Texas camps. For more on Sam Davis Youth Camp - Texas, visit our camp website at WWW.BELOCAMP.COM and click on the Sam Davis Camp tab. While you are there, explore our Confederate Library tab for a wealth of articles, video programs and music. Lou Ann Norman presented an opportunity to support a local dog rescue fundraiser, which is dear to our hearts at Belo Camp.



CALLING ALL BELO MEN!

BELO CAMP

RECRUITING OPPORTUNITY



Texas Scottish Festival and Highland Games

May 5, 6, & 7, 2017

Maverick Stadium, UTA Campus, Arlington, TX.

Gentlemen, as you know the [Scottish Festival](#) is next weekend. We will need some help setting everything up sometime on Friday Afternoon. I believe Jim Anderson, Billy Goar, and Craig Stone can be there.

Anyone else that can help, we sure could use you.

I will get there around 5:30.

Also, I will not be available for Saturday, so we need some people there to assist on Saturday. I will be there all day Sunday.

Lets have a great festival and great time.

Thanks,

Kyle Sims

kylebs62@aol.com

(817) 437-6230

Contact Kyle if you can help man the SCV recruiting booth.

Jack Dyess, a GUEST of the Vindicators,

addressed the group at its last meeting. Although not a Vindicator, Jack Dyess' attendance, at the invitation of the group, was much appreciated.



The Texas Vindicators, a group of like-minded SCV men who gather together occasionally to discuss ideas and share ways to promote the Charge and Vindication of the Cause for which our fathers fought, met on April 1st to hear from Division 1st Lt. Commander candidate John McCammon. John gave us a detailed update on heritage issues and discussed ways we all could get our camps involved in the fight. He also was invited to give his vision and goals for his candidacy. **Division Color Sargent Jack Dyess was also a guest** and contributed to the wide ranging discussions following the presentation by Compatriot McCammon. Discussion involved the purpose of the Vindicators and their goals as well as concerns by the compatriots for the future of our Division. The meeting was very successful with a great deal of comradery and fellowship and much was accomplished.

Concerns included the need for Division leadership to follow the Constitutional process, carry out affairs of the Division with honesty and integrity, that Camp Autonomy be respected and that those that represent us abide by Roberts Rules of Order in the conduct of Division business at all levels. It was further expressed that the Vindicators seek only to EDUCATE and SHARE IDEAS in the "market place of ideas" including ADVOCATING, and NEVER MANDATING, the removal of the federal flag from a place of prominence in SCV functions as well as ADVOCATING ending the reciting of the pro Lincoln view Bellamy Pledge of Allegiance since it diametrically opposes the Cause our fathers fought for. It should be a local camp and brigade decision. Finally, the Vindicators reminded our guests that it is not a separate organization from the SCV, rather, a gathering of like-minded men from their own camps, who come together to work toward furthering the Charge and restoring what they feel has been lost in the Vindication of the Cause by the many in the Texas Division. Their platform and position papers can be found on their FACEBOOK page.

VISIT WWW.BELOCAMP.COM/LIBRARY

FOR A COMPREHENSIVE LOOK AT THE BELLAMY PLEDGE.

"Warriors and Exiles: Southerners in Mexico Tour"



Gentlemen,

"Warriors and Exiles: Southerners in Mexico Tour" featuring sites associated with Jo Shelby's Expedition to Mexico, the Carlota Colony of the Confederados, and Mexican War sites familiar to men who led the Confederacy. This is the most complete tour you will ever have to opportunity to enjoy to historical sites connected with the Confederados , as well as to Mexican War sites (including Buena Vista, Chapultepec, Contreras, El Pedregal, Churubusco, and Huamantla) associated with Texans and Confederates such as Lee, Davis, Jackson, and Magruder.

If you have an interest in this tour, you need to contact Compatriot Rob Jones NOW! His telephone number is 903-654-2066. His e-mail is: shadows1865@msn.com.

The date is fast approaching for receipt of the deposit to secure a place on the tour. The deposit is \$250 per person; cost of the 9 day tour for transportation (from McAllen and returning), hotels in Mexico (double occupancy), most meals, as well as museum and guide fees are included in the tour price of \$1,399 per person.

Attached you will find a flyer with details for the tour which will depart from McAllen, Texas on June 16, 2017 and return to McAllen on June 24, 2017. It is a 9 day tour, but I have been asked to put together options for those who cannot be gone that long. I will be happy to discuss those with anyone interested; however, we recommend the full 9 day itinerary.

Rob Jones

William Henry Parsons Camp #415

(903) 654-2066

shadows1865@msn.com

Come Ride with Us to the ...

“Gettysburg of the West” **Texans and the Battle of Franklin**

Hood's Texas Brigade Association Battlefield Tour • 2017

\$595: Airfare & Hotel NOT included

**June 6-9,
2017**



Tour Leaders/Speakers:

Sam Hood, Principal Organizer

Eric Jacobson, CEO, Battle of Franklin Trust

Thomas Y. Cartwright, leading authority on Battle of Franklin

Robert Hicks, author of “The Widow of the South”

FEATURING

**Columbia, TN, Hood's HQ • Elm Springs, SCV National HQ • Spring Hill Battlefield
Rippavilla Plantation • Harrison House Site • Winstead Hill • Carter House & Lotz House
Fort Granger • Carnton Plantation Fort Negley • Overton Hill & Redoubt #5**

The **Battle of Franklin** has been called “crucial to an understanding of the Western Theater of the American Civil War and, ultimately, the outcome of the war” (*The Battle of Franklin Trust*). **§ We will visit Spring Hill** and Franklin in the care and guidance of Sam Hood who has intimate knowledge of the story that is told at these sites. **§ We will be joined** by Eric Jacobson, CEO of the Battle of Franklin Trust, who oversees operations of The Carter House and Carnton Plantation. J.T. Thompson, director of the Lotz House will welcome us. **§ We will travel by coach.** Lunches will be “on the road.” **§ Dinners** Tuesday, Wednesday, Thursday, and Friday nights will be special with evening speakers, including Eric Jacobson and Robert Hicks, author of “The Widow of the South.” Lunches & Dinners are included in price. (A more detailed description is available.)

For more information contact Martha Hartzog at 512/431-2682 or m.hartzog@mail.utexas.edu

SUMMARY ITINERARY

———— June 6: Tuesday ————

Afternoon arrival with a Welcome Dinner, and Overview Lecture on political/strategic mission of the Army of Tennessee's invasion of November 1864.

———— June 7: All day Wednesday ————

- We will begin south of Columbia, TN at house (outside only) that was Hood's HQ, and where he met with his corps commanders and Nathan Bedford Forrest on Nov. 28 to plan the flank to Spring Hill. Our guide is Eric Jacobson.
- Brief visits to sites in Columbia, including “Elm Springs” and the SCV National HQ. Lunch at “Elm Springs.”
- We'll follow exact flank route of AP Stewart's and Frank Cheatham's corps.
- Walking tour of Spring Hill Battlefield.
- Visit to Rippavilla Plantation where Hood and his commanders had the famous contentious breakfast the morning of Nov 30.

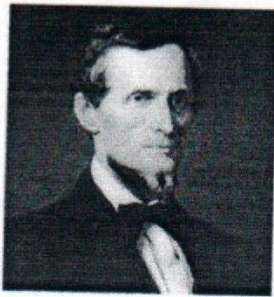
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———— June 8: All day Thursday ————

- Follow the Federal route of the retreat from Spring Hill, pursued by Hood. Again, led by Eric Jacobson.
- Visit Harrison House grounds (just south of Winstead Hill) where Hood held his pre-battle meeting.
- Winstead Hill—Hood's observation point for Battle of Franklin.
- Carter House, Lotz House, & site of Cleburne's death.
- Fort Granger (overlooking Franklin) where Federal artillery bombarded attacking Confederates.
- Eastern Flank battlefield, Carnton Plantation, where we will have lunch.

———— June 9: All Day Friday ————

- McGavock Cemetery, Nashville & Fort Negley.
- Traveller's Rest Plantation: Hood's HQ at Nashville.
- Shy's Hill and Redoubt No. 5.
- Retrace Hood's retreat route from Shy's Hill back to Franklin, stopping at major rearguard battle sites.



*You, Your Members and Guests are Invited to Join
Mid-Cities Bluebonnet 2429 UDC
For Our Annual*

Jefferson Davis Luncheon

Saturday, May 20, 2017

10:00 a.m. Registration, 10:30 a.m. Program

12:00 noon B-B-Q Luncheon with Dessert

West Fork Presbyterian Church

908 Santerre Road, Grand Prairie 75050

Directions: From N. Hwy. 360, Exit Ave. K (N. Arlington)

Go East-bound on Ave. K, Cross the Railroad Tracks

Turn Left on 109th St.; Turn Right on Santerre St.; Church is on Left

*Please Join us to Celebrate our Only CSA President, Awards, Southern Food,
Fellowship, Favors, Music, and Silent Auction*

Guest Speaker: Geraldine Mills, Arlington Historical Society

"Saving our Monuments, Markers and Historical Sites"

Registration Required for Lunch; Deadline 05/15/2017

Adults \$20.00, Children \$15.00 (12 and Under)

Checks Payable to: Mid-Cities Bluebonnet 2429 UDC

Mail Checks/Reservation to: Ms. Dorothy Norred

3217 Timber Grove Dr. Bedford, TX 76021-3306

Late Reservations, e-mail: djnorred@yahoo.com

Name/s: _____ Group/s: _____
Adults (\$20): _____, Children (\$15): _____ Total Amt.: \$ _____

AN IMPORTANT APPEAL

The following letter appeared in the current issue of Confederate Veteran Magazine:

FROM the desk of Pastor John Weaver Chairman SDYC LLC, Past Chaplain in Chief SCV

Dear Compatriot,

As an SCV member this is probably the most important letter you will read in 2017. The future of the Sam Davis Camps is literally in your hands.

Since 2003 the Sam Davis Youth Camps have done a peerless job in preparing our youth for the future. Now in our 14th year, over a thousand young men & women have gone through our one week program of Confederate history, etiquette, culture, dancing and Christian instruction and fellowship.

Many tell us that the Sam Davis Camps are the "best thing the SCV does," help us to continue that tradition.

Because of liability issues, the General Executive Council has decided and the Sam Davis Youth Camp LLC Board has agreed to separate the two entities and that as soon as practicable the Sam Davis Camps will independently incorporate and seek its own tax exempt status. When that status is achieved, the current funds and assets of the LLC (about \$150,000) will be turned over to the new corporation.

The Sam Davis Youth Camp LLC Board has asked for a commitment from the SCV GEC to help raise an additional \$100,000 to help the new Sam Davis Camps as they begin to operate independently of the SCV. Our goal is for the new Sam Davis Camp entity to be up & running with tax exempt status by Summer 2018.

As an allied organization, independent of the SCV, the Sam Davis Camps will continue to recruit campers from SCV Divisions, Camps, and members; report on our activities at Reunions; run free or low cost ads in the Confederate Veteran and fund-raise among Compatriots; and recruit adult staff from SCV members: BUT as an independent organization.

The Sam Davis Board does not see the GEC's decision as backing away from the Camps, but a better and safer way to help and foster the future and growth of the Sam Davis Camps. The work of the Sam Davis Youth is vital to secure the future of the SCV and all related heritage groups. Think how many future Commander's in Chief of the SCV have already graduated from a Sam Davis Camp.

Your Tax deductible gift to the Sam Davis Camp LLC will help to make this bright future a reality.

**Send checks to:
Sam Davis Youth Camp LLC
c/o SCV
P.O.Box 59
Columbia, TN**

Thank you for helping us to secure for our ancestor's good name - a future!

Sincerely,

John Weaver
Chairman, Sam Davis Youth Camp LLC
Past Chaplain in Chief SCV

April 1, 2017

Dear SCV Camp Commander,

On behalf of the Board of Directors of the **Sam Davis Youth Camp**, I would like extend our greetings and tell you about what I believe is **THE most important program for youth of the Sons of Confederate Veterans.**

"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

Over the last few years, the **Sam Davis Youth Camp** has become one of the most important missions of the SCV. ***It is vital that we NOT allow our current school systems to be the teacher of OUR history!*** It is proven that they fail miserably, and that WE must have a say if we expect our history and heritage to live on for generations to come. ***The Sam Davis Youth Camp does just that.*** Not only do we reveal the correct version of history to camp attendees, but they are taught the importance of sharing what they learned with everyone they come into contact with after they leave.

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

Teaching our youth the truth about our just cause is vital to the future of the SCV.

Won't you please **help us recruit campers** by informing your camp member's children and grandchildren and even consider asking your camp to **raise a \$500.00 scholarship** to send a deserving Southern youth to camp this year? **Our future may very well depend on it.**

The 2013 **Sam Davis Youth Camp - TEXAS** will be held in the beautiful Texas Hill Country near Clifton, Texas at Three Mountain Retreat (www.threemountainretreat.com) This year's camp will take place from **Sunday afternoon, July 9th to Saturday morning, July 15th, 2017.**

We sincerely hope you will consider supporting this very important program and we look forward to hearing from you.

Respectfully,
Bruce Cunningham, Director
Sam Davis Youth Camp (Texas)
P.O. Box 131
Decatur, Texas 76234
bvcunningham@gmail.com
(940) 394-6114 cell

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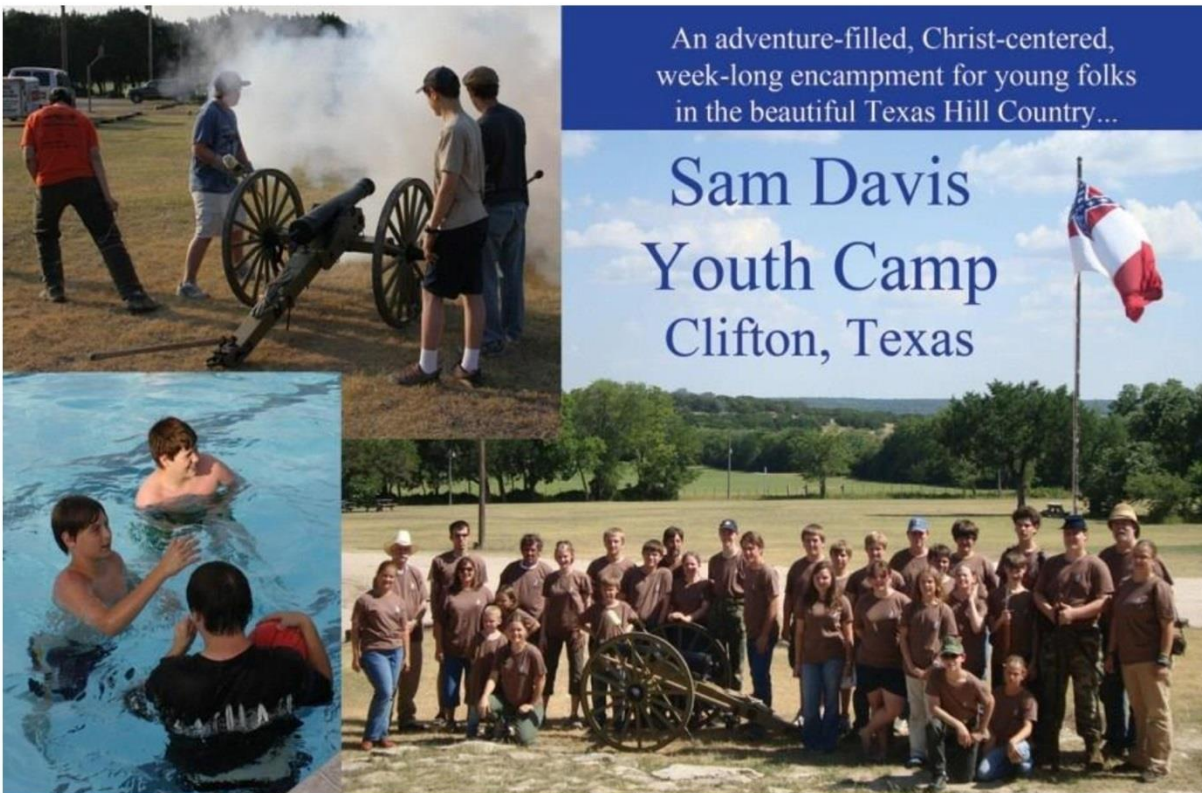
<http://www.facebook.com/pages/SCV-Sam-Davis-Youth-Camp-Texas/216704998474>



"Let us be certain that our children know that the war between the States was not a contest for the preservation of slavery, as some would have them to believe, but that it was a great struggle for the maintenance of Constitutional rights, and that men who fought were warriors tried and true, who bore the flags of a Nation's trust, and fell in a cause, though lost, still just, and died for me and you."

J. Taylor Ellyson

Why We Need Sam Davis Youth Camps

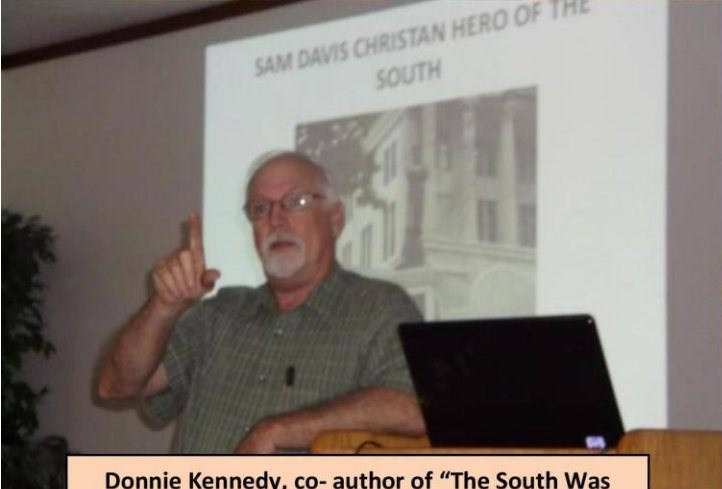


I had to make a trip to South America, and just returned home today. I met a man at a hotel where I was staying for a few nights in San Juan, Argentina. He overheard my voice in conversation, and then introduced himself. Although a native of the San Juan area, he had recently spent two or three years in Alabama on a business assignment and learned to like the area and the people. One observation that he volunteered to my surprise was that he found it to be incredible that the Southern people he worked with were so ignorant of their own culture and history. He said that in particular, the young people of the South seemed to identify more with Yankees than with Southerners and asked me why that was. Of course I blubbered and coughed a couple of times never expecting something like this to come out of the blue that far from home, but finally opined that it is most likely due to their exposure to the Yankee educational system, the Yankee entertainment and news media and the fact that their churches and parents have failed to instill in them a love for home and a respect for their heritage. He thought this was most unfortunate since he believed that the Southern culture he found in the older generation was superior to the Northern culture he had been exposed to and worked in. After a lengthy conversation he gave me his contact information and asked to stay in touch and send him more information. It seems that we may not be so obscure a culture to the rest of the world as the Yanks would have us to believe.

-Buzz Blanton, South Carolina

Sam Davis Youth Camp

Clifton, Texas



Donnie Kennedy, co-author of "The South Was Right", is one of the many expert instructors.





© 2012 Southern Legacy



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Deborah Robinson teaches etiquette and other things a proper Southern girl should know.

gacy



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Camp Staff member Kirk D. Lyons, Sr. Legal Counsel at the Southern Legal Resource Center teaches our kids marksmanship, Cannon crew skills and period dance.



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Camp Director Maj. Bruce Cunningham and his lovely wife Helen provide outstanding leadership and give our youth unforgettable experiences and appreciation for their Confederate Heritage.



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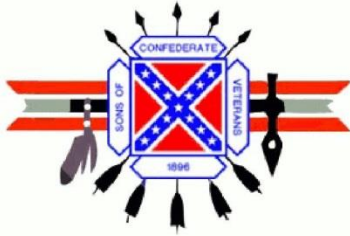


**Best historical camp ever!
I am definitely going next year!**

--Vincent L. , Camper

["LIKE" the SDYC-Texas Facebook Page.](#)

Belo Herald Recognized:



AN INDEPENDENT BLOG
MAINTAINED BY A MEMBER OF THE
Oklahoma DIVISION
SONS OF CONFEDERATE VETERANS



Current State of the SCV

April 7, 2017 by SCV-Oklahoma

Attached below is the April edition of the Belo Camp Newsletter. It's one of my favorite overall newsletters from SCV Camps because of its strong, Confederate and absolutely unapologetically unreconstructed content. Around ten or eleven years ago the Commander in Chief at the time, Denne Sweeney, was assisting in forming a Camp in Dallas which was to be called the Belo Camp. He made a choice, despite what the socialist, revisionist, school system had taught him; he chose to honor his CONFEDERATE ancestors, and to do so with CONFEDERATE thinking and CONFEDERATE action. As a result, his camp is CONFEDERATE!!!

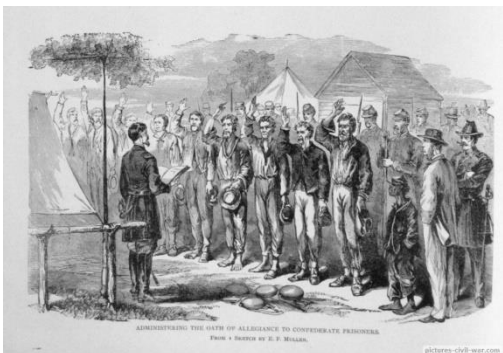
At around the same time, Johnnie Lee Holley (*Current Army of the Trans-Mississippi Commander*) was involved in breaking away from the SCV and forming a new (*and ultimately failed*) "elitist" organization with Gary Loudermilk (*the Descendants of Confederate Veterans / DCV*). Fast forward to 2017 when they've rejoined the SCV and have a look at the outcomes. The Belo Camp turned out unreconstructed and Confederate, and there we have Johnnie's group behaving just as liberally as the people with whom he surrounded himself. Confederate? No. Johnnie is into a new kind of preservation – preserving the socialist Yankee Pledge of Allegiance in the SCV, and preserving a history that's already BEEN preserved by our forebears by wasting SCV resources on building yet another museum. Isn't that the reason why Johnnie Holley was so actively establishing his own kind of group founded by his own kind of people instead of the Confederates in the SCV? Today, those in charge of the SCV have fallen into Lincolnian thinking and wish to change the SCV to match that vision.

One would think that for certain, the Oklahoma Division would be staunchly opposed to Johnnie and his kind since Johnnie's like-minded buddies who were ousted from the SCV, and a new Oklahoma Division was formed to move forward – the right way. We need to stand up strong and firm, and soundly defeat this latest proposed liberal Constitution for the Oklahoma Division that's on the agenda for the Saturday, April 22, 2017 Oklahoma Convention. Everything we have was given to us by the Confederate veterans and we don't have a right change it or add to it. We were given the example of the United Confederate Veterans, and the charge by Lt. Gen. Stephen Dill Lee. That's all we need.

We've reached a point in our organizational history where outside groups such as the Virginia Flaggers are more true to the charge than we. They aren't trying to "preserve history" because they know that it's already been preserved. They aren't building museums, because they know that museums have already been built. They aren't preaching heritage not hate, because they know what the flag stands for and they are educating people on its meaning, history, purpose and relevance. Meanwhile, we are sitting back like old grannies and doing nothing at all when cities like Wichita, KS remove confederate battle flags from veteran monuments and parks. We, as the SCV are losing our relevance, because we have lost our vision which was born of the charge. It's time to come together and end that, once and for all. We are Sons of **CONFEDERATE** Veterans!

STAY CONFEDERATE, MY FRIENDS!!!

<http://scvok.com/blog/>



The Union Pledge of Allegiance

and why it's a **HUGE problem** for Confederates

Here is your opportunity to learn the truth about the progressive, socialist "oath" written to indoctrinate Southern Youth to the LINCOLNION VIEW of ONE NATION vs. **Our BIRTHRIGHT of a REPUBLIC of SOVEREIGN STATES.**

Part 1 of 3 - Joan Hough, widow of two decorated U S military veterans

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Part 3 of 3 - Joan Hough, widow of two decorated U S military veterans

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<https://www.lewrockwell.com/2003/10/thomas-dilorenzo/pledging-allegiance/>

<http://www.counterpunch.org/2016/09/02/can-we-please-get-rid-of-the-pledge/>

<http://scvok.com/should-the-south-chant-the-pledge/>

<https://www.commondreams.org/views/2009/11/17/pledge-allegiance-un-american>

<https://www.lewrockwell.com/2001/07/daniel-mccarthy/patriot-socialists-and-neocons/>

<https://www.abbeyinstitute.org/blog/bellamys-pledge/>



Listen to Pastor John Weaver's excellent sermons.

[The Pledge-History & Problems-1](http://www.sermonaudio.com/sermoninfo.asp?SID=710612106)

<http://www.sermonaudio.com/sermoninfo.asp?SID=710612106>

[The Pledge-History & Problems-2](http://www.sermonaudio.com/sermoninfo.asp?SID=730611024)

<http://www.sermonaudio.com/sermoninfo.asp?SID=730611024>

What about the Pledge is so damned American?

I constantly hear members of the Sons of **CONFEDERATE** (*supposedly*) Veterans insisting that the Pledge of Allegiance to the Northern Yankee oppressors' flag be recited at all meetings and functions of the **SCV**. And for the life of me, I simply cannot understand the reasoning as anything more than an attempt at political correctness to draw less fire from Yankee news media outlets. When I talk to the leaders of these woefully misled **SCV** camps, they assert that there are a lot of US military veterans in their ranks who just really want to recite it.

Oh really? So tell me US veteran that is in the Sons of **CONFEDERATE** Veterans, how many times was the Pledge of Allegiance recited at boot camp? How many times was the Pledge of Allegiance recited at military ceremonies? How many times was the Pledge of Allegiance recited when you were stationed overseas? How many times was the Pledge of Allegiance recited at battlegrounds? When in the United States Armed Forces did you dutifully place your hand over your heart and pledge allegiance to that flag?

The leadership of the camps that recite the socialist pledge to the flag of the oppressors, murderers and rapists of our ancestors says that they don't want to appear... un-American for leaving out the pledge. Well tell me then, is the Supreme Court un-American for holding their sessions without recitation? Is the President un-American for not reciting it at his inauguration? The Senate has opened its daily session with the Pledge of Allegiance to the flag only since June 24, 1999, and the House began reciting the Pledge as part of its daily session eleven years earlier in 1988. Are all Senators and Representatives prior to 1988/1999 un-American?

Every single day, the highest levels of government go about their daily routines without recitation. The highest levels of the government of the United States of America, who run the very government that the flag is a symbol of... without reciting the Pledge of Allegiance. Are they all un-American? And if they, who run the government, and the military who defend the government go about their lives without reciting the pledge, why in the hell is it so damned important for the Sons of **CONFEDERATE** Veterans and their US veteran members to recite the Pledge?

If they didn't demand it and insist that to fail in its recitation was un-American while they were stationed overseas, why is it so damned un-American for us here and now? What did the people that flew that flag in 1861-1865 do to your ancestors? What did they do to their women and children? What did they do to their land, crops and livestock? Honestly, I applaud your service to the armed forces of the United States of America. But I cannot and will not afford a single gram of respect to your position on the flag when it comes to the Sons of **CONFEDERATE** Veterans.

The Sons of **CONFEDERATE** Veterans is not now, nor has it ever been, a Yankee organization. Our ancestors fought and died under the **CONFEDERATE** flag, and endured some of the most atrocious war crimes of modern history committed against them by the bearers of the United States flag. It has no place whatsoever, receiving any honor of any kind in our our **CONFEDERATE** dead. They weren't politically correct when it came to the North, and they didn't fight and die so that you could be midst. What you do outside of the **SCV** meetings is your business, but here, we do not spit on the memory of our **CONFEDERATE** dead. They weren't politically correct when it came to the North, and they didn't fight and die so that you could be.

<http://scvok.com/what-about-the-pledge-is-so-damned-american/> March 6, 2017 by SCV-Oklahoma

The folly of the Harold Tydings Award in Oklahoma

April 23, 2017 by SCV-Oklahoma

On Saturday, April 22, 2017, at the Oklahoma Division Convention, there was the annual presentation of the Harold Tydings Award. This year it was awarded to a man who was not present to accept the award. Where was he? He was elsewhere – instead of attending our Oklahoma Sons of Confederate Veterans Convention, it's been said that the Tydings Award recipient was attending an SUVCW (*Sons of Union Veterans of the Civil War*) meeting as he is very active in that Yankee organization. Why is the Oklahoma Division granting awards to those who favor Yankee people and their principles, instead of Confederate men who follow the charge and perpetuate the ideas for which our forefathers fought, and died?

Is our Committee giving members of the SUVCW special consideration for awards in the Sons of Confederate Veterans? In Oklahoma there are some leaders and members who are flirting with Yankee traditions rather than siding with the Confederates and Founders. Do they really believe that they can serve two masters? We know who some of them are by the meetings they prefer to attend. We are charged with following the Confederates in the Sons of Confederate Veterans.

Would it make any difference if the Harold Tydings Award had been named the Robert E. Lee Award or the Stand Watie Award? Probably not to our Yankee thinkers. Division leaders need to be on alert and on their toes, to be standing for the Confederate veterans and the South. This awards business has outlasted its usefulness. The Harold Tydings award has been diminished and tarnished. The Harold Tydings Award should no longer be an award in Oklahoma.

Purpose: This award is to recognize outstanding and exemplary service by a member of the Oklahoma Division, Sons of Confederate Veterans

Number of Awards: Only one award may be made in a single year. This award will only be made in those years when the circumstances merit.

Eligibility: All nominees must be members in good standing, have five years of uninterrupted SCV service, and have served in a position of state importance in an outstanding manner. Examples of such positions include: Division Commander, Division Lt. Commander, Division Adjutant, important Division Staff positions, and chairmen of important Division Committees. The current Division Commander and Lt. Commander are not eligible while serving in their current offices. No individual may receive the Harold Tydings Award more than once.

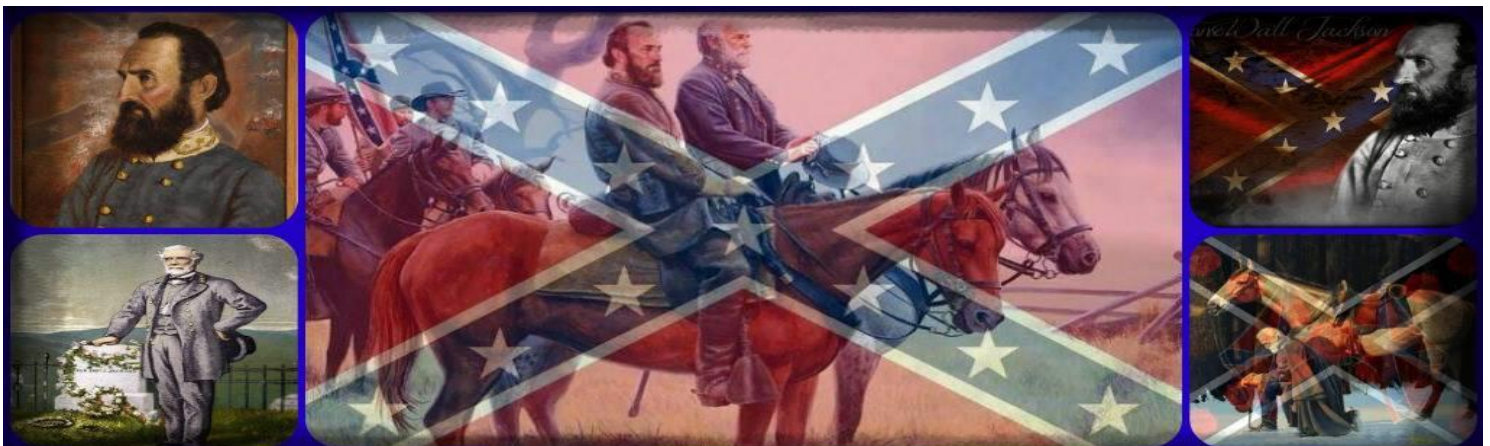
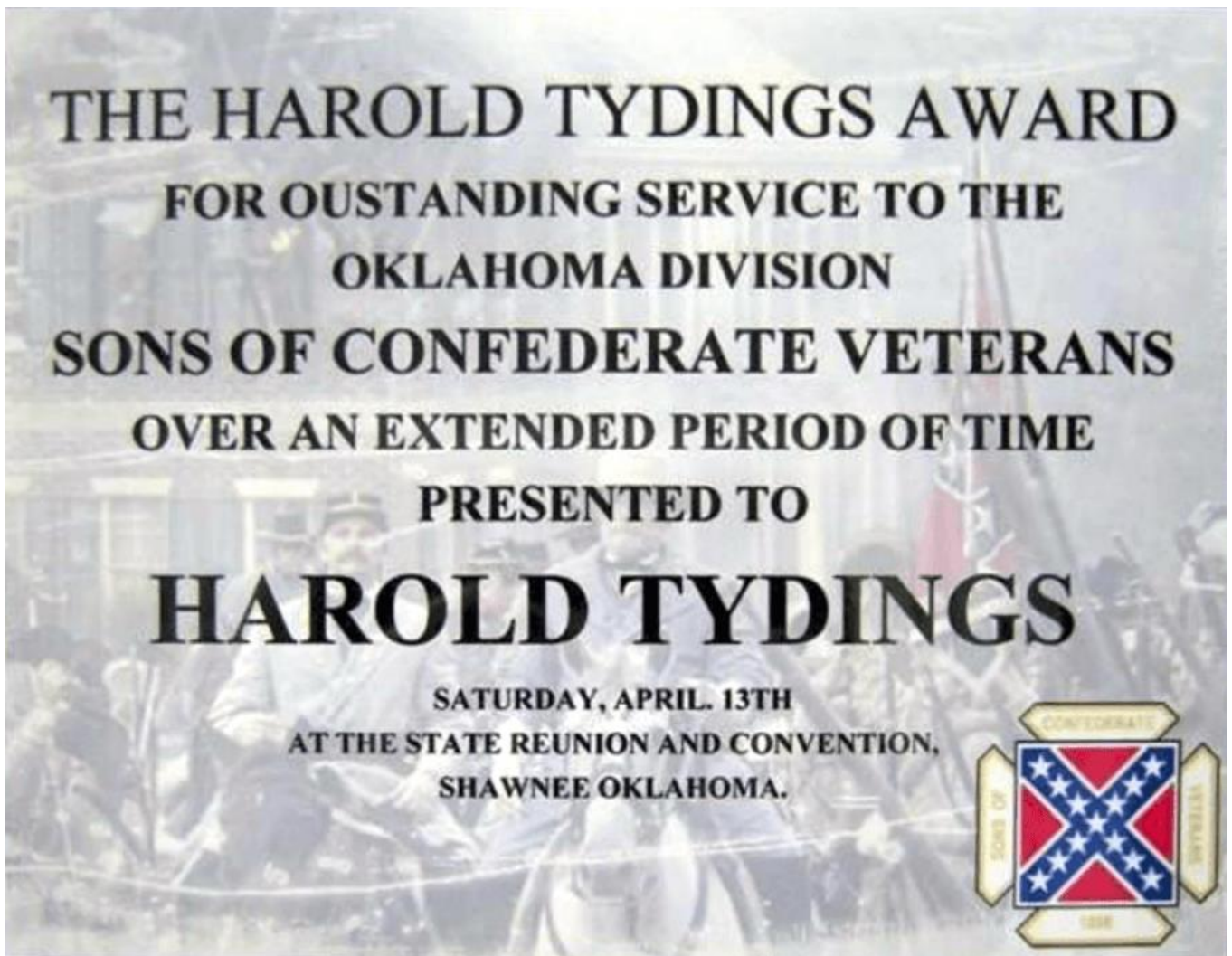
Selection Process: The Awards Committee will notify the Division Executive Council each spring that nominations are due for this award. Members of the Division Executive Council are permitted to nominate one candidate annually for the award. A narrative of at least twenty-five (25) words and not more than seventy-five (75) words should accompany nominations. After the announced period for receiving nominations has passed, the Awards Committee will prepare a ballot, with accompanying narratives, and

send them to each voting member of the Division Executive Council. The ballot will contain a provision for Members to vote for No Award. Voting shall be by secret ballot, which will be transmitted to the designated member of the Awards Committee for tabulating. The nominee receiving the largest number of votes will be declared the winner. In case of tie, the nominee with the greatest number of years of SCV membership will be declared the winner. If the provision for No Award receives the highest number of votes, then no award will be made that year.

Form of Award: The award consists of a plaque in the size and design of the first one, which was presented at the 2013 Oklahoma Division Convention.

Cost of Award: The cost of the award will be borne by the Oklahoma Division Headquarters.

Presentation: This award will normally be presented at the Oklahoma Division Convention. However, the Division Commander may direct an alternate time and place of presentation.



FOUNDER OF THE FIRST CONFEDERATE HOSPITAL

Among the Southern veterans residing in the National Capital are some noble women, whose sacrifices and devotions to our cause have never been recorded in history. The frosts of time have whitened their heads like the old soldiers, but the purity and beauty of their hearts is not marred. One of these, Mrs. Letitia Tyler Semple, daughter of Ex-President Tyler, established the first hospital in the South. When the war commenced she was in New York with her husband, who was Paymaster in the United States Navy, stationed at New York. They immediately came South and cast their fortunes with our people— he taking a position on the Alabama and she on another, and sometimes the more trying battle ground. In Philadelphia, on her way south Mrs. Semple met a friend who suggested to her that more soldiers died from sickness than the bullet, and that she inaugurate a movement for the establishment of hospitals, which she did as soon as she reached Richmond, in May 1861. She arrived there the day the blockade set in. There she met her father who was a member of the Confederate Congress, and he obtained permission of Mr. Pope Walker, Confederate Secretary of War, to establish a hospital at Williamsburg. Mrs. Semple's appeal to the ladies of Williamsburg was heartily responded to. Co]. Benj. S. Ewell was in command of the Peninsular, and with other gentlemen encouraged and assisted the move.



The Female Seminary which stood upon the site of the Colonial Capitol, was selected for the purpose desired. The ladies went to work diligently, Mrs. Semple making the first bed with her own hands. Very soon seventy-five cots were in place. Dr. Tinsley, now a practicing physician in Baltimore, and Dr. W. C. Shields were the surgeons in charge. Very soon troops from different points were centered there. About that time Mrs. Semple left Williamsburg and returned after the battle of Bethel, June 10. There were then so many refugees from Hampton and other places, and so many sick soldiers (none wounded as yet) needing attention and comforts, that William and Mary College, the Court House, and several churches were taken for hospitals, Dr. Willis Westmoreland in charge. Dr. Westmoreland sent a message to Mrs. Semple's residence asking her to inspect the situation, which she did, and when she found so many needing more than the kind citizens could immediately supply, she went to Richmond the next day for supplies. General Moore rendered all the assistance he could, and the people of Petersburg, Pittsylvania and other places contributed liberally of food, clothes and bedding. The first death in the hospital was that of young Ball, Company A

of Fairfax County, Va. The young hero gave up his life for his country, and that was all that was known of him there, but the lady who received the tender look from the soft blue eyes, and smoothed his golden hair for the last time never forgot him. It is to be hoped his family found his remains. The New Orleans (French) Zouaves, and Captain Zachary's troops were stationed there at that time, and the ladies made and presented a flag to them, the address being made by Mr. Edwin Talliaferro. General Magruder now took command of the troops. Among them was a brigade from Georgia under General McClaus. Colonel Ewell also was there with his regiment awaiting orders. All of them gallantly assisted the ladies in their work. Knowing the part Mrs. Semple had taken in the noble work, Colonel Ewell asked General McClaus if he had called upon her. He answered, "No, but I'll go directly." When he returned from his visit to Mrs. Semple and the Colonel asked him what he thought of her, he said, " Why sir, I hadn't been in that room five minutes when, if she had said to me, 'McClaus, bring me a bucket of water from the spring,' I would have done it."

So the women of that day helped the cause by cheering the living and caring for the sick and wounded, and the beautiful woman who inaugurated such a glorious work still smiles encouragement to every generous and loyal deed for the good of our loved Southland. The women of this generation also have a work to do, and they are banding together for the purpose. In Washington, besides the soldiers and their families, there are needy ones from every State who have been shipwrecked on the sea of life. Our Southern Relief Association is composed of about three hundred women who labor zealously in caring for this class, those who have no friends to help them. It is refreshing to meet with an organization so generous and loyal in spirit and practice. When preparing for entertainments wealthy women don their aprons and work by the side of those who are poor, oft times without knowing each others name. Every Southern heart that beats over a well filled pocket should open it now, for soon our veterans will "pass over the river." There they will neither want nor suffer. While honoring the dead let us not forget the living.

Harriet Stowe, the Novelist - Spiritualist - and Abolitionist

by Joan Hough

Abolitionists may have decided that the Invasion of the South in 1861 was to free the slaves, but everyone else on the planet knew this was not so-----because:

On March 2, 1861 two days before Lincoln's inauguration as President, the U.S. Senate passed a proposed constitutional amendment--: No Amendment shall be made to the Constitution which will authorize or give Congress the power to abolish or interfere, within any State, with the domestic institutions thereof, including that of persons held to labor or service by the laws of the State." The U.S. House of Representatives passed the amendment on February 28, 1861.

Two days later, in his first inaugural address, Lincoln promised several times that he had no intention to interfere with Southern slavery and that even if he did, it would be unconstitutional to do so. He also pledged his support for this amendment, announcing to the world that "holding such a provision [the legality of slavery] to be implied constitutional law, I have no objection to its being made express and irrevocable" (p. 24 Thomas J. DiLorenzo. *Lincoln Unmasked.*)

Fascinating information has been revealed in Demastus' News & Views about Harriet Beecher Stowe of Brunswick, Maine. Now I will be forced to take a look at Uncle Tom's Cabin, because I have only read excerpts from the book and synopses. I did not remember that Simon Legree was a damned Yankee. That shocks me. And no matter if Stowe did speak a bit negatively about Northern slave owners---her book was considered to be a direct attack on the South. Proof of this lies in the words of Abe Lincoln spoken to Stowe, according to the woman's relative, Charles Edward Stowe on page 203 in his book, Harriet Beecher Stowe, The Story of her Life. 1911. . These words were quoted in Wikipedia the free encyclopedia:- "So you're the little woman who wrote the book that made this great war! --Lincoln was said to have remarked upon meeting her in person.

Do you remember the poem about Simon Legree? Stowe had a character by that name in her novel---said to be a real person living in the South—but evidently, a Yankee person. The poem entitled "Simon Legree" was a hot number in oratorical contests when I was young. We were taught it was a poem about a Southerner's named Simon who specialized in cruelty to helpless black folks.

There was more than one version of the poem. Vachel Lindsay is credited with writing the following words:

A NEGRO SERMON;--SIMON LEGREE
by Vachel Lindsay

Legree's big house was white and green.

His cotton-fields were the best to be seen.

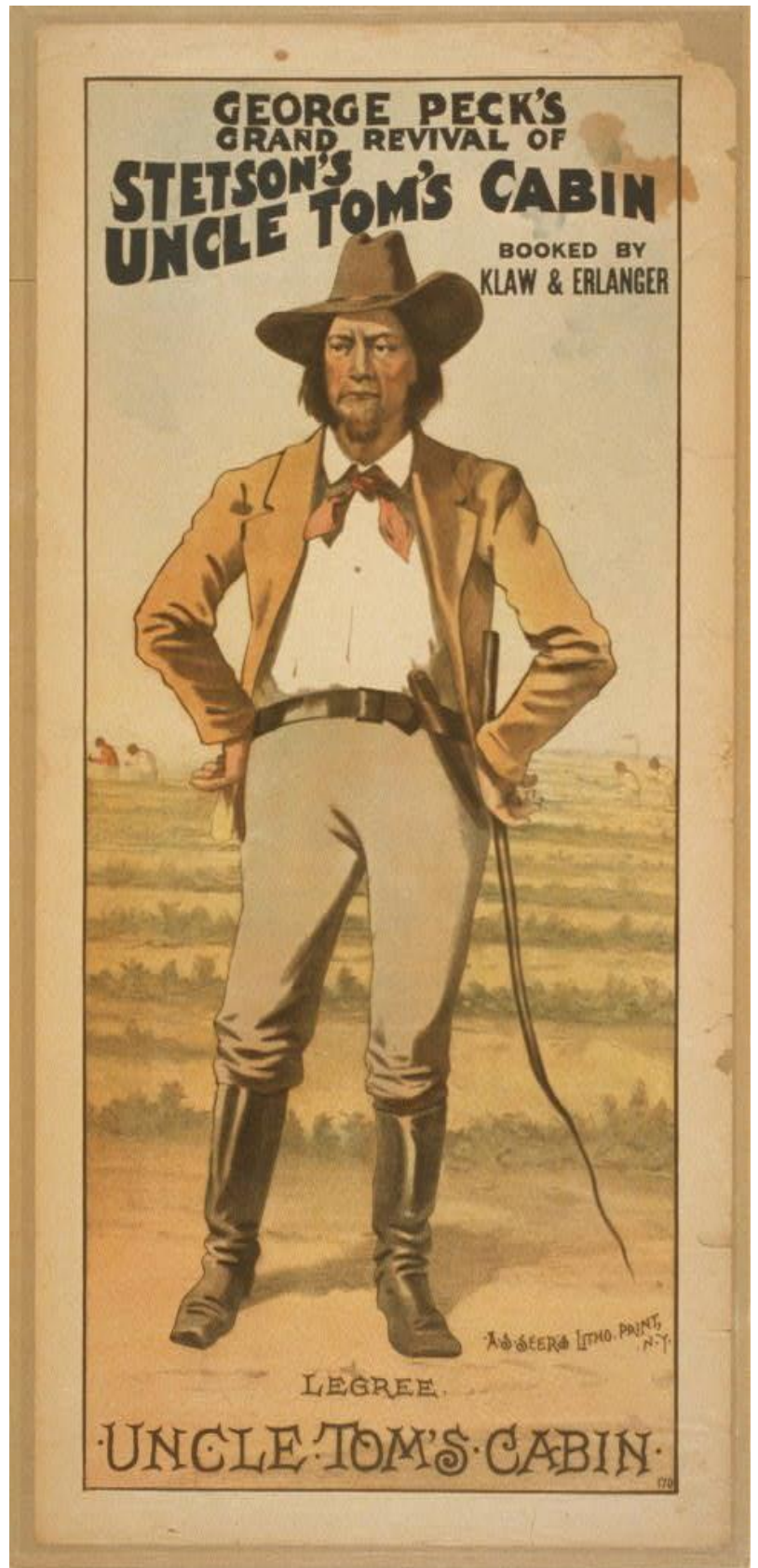
He had strong horses and opulent cattle,

And bloodhounds bold, with chains that would rattle.

His garret was full of curious things:



Books of magic, bags of fold,
and rabbits' feet on long twine strings,
But he went down to the Devil.
Legree, he sported a brass-buttoned coat,
A snake-skin necktie, a blood-red shirt.
Legree, he had a beard like a goat,
And a thick hairy neck, and eyes like dirt.
His puffed-out cheeks were fish-belly white,
he had great long teeth, and an appetite.
He ate raw meat, "most every meal,
And rolled his eyes till the cat would squeal.
His fist was an enormous size
To mash poor niggers that told him lies:
He was surely a witch-man in disguise.
but he went down to the Devil.
He wore hip-boots, and would wade all day
To capture his slaves that had fled away.
but he went down to the Devil.
He beat poor Uncle Tom to death
Who prayed for Legree with his last breath.
Then Uncle Tom to Eva flew,
To the high sanctoriums bright and new;
And Simon Legree stared up beneath,
And cracked his heels and ground his teeth:
and went down to the Devil.



He crossed the yard in the storm and gloom;

He went into his grand front room.

He said, "I killed him, and I don't care."

He kicked a hound, he gave a swear;

he tightened his belt, he took a lamp,

Went down cellar to the webs and damp.

there in the middle of the moldy floor

He heaved up a slab; he found a door--

And went down to the Devil.

His lamp blew out, but his eyes burned bright.

Simon Legree stepped down all night--

Down, down to the Devil.

Simon Legree he reached the place,

he saw one half of the human race,

he saw the Devil on a wide green throne,

Gnawing the meat from a big ham-bone,

And he said to Mister Devil:

"I see that you have much to eat--

A red ham-bone is surely sweet,

I see that you have lion's feet;

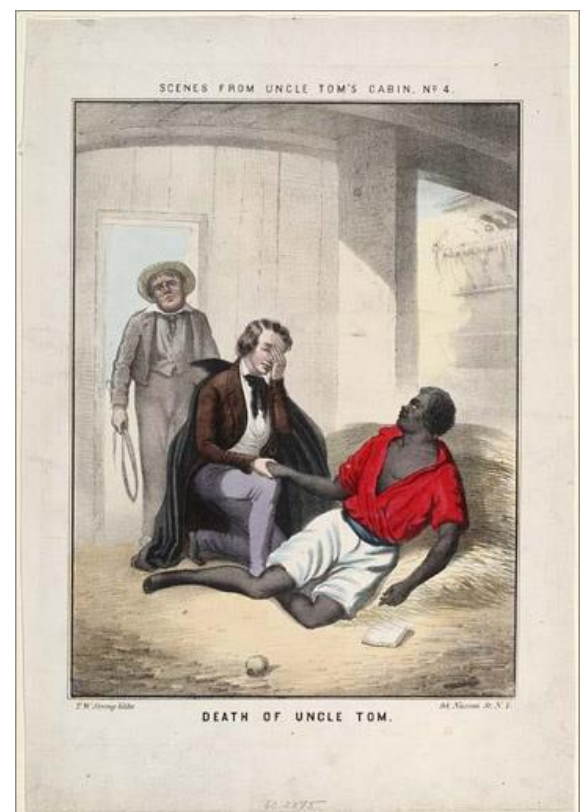
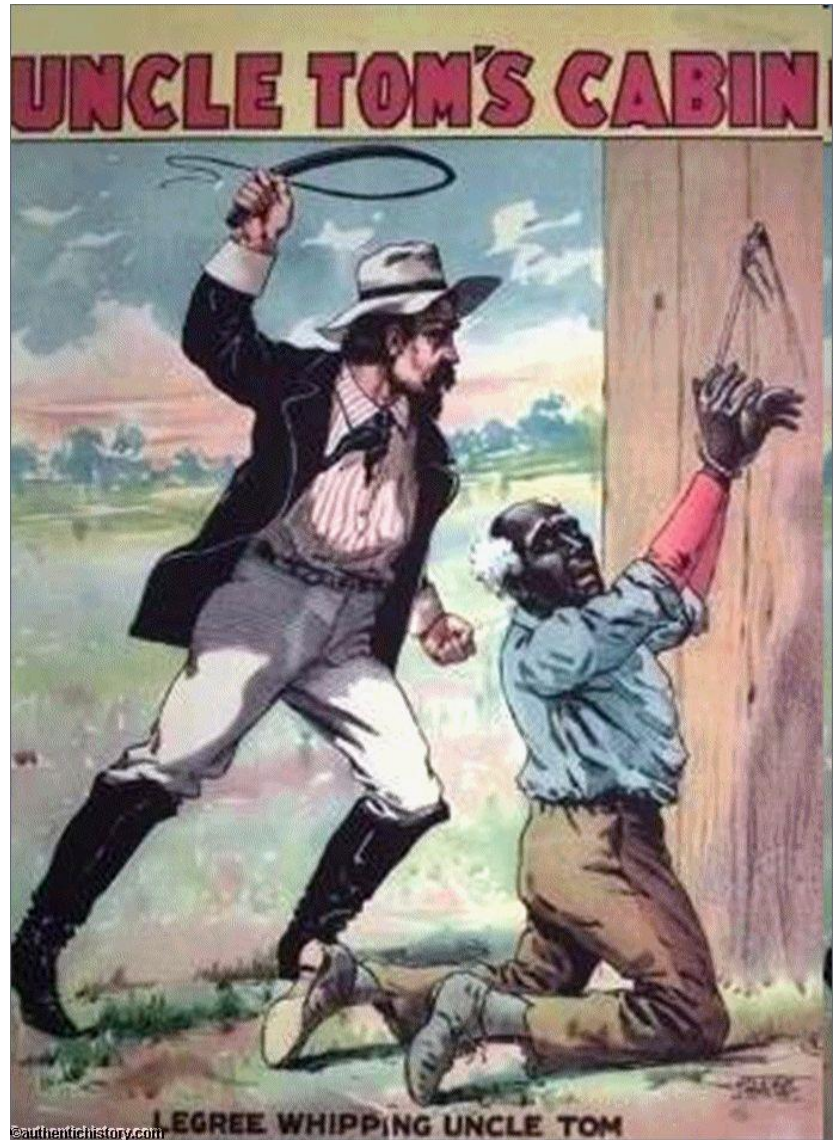
I see your frame is fat and fine,

I see you drink your poison wine--

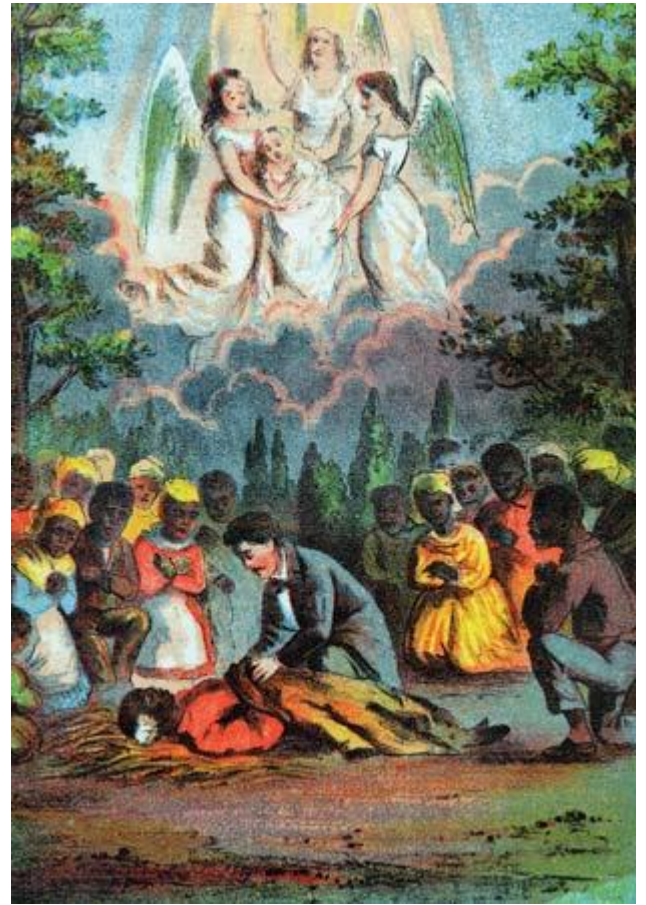
Blood and burning turpentine."

And the Devil said to Simon Legree:

"I like your style, so wicked and free,



Come sit and share my throne with me,
And let us bark and revel."
And there they sit and gnash their teeth,
And each one wears a hop-vine wreath.
They are matching pennies and shooting craps,
They are playing poker and taking naps.
And old Legree is fat and fine:
He eats the fire, he drinks the wine--
Blood and burning turpentine--
Down, down with the Devil;
Down, down with the Devil;
Down, down with the Devil.



Author Frank Conner tells us (p. 82) in his wonderful tome of a book, [The South Under Siege](#):

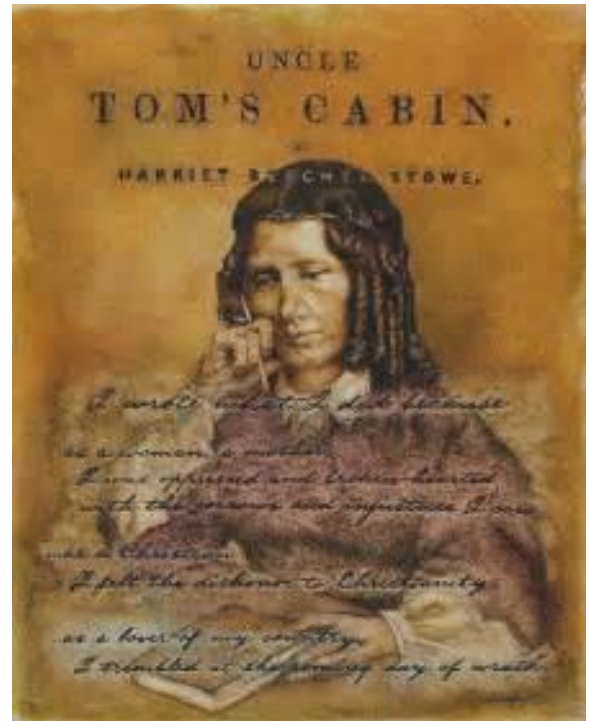
"Abolitionist Harriet Beecher Stowe of Brunswick, Maine bought a copy of [Slavery As It Is](#) and used it as her primary source for writing *Uncle Tom's Cabin* (her only contact with real live slaves and the South had occurred during one four-day visit to Kentucky), Published as a book in 1852, *Uncle Tom's Cabin* was a propaganda novel par excellence; in five years it sold an unprecedented 500,000 copies. It did more to create sympathy for the high-minded noble slaves, condemn the slave-owners as sinners, and legitimize the abolitionist cause in the minds of Northerners than any other activity ever conducted by the liberal abolitionist. The net effect of all the Northern liberal propaganda combined was devastating."

Conner explains (p. 80-81) how the North's Transcendentalists and other abolitionists wallowed in filthy politics by using horrendously immoral tactics to further their ideological war against the white South. One Transcendentalist by name of Theodore Weld (a former Congregationalist minister) discovered a New York company that sold old Southern newspapers as scrap paper. Weld bought the papers by the bale and siphoned through over 20,000 of them [probably covering many years in time] until he found some occasional atrocity stories of a Southerner mistreating a slave. He gathered those articles together and combined them in a book which he entitled *SLAVERY AS IT IS*-- so readers could know what was the "every day, routine" treatment of slaves by their cruel owners in the South." Weld's book sold 100,000 copies. How clever it was to find some outrageous exceptions to the rule and claim it as the norm!

The tactics of the anti-Southerner, so far to the left Northerners was to depict Southerners as starving their slaves, clothing them in rags, beating them non-stop and working them all to death. (as if men who, routinely, treated their horses so tenderly, would endanger the health of an even more expensive slave.)

The Northeastern journalists and intellectuals had a field day unleashing in print their virulent hate they felt toward what they considered, the "snooty" Southern aristocrats. (How the Southern farmers would have laughed had they known themselves so considered.) The Northern publications characterized all Southerners as just a bunch of degenerates, as lazy, dirty, illiterate, cruel, cowardly, immoral sadistic, miscegenation indulgent, and drunken no counts--and of course, as greatly inferior to the vastly morally superior Northerners. The propaganda being spat out by the Eastern-establishment

folks of that time was something that Karl Marx would have found most pleasing, and probably did. Many of the journalists were, after all, Marxists. (Walter Kennedy and Al Benson, Jr. *Red Republicans and Lincoln's Marxists*)
<http://shnv.blogspot.com/2009/01/harriet-stowe-novelist-spiritualist-and.html>



Harriet Beecher Stowe and Her Beecher Bunch

by

Joan Hough

“If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle.” (Sun Tzu)

Know your enemies, if you would defeat their plans to destroy you.

In the land where arose the greatest anti-South hatred was born a woman by name of Harriet Beecher. As the wife of a financially poor preacher (Calvin Stowe), as the daughter of a Yankee preacher, as the sister of seven Yankee preacher brothers, 1 as the mother of a large number of children, and as a woman suffering from her envy of wealthy Southerners, Harriet developed enough hate for the South that this hatred placed on paper made her rich beyond her wildest dreams and gave the Republican Party the whitewash it needed to cover up their government’s unconstitutional invasion of the South and the killing of a million or so Southerners and northerners.

Great Christian, she believed herself, Harriet sold a book designed to create Hell on Earth for her Americans. The Stowe Hell would include mass starvation, torture, robbery, rape,² exposure to the elements and death for Southern women and children—both white ones and black ones.³ As a result of it, vast numbers of blacks, lacking career skills for independent living, even a multitude content with the prospect of lifetime welfare care from owners, were forced into independence and starvation.

Contrary to the written opinions of a large variety of respected modern authors: any real-time Stowe spent in the South occurred only after she created her Uncle Tom’s Cabin novel about slave life in the South.⁴

1 <https://www.harrietbeecherstowecenter.org/hbs/>

2 *Official Records: War of the Rebellion* *O.R. Series I. vol. X, pt. II, p;. 204.

3 Walter Brian Cisco, *War Crimes Against Southern Civilians*; Mary Deborah Petite, *The Women Will Howl.*; James Ronald Kennedy and Walter Donald Kennedy, *The South Was Right*.

4 Clint Johnson. *The Politically Incorrect Guide to the South*. p. 136, 142-144 ; Clyde Wilson, *Defending Dixie*.

The truth is that Stowe never spent any real time in the South on a plantation until Reconstruction when the north OWNED THE SOUTH and had enslaved, and impoverished through taxes and theft most of the South's white people and had, without any preparation for their future, instantaneously abolished slavery, leaving thousands upon thousands of black slaves starving to death, and others robbing, looting, and killing—leaving highly educated Southerners selling turnip greens on street corners in order to feed their starving children.

Until after her book was a success, until that book had made her rich, until the South lost the War, until Reconstruction with all of its horrors had begun “Harriet Beecher Stowe, the author of Uncle Tom's Cabin, had never been to the South and had never even seen a plantation,” “and knew absolutely nothing about how they [PLANTATIONS] were run.” 5

Harriet's part of America was the area that produced the great clipper ships which sailed the Atlantic--U.S. flags proudly flying, regularly to Africa to bring back to America that “black gold” (Negroes) that put the jingle in the pockets of proud Yankee New Englanders.

Note: Harriet Beecher Stowe became one of America's best-paid and most famous of Connecticut Yankee writers⁶.

She was a novelist, a writer of -fiction of such quality that all over the north her novel had Yankees floating in tears. Because of her talent, she is now a figure accorded a high degree of near-worship in her state of Connecticut. According to Wikipedia, Stowe is honored with a [feast day](#) on the [liturgical calendar of the Episcopal Church \(USA\)](#) on July 1.)

- On June 13, 2007, the United States Postal Service issued a 75¢ [Distinguished Americans series](#) postage stamp in her honor.
- In early 2010, Stowe was proposed by the [Ohio Historical Society](#) as a finalist in a statewide vote for inclusion in [Statuary Hall](#) at the [United States Capitol](#).⁷

According to a smiling, honest, poor woodchopper- wealthy Abe Lincoln, Harriet Beecher Stowe

⁵ Clint Johnson, *The politically Incorrect Guide to the South*, p. 138.

⁶ <http://www.americancivilwar.com/women/hbs.html>

⁷ Wikipedia. “Harriet Beecher Stowe.”

was “the little woman who started the big war.”⁸

If Lincoln’s words are not another of the Lincoln myths, they made Harriet one of the originators of the invasion of the Confederate nation by the United States Republican Party controlled military. If true, she helped cause the illegal, unconstitutional invasion of states legally seceded from the “united” States of America—an invasion conducted without the knowledge and constitutionally required permission of the U.S. Congress. The invasion was strictly for the purpose of keeping the cow whose milk nourished the entire U.S. central government and not for any high and mighty moral reasons such as killing Americans so that emancipation of blacks (already voluntarily underway in the South) could be hastened—so that the U.S. government might avoid having to reimburse Southern slave owners when the black slaves in the South were freed exactly as they had been in the north once they could be replaced with white Irish and Scottish slaves requiring no maintenance fees by their factory owner employers.

The Stowe novel was a sensation—resulting in three hundred babies in Boston alone being named “Eva.” So many Yankee tears began to fall, the Atlantic sea level rose—or was thought to do so. When the book was converted into a play, Yankee audiences floating in tears, became wildly eager to take up arms against a full sea of Confederate monsters. It is probably no exaggeration to say that “Uncle Tom’s Cabin,” “in one stage version or another, was one of the most frequently produced plays of the next half-century. And even in modern times viewers were assailed with screen versions—the latest being a televised version produced in 1987.⁹

Just as Solzhenitsyn declared—the way to make folks believe your story is to tell it as a story—for then even the members of the audience incapable of understanding it, will, at an “unconscious level,” accept it as truth.¹⁰

Just as various World War II. German leaders are said to have claimed- “tell a lie and tell it big enough and often enough and it will be believed,” the words of the Stowe’s masterful story weave of little fact and much fiction was accepted as truth by northerners and today, even by dumbed down Southerners.

⁸ David B. Sachsman; S. Kittrell Rushing; Roy Morris (2007). *Memory and Myth: The Civil War in Fiction and Film from Uncle Tom’s Cabin to Cold Mountain*. Purdue University Press. p. 8.

⁹ https://www.rottentomatoes.com/m/uncle_toms_cabin-1987/

¹⁰ Aleksandr I. Solzhenitsyn. *The Gulag Archipelago*.)

Professional historian, Dr. Clyde N. Wilson, renowned throughout the South for his vast amount of historical research, his ability to write history with the talent of a novelist, and the truth-telling of a Saint, shares with us the truth about the Beechers.¹¹

From the Milton Rugoff work Wilson plucks some sadly strange information about the entire Yankee family of Beechers, including Harriet, the novelist.¹²

The Beechers are revealed as people who declared themselves the champions of morality and freedom and demonized all who disagreed with them. Beecher success was outrageous. Harriet and preacher- brother Henry both became wealthy because of their anti-slavery positions. During Reconstruction Harriet could buy, a Union-confiscated Florida plantation. [Military occupation of the South allowed Union Generals to levy such horrendous taxes on robbed Southerners—that everyone lost almost everything or due to the Confiscation Act for Rebel Property] Henry, never one to let his profession as a preacher interfere with pocket filling, accumulated bucks with a mock slave auction staged repeated with a young, nearly white, highly attractive female slave starring in each performance. Never did he “sell” a male.

Hand in hand with the Establishment, Harriet and her brother Henry spoke from positions of power and respectability while supporting every fad of the day. Their strange marriage of Puritanism and democracy helped cause this nation to reap the wild wind of empire building and dictatorship in the 1800s. [What you sow, you reap—and in this case the wild wind reaped by America was filled with horror.]

Wilson connects a demonizing type of northern politics and its violent and antirational posing with Harriet’s brother Henry Ward Beecher. Preacher Henry Beecher, the most popular “man of God,” in America and the highest paid, was noted for from the pulpit exhorting of young men to leave the north, go to Kansas, and kill Southern settlers. Pastor Beecher, never fired a shot, or waved a saber during the war—never experienced the discomfort of either a long march or a long ride or a too hot Southern sun or hunger—never knew hunger, or shells flying near his head; he spent the war in luxurious surroundings in Europe and Newport.

Beecher was famous for his mesmerizing crusades against liquor, slavery, the “secret vice” and all forms of evil—but like some of America’s most famous of modern preachers, he did indulge his own carnal desires; he committed adultery with at least one of his church Sunday school teachers.

11 Clyde N. Wilson. *Defending Dixie: Essays in Southern History*, pp. 206-210.

12 Milton Rugoff. *The Beechers: An American Family in the Nineteenth Century*.

His parishioners and the press declared him innocent—One hundred thousand dollars were raised for his defense—but, according to Dr. Wilson, the truth finally came out; Beecher had satisfied his carnal desires. His sister, a happy camper in the land of fiction, of course refused to believe her preacher brother could be a sexual sinner.

Today at least some of us can recognize him for what he really was—something more than—something worse than being a mere hypocritical Protestant moralist--a member of the Establishment.

Quoting Milton Rugoff's "thorough and intimate history of three generations of Beechers," Dr. Wilson shows the transformation of America from the imperative of Puritanism to something that merged personal virtue, social improvement, and Christianity with the "correct" politics. This "something" has continued for over a century and a half, resulting in the total absorption by today's American culture of NEW ENGLAND 's low ethical and moral standards.

Current American leaders, loaded with self-interest and with destructive motives, pass themselves off as the moral leaders and benefactors of society. Unitarianism has altered most of the Protestant denominations and even what once was the very bastion of traditional religion—the Catholic Church's nuns.¹³

Dr. Wilson reports that Harriet in Florida, during Reconstruction, was astounded to find the barbarous enemy, the very face of evil—were very kind human beings, despite being Southerners.

Surely the Southern neighbors did not know the damage that lady had caused—damage that filled her pockets with so much jingle she became able to purchase and spend summers in a lovely Florida plantation "reclaimed" during Reconstruction by the United States in its Marxist created "redistribution of the wealth" program administered by the U.S. General who was the military controller of Florida. The Stowe plantation was in Mandarin, Florida on the St. John's River. Thanks to the wealth earned by her *Hate the South* novel, Harriet spent more than ten years of warm winters in the South's beautiful Florida before dying in Connecticut—ravaged by Alzheimer Disease.

In the New England area, (the Yankee world) philosophical and psychological weirdness seems to sprout right along with liberal politics]—where the entire area became known as "The Burnt Over Area" because of the bizarre so-called religious fits and starts blazing through the area—including

¹³ Wilson, *Ibid*.

a belief in the occult.¹⁴ The ever]-so-religious Beechers—those eight preachers (including the father) and Harriet Beecher’s preacher spouse were almost all involved with spiritualism. (Harriet Beecher’s husband had frequent “visions.”)¹⁵

Wilson, quoting Milton Rugoff, tells us, “Harriet, in response to the remark that the creator of Uncle Tom had never been to the South, said: “No, but it all came to me in visions, one after another, and I put them down in words.” Evidently Mrs. Stowe believed God told her what to write.

And thus, we see how the method of dealing with slavery was altered from the method the Founding Fathers had used to handle it. Slavery in the north –practiced for over 200 years-- was erased from American memories. Persons employing “fiction, propaganda, sentimentality and emotional self-indulgence” handled the propagandizing of the north’s lies in the 1800s-concerning slavery in the South—and still do.

The voice of the New England abolitionists abhorring Southern slave master cruelty can still be heard bellowing throughout America today just as it was heard in 1861. The bellowing is even joined in by Southerners who ought to know better—who ought to know and be able to resist such Marxist-Republican propaganda even when they are smeared with it--who ought to know better than to condemn the South’s planters as sinners –judging them as the results of the successful effect of the propaganda created in the 1800s by atheistic Marxists. Judging when only God has the power to judge and his Holy Word in the Holy Bible does not touch folks holding slaves with a single strand of the brush of sin, unless the slaves are mistreated.

Weirdly, the New England abolitionists attacked only slave holders who were Southerners—never the northern slave owners –never the Yankees individual owners or the New Englander slave holder-sellers and transporters who brought and were still bringing slaves in from Africa. The abolitions did not even attack the northerners and the U.S. central government’ controlling Republicans who did business with two slave-holding nations in this hemisphere for up to twenty years after the end of the Uncivil War. Certainly, left unmentioned is the truth that a New England slave ship out of Maine was captured “in a year in which oceans of blood were being shed for the alleged purpose of freeing the slaves.” Yankee ingenuity somehow failed in this incident, revealing Yankee hypocrisy. The Confederate States Constitution, unlike the U.S. Constitution, absolutely forbade foreign slave importations. ¹⁶

¹⁴ Joseph R. Stromberg. “Blood on then Pulpit: Northern Clergymen, the Kingdom of God on Earth, and the Abolition of the South” in D. Jonathan White, Ed. *Northern Opposition to Mr. Lincoln’s War*, p. 39-75.

¹⁵ Wilson. *Ibid.* p. 208.

¹⁶ *Ibid.* p. 181.

From their pulpits during the war northern preachers exhorted northern men to hang all Southern preachers and kill the Southerners, women and children, included. A clear majority of the north's preachers declared Southerners were sinners deserving nothing but torture and death! Some northern preachers shouted from their pulpits "the wickedness of the Southern clergy surpasses that of Southern planters and politicians." Preacher after preacher in the north urged the hanging of Southern preachers and all Southerners traitors. 17

Southern Sinners and Slavery the cause of the war? How the lying words of the Marxist-Republicans continue to echo down through the centuries.

In total lack of understanding of the true meaning of the U.S. Constitution, the northern "men of God" filled their churches with the lie that secession was unconstitutional and treason.

The abolitionists in the 1800s, were as ignorant of truth then as are the bellowing hate Confederate Battle Flag grabbers now. The abolitionists had never seen a plantation and never even interviewed a real Planter. The ideological offspring of those haters today continue where the older ones left off—because they never had a mid 1800s Southerner great grandparent share Southern truth with them. It is easy for the haters "to find a way of blaming the long dead planters of the Old South for the inhumanity and hypocrisy of urban American life." It is equally easy for them to avoid the accumulating sociological evidence "that black people in the South suffer less from crime, unemployment, and broken families than in the great liberal cities of other regions." 18

Harriet Beecher Stowe had no idea how plantations were run. But her novel firmly established in the minds of abolitionists, and many Northerners, that slavery had to be ended.¹⁹ And not ended as it had been in the north, with compensation paid to the owners—but violently, at the point of the saber and riddled by cannons. Those Yankee owners had taken the bucks and sold the slaves South instead of freeing them. Ever so clever, every so mercenary, those shop-owning Yankees!)

Stowe's time during Yankee time Reconstruction in the South may not have opened her eyes to the truth that rather than Southern planters, currently being blamed by some modern historians as

17 Stromberg. p. 65.

18 Wilson. Ibid, p. 21.

19 Clint Johnson. *The Politically Incorrect Guide to the South*, p. 142.

responsible for impregnating black women and creating mixed-race²⁰ children, numbers of Yankee soldiers had done so during the War and Reconstruction. Those soldiers fresh from Germany were, certainly suspect since the north's homegrown soldiers detested black people so much.

Stowe may not have become aware that some of the wealthiest plantation owners were black²¹ and that if any cruel white ones existed; they were likely to have been recently transplanted northerners. She may have remained oblivious to the truth that while the Yankee soldiers had found some sexually willing black women, numbers of black women and white women were raped.²² Thousands of women were murdered. She may not have learned that those soldiers undoubtedly impregnated scores of black females during the invasion and some continued their fun during Reconstruction. One can only wonder if Stowe ever learned of eighteen black females whose resistance to fine Yankee "loving" saw them slashed to death and left in a great pile on the South Carolina Sumter district plantation of James and Minnie Frierson.²³ The truth that numbers of willing black girls proudly became Yankee officers' mistresses may have completely escaped the knowledge of pious Mrs. Stowe and current female historians choosing to ignore all evidence with which they disagree.

The first installment of Uncle Tom's Cabin appeared on June 5, 1851 in the anti-slavery newspaper, "The National Era." Stowe enlisted friends and family to send her information and she scoured freedom narratives and anti-slavery newspapers for first-hand accounts as she composed her story. In 1852 the serial was published as a two-volume book. **Uncle Tom's Cabin** was a best seller in the United States, Britain, Europe, Asia, and translated into over 60 languages.²⁴

Harriet reported that she depended on accounts of an aunt who had described her marriage to a description of her marriage to a Jamaican planter, who kept a black mistress and a family of mulatto children. Stowe also claimed to have made a single visit to a Kentucky slave plantation. [Elsewhere she denied doing that.]

²⁰ Anya Jabour, *Topsy-Turvy: How the Civil War Turned the World Upside Down for Southern Children*.

²¹ Joseph Karl Menn, *The Large Slaveholders of Louisiana, 1860*. Pelican Publishing "Col., New Orleans, 1961.

²² Walter Brian Cisco. *War Crimes Against Southern Civilians*, p. 50-51,)68, 91, 134, 140, 146,152, 181).

²³ Walter Brian Cisco, *War Crimes Against Southern Civilians*, p183 from Mary Chesnut. *The Private Mary Chesnut: The Unpublished Civil War Diaries*, ed. C. Vann Woodward and Elizabeth Muhlenfeld *New York: Oxford University Press, (1984), 242.

²⁴ <https://www.harrietbeecherstowecenter.org/hbs/>

Another source considered completely reliable by author Stowe was a black woman named Eliza Buck. Buck, a former slave, did housework for Stowe. Stowe believed that Buck's children been fathered by her white, former master. A black man named Josiah Henson, Stowe declared as "deeply religious." She said that he served as the model for Tom. She based her character, the fugitive slave, (George Harris) on Frederic Douglas, the black abolitionist.^{25 26}

One of the supreme ironies of American literary history is that the woman who produced the most effective written attack on slavery had no first-hand acquaintance with slavery. Stowe, the daughter of a widely-recognized Congregationalist preacher, Lyman Beecher, was born in Litchfield, Connecticut in 1811. When her father assumed the presidency of the Lane theological Seminary on Cincinnati Ohio, she moved to Ohio. There she met and married Calvin Stowe, who accepted a job as a professor at Bowdoin College and the Stowe family moved to Brunswick, Maine.

To add to the Stowe's limited income, Harriet became a fiction writer and had some of her offerings published in women's magazines. Eventually a sister in law of hers, affect by various reports of real or imagined sufferings of escaped slaves under the new Fugitive Slave Law urged Harriet to write against slavery.

When asked after her Uncle Tom's Cabin novel became a smashing hit in the north how someone who had never stuck a foot in the South had written such a book, Harriet reported that it came to her in visions while she was in church--that she had then rushed home and the words just poured forth on paper—the true story of a pious slave brutally beaten to death by his master. [Of course, that poor slave was neither a black one that had endured Hell while living in the north in the home of a northerners, or working in a northern factory, or coming to America stuffed upright with others in the bottom of a hot, airless Yankee, New Englander owned clipper ship. He was not a white slave, whose slavery was hidden under the term "apprentice" worked to death in the bitter cold of the north, but a slave living on a horrid Southern plantation. working outside in the sun in a climate quite like that of his African home.

J. C. Furnas believed that in stereotyping her Negro characters Mrs. Stowe is largely responsible for the longevity of racial prejudice. It may be that Stowe, "working with materials and attitudes already thoroughly familiar and fervently believed in the north, merely reflected the zeitgeist of the north. it is primarily a derivative piece of hack work.

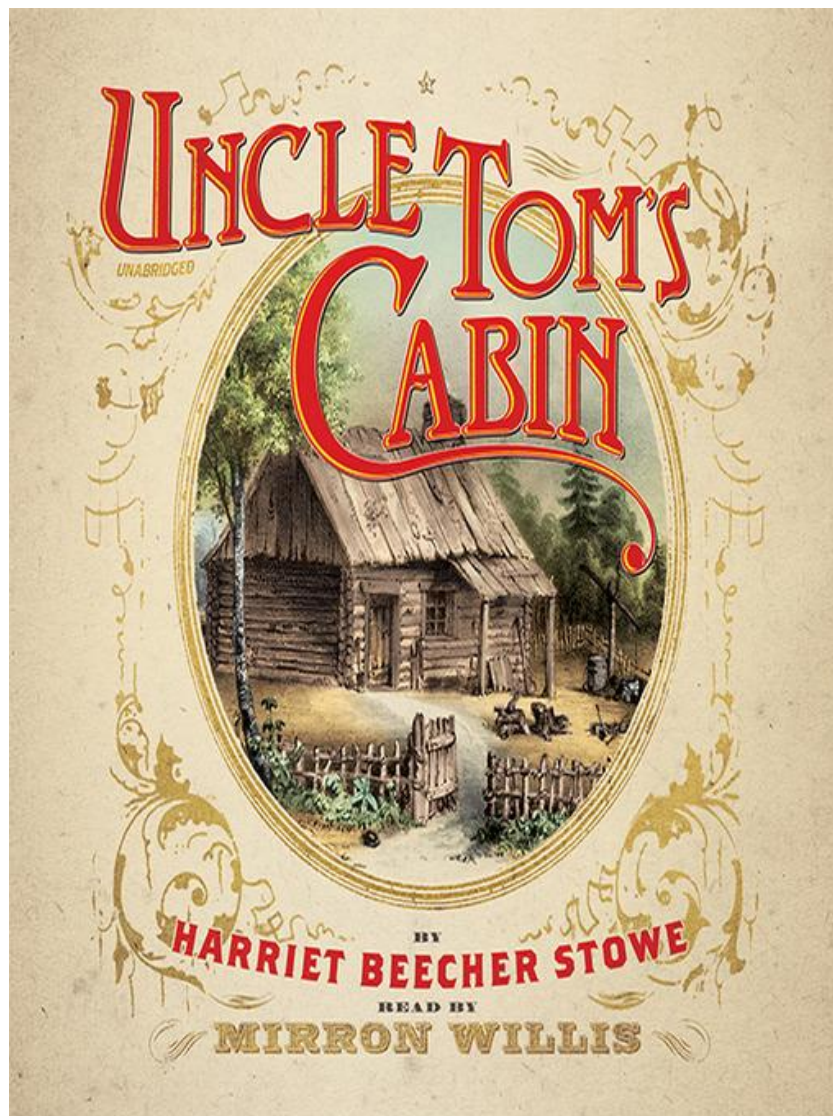
In DEFENDING DIXIE: ESSAYS ON SOUTHERN HISTORY AND CULTURE BY DR., CLYDE N. WILSON. On page 207-210 Wilson in a review of an article authored by Charles Nichols tells us "Nichols gave us much food for thought when he stated, "Harriet Beecher Stowe, working with materials and attitudes already thoroughly familiar and fervently believed in

²⁵ http://www.digitalhistory.uh.edu/historyonline/h_stowe.html

²⁶ <http://revisedhistory.wordpress.com/2012/04/05/some-results-of-unbelief/>

America, merely reflected the popular temper and rushed into print as the cold war over slavery was waxing hot. A comparison of Uncle Tom's Cabin and its real source, *The Slave: or the Memoirs of Archy Moore* (1836) reveals the extent of Mrs. Stowe's borrowing of her chief characters and incidents. "27

Nichols goes on to say, "This is not to say that Uncle Tom's Cabin is a work devoid of all originality, but it is primarily a derivative piece of hack work." "It is widely regarded as the world's most successful novel, for it still sells eight thousand copies a year. Adapted many times for the stage, it was a smash hit, breaking down the last vestiges of Puritan objection to the theatre." 28



27 Charles Nichols. "The Origins of Uncle Tom's Cabin" in *The Phylon Quarterly*, Vol. 18. No. 3rd Qtr. 1958.
28 <http://www.jstor.org/discover/10.2307/273254?uid=3739920&uid=2129&uid=2&uid=70&uid=4&uid=3739256&sid=21103919953811>

FOLLOWUP: Confederate Flag Rally in Shawnee, OK

March 6, 2017 by SCV-Oklahoma



Rex Cash, the Lt. Commander of the Sons of Confederate Veterans Oklahoma Division, hosted the rally. He summed up his rally's goal rather simply: vindicating Civil War-era ancestors who fought for the South. He said the Confederate battle flag was not a political statement — it was a battle flag that represented those who served under it. "It is personal to me," Cash said. "We are here to vindicate our ancestors, who fought with honor and courage." To Cash, and many members of the

Sons of Confederate Veterans, the flag was another image of his family ancestors, and he said that is what opponents of the Confederate flag don't get.

Cash refuted any notion that either he or his organization endorsed any racism or hatred. He reiterated that our organization is offended by racist groups "hijacking" the Confederate battle flag. "I don't like being called a racist or white supremacist. And neither do you!" Cash shouted to the crowd. Cash made the argument that the Ku Klux Klan had not taken on the Confederate battle flag as their symbol until the 1950s, long after the majority of lynchings had taken place. So, don't blame the flag, he said. He criticized Oklahoma Baptist University for recently removing the Confederate flag from a display on its Shawnee campus. "This is what happens when there is boring predictability," Cash said. "Principle and fact are sacrificed for the idol of political correctness."

Cash pointed out that it was not a Confederate Supreme Court that ruled in 1857 that blacks were not citizens nor which later upheld Jim Crow laws. It was the U.S. Supreme Court that did that under the U.S. flag. Cash's speech pointed out that Lincoln was the oppressor who planned all along to "invade another country." Cash said the Civil War wasn't about slavery at all. He said it was about government overreach and the North taking advantage of the South. He said to look at Lincoln's inaugural speech of 1861.

Excerpted from a **negative review** of the rally. **Read the original [HERE](#).** Article credit to [Michael Duncan](#), despite the Northern slant placed on the original. As [Andy McWilliams](#) masterfully responded to the article: *"You don't get it. And you won't get it, even if we explain it to you sir. Good day."*

VIDEO



OKLAHOMA DIVISION LT. CMDR. SETS THE RECORD STRAIGHT

In the last issue of the Belo Herald (April 2017) we published an article titled "[Confederate Flag Rally Touts Heritage; Ignores Reality](#)" by a Michael Duncan concerning the recent *Oklahoma Division Confederate Flag Day Rally*. Oklahoma Division Lt. Commander Rex Cash was the emcee for that rally. Below is his response to Mr. Duncan's article that was **not published...imagine that!** Also below is the editor of the local paper (**Shawnee News-Star**) lame excuse for not covering the rally. Lt. Cmdr. Cash's response, which was published, is also below. **Please note that while editor imposed no limits on his own diatribe, he does impose a 400 word on responses.** So, the first response was rejected. It is also shown below.

LT. CMDR. CASH'S EXCEPTIONAL RESPONSE TO MR. DUNCAN'S ARTICLE:

Mr. Duncan states he "listened to speeches" at the rally but he obviously didn't hear them. The vast majority of the quotes he attributed to me were from other speakers. The very few statements he correctly ascribes to me are misquoted. As a lawyer certainly Mr. Duncan knows tainted evidence will compromise any case. So, since he can't even get his source information right he must understand we can give no weight to his flawed opinions.

Mr. Duncan pretends puzzlement at my purpose for recounting the longer and bloodier history of slavery, government sanctioned racial oppression and symbol of the KKK of the US Flag compare to the Confederate Battle Flag. Feigning bewilderment he suggests my point was "*one should not "punish" a flag for misdeeds*" My point was not whether I think a flag should or should not be punished for misdeeds but why does Mr. Duncan and any who think as he does persecute the Confederate Battle Flag since they don't punish the US Flag for far more numerous and egregious misdeeds. It is only a hopelessly arbitrary, irrational and cruel sense of justice that can do that.

I made this point crystal clear for all to hear. I'm sure Mr. Duncan is a clever lawyer so how did he miss such a fundamental point of justice? Was he once more listening but not hearing or is his confusion all pretense in an attempt to mislead those that were not there?

Mr. Duncan engaged in some alternative history prediction. He asserted, with no substantiation, had the South succeeded in its bid for independence and consent of the governed slavery would have continued into the 20th century. We will never know since Abraham Lincoln exterminated that exercise in republican self-government along with 800,000 Americans. What can be said with certainty is the war was not fought to end slavery but slavery ended as a result of the war. If the South had not seceded there would have been no war. Without that Confederate Battle Flag Mr. Duncan objects to it would have been the US Flag, if any, under which slavery might have continued into the 20th century. Abraham Lincoln was certainly for it. His support of the Corwin Amendment, address to Congress in December 1862 and even the Emancipation Proclamation are proof of that. So, what's your point Mr. Duncan? That slavery and racism is somehow palatable as long as it's under the US flag? Again, it is only a hopelessly arbitrary, irrational and cruel sense of justice that can do so judge.

We must give no weight to Mr. Duncan's opinion on what might have been, which is hard to predict, when he cannot even get what was, which is easy, right. Case in point, he commented on the Confederate Supreme Court. The problem is the Confederate's didn't have a Supreme Court.

Mr. Duncan brought up the legality of secession. He's a clever lawyer so perhaps he will show us that article of the US Constitution that prohibits it. Or perhaps he suggests this country has surrendered Constitutional government and the law for arbitrary persecution where acts not prohibited by any law are punished. Given his intractable aversion to the breaking up of unions and consent of the governed, one is tempted to suspect he would've sided with the British in the American Revolution and the notorious dictator Santa Anna in the Texas War For Independence.

Mr. Duncan says we ignore reality but it is he that is like an owl. The more light we shine on him the less he sees. But, unlike the owl, in Mr. Duncan's case and those that think as he does, the blindness is a choice, and a very poor choice at that.

Rex Cash; Lt Commander
OK Division
Sons Of Confederate Veterans

LETTER TO THE EDITOR (first response that was rejected for length!):

Rex Cash; Lt Commander
Oklahoma Division
Sons Of Confederate Veterans

7 March 2017

Kent Bush; Editor
Shawnee News-Star

Sir,

It doesn't trouble me you didn't cover the Sons Of Confederate Veterans Rally. As you say, it's your paper. I do find it rather peculiar you devoted so much space justifying your choice. I believe if you did the same with every piece of news you didn't print your paper would be filled only with excuses. To quote Shakespeare you "protest too much, methinks"

What does alarm me is your unjust and unprincipled argument for not covering it. You claim your decision was "based on my belief the Confederate Battle Flag is a symbol of racially based hate" and your "core beliefs" therefore prevented you from covering the rally. If you are as principled as you profess then your "core beliefs" must surely dictate that you not cover stories involving the US Flag and Christian Cross as both have much longer and bloodier histories with any offense you dare level at the Confederate Battle Flag.

Speaking of your black child you claim you are "not willing to further normalize any banner that people would deem him inferior." How then do you reconcile your "core belief" with the fact it was the US flag, not the Confederate Battle Flag, which presided over the Supreme Court in 1857 that ruled blacks were not citizens and had no rights. It was the US Flag which presided over the Supreme Court in 1896 that ruled segregation was constitutional. It was the US Flag that presided over the infamous Tuskegee syphilis experiments. It was the US Flag that flew over a segregated US military until 1947 and a segregated US public schools system until 1954. And last year when Hilary Clinton denounced what she called the "systemic racism in our criminal justice system" she was not talking about the Confederate criminal justice system. But you teach your child it is the Confederate Battle Flag that is the symbol of racial hatred!

You call the Confederate Battle Flag a "symbol of racially based hate" but the KKK didn't hijack the Confederate Battle Flag until about 1950. According to the Tuskegee Institute, there have been 4,742 lynchings in the US.

According to that same source, 99.8% of those lynchings, in other words all but 13, occurred before 1950. Prior to that, the KKK swore their one and only flag was the US flag, a fact incontestably verified by the presence of only the US Flag in their membership manuals, literature and events photos. Go find every photo and video of KKK events you can and compare the number of US and Confederate Battle Flags. Start with the KKK rallies in Kokomo IN (that's right Indiana not Mississippi) in 1923 attended by 200,000 Klansmen and in Washington DC in 1925. You won't find a single Confederate Battle Flag at either. What you will find is more US flags at just these two rallies than Confederate Battle Flags at all other Klan rallies combined! But you teach your child it is the Confederate Battle Flag that is the symbol of racial hatred!

And let's not forget, the Confederate Battle Flag is a military flag and therefore apolitical. It enslaved no one. The US Flag, on the other hand, is the symbol of the US government which legalized and protected 136 million man-years of slavery over a period of 75 years. Likewise, it was the US Flag, not Confederate Battle Flag that presided over Native American policy, like the Indian Removal Act (1830), which decimated Native populations by as much as 90%. But you teach your child it is the Confederate Battle Flag that is the symbol of racial hatred.

In a similar manner, it can be demonstrated the sins of the Confederate Battle Flag pale in comparison to those perpetrated under the Christian Cross. The exact number of victims from 700 years of Christian Crusades, Inquisitions and witch hunts is known only to God, but on 20 August 1191, Christian Crusaders killed some 5,000 men, women and children; more than all the lynchings in the entire history of the US. Also, the Christian Cross is the most dominant and continuously used symbol of the KKK. They've always asserted their "core belief" is Christian. Look at their robes, past and present, almost all are adorned with a Cross. And let's not forget those burning Crosses. How many beatings and lynchings have they illuminated? But you teach your child it is the Confederate Battle Flag that is the symbol of racial hatred!

Perhaps it is best you did not cover the rally. There was hatred and bigotry there. It was brought there by protestors so blinded and enslaved by political correctness they can't see the facts. Adopting the tactics of the KKK, some hid their faces under masks while others stooped to derogatory names and malicious insults clearly intended to injure. On the other side were the Confederate Battle Flag supporters, gathered peacefully and respectfully to honor the noblest of human qualities, devotion to duty, courage, sacrifice and love of family. It might be difficult to reconcile to your readers that reality with your "core beliefs." It would be even more difficult to explain to ones child that the former group was good and represented fairness and the latter group was bad and represented hate. Yes, I can see why you didn't put yourself in that position.

It is only a hopelessly arbitrary and hypocritical sense of justice that can condemn the Confederate Battle Flag when other cherished symbols are guilty of far more numerous and egregious misdeeds. Obviously, it is not out of any "core beliefs" the Confederate Battle Flag is hated and censored but a choice and a very malignant and prejudicial one at that. Anyone who claims there is some benign principle in the inquisition against the Confederate Battle Flag...well, the emperor has no clothes. Even worse, those that so cravenly surrender the Confederate Battle Flag to hate groups give aid and comfort to very forces of hate they claim to oppose. If you truly wish to further neutralize and consign to obscurity the forces of hate, do not empower them this way! I say join us in repudiating and denying the use of this powerful symbol for any wicked purpose just as we do with the US Flag and Christian Cross.

Rex Cash; Lt Commander
Oklahoma Division
Sons Of Confederate Veterans

SECOND LETTER SUBMITTED TO THE EDITOR (400 word limit by paper):

Sir,

It doesn't trouble me you didn't cover the Sons Of Confederate Veterans Rally. As you say, it's your paper. What does alarm me is your unjust and unprincipled argument for not covering it. You claim your decision was "based on my belief the Confederate Battle Flag is a symbol of racially based hate" and your "core beliefs" therefore prevented you from covering the rally. Surely then they also dictate you not cover stories involving the US Flag as it has a much longer and bloodier history with any offense you dare level at the Confederate Battle Flag.

How do you reconcile your "core belief" with the fact it was the US flag, not the Confederate Battle Flag, that presided over notoriously racist government policies like the Supreme Court decisions in 1857 and 1896 that ruled blacks were not citizens, had no rights and upheld the constitutionality of segregation. It was the US Flag that flew over the infamous Tuskegee syphilis experiments, a segregated military until 1947 and segregated public schools system until 1954. But you teach your child the Confederate Battle Flag is the symbol of racial hatred!

The KKK didn't hijack the Confederate Battle Flag until about 1950. There have been 4,742 lynchings in the US. All but 13, or 99.8%, occurred before 1950. Prior to that, the one and only flag of the KKK was the US flag. But you teach your child the Confederate Battle Flag is the symbol of racial hatred!

Perhaps it is best you didn't cover the rally. There was hatred and bigotry there. It was brought there by protestors so blinded and enslaved by political correctness they can't see the facts. Adopting the tactics of the KKK, some hid their faces under masks while others stooped to derogatory names and malicious insults clearly intended to injure. On the other side were the Confederate Battle Flag supporters, gathered peacefully and respectfully to honor the noblest of human qualities, devotion to duty, courage, sacrifice and love of family. It might be difficult to reconcile to your readers that reality with your "core beliefs." It would be even more difficult to explain to ones child that the former group was good and represented fairness and the latter group was bad and represented hate. Yes, I can see why you didn't put yourself in that position.

Rex Cash; Lt Commander
Oklahoma Division
Sons Of Confederate Veterans

Shawnee News-Star editor's lame excuse for not covering the rally:

101N

QUESTIONS? Contact the editor at (405) 214-3922 or kimberly.morava@news-star.com

PUBLISHER'S COLUMN

Core values determine difficult decisions

Black and white decisions are rare. There is almost always a gray area.

It isn't easy, but someone has to make the decision.

When I am faced with a decision like that, I always break it down to core values. Walt Disney's brother and business partner put it pretty well.

"It's not hard to make decisions when you know what your values are," Roy Disney said.

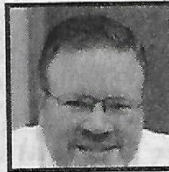
That's why we didn't run any coverage of the Sons of Confederate Veterans Confederate Flag Rally in Woodland Park Saturday.

It was my decision.

As a newspaper publisher, that is one of my rights and responsibilities. I am one of few people in the building who can yell, "Stop the presses!" and I make decisions about which content I believe will be a mistake to include.

My decision was based on my belief that the Confederate Flag is a symbol of racially based hate and its display is offensive and hurtful to many. I have friends of every race and nationality that the KKK and other white nationalist groups hate because of their religion, country of origin or skin color. I have several employees who fall into those groups and we have white employees who are equally offended by the display of the flag.

I have a black child and I am not willing to further normalize the display of any banner that



KENT BUSH
PUBLISHER'S COLUMN

people who would deem him inferior would use at their rallies.

With these core beliefs and values, it might seem to have been an easy choice, but it wasn't. I hate to leave anything out of the newspaper. We try to be as inclusive as possible of all information and opinions. If you have read our opinion page, you can tell we aren't afraid of opposing viewpoints or controversy.

In fact, one of the things that made the decision to leave this event out of our coverage difficult was getting to know one of the organizers of the event. He seemed to be a genuinely nice person without racist intent. He truly appreciates the history of the Confederacy and has predecessors who fought for the Southern army in the Civil War.

In no way do I want to lump everyone who attended the event or celebrates this flag and what it represents to them into the same group as those who use it to forward their hate of other races. I know some intentions are good.

But I also know that this flag was used in an incident in

Georgia just this week where a couple was sentenced to 35 years in jail for their hate crimes. They paraded Confederate Flags in their pickup trucks past a black child's birthday party and shouted racially charged threats to terrorize the family.

That specific meaning is prevalent and I can't overlook a symbol of hate based on a few people with good intentions.

Typically, our goal is to be inclusive to every idea and ideology to a fault. Supporting this rally for that flag was simply further than I am willing to go to satisfy my desire to include everyone.

I will always try to run a newspaper that makes room for ideas, even if they are offensive to me personally. However, hate based on race won't ever be spoken or implied in these pages – intentionally or otherwise.

That is my core belief. That was my decision.

Because the event was covered by other media outlets, I wanted our readers to know why it was not covered here.

Thank you for reading. It is our job to provide the most, best information possible about Shawnee and the surrounding area.

I take that calling seriously. I try to do the right thing every time a choice like this arises.

I welcome your opinions as to whether or not this decision was the correct one.

Lt. Cmdr. Rex Cash's service is a great credit to the Oklahoma Division and the SCV. His efforts to take a stand put him on the forefront of the fight for our Heritage Defence and for the Vindication of the Cause of our Confederate fathers.

Jefferson Davis is Back at UT

AFTER BEING REMOVED FROM THE UNIVERSITY OF TEXAS AT AUSTIN'S MAIN MALL, THE JEFFERSON DAVIS STATUE HAS FOUND A NEW HOME ON CAMPUS.

APRIL 17, 2017 BY DAVID COURTNEY



After removal from the Main Mall of the University of Texas at Austin, the controversial Jefferson Davis statue now is displayed at the Dolph Briscoe Center for American History.

PHOTOGRAPH BY CALLIE RICHMOND

Nineteen months after being forklifted off its limestone plinth on the University of Texas at Austin's Main Mall, placed in the back of pickup, and hauled off, the controversial Jefferson Davis statue is back on campus.

But instead of casting a fixed gaze southward over Austin from its former place of prominence, the 9-foot-tall, 1,200-pound former president of the Confederate States of America now resides at the Briscoe Center for American History, where he looks westward, past some display cases, through a window, and out over the LBJ Presidential Library's fountain—albeit with a view partially obstructed by low-hanging tree limbs.

The statue was originally commissioned in the 1920s by George Littlefield as part of what was to be a larger Confederate memorial. Littlefield, a rancher, banker, UT regent, and veteran of the Confederate Army's famed Terry's Texas Rangers who had fought at Shiloh, Perryville, and Chickamauga, was a fan of Davis, and once referred to him as "the greatest man the South ever produced." He hired famed Italian sculptor Pompeo Coppini to create the likeness.

In 1924, the statue was cast in, of all places, Brooklyn, New York, and the finished bronze was then shipped to Galveston before making its way by train to Austin. Davis debuted at the American National Bank, located in the same Littlefield Building that still stands at the corner of Sixth Street and Congress Avenue in downtown Austin. In 1925, the statue was moved up the street to the Capitol and stayed there until 1933, when it made its way to the Forty Acres.

Coppini had argued against a larger Confederate memorial. “As time goes by,” he said, people “will look to the Civil War as a blot on the pages of American history, and the Littlefield Memorial will be resented as keeping up the hatred between the Northern and Southern states.” But for its first few decades on the UT campus, the statue stood mostly unnoticed (except by numerous pigeons and grackles). Coppini was right. Over the years, Davis would become the object of occasional controversy and vandalism, and during the 1990s and early 2000s, campus activists, citing Davis’s racist actions, began protesting against the statue with greater intensity. Rallies were held, op-eds appeared in the *Daily Texan*, and there were more frequent incidences of vandalism. Yet none of these actions effected even a bit of budging.

But in March 2015, a consequential series of events began to unfold on campus and around the world. The first was the election of a pair of editors from UT’s satire magazine, the *Texas Travesty*, as president and vice president of UT’s Student Government. The unlikely ticket of Xavier Rotnofsky and Rohit Mandalapu had campaigned on such wide-ranging promises as bringing a Chili’s restaurant to campus and the removal of the Jefferson Davis statue. Though Rotnofsky and Mandalapu had originally intended their candidacies as a stunt, once in office they took their duties seriously. The pair drafted a resolution calling for the statue’s removal and the Student Government passed it almost unanimously. The Chili’s resolution, if one was ever written up, did not realize the same success.



PHOTOGRAPH BY CALLIE RICHMOND

Then, on the evening of June 17, 2015, nine black people were massacred at the Emanuel African Methodist Episcopal Church, in Charleston, South Carolina. As the racist motives behind the horrific shooting were revealed and images of the perpetrator posing with Confederate flag were disseminated, the focus on publicly displayed Confederate symbols, including the Davis statue on UT's campus, sharpened. Calls for their removal, now bull-horned across social media, intensified greatly.

That same month, responding to the student government's action and the loudening outcry, newly-hired UT president Greg Fenves put together a twelve-member advisory panel consisting of students, professors, and alumni to evaluate the contextual appropriateness of the Jefferson Davis statue, as well as a handful of other statues of notable Confederates. [Full disclosure: the panel included *Texas Monthly's* general counsel, Laura Beckworth.]

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

9:12 AM - 10 Jul 2015

In July, the Confederate flag that had flown over South Carolina's statehouse in Columbia for 54 years was permanently removed.

Follow



UT Austin

✓ @UTAustin

Jefferson Davis statue will be relocated to an educational exhibit at the Dolph Briscoe Center for American History. <https://twitter.com/gregfenves/status/631843914958434304> ...

10:13 AM - 13 Aug 2015

The UT advisory panel made its recommendations in August: either relocate the statues or update them with explanatory plaques. President Fenves, just two months into his presidency, ordered the Davis statue, the most controversial of the lot, to be removed immediately. "I have decided that the best location for the Jefferson Davis statue is UT's Briscoe Center for American History," he said in an official statement. "While every historical figure leaves a mixed legacy, I believe Jefferson Davis is in a separate category, and that it is not in the university's best interest to continue commemorating him on our Main Mall. Davis had few ties to Texas; he played a unique role in the history of the American South that is best explained and understood through an educational exhibit."

The decision was met with applause from supporters and harrumphs from detractors. The Sons of Confederate Veterans sued UT in an attempt to prevent the removal. The Sons claimed that UT needed approval from the State Preservation Board, the Texas Historical Commission, and the Legislature to relocate the statue. They also argued that, in accordance with George Littlefield's last wishes, the statues had to stay put. The Sons failed in court.

Davis's arrival at the Briscoe is part of a major relaunch of the center. In the fall of 2015, the center closed its public spaces for an 18-month renovation that updated and expanded the reading room and added 4,000 square feet of new exhibit space. When the center reopened earlier this month, the general public was able to view its inaugural exhibit, "Exploring the American South," which pairs well with the Davis statue exhibit, "From Commemoration to Education." A large label with the heading "#DavisMustFall" affixed to the wall to the right of the statue makes the case for Davis's reemergence at the center: "By moving the statue of Jefferson Davis to the Briscoe Center, it is preserved as historical evidence and as an original work of art. However, the statue's presence in an educational exhibit—as opposed to a place of honor on campus—underlines the fact that Davis, as well as many of his ideas and actions, are no longer commemorated or endorsed by the university." (A point brought home by the fact that Davis's new environs are rather small and cramped, compared to his former, more spacious accommodations.)

"The statue has been taken out of its place of honor and appropriately refurbished as an educational tool," says Rotnofsky, who now lives in Los Angeles and occasionally produces commercials for a Texas-based hot sauce company. "Jeff's removal is a testament to student activism—none of this would have happened without the support of thousands of students. Mission accomplished."

<http://www.texasmonthly.com/the-daily-post/jefferson-davis-back-ut/>

SOUTHERN LEGAL RESOURCE CENTER, INC.

**The fight goes on - we are at
the Supreme Court of Texas**

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SLRC PO Box 1235 Black Mtn, NC 28711



Confederate History Month 2017 in Texas

Gentlemen,

Confederate History Month is coming to an end and I want to thank everyone who stood for our ancestors.

Today at 5:00 PM, Camp 1904 Members Fain McDaniel, Tommy Alford, and Eddie Lee Cox lowered the First National Flag from the Comanche County Texas Courthouse for the 17th Year in a row. It survived without a single tatter and can be reused, if we are given the privilege to honor our Ancestors again next year.

In honor of my lifelong hero General Robert Edward Lee with whom I share a common birthday, I offer these truths.

His men in the immortal Army of Northern Virginia said of him " He loved us like a father and led us like a king". As he rode back to his army at Appomattox the men begin to gather around him asking if they were surrendered? General Lee said yes and he tried to comfort them but tears would not let him speak but few words. As he rode on a voice rang out " We still love you General Lee!" Those words still hold true for us in the South this very day. We still love you General Lee!

Oh, just to emulate a small portion of his life.

Yes, we the sons and daughters of the South still love you, General Lee. You will always be our hero after whom we can model our lives and name our children. God will save the South in due time.

We will always march with you General Lee as we teach true Southern history. Thank you and General Jackson for teaching Christian principles.

General Robert E. Lee stated in 1866 "All the South has ever desired was that the union, as established by our forefathers, should be preserved; and that the government, as originally organized, should be administered in purity and truth."

Much of the great intellectual foundation of the early Republic, such as the Federalist Papers and their anti-federalist counterparts, the Kentucky and Virginia Resolutions, and the writings of John C. Calhoun (Disquisition on Government and Discourse on the Constitution and Government) are ignored in flagrant omission.

It does not matter what part of the south our ancestors are from, or in what southern state we were born. We are bound together by the blood and the culture of Dixie, by our land, our language, and our southern way of doing things.

We should celebrate our Confederate History twelve months out of the year. We should be thankful for our southern heritage and honor it without an ounce of shame but with all the dignity that we can.

Deo Vindice,
Frank Bussey
1st Lt. Cmdr. 7th
Brig. TX Div. SCV

Confederate soldier damaged in crash won't return to Demopolis monument



Confederate Monument in Demopolis (National Register of Historic Places)

By Erin Edgemon | eedgemon@al.com on April 21, 2017 at 10:49 AM , updated April 21, 2017 at 11:16 AM

The statue of a Confederate soldier, which was [heavily damaged when it was struck by a police vehicle last year](#), won't return to a monument in Demopolis' historic district.

The Demopolis City Council voted 3-2 Thursday evening in favor of replacing the soldier with a 7-foot obelisk that will serve as a "monument to all fallen war dead," said Demopolis Mayor John Laney.

The vote came after a citizen committee recommendation, he said. The group also suggested that the soldier be repaired and put on display at the Marengo County Historical and Archive Museum.

An on-duty Demopolis police officer crashed into the monument in the early morning hours of July 16, 2016, knocking the soldier from monument. The crash was deemed an accident, police Chief Tommie Reese said last year.

The Confederate monument is located in the intersection of North Main Avenue and West Capital Street. The memorial was erected in 1910 by The Marengo Rifles Chapter of the United Daughters of the Confederacy and dedicated to "Our Confederate Dead."

Laney said the memorial to the deceased Confederates at the bottom of the monument will remain.

Former Mayor Mike Grayson told AL.com last year that city leaders wouldn't rush to make a decision "as to this downtown icon. It will be a thought out plan.

"The only thing that I can tell you with total certainty is that Demopolis has been a very blessed community as to people getting along and I do not expect that to change," he said.

Laney said he estimated the obelisk will cost the city \$50,000 to construct. It's unclear at this time when it will be ready to install, he said.

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Laney said he estimated the obelisk will cost the city \$50,000 to construct. It's unclear at this time when it will be ready to install, he said.

http://www.al.com/news/montgomery/index.ssf/2017/04/confederate_soldier_damaged_in.html

A Sad Day in Dixie

By Rudy Ray

It is indeed a sad day with the removal of the CSA Monuments in New Orleans. There has been some opposition to this by good men and women in various ways. I applaud all efforts to prevent this atrocity. It is good that there have been a *few* Southerners who have not *bowed the knee to Baal*. But, those two words, “few Southerners”, reveal the rub of the whole thing. Can you imagine this type of thing even being contemplated much less carried out a hundred years ago? Seventy-five years ago? Fifty years ago? Even as few as fifty years ago the THE SOUTHERN PEOPLE would not have allowed this to be done. Not just a *few Southerners* but the Southern people as a whole would have risen up against it. But alas the South has been thoroughly reconstructed, not utterly, but thoroughly.

How did this happen? Well you say the SC shooting in 2015 is what led to this. NO, no, no! That shooting only unleashed what had been building up for years. Long before the yankee Progressives began actually assaulting and stealing our monuments and flags they were assaulting and stealing our soul. The South has lost its soul. Our Soul- our mind and heart, our values and beliefs, our principles and ideals have been stolen by the yankee Progressives and this theft has been taking place since Lee’s surrender at Appomattox and especially since the 2nd round of Radical Reconstruction of the 1960s. AND since the late 1800s, this theft of our soul has been done under the stealth and guise of an unwritten truce between us Southerners and our yankee masters. That Truce went something like this- “We yankees, will allow you Southerners, to celebrate your former Confederacy- fly your flags, sing your songs, build your monuments, etc. in exchange for you laying off the vindicating of the Cause, the condemning of our invasion business.” This infamous, and yet little known *Truce*, that was put into place in the late 1800s and early 1900s, and which “permitted” us to fly our Flags and build our monuments also permitted the damnyankee to steal our soul! It was a bad exchange, a bad bargain, a bad cease fire, a bad truce! And even with that, this Truce, after it had well served the yankee Progressives and when they perceived that it was no longer needed and useful to them, was broken by them beginning in the 1960s. And yet until 2015, even those few Southerners who had not been completely stripped of their Southern Soul, were still in many ways operating under the “Truce”. This is all very sad but there is something even sadder.

The Confederate Veterans as they were passing off of the scene, who in spite of the Truce “signed off on” by most of them, charged their Sons with vindicating the Cause for which they fought. Those Sons were in essence charged with preserving the Soul of the South. They were charged with not allowing the damnyankee to steal our Soul, our values and principles that they had fought to preserve. But sadly this Charge and this birth of the Sons of Confederate Veterans came at the same time that this Truce was being set in place and thus the SCV has unfortunately operated under that Truce mentality from its very beginning. And sadly they have continued minding this Truce and its cease fire agreement even after the

yankee Progressives began to break said Truce in the 1960s and some amazingly continue to operate under the truce mentality.

I met with a prominent leader of the Texas Division of the SCV in June of 2015 just days or weeks before the SC shooting. This man had just been elected as a Division Leader and part of the platform that he ran on and won on was, as he said in his Convention speech, that the current SCV was very satisfactory just as it was. He said this in view of a grassroots movement in Texas which was running an opposing candidate against him and whose platform was that the “current” SCV was not “satisfactory” and desperately needed to be reformed, unreconstructed. Again, I met with this newly elected leader days after his election and days before the SC shooting. In our meeting he expressed the astonishing thinking that if we did not “accommodate” and “play to” the USA Vets and the mythical, yet entrenched, USA Nationalism, that the SCV would come under attack. I was utterly flabbergasted with this mentality- “would come under attack?????”. I told him that surely he was not serious seeing as the Cause of the SCV had been under attack for over 150 years and that the *Truce* with our USA yankee masters had been shattered since the 1960s and that said truce was as dead as a hammer as far as the yankee Progressives were concerned. This man, who simply reflects the attitude of many SCV members, and I fear a majority of SCV leaders, was more worried about PR, the image of the SCV, and placating the USA Nationalists and Veterans than he was about fulfilling the Charge of the SCV. This man, who was so content with the 1896/1956 style SCV, perhaps has finally, maybe, to some extent, woke up and is now up in arms over the attacks upon our Flags and Monuments. BUT, this awakening has come about 120 years or at the very least 50 years too late. But be that as it may, if our “awakening” does not wake us up to doing more than just being up in arms over our monuments than it will prove to be short lived and of little real value.

WE, all of us “few Southerners” should be and should have been long before now more concerned with the loss of our Southern Soul than we are over the loss of our Monuments! Our Soul- our values, beliefs, ideals, and principles were attacked, torn down, and stolen long before any of our monuments; and if we do not recover our Soul, we will never recover and preserve our monuments and flags; and even if we did, such recovery and preservation would be a hollow sham if our Soul/Cause remained lost. An SCV born under *the Truce* and operating under that *Truce* mentality, a “celebrating” SCV rather than a “vindicating” SCV, can and never will win back the Soul of the Southern people. Without a concerted effort to vindicate the Cause we “few Southerners” will never, with our protesting, letter writing, flagging, boycotting, legislating, etc., etc. win our people back to that Cause for which our Southern Fathers fought. If we lose the values, beliefs, ideals, and principles of the Southern Confederacy than we will have lost all that our Fathers fought for. They did not fight for monuments as such nor for a Flag as such, but rather they fought for what those monuments and that Flag stand for- the Cause. The Southern people, our people, the Confederate Veterans’ people, need to be won back to the Cause; and if and when that is done, let the yankee, scalawag Progressives lay their grubby hands on our Monuments and Flags and see what happens.

Rudy Ray

Rudyray1951@hotmail.com

New Orleans tears down Confederate monument



NEW ORLEANS -- A monument to a deadly white-supremacist uprising in 1874 was removed under cover of darkness by workers in masks and bulletproof vests Monday as New Orleans joined the movement to take down symbols of the Confederacy and the Jim Crow South.

The Liberty Place monument, a 35-foot granite obelisk that pays tribute to whites who tried to topple a biracial Reconstruction government installed in New Orleans after the Civil War, was taken away on a truck in pieces before daybreak after a few hours of work.

- [Behind the fight to remove Confederate statues in the South](#)

In the coming days, the city will also remove three statues of Confederate Gens. Robert E. Lee and P.G.T. Beauregard and Confederate President Jefferson Davis, now that legal challenges have been overcome.

“We will no longer allow the Confederacy to literally be put on a pedestal in the heart of our city,” Mayor Mitch Landrieu vowed.

The removal of the obelisk was carried out early in the morning because of death threats and fears of disruption from supporters of the monuments.



Workers dismantle the Liberty Place monument in New Orleans Monday, April 24, 2017.

GERALD HERBERT, AP

The workers wore military-style helmets and had scarves over their faces. Police were on hand, with officers watching from atop a hotel parking garage.

“The statue was put up to honor the killing of police officers by white supremacists,” Landrieu said. “Of the four that we will move, this statue is perhaps the most blatant affront to the values that make America and New Orleans strong today.”

Citing safety concerns, the mayor would not disclose exactly when the other monuments would be taken down, except to say that it will be done at night to avoid trouble.

He said the monuments will be put in storage until an appropriate place to display them is determined.

Nationally, the debate over Confederate symbols has flared since nine black parishioners were shot to death by an [avowed racist at a church in Charleston, South Carolina, in 2015](#).

South Carolina removed the Confederate flag from its statehouse grounds in the weeks after, and several Southern cities have since considered removing monuments. The University of Mississippi took down its state flag because it includes the Confederate emblem.

New Orleans is a mostly black city of nearly 390,000. The majority-black City Council voted 6-1 in 2015 to take the monuments down, but legal battles held up action.

Landrieu, a white Democrat, proposed the monuments’ removal and rode to victory twice with overwhelming support from the city’s black residents.



Workers dismantle the Liberty Place monument in New Orleans Monday, April 24, 2017.

GERALD HERBERT, AP

Opponents of the memorials say they are offensive artifacts honoring the region's racist past. Others say the monuments are part of history and should be preserved.

But some who oppose the removal of the monuments began a candlelight vigil very early Monday at the Davis statue, [CBS New Orleans affiliate WWL-TV reports](#).

Charles Edward Lincoln, who said he was an expert in anthropology, spoke at the vigil.

“Anthropologists understand the meaning of community and understand how symbols relate to people and how symbols bring people together and connect people with their past,” Lincoln told the station.

He said that connecting people with their past is “a good thing whether you like what happened in the past or not.”

Things at the vigil got heated, WWL reports.

Robert Bonner, a 63-year-old Civil War re-enactor, was there to protest the monument’s removal.

“I think it’s a terrible thing,” he said. “When you start removing the history of the city, you start losing money. You start losing where you came from and where you’ve been.”



A demonstrator that supports keeping confederate-era monuments in place argues with a woman, not pictured, who supports their removal in New Orleans Monday, April 24, 2017.

GERALD HERBERT, AP

The Monumental Task Committee, which sued to preserve the memorials, condemned the middle-of-the-night removal as “atrocious government.”

The Liberty Place monument was erected in 1891 to commemorate the failed uprising by the Crescent City White League.

Sixteen White Leaguers, 13 members of the white and black Metropolitan police force and six bystanders were among those killed in the bloody battle down Canal Street.

President Ulysses Grant sent federal troops to take the city back three days later. However, the White League grew in power in New Orleans after the battle, with its members and allies taking over the city and state government after Reconstruction.

An inscription added in 1932 said the Yankees withdrew federal troops and “recognized white supremacy in the South” after the uprising. In 1993, those words were covered by a granite slab with a new inscription, saying the obelisk honors “Americans on both sides” who died and that the conflict “should teach us lessons for the future.”

New Orleans removed the memorial from busy Canal Street during a paving project in 1989 and didn’t put it back up until the city was sued. Even then, it was consigned to an obscure spot on a side street.

Landrieu said the memorials don’t represent his city as it approaches its 300th anniversary next year.

Removing the monuments is “not about blame,” the mayor said. Rather, he said, it’s about “showing the whole world that we as a city and as people are able to acknowledge, understand, reconcile and - most importantly - choose a better future, making straight what has been crooked and right what has been wrong.”



A demonstrator that supports keeping confederate-era monuments in place yells as workers dismantle the Liberty Place monument in New Orleans Monday, April 24, 2017.

GERALD HERBERT, AP

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<http://www.cbsnews.com/news/vigil-vs-removal-of-statue-of-confederate-president-jefferson-davis-in-new-orleans/>

BOYCOTT



NOLA

NEW ORLEANS BOYCOTT



SCV Telegraph

News for SCV members

Compatriots,

As you've most likely heard by now, a purge of our history has taken place in New Orleans, Louisiana. In a scene reminiscent of Kristallnacht in 1930's Germany, cultural Marxists leaders of the City of New Orleans attacked and destroyed the first of our monuments erected over 100 years ago in that city. While this is a despicable and depressing episode to those of us who value our history, our ancestors and our own blood, this is one battle in a much larger campaign. Our brothers in Louisiana led a valiant effort to curtail this situation, but the rampant ignorance and vile hatred that exists in New Orleans was too well entrenched. We will continue to fight and we will not back down.

As it stands right now, we are in the process of waging a legal battle over a similar situation in Charlottesville, Virginia. We believe we have much better standing in this situation due to the existence of a State law that protects historical monuments. We **MUST** get similar laws passed in every Southern State if we are to have legal standing to combat these attacks. If your Division is not working on this type of legislation, now is the time to start.

Ultimately, the road map to victory will be achieved by strengthening your local Camp and solidifying relationships with the powers that be in your area. I cannot emphasize enough the importance of becoming active in your local community and projecting a positive message in an effort to harness a wider base of support. Following this plan will help to head off such despicable situations as occurred in New Orleans before they even get off the ground. As they say, "an ounce of prevention is worth a pound of cure".

Gentlemen, the fight is not over. But, we must all become engaged in the effort to save our history. If not now, when?

Deo Vindice,

Carl Jones
Chief of Heritage Operations
Sons of Confederate Veterans



GENERAL HEADQUARTERS

Sons of Confederate Veterans

"Historic Elm Springs"

26 April 2017

The recent events in New Orleans have been heartbreaking and, honestly, completely insane. The current mayor, Mitch Landrieu, and the City Council have completely derailed and are destroying the history of the very city they were elected to protect. Ironically, in the early morning hours on Monday Mr. Landrieu, according to reports, had local firemen dismantle one of four monuments that he and other elected officials (not the citizens) alleged to be offensive to the citizens of New Orleans. The irony here is that Landrieu himself was placed under house arrest for owing the firefighters pension fund over \$190 million dollars; yes, \$190 million dollars.

In 2015 word was received that the Mayor and his council started laying the groundwork for their plan, much like ISIS, to destroy monuments of our ancestors. With this information, the local Camp and Louisiana Division entered into litigation to stop this insanity. The National SCV entered into the litigation at a later date in an attempt to block the removal of historical monuments placed in the city. Thus far, after over thirty thousand dollars and countless hours of discussion and litigation, the fine men of Louisiana have basically been railroaded by Landrieu and his cronies over the years. What I personally find to be so ironic in all of this insanity is that for thirty two years the City was run by people of color who respected historical monuments, but now Mr. Landrieu chooses to create division among the people for some perceived political gain or notoriety. It is reported that Landrieu now has a list over one hundred streets and school names he wishes to change.

After much consultation with the Division Commander of Louisiana and members of my staff I am calling for a BOYCOTT of the City of New Orleans by the members of the Sons of Confederate Veterans and all right-minded people. Please visit Confederate

P. O. BOX 59 - COLUMBIA, TENNESSEE 38402-0059 - 931-380-1844 - FAX 931-361-6712 - www.scv.org



GENERAL HEADQUARTERS

Sons of Confederate Veterans

"Historic Elm Springs"

Memorial Hall in this once fine Southern city but do not spend any of your hard earned dollars otherwise in the City. We must stand strong and let the historical terrorists and haters know who we are and what we stand for!

New Orleans is no different than any other large town in the Southeast, and tourism dollars are what they thrive upon. New Orleans' busiest time of the year is Mardi Gras, and the money raised every year is used to promote the Mayor and City Council's agenda. While I encourage you to visit Louisiana and the countless towns and communities that host Mardi Gras festivals, please avoid New Orleans. Let our voices and dollars be heard!!!

Therefore, I call for a BOYCOTT of New Orleans, LA and highly encourage each of you to spread the word to friends and family. We need to show Mr. Landrieu and his cronies that we will not stand for his ISIS tactics and the absolute destruction of OUR history under the cloak of darkness with snipers on rooftops. We must collectively let the powers that be know that we will not allow OUR HISTORY and the world's history to be destroyed or re-written by a few despicable people in power.

Deo Vindice,

Thos. V. Strain Jr.
75th Commander-in-Chief
Sons of Confederate Veterans

Concerning the Boycott

Just one man's opinion...

[Michael Brown](#)

April 26 at 8:49pm · [Spring, TX](#)

Just one mans opinion....

Did you see the SCV email about "Boycott New Orleans"?

I find that amusing to say the least. To me It just shows there is truly no understanding of the real issues the SCV faces. Does our leadership think that "Boycotting New Orleans" sends a message and if so what do they think the message is?? Do they think New Orleans will feel some sort of negative economic impact if we boycott New Orleans?? I assume this is their assumption. They fail to realize that New Orleans just sent us a message.... that they don't care about our history, they don't care about our heritage and they don't care if we come to New Orleans or not.....they truly DON'T want us to come. If the SCV and its members never showed up in New Orleans again, the city council and mayor of New Orleans would be absolutely fine with that. To erase our history, to erase or heritage and to erase us. So by saying we will "Boycott New Orleans"we just allowed them to win again. In fact we should go to New Orleans and we should ALL show up....and we should ALL show up together. The entire SCV should ascend on New Orleans.

Why does our National Commander and Chief not send out a Call To Action? Why was he not at Lee Circle the very next day with every SCV Member that could attend and exercise our right to free speech?

We were given a charge:

To you, Sons of Confederate Veterans, we submit 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 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."

But today the best our National Chapter could do was tell us to boycott....thus stay away.

So do we get the same letter after Chancellorsville, and then the same letter after Richmond???

We're does it end?

When do we stop staying away and start showing up??

Again....just one mans opinion.



Mississippi Division Sons of Confederate Veterans

Jefferson Davis Funeral in New Orleans.

Photo shows coffin in horse-drawn wagon as the "funeral procession for Jefferson Davis winds through the French Quarter in New Orleans on December 11, 1889. An estimated 200,000 people lined the streets. Davis died early on December 6, and over 70,000 people viewed his remains at New Orleans City Hall. The body was laid to rest in a vault in Metairie Cemetery, then was taken to Richmond in 1893 and reinterred at Hollywood Cemetery."

Keep the Monuments, Change the Mayor #SCV

THE HAYRIDE

SOUTHERN POLITICS & CULTURE



BATISTE: Mitch's Firefighters Engulfed In Monument Removal Flames

April 27th, 2017 [Johann Batiste](#)

As each day passes following the cowardly night moves of Mitch Landrieu, the Mayor's secret plan gets revealed. On the surface, a Mayor misused city employees and attempted to conceal this from the public. Landrieu has tried to conceal the contractors, the equipment, vehicles used, and his henchmen. It may not be known now, but it's only a matter of time. And the pieces keep coming together and the jigsaw puzzle is starting to make sense.

The New Orleans Firefighter's Union President Nick Felton crawled out from under the rock he was hiding on Wednesday, a rare position for a man who routinely calls press conferences over minor grievances. Felton spoke with reporters about the misuse of New Orleans Firefighters.

Felton admitted Firefighters helped execute Landrieu's clandestine plot. The Firefighters underwent training to remove the monuments. Evidence shows that they must have felt so comfortable that several removed their masks. Felton told reporters it was only a "handful" of Firefighters, although *The Hayride's* sources say the real number is believed to be 12.

In hindsight, Jeff Adelson of *The Advocate* did a [remarkable job on his reporting of the Liberty removal](#). In a matter of days, a few of his comments now tell so much.

One man opposed to removing the monuments told others in his group “we’ll find out who they are.”

At one point, city officials called to criticize a TV station for taking video that they said was zoomed in too close and could reveal the workers’ identities.

The fact that Firefighters, and not just rank and file, but higher-ups, were the ones removing the historic monument now explains why the Mayor’s press person Tyrone Walker was so worried about protecting the workers’ identities.

Lucky for *The Hayride* and New Orleans taxpayers, and unlucky for Landrieu, Ryan Berni, Walker, and Tim McConnell, the internet wins once again sourcing a series of unmasked NOFD rank and file.

Of course the NOFD Chief himself was on scene directing his Platoon 3 personnel.

“I saw those pictures too,” Felton told reporters about the pictures comparing McConnell in uniform to a Liberty worker in mask. “Surely looked like him to me though.”

Is it legal for McConnell to moonlight as a contractor using city equipment and city employees? It’s deliciously ironic that Chief McConnell wore a mask as he has puffed his chest out about bravery in the past in regard to the rank and file he oversees. In July of last year, Union leader Felton asked the Fire Chief to call off door to door fire alarm installations after the Baton Rouge police sabotage.

“We have not had any credible threats, and **they don’t cause me alarm to be afraid of the citizens in our community**,” McConnell said. Which now points out his hypocrisy when he attempted to hide his identity to carry out an ultra controversial job which he agreed to take.

The first removal was at night as Mitch explained, to “make sure that everybody that’s involved in this is safe and secure.”

If safety truly was the number one concern, why did Mitch throw the NOFD in to the line of fire?

Has anyone seen Tim McConnell since he orchestrated the monument removal?

Will the news media continue to go after Chief McConnell, a taxpayer funded employee now in hiding?

Does New Orleans still have an Inspector General?

When will the new Trump-appointed U.S. Attorney come to clean up this mess?

With Mitch’s plan full of cracks itself, are the big gun reporters in New Orleans even trying to take on Lying Landrieu and his team of flacks?

<http://thehayride.com/2017/04/batiste-mitchs-firefighters-engulfed-in-monument-removal-flames/>

New Orleans: A People Without A Past Have No Future

By Boyd Cathey on Apr 25, 2017



Early this morning the local television station WRAL, Raleigh, NC, broadcast news that the first of “four Confederate monuments in New Orleans...honoring white supremacy” will come down today.

The fate of these monuments has been debated now for a number of years, with the majority black city government wanting to expunge these reminders of New Orleans’ history, while various heritage and preservation organizations have fought to keep them in place.

The one that comes down today is the “Liberty Monument,” an obelisk erected in 1891 to commemorate the overthrow of Reconstruction. Proponents argued that it is a symbol of “white supremacy” and racism, while defenders declared that, although it may be offensive to some, it also an integral part of the city’s history and, thus, should be kept where it is as a part of that history.

But it is the remaining three monuments that raise the most vociferous ire of traditionalists and those concerned about preserving the historical record: the city plans to take down statues to Generals Robert E. Lee and P. G. T. Beauregard, and President Jefferson Davis.

Unlike the Liberty Monument, which symbolizes the political redemption of the city from Reconstruction, the Lee, Beauregard and Davis monuments commemorate exemplary individuals who ended up defending a lost cause. Through honoring them, the city fathers had honored the soldiers and the extreme sacrifices and hardships endured during a brutal war 155 years ago. But, as we know, history often does not treat well the champions of a lost cause; the victors usually write the histories and establish the narrative.

The effort to take down these symbols reflects a frenzied desire to, in effect, efface portions of our history, to revise the past, if it no longer comports with the ideological Marxist vision that is currently fashionable and politically-correct. Certainly, one can argue that each generation engages in a bit of revising; that is part and parcel of what human beings do, to enhance *their* history and *their* genealogy, while downplaying events and individuals that may not fit smoothly into the current narrative.

Those who argue that the New Orleans monuments should come down suggest that what is needed is a re-interpretation and a revised view of history, and that such monuments only serve to remind us of past “sins” of racism and white oppression, slavery, and rebellion.

Yet, a deeper issue demands consideration. What does such zealous “purification,” such “censorship,” such abrupt dislocation, do to our understanding of who we are as a people? What happens when we radically suppress, re-arrange, and expel integral portions of our past? Does not such extreme surgery leave us bereft of a fuller understanding of our historical experience?

The great late nineteenth century Spanish philosopher, Marcel Menendez y Pelayo, once said of Spain, that it was the shining champion, buckler, and defender of Christendom: “this is your heritage, you have no other,” he cautioned. Cannot this same metaphor be applied to the South? Can there be, truly, a *real* South without not only monuments commemorating noble men like Robert E. Lee, but also an understanding that men like Lee and Davis and Beauregard occupy a pivotal role in our history, and that their vision and their lives were exemplary and admirable witnesses in the difficult historical era in which they lived? Must everything be compressed and re-interpreted by a sharply defined, ideological historicist litmus test?

Where, indeed, does such a process of homogenization and re-writing stop? George Washington, Thomas Jefferson, and other Founders of this nation were slave holders; must their monuments be taken down and their names suppressed, too? Must their legacies be radically revised, and their essential roles in the creation of this nation be ideologically perverted? The triumphant cultural Marxist school of historical writing, the Eric Foners of the historical establishment, would have it so, and in so doing, they turn history into fanatical ideology. Hollywood and the dominant popular culture follow along like yelping pups, parroting in offensive and over-the-top exaggeration the new dogmatism that reigns nearly supreme.

One cannot transgress the new totalitarian dogmatism. Not only our media, our entertainment, and our educational establishment, but even some of our friends who should know better, participate in this insane brainwashing acceptance that warps our understanding of our past.

Our objective, then, must be to redeem our history, recover the past, paint it in all its colors; but keep all our monuments and all our artifacts up and visible, recognizing that not everyone will see them in the same light. Yet, even those symbols that some may find objectionable tell a story and open a window on our past. And to comprehend who we are, we neglect such a full vision at our great peril. A people without a past, that is, a real and discernible history, is a people with no real future.

About Boyd Cathey

Boyd D. Cathey holds a doctorate in European history from the Catholic University of Navarra, Pamplona, Spain, where he was a Richard Weaver Fellow, and an MA in intellectual history from the University of Virginia (as a Jefferson Fellow). He was assistant to conservative author and philosopher the late Russell Kirk. In more recent years he served as State Registrar of the North Carolina Division of Archives and History. He has published in French, Spanish, and English, on historical subjects as well as classical music and opera. He is active in the Sons of Confederate Veterans and various historical, archival, and genealogical organizations.

<https://www.abbevilleinstitute.org/blog/new-orleans-a-people-without-a-past-have-no-future/>



Chaplain, Thirteenth Virginia Regiment

JOHN WILLIAM JONES

“Our Christian President, Jefferson Davis, was always outspoken on the side of evangelical religion, and manifested the deepest interest in all efforts for the spiritual good of the soldiers. His fast-day and thanksgiving-day proclamations were not only beautiful specimens of the chaste style and classic English for which this great man is remarkable, but they also breathed a spirit of humble, devout piety, which did not fail to have its influence on the armies of the Confederacy.

He said to Rev. A. E. Dickinson, who was then superintendent of the Virginia Baptist Colportage Board, which resolved in June, 1861, to send to labor in the army its band of nearly one hundred trained colporters: ‘I most cordially sympathize with this movement. We have but little to hope for, if we do not realize our dependence upon heaven's blessing and seek the guidance of God's truth.’”

J. William Jones, Christ In The Camp Or Religion In Lee's Army (Richmond: B. F. Johnson & Company, 1887),42.

Black woman drives to New Orleans to make sure 'Jefferson Davis lives to see another day'

Posted: 9:57 p.m., April 26, 2017 | Updated: 10:04 p.m., April 26, 2017



Arlene Barnum

NEW ORLEANS — The removal of Confederate monuments in New Orleans has been anything but usual, and tonight's protest in front of the Jefferson Davis statue was another testament to just how unusual this entire process has been.

If you drove down Jeff Davis Parkway or Canal Street near the monument, you likely saw Arlene Barnum standing in front of Jefferson Davis, wearing a Confederate flag T-shirt and waving a large Confederate flag.

Barnum is a black woman who lives in Oklahoma, but is from Desoto Parish. She was visiting north Louisiana this week when she heard about the Liberty Place monument coming down overnight in secrecy and heavily guarded.

Like many in New Orleans and around the country, Barnum has strong opinions on the Confederate monument controversy. Unlike many black people, Barnum is here because she wants the monuments to stay.

“I felt I needed to be at the (monument) for Jefferson Davis because he was the one and only president of the Confederate States of America,” she explains. “He’s the most significant of all the monuments to be taken down.”

Barnum says her race has nothing to do with her support of the Confederacy.



NOFD taking heat after photos surface online of firefighters helping remove Liberty Place monument

“It’s about being on the right side of history,” she says.

Asked what she hopes to achieve with her trip to the monument, Barnum says she’ll “stay out until the sun comes up to make sure Jefferson Davis lives to see another day.”

The city has said the remaining three Confederate monuments — Jefferson Davis at Jeff Davis Parkway and Canal Street; P.G.T. Beauregard on Esplanade Avenue at the City Park entrance, and the iconic Robert E. Lee at Lee Circle — will come down, but officials will not give details on how or when it will happen, citing safety concerns.

<http://wgno.com/2017/04/26/black-woman-drives-to-new-orleans-to-make-sure-jefferson-davis-lives-to-see-another-day/>

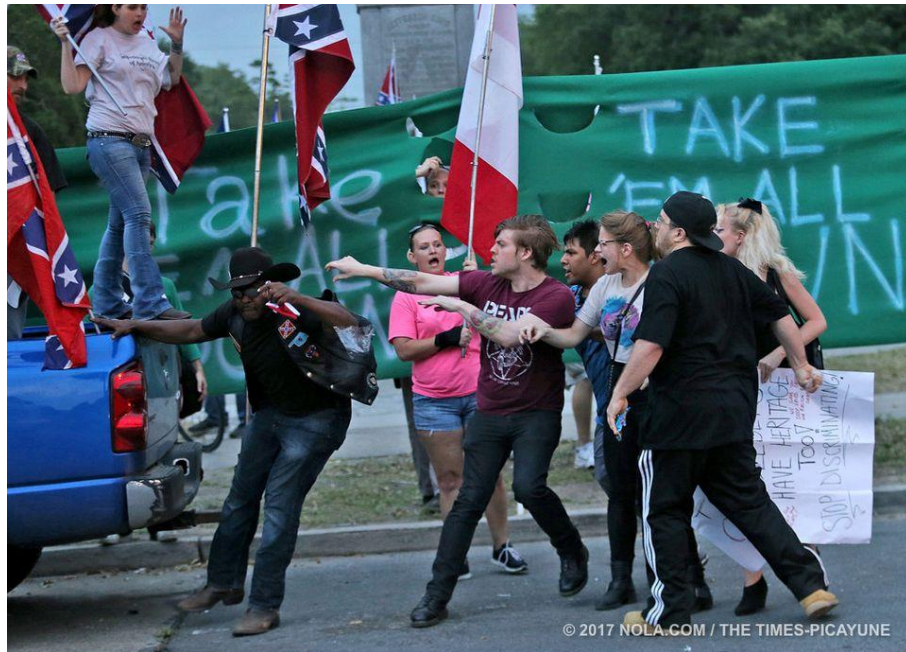


When I look at that flag and all those dead and dying soldiers, I am reminded of why I wear the gray. I will NEVER apologize for that heritage.

STAND PROUD FOR DIXIE!

Supporters, opponents face off at Jeff Davis statue

Updated April 29, 2017 Posted April 29, 2017



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Supporters and opponents at Jeff Davis monument

A scuffle breaks out as those in favor of leaving the Confederate monuments up and those who want them taken down face off at the Jefferson Davis statue at Canal Street and Jefferson Davis Parkway on Saturday, April 29, 2017. (Photo by Michael DeMocker, NOLA.com | The Times-Picayune)

Michael DeMocker



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Michael DeMocker

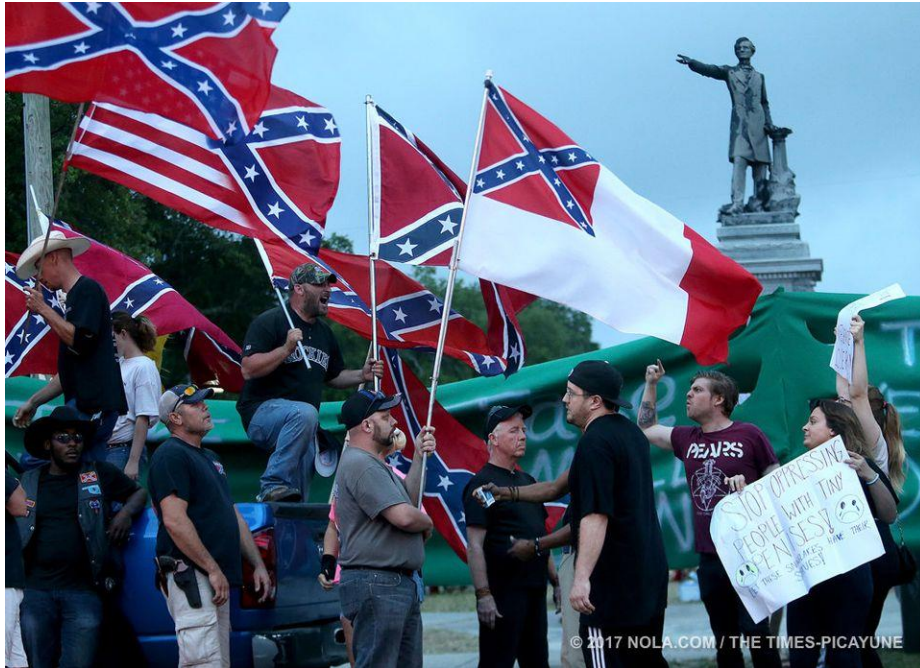


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People in favor of leaving the Confederate monuments up gather at the Jefferson Davis statue at Canal Street and Jefferson Davis Parkway on Saturday, April 29, 2017. (Photo by Michael DeMocker, NOLA.com | The Times-Picayune)

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Supporters and opponents at Jeff Davis monument

New Orleans police officers stand by as those in favor of leaving the Confederate monuments up and those who want them taken down face off at the Jefferson Davis statue at Canal Street and Jefferson Davis Parkway on Saturday, April 29, 2017. (Photo by Michael DeMocker, NOLA.com | The Times-Picayune)

Michael DeMocker



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People in favor of leaving the Confederate monuments up gather at the Jefferson Davis statue at Canal Street and Jefferson Davis Parkway on Saturday, April 29, 2017. (Photo by Michael DeMocker, NOLA.com | The Times-Picayune)

Michael DeMocker



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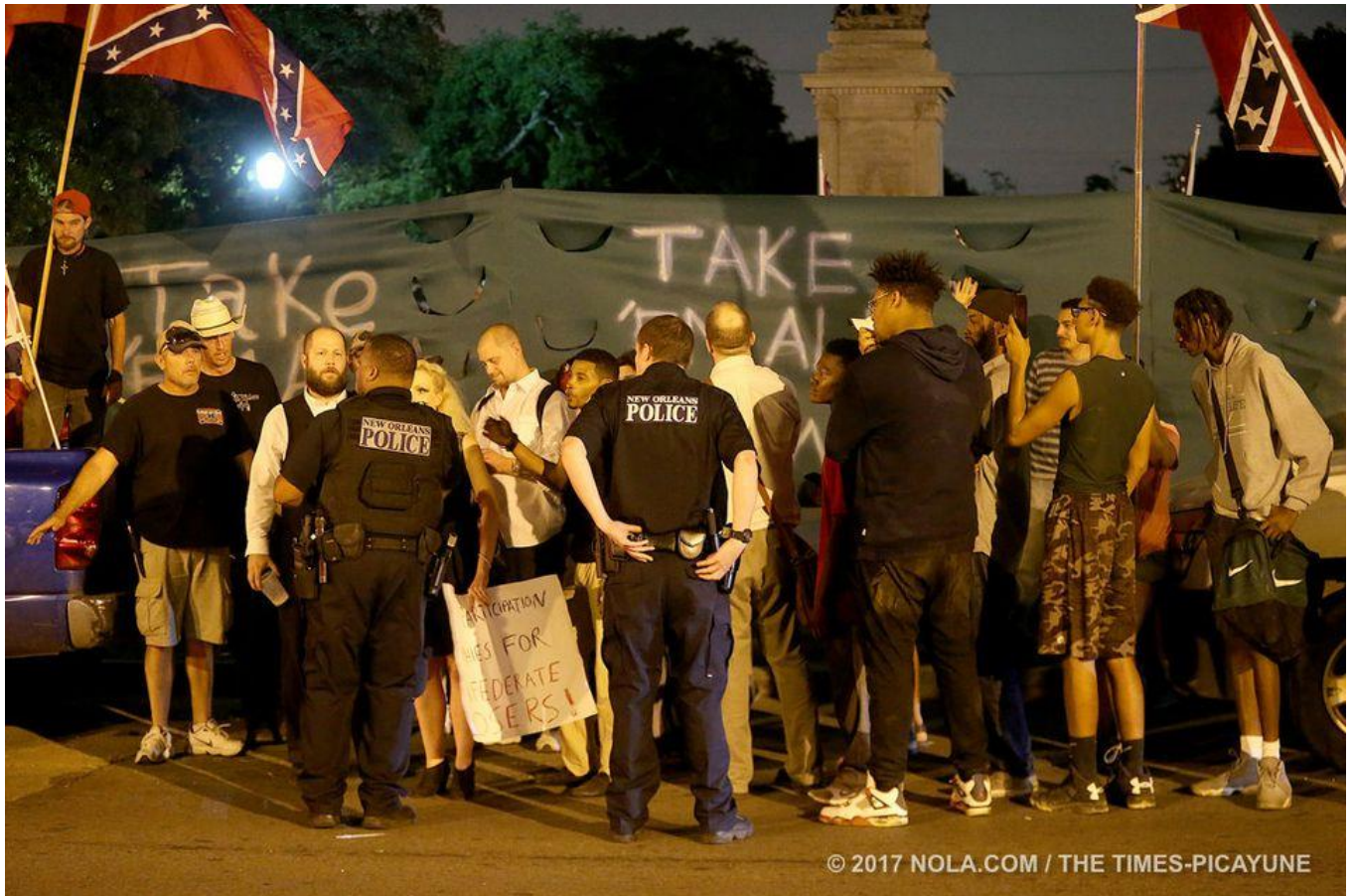
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Supporters and opponents at Jeff Davis monument

A streetcar passes as those in favor of leaving the Confederate monuments up and those who want them taken down face off at the Jefferson Davis statue at Canal Street and Jefferson Davis Parkway on Saturday, April 29, 2017. (Photo by Michael DeMocker, NOLA.com | The Times-Picayune)Michael DeMocker



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Supporters and opponents at Jeff Davis monument

Police officers move people out of the travel lanes as those in favor of leaving the Confederate monuments up and those who want them taken down face off at the Jefferson Davis statue at Canal Street and Jefferson Davis Parkway on Saturday, April 29, 2017. (Photo by Michael DeMocker, NOLA.com | The Times-Picayune)

Michael DeMocker

http://www.nola.com/politics/index.ssf/2017/04/confederate_monument_protest_j.html





Read Take 'Em Down NOLA's List Of Historical Names To Be Scrubbed In New Orleans Here

March 24th, 2017 [MacAoidh](#)

One reason so many people have expressed disgust with the effort by the social justice/race-hustling crowd in their attempts to destroy historical New Orleans landmarks like Lee Circle and the P.G.T. Beauregard statue is the prospect that there would be no end to those efforts – at least not until most of the city's history, good and bad, would be plowed under.

Lo and behold, that concern has been validated and we now see just how radical the agitators demanding the removal of Lee Circle and other monuments really are. There is an organization called Take 'Em Down NOLA which has been at the forefront of advocacy for monument removal, and it [just issued a new set of demands](#) for more changes to the landscape...

Street names:

Palmer Avenue

Calhoun Street

General Taylor Street

Claiborne Avenue

Galvez Street

Jefferson Davis Parkway (Mayor Mitch Landrieu has also called for Jefferson Davis Parkway to be renamed after recently retired Xavier University president Norman Francis).

General Ogden Street

Ulloa Street

Tulane Avenue

Governor Nicholls Street

Poydras Street

Forshey Street

General Early Street

Robert E. Lee Boulevard

Beauregard Avenue

Walker Street

Mouton Street

Bragg Street

Lane Street

Polk Avenue

Slidell Street

Lee Street

Beauregard Drive
General DeGaulle Drive

School names:

Tulane University
Henry W. Allen Elementary
McDonogh 35 College Preparatory High School
KIPP McDonogh 15 School for the Creative Arts
ReNEW McDonogh City Park Academy
Lusher Charter School
Lusher Charter Elementary School

Hospital names:

Touro Infirmary
Tulane Medical Center

Monuments:

P.G.T. Bureaugard, at the City Park entrance near Esplanade Avenue.
Jefferson Davis at Canal Street and Jefferson Davis Parkway.
Rev. Abram Joseph Ryan at Jefferson Davis Parkway and Banks Street.
Confederate Brig. Gen. Albert Pike monument at Tulane Avenue and Jefferson Davis Parkway.
Henry Clay at Lafayette Square.
World War 1 Memorial arch at 3800 Burgundy Street (Take 'Em Down NOLA cites the segregation of names of black soldiers from the names of white soldiers as a reason for wanting this monument's removal).
Andrew Jackson monument in Jackson Square.
Justice Edward Douglass White in the 400 block of Royal Street.
Bienville monument at Conti and Decatur and North Peters streets.
Battle of Liberty Place monument near the foot of Iberville Street.
John McDonogh statue at Lafayette Square.
Robert E. Lee at Lee Circle.

Pretty extensive, right? But oh-so-necessary:

Gavrielle Gemma, also a coordinator with Take 'Em Down NOLA, said the historic monuments embolden today's white supremacists.

"Taking down these statues is part of the overall struggle for social and economic justice now," she said.

Gavrielle Gemma is a moron, which is clear. And Take 'Em Down NOLA is an organization comprised of morons drunk with the power the mayor of that city has given them.

Meaning that increasingly, New Orleans is a city dominated and governed by morons – and the results are foreseeable.

And that's a shame, because New Orleans has a rich, colorful history. It's an important place, and one we should hate to lose. But we're losing it. One reason is that its leaders would rather pander to morons than show leadership.

What does Mitch Landrieu have in response to such fanciful and unreasonable demands? He's already willing to remove Beauregard's statue – Beauregard was a New Orleanian whose life was one of service to his community and had much more to it than slavery. How does he stop before Andrew Jackson, who saved New Orleans from the British, has his statue removed? How does he not join in the demand that Tulane University, which isn't even a public institution, be renamed? How does he stand against the scrubbing of John McDonogh, who educated and freed his slaves and was known as one of the most liberty-minded and progressive men of his era anywhere in the world, or distinguished Louisianans like E.D. White or John Slidell, from the public consciousness.

These people are ruinous fools. Mitch Landrieu has pandered to them. He now knows who he's laid down with and whose fleas he carries. The question is what he's going to do about it.

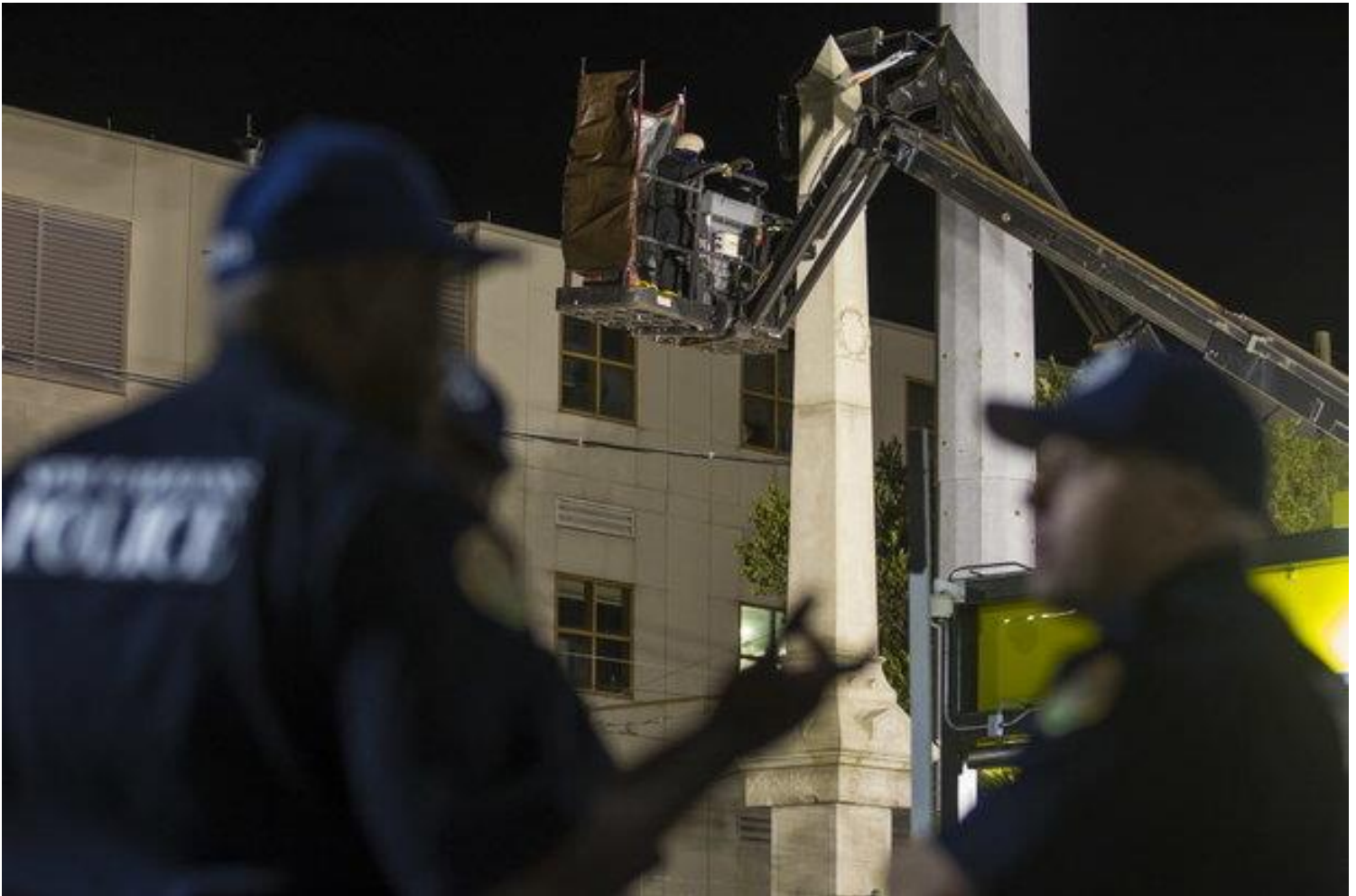
<http://thehayride.com/2017/03/read-take-em-down-nolas-list-of-historical-names-to-be-scrubbed-in-new-orleans-here/>

Is so much secrecy needed to remove Confederate monuments?:

Opinion

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Updated on April 25, 2017 at 8:15 AM Posted on April 24, 2017 at 7:23 AM



With police protection, masked crews tear down the Liberty Place Monument, center, in New Orleans around 2 a.m. Monday, April 24, 2017. (Photo by Chris Granger, NOLA.com | The Times-Picayune)

BY **TIM MORRIS**, COLUMNIST

tmorris@nola.com

The City of New Orleans dismantled and hauled off the Liberty Place monument in the early morning hours Monday (April 24), the first of four statues slated for removal after being declared public nuisances as symbols of racism and white supremacy.

The operation began just before 1:30 a.m. with the New Orleans Police Department barricading entry points to the monument and snipers stationed on a nearby parking deck looking down on the scene.

The name of the company on the flatbed trucks used to haul away the monument was concealed by tape and cardboard. The workers wore black vests, yellow helmets and pieces of cloth to cover their faces.

[1st of 4 New Orleans Confederate monuments comes down](#)

Efforts to remove four Confederate monuments commenced early April 24, as crews and police surrounded the Liberty Place monument downtown around 2 a.m.

No one wants to see anyone hurt or property damaged, especially in a skirmish over something of such questionable social worth as the Liberty Place monument. But are all the under-cover-of-darkness security measures, secret contracts, and anonymous private donations really necessary?

Part of the problem is that we, the public, don't know. A company hired by New Orleans to take down four monuments walked away from the job last year after reporting that its employees received death threats and other businesses threatened to cancel their contracts. A \$200,000 Lamborghini was reported found burned in the company's parking lot, which some have suggested could be related to the threats, although there has been no official finding.

The reports of the threats have driven up the cost of removal. The city received only one competitive bid for the work for removal of three of the monuments. That was \$600,000, which is more than three times the \$170,000, the city had budgeted.

There is plenty of evidence that concern for public safety is warranted. But how do we know if the high level of security and secrecy is appropriate? How much information should be kept from the public? Government secrecy is at odds with basic democratic principles. As the U.S. Supreme Court has noted, "an informed public is the most potent of all restraints upon misgovernment."

Will the remaining monuments be taken down under cover of darkness? With snipers posted nearby? What are the snipers' orders? Is this level of military-like protection needed?

Mayor [Mitch Landrieu](#) said Monday that a similar process will be followed for removal of the remaining statues of Confederate Gens. Robert E. Lee and P.G.T. Beauregard and Confederate President Jefferson Davis.

There are so many things we don't know.

Landrieu said that the removal is being privately financed, but refused to disclose who is signing the check. The city has not provided specific information on what will happen to the displaced monuments. There has been no official discussion on what will replace them.

"The removal of these statues sends a clear and unequivocal message to the people of New Orleans and the nation: New Orleans celebrates our diversity, inclusion, and tolerance," Landrieu said in a statement released as the Liberty Monument was being removed. "Relocating these Confederate monuments is not about taking something away from someone else. This is not about politics, blame or retaliation. This is not a naive quest to solve all our problems at once. This is about showing the whole world that we as a city and as a people are able to acknowledge, understand, reconcile --and most importantly -- choose a better future. We can remember these divisive chapters in our history in a museum or other facility where they can be put in context -- and that's where these statues belong."

I'm not sure what kind of message the rest of the world receives in the images of monuments being dismantled in darkness by masked men. And many missed the chance to celebrate our diversity, inclusion, and tolerance at 2 a.m. We can only trust that our government officials are taking the appropriate steps because they have told us they are.

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http://www.nola.com/opinions/index.ssf/2017/04/is_so_much_secrecy_needed_to_t.html

MONUMENTAL MISTAKE?

Did the Mayor and City Council get it wrong?



Tear Down Those Monuments

It appears the proverbial tail is wagging the dog in New Orleans as City Council members voted 6 to 1 to tear down four monuments by declaring them “public nuisances.” Among the four slated for removal is 131-year-old General Robert E. Lee, erected in 1884. Sadly, the call for a referendum allowing New Orleans citizens to vote on the issue was ignored as a handful of angry protesters, led by the Mayor, clamored at the council members for the monuments to be torn down.

The four monuments (Lee, Davis, Beauregard and Liberty) are caught in the crosshairs of a racially divisive agenda, touting a cleansing of all Confederate symbols and monuments from public display. The council chambers resembled a kangaroo tribunal as the monuments were tried and convicted of being “offensive” and a “public nuisance.” They were sentenced to indefinite exile from public display.

The idea that a nationally recognized historic monument such as General Robert E. Lee or President Jefferson Davis will be torn down by 6 votes represents a disdain for the citizenry of New Orleans. These monuments are nationally recognized and belong to all Louisianans and Americans, not just Orleanians. The Mayor and 6 politicians erred in not allowing the citizens a vote. Subsequently, a 51-page [Lawsuit](#) was filed seeking a Temporary Restraining Order, a Preliminary Injunction, and a Permanent Injunction to halt the flawed process.

The National Park Service, a division of the U.S. Department of the Interior has listed Lee and Davis on the National Registry of Historic Places as historic monuments “**worthy of preservation.**”

The National Register of Historic Places is the official list of the Nation’s historic places worthy of preservation. Authorized by the National Historic Preservation Act of 1966, the National Park Service’s National Register of Historic Places is part of a national program to coordinate and support public and private efforts to identify, evaluate, and protect America’s historic and archeological resources.

— [U.S. Department of the Interior](#)

Defining The Issue

Are these monuments “public nuisances?”

Well, it all depends upon one’s perspective of the Civil War. To the South they represent history and the South’s 11-state secession from the Union. They commemorate the battle over States’ Rights, sovereignty, and autonomy to govern itself as a separate nation and legislate its laws apart from Federal interference. They symbolize the belief that each State in the Union did not forfeit its sovereignty by joining the Union and maintained the right to legally secede by legislative action and return to its former national independence. They represent a rejection of the North’s unwillingness to abide by the Constitution of The United States which was at the heart of the South’s secession.



Washington D.C. 1850 Slave Market

The people of the State of South Carolina, in Convention assembled, on the 26th day of April, A.D., 1852, declared that the frequent violations of the Constitution of the United States, by the Federal Government, and its encroachments upon the reserved rights of the States, fully justified this State in then withdrawing from the Federal Union.

—
CivilWar.org

After years of Constitutional violations by the Northern Section, in 1860 South Carolina officially executed its declaration of secession making it the first State to secede. Several other Southern States including Georgia, Mississippi, Texas, and Virginia also enumerated and declared their Constitutional causes against the Federal Government and the North. They cited several violations of the Constitution including the blatant disregard for the rule of Constitutional Law, States' Rights, unfair taxes and unfair access to the Western Territories.

The North favored its own business interest at the expense of crippling the South. They enacted unfair tariffs (protectionism) instead of fair trade practices. It was a win-win for Northern special interest and an unlevel playing field that embittered the South.

Although they opposed permanent tariffs, political expedience in spite of sound economics prompted the Founding Fathers to pass the first U.S. tariff act. For 72 years, Northern special interest groups used these protective tariffs to exploit the South for their own benefit. Finally in 1861, the oppression of those import duties started the Civil War.

—[Marotta On Money](#)

Also, the abolitionist organizations like the *American Anti-Slavery Society* were freely allowed to exist in the North with little impunity and given a free hand to violate Constitutional Law as it applied to the Southern States. They often engaged in armed conflicts and attacked southern slave owners, though slavery was legal, but was increasingly viewed as an immoral or sinful practice. The Southern States were outraged because Federal Government did little to correct the Northern States lawless disregard for the rule of Constitutional Law.

The irony of all ironies is that the Northern States first introduced slavery in the Colonies shortly after the Mayflower landed at Plymouth, Massachusetts around 1624. Slave labor was utilized in building the Northern Nation including the White House which was constructed in part by slave labor. Historically, little is mentioned about the 175 years of Northern Slavery and less is recorded about the mid-1800's when Washington D. C. "was home to the largest slave market in North America." Slave traders continued to sell slaves to the South until 1862. The Robey and William's slave pens were just down the street from the Nation's Capital. This is the same place Solomon Northup of *12 Yeares A Slave* was held and sold South. Several other slave markets were operated at the same time:

Foreign traveler's accounts from the 1830s and 1840s often describe the Robey and Williams slave pens as being along the Mall [Nations Mall].

FAA.gov

Other dealers held slaves and conducted auctions in Georgetown and at scattered places including City Hall and Decatur House, across Lafayette Park from the White House.

—[Wahingtonian.com](#)

If Lincoln and the North were as passionate about freeing slaves as many Americans mistakenly believe, the Union Army need only to travel about a half-mile from the Capital to their own evil slave market that was selling slaves to the South as late as 1862. Unfortunately, Lincoln refused to free around 3,000 slaves in D.C..

During the Civil War, Senator Charles Sumner of Massachusetts stood face-to-face with President Lincoln and confronted him about the Northern slaves and the slave trade:

Face to face with the President, Sumner demanded, “Do you know who at this moment is the largest slaveholder in the country? It is Abraham Lincoln, for he holds all of the 3,000 slaves of the District, which is more than any other person in the country holds.”

—[Wahingtonian.com](#)

Most historians have carefully whitewashed the North’s explicit complicity in the institution of slavery. Their narratives almost always demonize the South while portraying the North as the righteous deliverers. This is not the real history and it is not the truth. The North was built on the backs of slaves for 175 years, right into the Civil War. Northern business interest yielded great wealth from the slave trade. When the demand for agricultural workers grew in the South, the North sold slaves South to meet the demands.

The legal and social dilemma facing the Nation was that slavery was Constitutionally legal, but increasing viewed as morally wrong. It conflicted with our core Christian beliefs that Thomas Jefferson articulated in our 1776 Declaration Of Independence:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

How can a nation declare that it is “**self-evident, that all men are created equal**” while enslaving black men that they declared less than equal? The belief was intellectually dishonest and a contradiction to the American practice of slavery.

The problem with man’s law is that it’s conceived and incubated in the finite minds of imperfect people. Laws are not necessarily moral or just but provide a set of rules and order for governing society. As in the case of legal slavery, laws can be evil and unjust to those ruled by them. People create laws to order and control others. Laws are rules that must be followed or transgressors will face the consequences. Laws are not necessarily good, right, decent, moral or make good sense. They are simply the law. As the moral conscience of a Nation rises, better laws are enacted to replace the old laws that were implemented during a low moral period.

Two Christian revivals, *The Great Awakening*, and *The Second Great Awakening* began and continued to move throughout the Northern Colonies from the mid-1700’s through the late 1800’s. Jonathan Edwards and Charles Finney, among others, greatly raised the spiritual and moral conscience of our Nation. In time, the light of truth exposed and prevailed over the ungodly practice known as the African Slave Trade. You can read Edwards 24-page discourse *The Injustice and Impolicy of The Slave Trade* [here](#).

congress, the North wanted to exclude the South from claiming their share of the Western Territories by prohibiting slavery in the Territories while at the same time Washington D.C. was home to the largest slave market in the North, about a half-mile from the Nation's Capital.

Many of the Southern States argued against this unconstitutional Northern land grab:

We had shed our blood and paid our money for its acquisition; we demanded a division of it on the line of the Missouri restriction or an equal participation in the whole of it. These propositions were refused, the agitation became general, and the public danger was great. The case of the South was impregnable. The price of the acquisition was the blood and treasure of both sections—of all, and, therefore, it belonged to all upon the principles of equity and justice.

—[Georgia's Declaration of Secession](#)

The Western Territories would be developed and politically controlled by the Northern Section of the Federal government and the South effectively deprived of claiming its share and rightfully benefiting from its development and commerce.

The Northern Section had successfully monopolized most of the mercantile, textile, and shipping business to the Northwestern Territories while marketing slaves to the South. It was a bonanza for the North and poverty in the South. Now the most lucrative enterprise lay before the Nation—claiming the Western Territories and creating new States (see map above). Their goal of monopolizing these new Territories and enriching Northern business interest was fostered by demonizing the South. Eventual the Northern greed, hypocrisy, unfair taxes and Constitutional violations caused the secession of the South, sparked the Civil War and ultimately impoverished the South.

The real agenda, concealed by the argument of slavery, was the North's mission to control and direct the Nation's power, wealth and government under Northeastern dominance where it remains today. The impetus toward war began when the 11 Southern States vowed to secede from the Union and form **The Confederate States of America**. The prevailing mindset among many States was that each State was like an independent nation, completely and absolutely sovereign. States believed they could vote to join or withdraw from the union. They viewed States' Rights and laws as taking precedence over Federal laws unless specifically stated or prohibited in the Constitution. The Tenth amendment clarifying these Rights' was ratified on December 15, 1791, seventy years prior to the Civil War:

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

— Tenth Amendment

Lincoln and the North believed the U.S. Constitution did not provide for States to secede from the Union and therefore war followed. Lincoln had one thing in mind, to preserve the Union. Seceding was not an option afforded in the Constitution. However, 11 Southern States seceded and 4 remained loyal to the Union. The 4 States that did not secede were: Delaware, Kentucky, Maryland, and Missouri. Slavery continued in these states during the war.

	Seceded from Union	Readmitted to Union
1	South Carolina	December 20, 1860
		July 9, 1868

2	Mississippi	January 9, 1861	February 23, 1870
3	Florida	January 10, 1861	June 25, 1868
4	Alabama	January 11, 1861	July 13, 1868
5	Georgia	January 19, 1861	July 15, 1870
6	Louisiana	January 26, 1861	July 9, 1868
7	Texas	March 2, 1861	March 30, 1870
8	Virginia	April 17, 1861	January 26, 1870
9	Arkansas	May 6, 1861	June 22, 1868
10	North Carolina	May 20, 1861	July 4, 1868
11	Tennessee	June 8, 1861	July 24, 1866

The very core concepts of our country and its inception or deeply rooted in the institution of slavery. [Article IV. Section 2.](#) of our Constitution provided for the return of escaped slaves. The entire country was conflicted; the law of the land was increasingly being viewed as wrong.

No Person held to Service or Labour in one State, under the Laws thereof, escaping into another, shall, in Consequence of any Law or Regulation therein, be discharged from such Service or Labour, but shall be delivered up on Claim of the Party to whom such Service or Labour may be due.

— U.S. Constitution

Interestingly, Lincoln's famous [Emancipation Proclamation](#) of 1863, only freed slaves in the 11 States that seceded from the Union and not the 4 slave states that remained loyal to the North. Therefore, Lincoln continued to support the institution of slavery as he had promised in his inaugural address. Lincoln's *Emancipation* was a wartime strategy aimed at inciting a slave rebellion in the South that would help the North win the war. He had no authority or ability to free slaves belonging to the South or the North.

It applied only to states that had seceded from the Union, leaving slavery untouched in the loyal border states. It also expressly exempted parts of the Confederacy that had already come under Northern control. Most important, the freedom it promised depended upon Union military victory.

— CivilWar.org

The institution of slavery can be traced as early as 1910 BC or 3900 years ago. In the 37th chapter of Genesis, we see evidence of slavery, brother against brother, which led to the subjugation of an entire race. The Jews suffered 400 years of Egyptian slavery before the Exodus.

Judah said to his brothers, "What will we gain if we kill our brother and cover up his blood? Come, let's sell him to the Ishmaelites and not lay our hands on him; after all, he is our brother, our own flesh and blood. His brothers agreed. So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt.

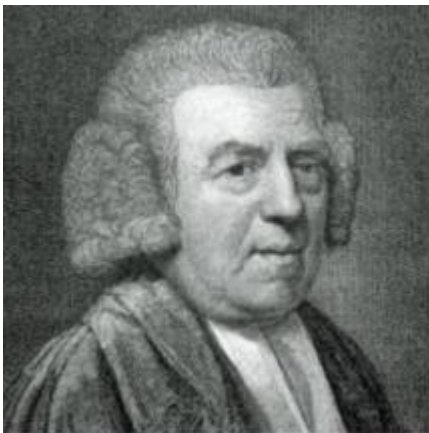
— Genesis 37:26-28

The despicable practice of slavery is not limited to the United States. In fact, we played only a small role by comparison. According to Dr. Henry Gates:

Between 1525 and 1866, in the entire history of the slave trade to the New World, according to the Trans-Atlantic Slave Trade Database, 12.5 million Africans were shipped to the New World. 10.7 million survived the dreaded Middle Passage, disembarking in North America, the Caribbean and South America. And how many of these 10.7 million Africans were shipped directly to North America? Only about 388,000. That's right: a tiny percentage.

—TheRoot.com

Slavery existed in the U.S. until the Thirteenth Amendment passed Congress on January 31, 1865 and was ratified by the states on December 6, 1865. On February 17, 1865 Louisiana ratified the Thirteenth Amendment outlawing slavery. The institution of slavery was a despicable and evil practice. It cannot be justified by any means whatsoever. It was wrong and now it is over.



John Newton, Slave Trader 1725-1807

If we are of a mind to begin tearing down historic monuments based on flawed and convoluted historical perspectives, the inevitable road ahead must lead to the Lincoln Memorial, Mount Rushmore and every monument of Washington, Jefferson, Madison, Franklin (slave owners and supporters of slavery) and a thousand other monuments of great leaders and many of our country's founding fathers tainted by the institution of slavery. If we are to remove these monuments what shall we do with John Newton's 280 hymns, among which we find possibly the most cherished and greatest ever written by Newton, **Amazing Grace**? How, I ask, can any person (black or white) worship the Creator by singing the songs penned by this vile, despicable wretch of a man who was a loathsome slave trader? Yet, since the late 1700's billions of people from nearly every race, creed and color have sung with tears streaming down their faces:

Amazing grace, how sweet the sound that saved a wretch like me, I once was lost but now I'm found, was blind, but now I see.

History is replete with the immoral and ungodly practice of slavery. Our ancestors once believed in and practiced slavery, but that was a long time ago. Laws, attitudes, and society have changed. Nevertheless, race-baiting continues to be the stock-in-trade of racially divisive people. Their unholy agenda to resurrect racial tension and sow the seeds of racial discord is a self-serving exploitive ruse being once again perpetrated upon our city. Our history is what it is, but it should not be used as a modern-day divisive wedge to anger and stir up racial tension. We should not mismanage our priorities or destroy historical monuments. The tail should not wag the dog.

How many complaints has the city of New Orleans received in the past 130 years calling these historic monuments offensive and a "public nuisance?" How many people in the past 5 years have written

the City or contacted their councilperson to report these “public nuisances?” Where is the community outrage calling for the tearing down of these historic monuments? It was nonexistence. The controversy is apparently linked to a small group of angry activist distorting history and insisting that people should be highly offended by these monuments.

According to NOLA.com, councilwoman Cantrell was not hearing complaints from a disgruntled or offended citizenry, but a contrived crisis “from the top down,” which she believed to be the wrong approach and led to her opposing the monuments removal. Unfortunately, Cantrell was dissuaded from her position:

It was not a community driven process based on the concerns of citizens,” she said, explaining why she opposes an ordinance to have four controversial monuments declared public nuisances and removed from their public perches. “This idea was thrust upon the City and the Council from the top down after it was created by a small, select group of individuals.

— [NOLA.com](#)

Some have suggested that the entire monument controversy is the political chicanery of an inept Mayor that has failed to address the real problems plaguing New Orleans. The streets are nearly impassable, law enforcement critically understaffed, rampant murder flourishing and crime out of control. The alleged “public nuisance” is little more than a failed leadership serving up a “red herring” to mask the stench of a largely ineffective administration. The distraction is stinking up the city.

When questioned by councilwoman Stacy Head about his future plans for other monuments in the city, the Mayor responded:

I didn’t create this division nor did I create this tension. You may be knowledgeable of the fact that actually slavery did it and the Civil War created the tension.

On the contrary, Mr. Landreiu, you did create the “division” and “tension” in our city by not recognizing the correct historical perspective of these monuments. You seized the moment to panda the racial psyche of uninformed and gullible minds, tear open the scar tissue of the past and successfully drove a divisive racial wedge into the minds of many Orleanians. Then you audaciously stated, “I didn’t create this division nor did I create this tension.”

The Civil War ended in April 1865 and Slavery remained legal until the 13th Amendment was ratified by congress on December 6, 1865, about 150 years ago. The Civil War resulted from the 11 States secession from the Union to form The Confederate States of America. Their declaration of causes cited the North’s numerous violations of Constitutional Law. The South called for the North to follow our Constitution, but they refused to follow the Constitution. Subsequently, the South secede. Lincoln and the North felt that the South could not legally secede from the Union and the war began.

The idea of a 131-year-old statue of a dead Civil War General troubling the minds of some folks (white and black) is beyond reason.

Conclusion

These historic monuments belong to the citizens of New Orleans, the people of Louisiana and our Nation. They must be preserved. We must not allow 6 people and a misguided Mayor to distort and destroy 131 years of history. It would be a monumental mistake.

[Express your opinion to The New Orleans City Council.](#)

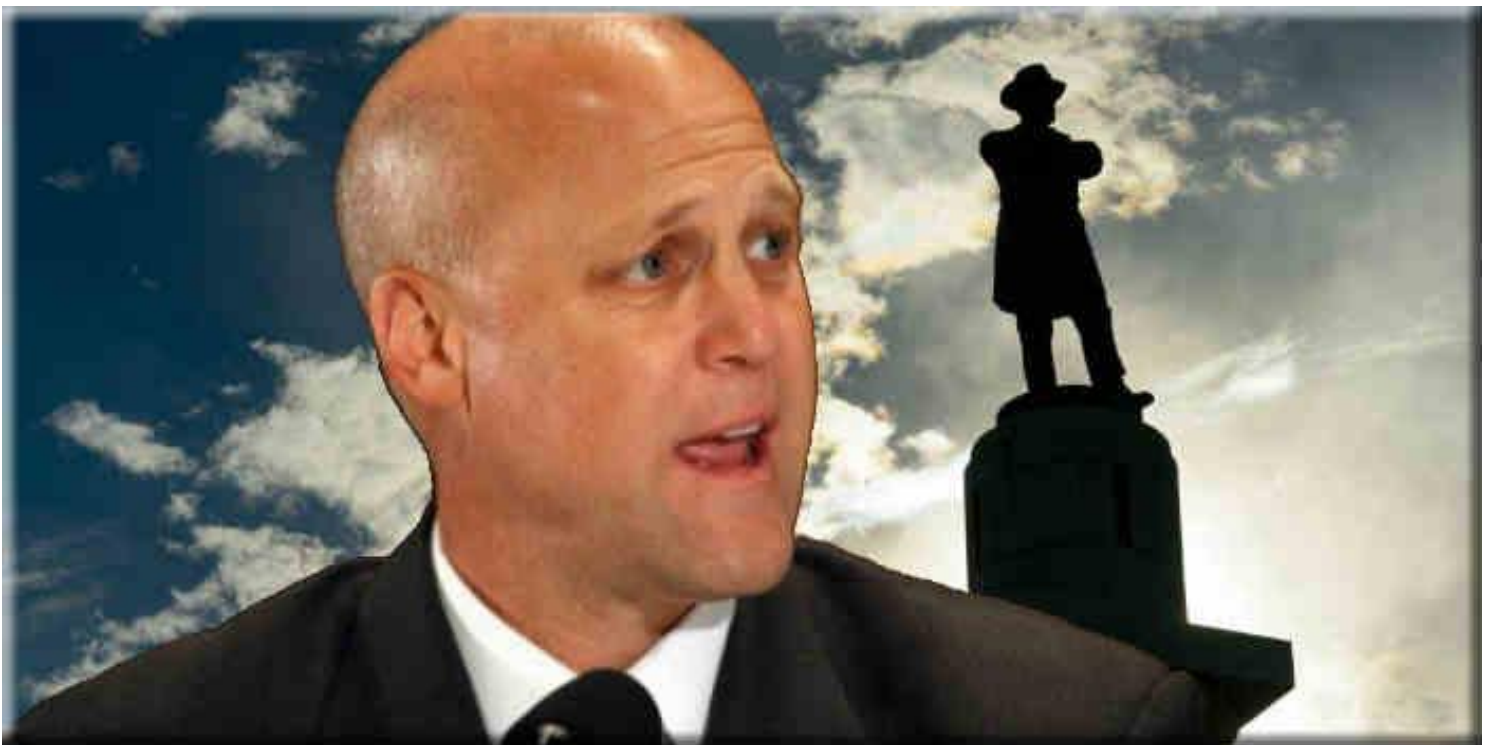
http://www.nolacitycouncil.com/meet/meet_councilstaff.asp

“Nothing good happens after midnight.” Certainly, this is true today in New Orleans under the leadership of egomaniacal Mayor Mitch Landrieu.

LEFT WING NEW ORLEANS MAYOR DECLARES WAR ON HISTORY



By [Jeff Crouere](#) — [Bio and Archives](#) May 1, 2017



It is quite ironic that the liberal Democrat Mayor of New Orleans, Mitch Landrieu, is trying to erase uncomfortable parts of the city’s rich history while simultaneously preparing to celebrate the tri-centennial next year. A world-renowned city known for priceless architecture and monuments is becoming less interesting, all because of Landrieu’s insatiable political aspirations.

The march toward political correctness began early Monday morning at 1:30 a.m. as masked men in unmarked vehicles with no license plates removed the Liberty Place Monument. It will be the first of four Confederate monuments removed in New Orleans. All of them were declared “nuisances” by the New Orleans City Council in a 6-1 vote after unrelenting pressure from Landrieu. The Liberty Place monument is now being stored in an unknown location. The Mayor has not announced any final plans on what will happen to the monuments or the sites where they were displayed.

The monuments will be removed because of the agenda of one man, Mayor Landrieu

There was no transparency in this action as the public has not been informed who paid for the removal or what company was involved. In fact, the Mayor used public employees for this project, a questionable use of public resources for a cash strapped city.

Several members of the New Orleans Fire Department were involved, including Superintendent Tim McConnell. This has infuriated the rank and file of the Fire Department, who will be protesting in front of the Fire Department headquarters Saturday morning. According to New Orleans Fire Fighters Association President Nick Felton, McConnell's actions have "eroded the morale" of the department.

Interestingly, it is a violation of Louisiana law to wear a mask in public when it is not Mardi Gras or Halloween, but, of course, Mayor Landrieu has no concern with the law. He is hell bent on becoming the Mayor who removed the Confederate monuments. Never mind that his four African American predecessors did not bother with such an agenda. Presumably, they were more worried about the real problems facing New Orleans, such as the poor economy, the horrible infrastructure and the need to improve public safety.

The monuments will be removed because of the agenda of one man, Mayor Landrieu. He forced this divisive issue on the people of New Orleans not because of a groundswell of support or the vote of the people. In fact, polls show that removing the monuments has only lukewarm support in New Orleans and is very unpopular statewide. Not surprisingly, in a city with a 50%+ unemployment rate among African American men and a high violent crime rate, people are more concerned about other issues.

He used an unrelated mass shooting of African American churchgoers as the rationale to remove the four Confederate monuments in New Orleans

Mayor Landrieu embraced this controversy to divert attention from the serious problems that he has not come close to solving. He announced his campaign in the summer of 2015 in the aftermath of a shooting tragedy in South Carolina. He used an unrelated mass shooting of African American churchgoers as the rationale to remove the four Confederate monuments in New Orleans.

Surely, he embarked on this politically correct crusade to score points in the Democrat Party and possibly to further his political career in this city or state. He may have hoped for huge support for the monument removal issue and to change the city charter, which would have allowed him to serve for a third term. Fortunately, there was no voter enthusiasm for more of Mitch Landrieu as Mayor.

Statewide, his obsession with removing monuments has harmed his political standing and he has no possibility for higher office. With Hillary Clinton thankfully losing, he was not tapped for a cabinet position or another high-ranking government position. Thus, after his mayoral term ends next year, he will be left with options such as becoming a lobbyist or taking a position with a liberal think tank.

When the history books are written on the Landrieu administration, the verdict will certainly be negative. As Mayor, Landrieu presided over a city ranked as the Murder Capital of the nation. He decimated the police department and the officer ranks declined by 500 or more during his tenure.

The rate of violence has significantly increased near the end of his term with a dysfunctional criminal justice system and a District Attorney's office that the Mayor refuses to fully fund. While he can find resources to take down Confederate monuments, he will not fund an office dedicated to keeping criminals off the streets of New Orleans. It is quite a pathetic insight into his mayoral priorities.

If the Mayor is so confident that this is the correct path to pursue, he should remove the monuments in broad daylight and let everyone know who is involved

New census data shows that the population of New Orleans is now declining for the first time since the year after Hurricane Katrina. Who can blame people for not wanting to live in an unsafe city with horrible street conditions led by a Mayor who is primarily concerned about his political ambitions?

This week, Mayor Landrieu was interviewed by MSNBC's liberal host, Rachel Maddow. While it was a meeting of the minds on the Confederate monument issue, the interview mostly exposed the unquenchable desire of Mayor Landrieu for national attention.

The next monument may be removed at any time, probably at 1:30 a.m. one morning very soon. While supporters of the monuments continue to hold vigils at the sites, a secret crew of contractors and firemen are training to fulfill the Mayor's next demand.

If the Mayor is so confident that this is the correct path to pursue, he should remove the monuments in broad daylight and let everyone know who is involved. The secrecy and timing of these activities is very revealing. In fact, it is reminiscent of the old saying, "Nothing good happens after midnight." Certainly, this is true today in New Orleans under the leadership of egomaniacal Mayor Mitch Landrieu.

[Jeff Crouere -- Bio and Archives](#) | Click to view [26 Comments](#)

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<http://canadafreepress.com/article/left-wing-new-orleans-mayor-declares-war-on-history>



TAKE AWAY A
NATION'S HERITAGE
AND THEY ARE
MORE EASILY
PERSUADED.

Karl Marx

I love it when a MUSLIM decides to come to America and question our heritage. He cant understand why men and women of all races are CONFEDERATE ~ Terrorism sometimes comes in the form of a pen. -ed

Meet the Multiracial Defenders Of Confederate Memorials

African Americans and Native Americans are standing with the defenders of Confederate monuments in New Orleans. **Photojournalist Abdul Aziz** crossed the battle lines to find out why.

- BRENTIN MOCK @brentinmock



Andrew Duncomb, self-described "Black Rebel," came to New Orleans from Oklahoma to defend Confederate monuments. ([Abdul Aziz](#))

Back in December 2015, the New Orleans city council [voted to remove several Confederate monuments](#), but the city is only now getting around to dismantling them. Lawsuits from organizations seeking to preserve these white supremacist memorials jammed that process up, as did [threats made to potential contractors](#). In March, the 5th Circuit U.S. Court of Appeals finalized orders to have the controversial monuments removed. The first monument—an obelisk dedicated to a [massacre carried out by white supremacists](#) to prevent racial integration during Reconstruction—was [taken down](#) in the wee hours of Monday, April 24.

The legal battle may be over, but the debate goes on. On one side is the network of local activists called [Take 'Em Down NOLA](#), which has been [leading the movement to remove these monuments](#) from public view. On the other side are the Confederate defenders who have been camped out in front of the monuments for almost a week. There are three more monuments scheduled to come down, but the city has halted activity while the popular JazzFest is happening. Things have gotten testy; this past weekend, as Nola.com [reports](#), “supporters and opponents of the monuments sparred beneath the statue of Jefferson Davis”—the next monument slated to come down.

New Orleans [photojournalist Abdul Aziz](#) was on hand to capture the fracas. However, he also spent some time getting to know the Confederate defenders themselves—a group that includes African Americans and Native Americans amongst its surprisingly diverse ranks. CityLab talked to Aziz to learn more about what he heard.

Charles drove to New Orleans from his home in Alabama to protest the removal of a Confederate monument to Jefferson Davis. “Abraham Lincoln was a white supremacist,” he said. (Abdul Aziz)

What’s striking about your photos is that you captured them in such civil light. Why was this important?

My objective here was just to tell the story from an objective standpoint, which is what I do. When I went to the [Gaza Strip in 2013](#), I interviewed Hamas.

But my expectations were not to encounter as many people of color out there standing in support of the monuments. There were a couple of folks—native black New Orleanians—walking down the street who called the entire effort to bring them down stupid. “This is history,” they said. “You shouldn’t erase history.” This was a recurring theme from people of color, and that was a little startling for me.

These people of color genuinely could not connect the dots to racism and the Confederacy.

I wanted to really get their perspectives through civil dialogue to try to understand where they’re coming from. I still don’t. However, the opportunity to talk to them in a very candid way, and meeting each other from a place of respect based on our willingness to understand one another’s perspectives was really eye-opening. It was interesting to see how these people of color genuinely could not connect the dots to racism and the Confederacy. To them, this was an issue of government overreach, as well as erasure of history, which they felt was more detrimental than people’s feelings around what the statues and monuments represented.

That was astonishing for me, because it wasn’t just black and white. There was a gentleman there from Austin, Texas, who is Lakota Sioux. Another guy standing in support was the son of Indian immigrants. It was fascinating.

Confederate monument defender Arlene Barnum, from Oklahoma: “They may call me a coon, they may call me a sell-out or an Uncle Tom. I think that they are just trying to do that to embarrass me out of what I’m doing.” (Abdul Aziz)

How’d you navigate approaching these subjects to have a civil dialogue, given what they stand for?

This was something I struggled with. To be clear, my personal stance is that I’m vehemently against any Confederate monuments or any monument connected to slavery or racism. I fight white supremacy on a daily basis. However, as a journalist, it is my job to allow people to tell their stories. I didn’t put those words in those folks’ mouths. That’s their words and their words should be heard. We don’t hear people of color’s perspectives [like this] and often dismiss them as sellouts, coons, Uncle Toms, etc. But [I wanted] to get to the root of understanding what these individuals are thinking.

One of the things I noticed from interviewing each one of them separately—and they would probably disagree with this—is that they revealed some kind of trauma that happened in their life that drove them to the far right, to be a part of this movement that the rest of the world views as racist and horrible. Whether it was a school

incident that occurred, or not being accepted by their own community, you could see that there was some initial trigger that drove them to be standing on Canal Street on April 30 in support of the monuments.

It is controversial, yes. A lot of people are telling me, “Don’t give these folks a platform to spew hate.” That’s an argument that we’ve heard a lot, especially in recent times with [Milo Yiannopoulos](#), or [Tomi Lahren](#) and all of the [Alex Joneses](#) of the world. But I’m not about suppressing information.

This monument guardian declined to give his name but described himself as a son of Indian immigrants. He carried a Glock 22 pistol and said his support of the Confederacy is rooted in his belief in states’ rights. (Abdul Aziz)

Threats of [violence and death](#) have been waged towards those who’ve participated in bringing these totems down. Did that concern you at all?

So, I’ve been doing photojournalism for awhile and I usually do it in extremely controversial instances in which there may be violence. When I’m taking photos, I don’t think about that because I’m not trying to approach it from a place of fear. If you’re approaching them in a way that shows you are either afraid or you have some kind of bias against them, you don’t get the same story or the transparency I seek when documenting them. So, no, I wasn’t afraid at all. To me, the most important thing is getting the story out.

However, they *were* carrying guns—about 60 to 70 percent of them standing there were heavily armed. Some folks had semiautomatic sidearms, and they were well prepared for something to happen. Of course there were taunts and people driving by jeering; folks would slow down and stop and threaten to jump out of the car. Then you could see the readiness level of these individuals to engage someone in that type of way should it have been necessary.

A Confederate monument supporter displays his handgun. (Abdul Aziz)

Louisiana is an open carry state. In an interview, one of them explicitly said, “We’re here, and if there were a situation where one of these folks wanted to come and shoot us, we’d be able to quickly respond by drawing our weapons.” They actually turned it around and said *they* were the ones receiving the death threats and violence against their bodies. They came prepared to deal with anything, in their minds.

I asked if they thought it was inflammatory for them to carry firearms while standing on the side of flags and monuments that have historically represented white supremacy. They didn’t see a problem with it. One gentleman said, “If I leave my house, it’s on my hips.” It wasn’t anything out of the ordinary for them. Obviously, to someone who has not spent a lot of time around firearms, being around someone espousing white supremacist ideology while armed is unnerving. It makes me question what would happen if the [Take ‘Em Down NOLA](#) crowd were to openly carry guns. I don’t think that would work out well. It would be much more of a controversy.

Confederate monument supporter Thomas, from Austin, Texas (center, black coat), described himself as Lakota Sioux. (Abdul Aziz)

From talking to the Confederate monument guardians, did you get the sense that they are willing to resort to violence when the city begins to dismantle these monuments?

The term that was used is “defend,” and I don’t want to speculate and say that these folks are in any way, shape, or form there to use violence as a method to defend or protect these monuments. However, I think some folks are there for both. It’s a very diverse crowd of people that has different thoughts about it, but they don’t want to see [the monuments] come down. That may mean something more to one person standing there than it does to the others. A lot of these folks have been camped out since last week and they’re not going home anytime soon. So we’ll see.

<https://www.citylab.com/politics/2017/05/meet-the-multiracial-defenders-of-confederate-memorials/524907/>

SHOULD CONFEDERATES SUPPORT THE CIVIL WAR TRUST?



CIVIL WAR TRUST

Saving America's Civil War Battlefields

Civilwar.org

From Stephanie Ford:

I've noticed the Civil War Trust has been really sponsoring a lot of ads, maybe trying to profit off the controversy with the monuments. However, if you watch some of their videos, they say monuments in the south "deserve a new look" and anytime I or anyone comments on their posts with even a simple, "Are you helping preserve history in New Orleans?" it's promptly deleted. I will admit that I feel betrayed by the CWT. I use to support them as they were doing good for Mansfield, but then I uncovered their support for monument removal, (the Knoxville paper stated they are working with Memphis to get Forrest moved), their new anti-Southern videos, public statement denying ANY blacks in Confederate military service, and then this is just the icing on the proverbial cake. I want the word to get out so no one is deceived into thinking they are helping preserve history when they donate to this organization.

EDITOR NOTE: ANY WONDER THEY CALL THEMSELVES "CIVIL WAR" TRUST? LETS STOP SUPPORTING OUR ENEMIES.

Alabama House passes monument preservation bill after heated debate

Updated on April 27, 2017 at 5:38 PM Posted on April 27, 2017 at 4:48 PM

(Julie Bennett)

BY **HOWARD KOPLOWITZ**

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After a prolonged and heated debate, the Alabama House voted Thursday to pass a bill that makes it tougher to remove monuments and historically significant structures from public property.

The Alabama Memorial Preservation Act would make the removal of any monuments on public land subject to approval by the Committee on Alabama Monument Protection, a body that the bill would create. The bill passed the House by a vote of 72-29 after nearly three hours of debate.

Several Democrats said the bill was offensive because it helps preserve Confederate monuments. They pointed out that the legislation was first introduced after then-Gov. Robert Bentley removed the Confederate flag from the state Capitol.

"My people suffered," said Rep. Jackson, D-Thomasville. "Don't bring back those harsh memories that we went through so much to overcome."

Rep. Mack Butler, R-Rainbow City, the House sponsor of the bill, stressed that the legislation does not only cover monuments but also "architecturally significant buildings," such as the state Capitol.

Rep. Alvin Holmes, D-Montgomery, said he wasn't buying that argument as motivation for the bill.

"You all in Alabama are trying to live in the past. Man, the Civil War is over with. The South lost the Civil War. I don't care how bad you wanted to win," he said, adding, "This house is getting a little more racist than I thought it would be."

Democrats also said they were angered that the bill was the first on the calendar, and that nearly three hours of the legislature's time was spent debating it.

"This type of legislation ... continues to put Alabama in a negative light, which it is known for racism, discrimination," said Rep. Juandalynn Givan, D-Birmingham. She said Bloody Sunday is what Alabama is best known for "other than Alabama and Auburn football."

Rep. John Knight, D-Montgomery, shared that sentiment.

"I know history's history, and everyone wants to appreciate their history, but... some things we have to put in the past," he said. "We gain nothing by it."

Knight tried to convince Butler that the bill would not help his legacy.

"You will go down in history, Rep. Butler," King said. "Your grandchildren were read about you sponsoring this bill in this house..."

Rep. Napoleon Bracy, D-Prichard, said the bill inflames tensions.

"Stuff like this directly divides us down the middle," he said. "People that sponsor bills like this don't care about me."

The Senate passed a [different version of the bill last month](#), so the House version will head to the upper chamber to reconcile the differences.



http://www.al.com/news/index.ssf/2017/04/alabama_house_passes_monument.html

Mississippi governor proclaims Confederate Heritage Month

'Gaining insight from our mistakes and successes will help us move forward'



Updated: 7:15 AM CDT Apr 4, 2017 The Associated Press



JACKSON, Miss. — Mississippi Gov. Phil Bryant has again proclaimed April to be Confederate Heritage Month.

The proclamation does not specifically mention slavery, and is similar to ones previously issued by Republican Bryant. Other Mississippi governors, Democrat and Republican, have made similar proclamations.

The Mississippi Division of Sons of Confederate Veterans posted Bryant's proclamation on its website during the weekend.

Bryant spokesman Knox Graham confirms to The Associated Press that the document was signed and issued by the second-term governor on Friday.

Bryant said in a statement Monday that "Mississippi's history deserves study and reflection, no matter how unpleasant or complicated the matter may be."

He also said that "gaining insight from our mistakes and successes will help us move forward."

Bryant proclaimed last October to be Racial Reconciliation Month.

<http://www.wapt.com/article/mississippi-governor-proclaims-confederate-heritage-month/9228307>

Bellevue, FL will fly Confederate flag to honor community history

Posted Apr 24, 2017 at 4:27 PM Updated Apr 24, 2017 at 4:39 PM **Stories from Headlines Network**

By Katie Pohlman

A third flag will join the U.S. and Florida ones on Wednesday at Bellevue's City Hall to honor Confederate History Day.

The third national Confederate flag, also known as the "blood-stained banner," will be raised to half-staff around 7:30 a.m. to honor Confederate veterans. The local Sons of Confederate Veterans unit has performed this tribute ceremony for more than 10 years.

Sons of Confederate Veterans 8th Brigade Commander Chuck Kadel said it is important to recognize all American veterans.

"(Confederate veterans) were veterans just as American veterans are," he said.

April is recognized by the state of Florida as Confederate History Month. A Bellevue city proclamation passed April 4, which will be read at the flag raising ceremony, states that Florida supplied the greatest percentage of its population as soldiers compared to all other Confederate states. Further, one-third of the Floridian soldiers did not return from war.

Being the least populous state, Florida provided 15,000 soldiers to fight in the war, 5,000 of which were killed, according to a website called "Exploring Florida," curated by the Florida Center for Instructional Technology at the University of South Florida.

Florida also became the breadbasket of the Confederacy. Farmers sent beef, pork, fish, fruit and salt to keep the meat from spoiling to Confederate soldiers throughout the war, according to the website.

The 8th Brigade also hosts memorial services at a couple of local cemeteries during Confederate History Month, Kadel said.

"We're just a historical preservation group," he said. "We try to preserve the history too, not just raising the flag. Today they just want to erase all this history."

Bellevue's decision to fly the flag seems to be unaffected by the recent controversy over flying the Confederate flag in Marion County.

Beginning in summer 2015, after the deadly Charleston church shooting in which a white man shot and killed nine black people at Emanuel African Methodist Episcopal Church, a debate was sparked about whether the Confederate flag should be flown in front of the McPherson Governmental Complex. Confederate flags across the country were pulled down in the aftermath of the shooting. Demonstrations by groups both for and against flying the flag and community debates filled the months afterward. The flag was removed in May 2016.

The Marion County Commission approved a proclamation April 4 acknowledging Confederate Memorial Day.

Bellevue Mayor Christine Dobkowski said the city has never heard any formal complaints about flying the Confederate flag. She said acknowledging Confederate History Day and Month is historically important to the city of Bellevue.

"It's part of the history of our community," she said.

When the proclamation was read at the Bellevue City Commission meeting April 4, no one spoke for or against it when Dobkowski called for public comment.

The city does not host any events celebrating the month.

The "blood-stained banner" is the last flag to be introduced to the Confederacy. Kadel said it is seen as the official flag of the Confederacy.

"That was the flag introduced to the Confederacy just before the end of the war and it was never changed," he said. "If the Confederacy was still in existence, that probably would have been the flag they would be using."

Contact Katie Pohlman at 867-4065, katie.pohlman@starbanner.com or [@katie_pohlman](https://twitter.com/katie_pohlman).

<http://www.ocala.com/news/20170424/bellevue-will-fly-confederate-flag-to-honor-community-history>

A Primer for Confederate Action

Reaching & Influencing Public Officials

We should be praying for, influencing, and witnessing to public officials in all levels and branches of government, especially at local & State levels. While one believer cannot reach everyone alone, together we can influence all men for good. (I Timothy 2:1-4; Matthew 5:13-16; Mark 16:15; Psalm 119:53, 136, 158; etc...) Sending Gospel Tracts, including Gospel Tracts with letters and Greeting Cards (Christmas, birthdays, etc.), and giving Christian books & gift subscriptions to Christian magazines to public officials are good ways to share the Gospel and the Christian perspective.

Consider occasionally writing to public officials about issues of concern. Here are a few guidelines to remember when writing to public officials:

- A personally written or typed letter sent through the mail is normally more effective than an email, a petition, or a form letter.
- Limiting each letter to one subject gives each subject a better chance of getting needed attention.
- Be courteous, make complimentary remarks or express appreciation, do not use sarcasm or profanity, and avoid saying anything that may sound threatening.
- Include a Gospel Tract with each letter; this serves as a reminder that there are Christians in their constituency as well as witnessing to those who are unsaved.
- Conclude each letter by expressing appreciation to the public official for taking time out of his schedule to read your letter and consider what you have said.

For contact information visit the public library or these websites:

- State Government Offices, Local US Government, City Government and Federal Government: www.statelocalgov.net
- Contact Elected Officials: www.usa.gov/Contact/Elected.shtml

Please make photocopies of this paper & encourage other Christians to participate.

The Great Southern Genocide



[Augustus Sol Invictus](#) | [@senatorinvictus](#) | [facebook](#)

Hateful bigots who want to exterminate a people from the earth deface a statue of that people's past.

The government, in full support of these extremists, then seeks to remove the statue altogether, removing it from the public eye.

Adding insult to injury, the leader gives a speech deriding the offended group about their past, smearing them and their ancestors on national television.

Then, under cover of night, barricades are erected around the target statue, as police snipers are positioned on rooftops around it.

Workers dressed in black, wearing helmets and masks, then set to work disassembling and removing the statue from the public square.

This is not Soviet Russia, and these are not Leninists removing a statue of an aristocrat.

This is not Nazi Germany, and these are not the Hitler Youth defacing a statue of a Jew.

This is not the Islamic State, and these are not radical Muslims destroying a statue of the Christ.

This is New Orleans, Louisiana – and these are the elected officials acting in concert with Black Lives Matter and other leftist terrorists to destroy the cultural icons of White Southerners.

The hateful bigots who want to exterminate a people from the earth are the leftist professors like George Ciccariello-Maher and Noel Ignatiev, who advocate the genocide of the white race. They are the terrorists in Black

Lives Matter and By Any Means Necessary, the Antifa, and other radical leftists hellbent on destroying the white race – especially those of us in the South.

The government is the office of Mayor Landrieu, along with the New Orleans Police Department.

The leader deriding a targeted racial group is Mayor Landrieu himself, smearing White Southerners and their ancestors on national television.

The targeted statue was the monument of the Battle of Liberty Place.

The workers were from a construction company called Cuzan Services Limited.

Lauren Southern, a Canadian journalist who is emphatically *not* a Southerner, understands the deliberate destruction of our culture and the apathy that enables it better than most Americans. Here is her talk from Monday titled “The Destruction of History”



[CLICK](#) to view.

The monuments of New Orleans are but the latest episode in a genocide that has been underway for years. The attacks on the Confederate flag might ring a bell:



[CLICK](#) to view

An historic moment, they say, when a flag or a monument is removed. In truth, it is an anti-historical moment. In truth, the only history in the making here is one of genocide.

On April 24, 1915, the Ottoman Minister of the Interior ordered the arrest of approximately 250 Armenian community leaders in Constantinople, most of whom were eventually killed. It was the beginning of the Armenian

Genocide. They called it a “decapitation strike,” intended to break their will to resist and deprive them of leadership.

A key component of the Armenian Genocide was the destruction of the monuments and churches. Even the names of the streets were changed, to erase the memory of their heroes & triumphs, and the relics of their worship.

How long do you think it will be before the Federal Government orders the arrest of approximately 250 white community leaders in an effort to break our will to resist and deprive us of leadership? As in Constantinople, the changing of street names and schools in the South, the removal of our flag and our monuments, is only the beginning.

Now, if the Armenian Genocide is too far remote for you, look to the same destruction of monuments by the Taliban. You might recall that back in 2001 they detonated explosives to destroy two statues of the Buddha in Afghanistan dating from the Fourth and Fifth Centuries. When asked why this was done, Taliban leader Mullah Mohammed Omar replied that the Westerners were coming into Afghanistan, pretending to care about its people, and pouring millions of dollars into dead relics, millions of dollars that went to preserving rocks but not feeding the people.

Unlike the destruction of the Buddhas in Afghanistan by the Taliban, the politicians carrying out this agenda out in the US are not destroying these monuments in order to make a statement that aid to the South by outsiders should be for feeding the Southern people. It is purely an effort to annihilate the Southern culture, its heroes, and its past. And with a grand sense of irony, they scream “RACISM!” at anyone who opposes this program.

Take one more example: the Islamic State. ISIS has destroyed Shiite mosques; tombs of Old Testament prophets; Christian churches; World Heritage Sites; and libraries. The roster of desecrated sites and monuments is too lengthy to list in full.

But the same is true of the sites and monuments in the South desecrated by the Federal Government, the State & local governments, the leftists, and all the rest involved in the Great Southern Genocide.

You could count up all the Confederate graveyards vandalized – if things like that made the news in the same way the desecration of Jewish graveyards did.

You could tally up all the removals & bans of Confederate flags, whether from city or State government buildings, parks, or online stores like Amazon – if anyone cared enough to undertake such a monumental act of recordkeeping.

You could inventory all the Confederate monuments and memorials that have been removed from their places of prominence in order to appease the rabid hatred of the leftists – and this atrocity in New Orleans would be just another line on the list.

ISIS will not stop until the Islamic State is cleansed of all idolatry, of anything standing in opposition to their totalitarian ideology. Likewise, the leftists in this country will not stop until “the South” is simply another place on the map of one homogenized, mechanized parking lot called the United States of America; at which point nothing can oppose their totalitarian ideology of “tolerance” & “equality.”

Yesterday I talked with Charles Lincoln of New Orleans about this mess. He was there at the removal of the monument of the Battle of Liberty Place. He says it was carried out like a bank heist, a criminal act under police protection. He said that the folks trying to save the statues belong to a preservation society: while Mr. Lincoln and I are both of the right-wing, these people have nothing to do with ideology.

These statues were under federal protection as historic landmarks – much like Palmyra was registered as a World Heritage Site at the time of its destruction by ISIS. But to make this atrocity legal, the Federal Government simply disclaimed interest in the site, knowing that it would lead ultimately to its removal by the city.

Mr. Lincoln, who has been involved with this tragedy from the beginning, tells me that the litigation to prevent this crime was a failure because they had big law firms taking the usual approach to everything: paperwork & formalities, hollow motions and appeals to precedent. The lawyers were not willing to talk about the real issues,

like the Mayor of New Orleans promoting racial tension, setting blacks against whites, and denigrating the heritage of White Southerners.

Mr. Lincoln has witnessed first-hand the destruction of New Orleans over the years. A town of about 375,000, it is flooded every year not by the Gulf of Mexico but by millions of tourists. In his own words, New Orleans has become “a concentration camp of B&Bs” [bed-&-breakfasts], with old houses being partitioned and pimped out to the tourists flooding the streets. They come to this legendary Southern city to see the South, but it is nothing of the sort. Like almost every Southern city today, it has been hollowed out, **converted into a tourist trap that looks like a Southern city**. Much like Mexico or Japan at Epcot, the style is there, but it is devoid of substance, hollow except for the gift shops.

Speaking of Mexico, Mr. Lincoln made an apt analogy to our situation in the South. He noted that archaeology keeps tourism alive and funds the Mexican economy. People go to Mexico to visit the temples. And yet the Mexican government, which bears the symbol of the Aztecs on its flag, does not find it necessary to say to the tourists, “Don’t worry, we’re not going to bring back human sacrifice!” Of course they don’t. No one in their right mind would think that. Just like no one in their right mind would think that White Southerners are going to bring back black slavery.

We need not agree with history to study it. We have a foundation in Roman law, but we do not practice crucifixion. We value the Spartan culture, but we are not going to throw weak infants off a cliff. We value the Christian Church, but we are not going to burn witches at the stake and torture heretics in the public square. The fact that past practices conflict with our delicate modern sensibilities is not an argument to erase the very memory of these institutions from the face of the earth.

But the bottom line, says Mr. Lincoln, is that people have an agenda in destroying valuable things. This has nothing to do with reason. It has nothing to do with logic or justice or anything else that a reasonable person might be able to grasp. The Great Southern Genocide is motivated by nothing but pure hate. The leftist ideology is a cancer eating at the whole of Western Civilization, and the South is simply the first organ to fail.

I am, admittedly, an unlikely spokesman for the South. I was born in Ohio, went to law school in Chicago, grew up in Orlando, a tourist destination, not exactly a stronghold of Southern culture. Some of my fellow Southerners take issue with the fact that I married into an Hispanic family. In point of fact, though I was raised in the South, I never considered myself a Southerner until I went to live in Chicago. That was the point at which I realized the world of difference between the South and everywhere else.

So I teach my half-Hispanic children about their Celtic roots and about their Southern heritage. I educate them about the Civil War and the triumph of the industrialists & financiers over our agrarian forefathers. They are raised to say “No, sir” and “Yes, ma’am,” to cherish the environment and honor their family. But even with all the children I have, a proper upbringing is not enough to stop the onslaught of the Great Southern Genocide.

Everything about our culture is daily assaulted by the mass media. Southern values are ridiculed on television, Southerners are depicted as illiterate pig wrestlers by Hollywood, and the banning of our flags and monuments is treated not with sympathy, but compounded by the derision of the anchors & journalists who call us hateful bigots while spitting in our faces.

The legal system has failed us, as we are denied recourse by legitimate processes. The governments and the media outlets are actively against us. Our schools collaborate in the plot, twisting history to brainwash our children.

Armed revolt is now in order. Let sabotage be our prosecutor, reprisal our redress, and history our judge. For if we do not fight back with something more than useless court motions and Sunday school lectures, the South will die a second death.

Remember the Armenian Genocide: First they changed the street names and removed their monuments. Then they arrested their leaders. Then came the executions. We must fight back against these extremists, or we Southerners in the American Empire will go the way of the Armenians in the Ottoman Empire one hundred years ago.

<http://therevolutionaryconservative.com/articles/culture/2017-04-26-great-southern-genocide.html>

What Was Lost 150 Years Ago

By [Boyd Cathey](#) on Apr 13, 2017



One-hundred and fifty-two years ago, April 9, 1865 was a Palm Sunday just as today, and in the central part of war-torn Virginia, a major turning point occurred in American history. General Robert E. Lee, that “*chevalier sans peur*”—that knight without fear—surrendered the tattered remnants of the proud Army of Northern Virginia to General Ulysses S. Grant, setting in motion the end phase of the War for Southern Independence.

That war was in reality not a “civil war,” that is, it was not a war between two aggrieved parties within the American nation. Rather, it was a war between two ideas of government, and, in reality, two ideas of history and progress. For the North, which now controlled the Federal government, it was a war to suppress what was seen as a rebellion against constituted national authority. For the states of the Southern Confederacy, it was a defense of their inherited and inherent rights under the old Constitution of 1787, rights that had never been ceded to the Federal government. And, more, it became for them a Second War for Independence against an arbitrary and overreaching government that had gravely violated that Constitution.

Thus, at Appomattox were set into motion momentous events in the future of the reconstituted American nation. With the defeat of the South, the restraints on industrial, and, eventually, international capitalism were removed. The road to

centralized government power was cleared. But even more significantly, there was a sea change in what we might call “the dominant American philosophy.”

In the old ante-bellum Union the South had acted as a kind of counter-weight to the North and a quickly developing progressivist vision of history. Certainly, there were notable Southerners who shared the growing economic and political liberalism of their fellow citizens north of the Mason-Dixon Line (e.g., *DeBow's Review*). Yet, increasingly in the late ante-bellum period, the most significant voices in the Southland echoed a kind of traditionalism somewhat reminiscent of the serious critiques being made in Europe of “the Idea of Progress” and of the deleterious effects of 19th century liberalism.

The historian Louis Hartz once commented that in the ante-bellum South, particularly during the 1840s and 1850s, the South country experienced what he termed a “reactionary Enlightenment.” The great novels of Sir Walter Scott dominated in Southern libraries; Chateaubriand and the works of the writers of Romanticism were devoured by the reading public (which was quite large). The Oxford “High Church” Movement (1840s and beyond) found many devotees and converts. Many scions of Southern families were sent to Europe for education.

Not just George Fitzhugh, but other notable writers such as George Frederick Holmes, James Henley Thornwell, and Robert Lewis Dabney (who wrote his most devastating criticism after the war of “the New South Creed”), questioned the progressivist narrative and defended the stasis of Southern society. For them “stasis” was not the same thing as “static” and “backward,” but rather an understanding that an equilibrium in society, ordered under the unchanging rules of God’s law and the laws of nature, was the surest way to meet, sift through, and verify the many challenges offered by the ideologies of the times. It was essentially a conservative vision.

These Southern writers did not oppose all progress, but, then, much of the “progress” they viewed around them was illusory and destructive not only of their society, but of their very existence as a people.

In 1860 one of the Confederacy’s most talented generals, whose life was cut short in the retreat from Gettysburg, the Tar Heel James Johnston Pettigrew, authored his account of his sojourn in Europe (1859), *Notes on Spain and the Spaniards*. It is one of the most remarkable, if still largely unknown to the general public, books ever written by an American. [Note: There is a University of South Carolina Press reprint of the original; and Clyde Wilson’s biography of Pettigrew, *Carolina Cavalier*, is an excellent introduction.]

Let’s take a closer look at Pettigrew and his *Notes on Spain*.

Pettigrew came from a prominent North Carolina planter family. Like many young Southern men of his class, he traveled in Europe, but most importantly, to Spain. His vibrant and deeply thoughtful descriptions rival the most brilliant of philosophical “travelogues,” and compare favorably with Hilaire Belloc’s *The Path to Rome*. For Pettigrew, *Notes on Spain* became a vehicle for a not-so-veiled, favorable comparison of Spanish customs and culture with those of his own Southland, and even more importantly, a searing critique of the “philosophy of Progress” and the idea that “science” and “evolution” were the new salvation for mankind. His superb defense of orthodox revealed religion and his unparalleled put down of “scientism” remain, by any standard, impressive.

That volume contains many superb and poetic passages that deserve quoting. Upon entering the magnificent Seville Cathedral, for instance, Pettigrew observes that:

“...A faint gleam of light, struggling through the painted windows of the dome, fell upon the lofty crucifix, and seemed to point to the life of purity beyond. At such a time, one cannot but feel that there is an ethereal spirit within, a spark of the Divine essence, which would fain cast off its prison house of mortality and flee to the Eternal existence that gave it birth. This edifice is one of few creations of man that realizes expectation. Morning, noon, and night, none can enter without acknowledging that he stands on holy ground. The accessories, the trembling swell of the organs, the sweet odor of incense, the beautiful works of art, which elsewhere distract the attention, here combine in universality of grandeur to establish that harmony of the soul so conducive to devotion; and if the excellence of the architecture consist in the accomplishment of the rational purpose assigned, to this must the palm be awarded. Political economists may reason that such an expenditure in unproductive stone withdraws from the general circulation a sensible capital; the severe reformer may preach against the adoration of saints and images; but their remonstrance will fall pointless upon the heart. There are occasions when humanity rises above the earthly rules of logic; and acknowledges obedience only to those hidden laws which govern the divine portion of our nature, and whose sequence is beyond the reach of human intellect.” [*Notes*, pp. 186-187]

Experiencing life in a Spanish village drew forth Pettigrew’s views of patriotism and a defense of community. Certainly, thinking of his own native land, he muses:

“Local attachments are pronounced, by the modern school of social philosophers, to be relics of barbarism, ignorance and prejudice, forgetting that prejudices are given us by the all-wise Deity, as well as reasoning faculties, and equally for some

beneficent purpose. The time may come when prejudices will disappear, when one's country will have no claim upon him than China or Hindostan, and the sufferings of the Bushmen will arouse as lively a feeling of sympathy as those of his fellow citizens. But this millennium has not yet reached Spain. Patriotism, an attachment to, a preference for one's own home, is still a virtue prolific of measureless good, and for its foundation rests upon enlightened prejudice." [Notes, p. 55]

Such language is reminiscent of that great English conservative, Edmund Burke.

At the Cathedral of Our Lady of Pilar, in Zaragoza, Pettigrew offers one of his most profound and philosophical passages. After an almost poetic recounting of his entry into the edifice and his dawning sense of awe and reverie, he offers a defense of revelation and traditional religion in words that bespeak what Russell Kirk termed moral imagination:

"Every revealed system [of religious belief] must rest for its foundation upon either reason or faith. The former decides upon evidence, scrutinized by the light of a critical intellect; the latter seeks its 'evidence of things unseen' only in the heart. How many of us have intelligence, learning or leisure to investigate the grounds of our belief in even the simplest article of faith? What immense erudition is requisite to decide whether the gospels containing a narrative of the Saviour's life be forgeries, revelations or mere histories? How often do sects split upon the mere literal rendering of a Greek sentence? And if the learned, who have devoted their whole lives to this alone, be so feeble, how shall we expect strength of wisdom from the mass of mankind, who have not the first element of critical science? We believe in the existence of a Saviour, and denounce as infidels and horrible monsters all who refuse assent to our faith. And why do we thus believe? Because we have been told so in our youth by persons of learning and probity, in whom we have confidence, and whose better judgment in this matter we substitute for our own.... Even for the earth we need something more than morality or its virtues.... Some of the pleasantest recollections of my life are these Spanish cathedrals, where the somber grandeur of the architecture and the devotion of the congregation harmonized in elevating me above the mere materiality of existence." [Notes, pp. 77-79]

Pettigrew, as did other contemporary Southern men of intellect, recognized that there were stark differences between his beloved Southland and an increasingly industrialized North. He sums that belief up, once again in *Notes on Spain*, when leaving France and entering Spain, a land in which he visualized analogously his own Southern homeland:

"Adieu to a civilization which reduces men to machines, which sacrifices half that is stalwart and individual in humanity to the false glitter of centralization, and to the luxurious enjoyments of a manufacturing, money age!" [Notes, p. 51]

The late historian Eugene Genovese, in his magisterial treatise, *The Mind of the Master Class*, explores in detail the high level of intellectual thought—profoundly traditionalist and anti- (or perhaps pre-) capitalist—that existed in the Old South. The virtual absence of that prescriptive and traditionalist voice in the post-war period and beyond signaled a sharp direction change for the as-yet-young American nation, the results of which continue to be felt today. It was the triumphant epigones of liberalism and imperialism, of the "nouveaux riches" and the political class they spawned, who would take the reins of American government and dictate its tawdry culture.

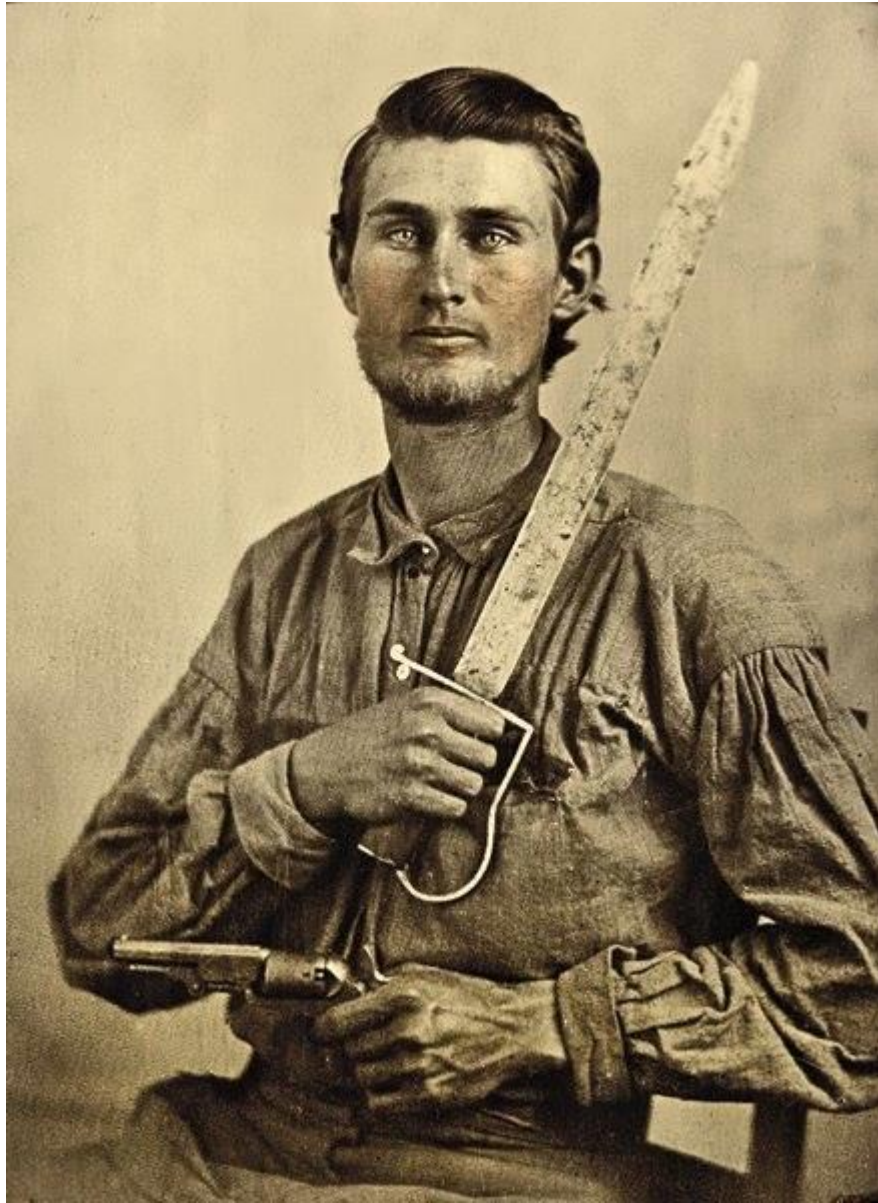
If the benighted American nation, besotted by cultural decadence and political corruption and intrigue, is ever to recover, it could do no better than to revisit the insights of men like Pettigrew and Dabney, the constitutionalism of Calhoun, and the moral discussions of James Henley Thornwell.

About Boyd Cathey

Boyd D. Cathey holds a doctorate in European history from the Catholic University of Navarra, Pamplona, Spain, where he was a Richard Weaver Fellow, and an MA in intellectual history from the University of Virginia (as a Jefferson Fellow). He was assistant to conservative author and philosopher the late Russell Kirk. In more recent years he served as State Registrar of the North Carolina Division of Archives and History. He has published in French, Spanish, and English, on historical subjects as well as classical music and opera. He is active in the Sons of Confederate Veterans and various historical, archival, and genealogical organizations

<https://www.abbevilleinstitute.org/blog/what-was-lost-150-years-ago/>





THE GREAT TEXAS TREASURY RAID

Confederate Pvt. Simeon J. Crews of Company F, 7th Texas Cavalry Regiment, poses with his cut down saber and a revolver.

After the news of Gen. Robert E. Lee's surrender, his unit disbanded on May 27, 1865, at Wild Cat Bluff in Texas.

Rebels disgruntled by losing the war are believed to have joined John Rapp and notorious gunman Ben Thompson in raiding the treasury in Austin that June.

Read more about the Great Texas Treasury Raid at TrueWest Magazine: <http://www.truewestmagazine.com/the-great-texas-treasury-raid/>

Most People Have No Idea South Carolina Has A Lost National Park

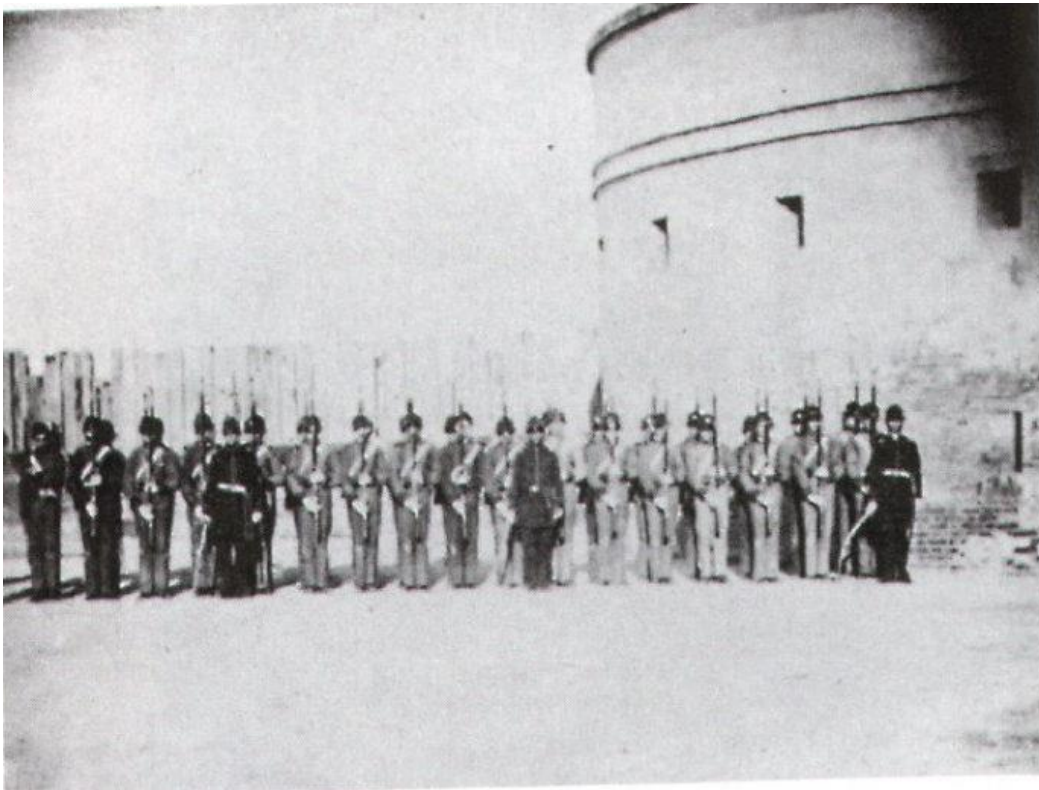
A LOST National Park is sitting in plain sight in South Carolina. It may surprise you to learn just how close it is to the historic city of Charleston, or of the state of disrepair in which it currently exists.



Google Maps

In defense of the beautiful City of Charleston, it's not their fault a national treasure - Castle Pinckney - is collapsing into the sea. It was abandoned in 1951 by the National Park Service and left to rot in the spoils of the salt air, sea and wind.



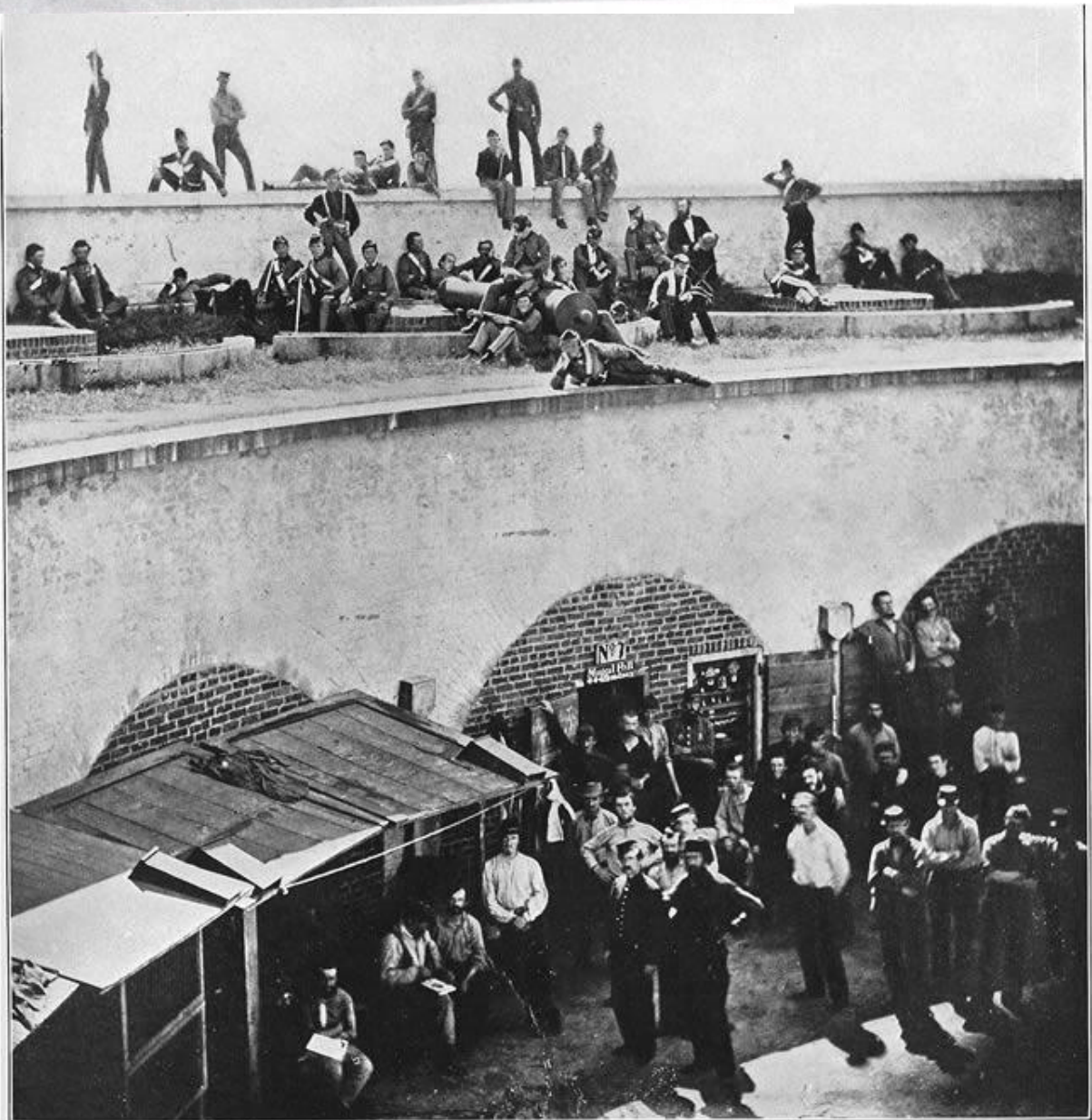


SCDAH/National Register
Flickr/Henry de Saussure Copeland

In addition to a few minor assigns, Castle Pinckney served as both a defense fortress and a prison for union soldiers and officers during the Civil War.

Flickr/Henry de Saussure Copeland

However, some like to speculate a single defense shot was never fired from the fortress.





Flickr/Roland Turner

A uniquely-designed round fortress, Castle Pinckney was built in 1812 on top of the remains of a previous log and earthen fort. After the Civil War some modifications were made to prepare for the Spanish-American War. Following, a lighthouse was built on the fort in the late 1800s. It operated until the early 1900s.



Flickr/hdescopeland

Then, in 1924 Castle Pinckney was declared a U.S. National Monument by presidential decree. Its neighbors to the north and south, Fort Moultrie and Fort Sumter, too were added to the esteemed list of National Monuments. All three would fall under the umbrella of the National Park Service. But one of them would eventually be sacrificed.



SCDAH/National Register

In 1956 Castle Pinckney was removed from that list and given to the U.S. Army Corps of Engineers.



YouTube/RickerPhotog

Over the years and decades, the stewardship of this lost national park has changed hands almost too many times to keep up.

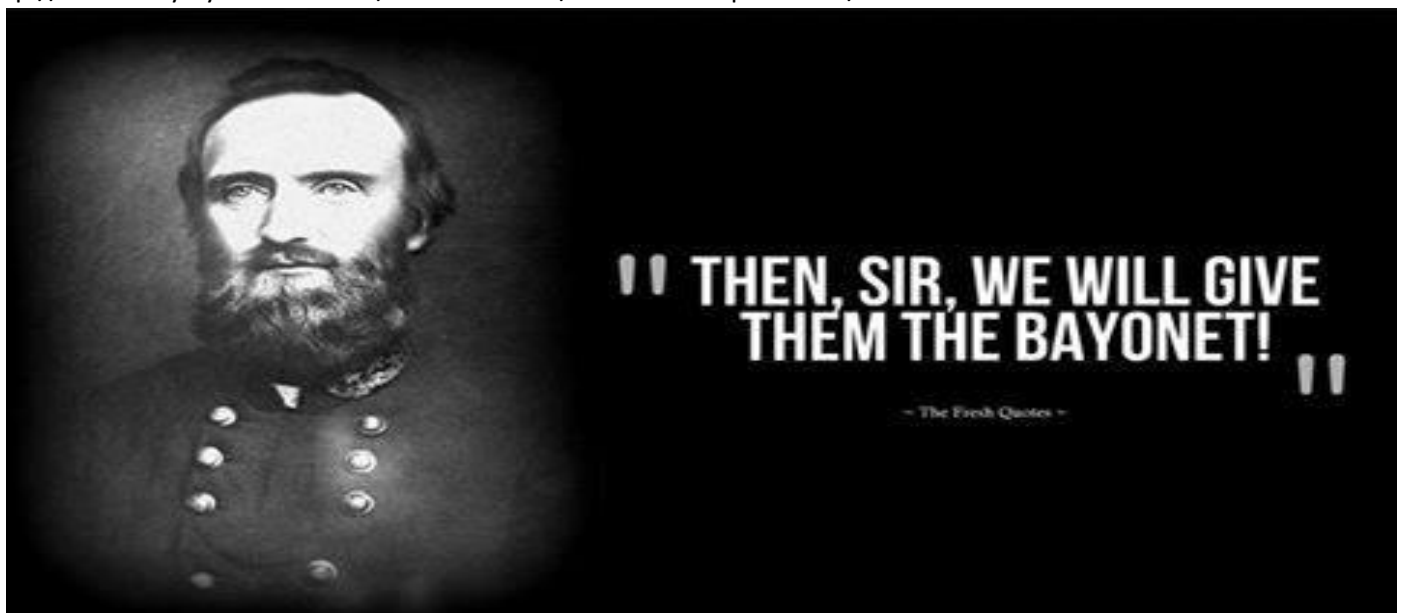


Flickr/Roland Turner

The most recent news of Castle Pinckney reports it was purchased by the Fort Sumter Camp No. 1269, Sons of Confederate Veterans. Unconfirmed reports say the group bought this lost national park for **ten confederate dollars**.

Did you know South Carolina had a lost national park? If you've ever taken the boat tour to Ft. Sumter then you have likely passed right by this forgotten national treasure.

<http://www.onlyinyourstate.com/south-carolina/lost-national-park-in-sc/>



TWO SIDES TO ANY STORY...

[Southern Historical Society](#)

Although these selections on slavery bring Yankee trolls out of the woodwork, I am posting this anyway. Relating these tales is not done for any other reason than to give our readers a complete picture of slavery - the part text books and Hollywood would have you believe did not exist. In this post the son of a slave relates a story about his father's experience.

In an autobiography, the son of a slave relates a story about his father's experience as follows:

There were many kind masters during slavery days; and there must have been such a thing as kindness even between master and slave. The overseers who were generally of the poorer class of white people were, as a rule, the cause of much of the contention and usually made most of the trouble; at least the Negroes thought so... Not infrequently these people received from the master class less consideration even than the slave, and in most cases the bitterest animosity and hatred existed between the overseers and the slaves. It was not unusual that Negroes considered themselves superior in every respect to the overseer class, whose members were generally referred to among them as "po'h white trash..."

On the Crowder plantation there was an overseer who had a particular dislike for my father, probably because he thought that my father received entirely too much consideration from his master and mistress; in short, there was a kind of jealous rivalry between them. It is unnecessary to say that the dislike on the part of the overseer was generously reciprocated by my father...

It was the rule of the plantation that no slaves except such as the master designated should be whipped by the overseer... On one occasion the overseer, unfortunately, and against the order of his employer, insisted upon whipping my father... In the scuffle, in which several other slaves helped the overseer in response to his call, my father easily got the upper hand, for he was a man of unusual strength. He not only overpowered the overseer but the men who undertook to assist him, maiming the overseer and one of the men very seriously. This was in the midst of a severe snow storm. My father took the only course, as it seemed, that was open to "obstreperous" slaves - he took to the woods. This was in early December. Here he remained, picking up what food he could at nights in cabins and elsewhere, until March, when, for want of food and sufficient clothing, his feet having been frost bitten, he was obliged to give in.

He returned one snowy afternoon, slipped into the stable, and hid himself in the loft under the hay. His hat was discovered by his master's two sons whose conversation, which he overheard, showed that they were afraid of him. They ran to the house and told their father of his return, and he came out to the barn and urged him to come to the house and be looked after, for the entire family was really very fond of him. He was taken back to the house where his mistress, the mother of the two boys, treated him most kindly. Indeed, he said, they all wept over his pitiable condition. His feet were finally, but only after careful nursing for several months, in shape to permit him to resume his usual duties.

He promised that he would not commit the same offense again, provided, however, no "po'h white trash" attempted again to whip him. He apologized to the overseer, and the two agreed that there would be no further trouble. But, a few weeks afterward he went to his master and told him he was very sorry it was not possible for him to get along with that overseer and asked that his master sell him to a near-by planter, who had agreed to give him better treatment. This time it would appear that he and the master came very near the "parting of the ways."

This seems strange, I know, but it was not infrequent that slaves of the more intelligent type would make definite arrangements with some near or distant planter to buy them; thus slaves very often picked their own masters. But in this case Mr. Crowder made it plain to him that they could get along; that he was unwilling to sell him; that he belonged especially to his mistress and that she depended on him. My father insisted, however, that the overseer be discharged. Whether his attitude in this case produced the desired result, my father did not know, but in any case within a few weeks the objectionable overseer left and a new overseer took his place, who established better relations, not only as between himself and my father, but with the other slaves as well, in consequence of which the master got better and more efficient service with very much less friction.

Travis [><]

Source: FINDING A WAY OUT AN AUTOBIOGRAPHY, By Robert Russa Moton, 1921.

Link to free e-book: <http://docsouth.unc.edu/fpn/moton/moton.html>



The Search for Life After Pac Man

By Harry Hope on Apr 21, 2017



I have made a discovery. There does, indeed, exist a place where nobody wants to leave. It is possible to breathe there without worrying about what you are inhaling. This place is not infested with joggers or 300-pound shoulder-strap radios, and when you're driving along and meet another car or truck on the road, that other driver is very likely to wave at you. You, of course, wave back. This is called courtesy.

As I write this in my office, located in the "Uptown" area of a major Southern city, I am contemplating my upcoming marriage and subsequent move to the Cloud's Creek area of Saluda County, South Carolina, an entirely rural county populated by chickens, pine trees and a rugged breed of country folk. Many of my friends consider this marriage, at age 32, a sudden and surprising move, especially when they find out that I'll be an instant father to three children, ages 11, 7 and 5.

"You are moving out there?" one person asked in shock. "Why don't you move the children to town. They'll have so much more to do." Perhaps. But how much more, I ask, will they have to do that is worth doing?

Lately, I've been re-reading the agrarian writers who made their mark fifty years ago. Nobody I've met in Cloud's Creek has ever heard of, much less read, the agrarian philosophers of Vanderbilt in *I'll Take My Stand*. They don't need to, because as agrarian values are explained, these people invariably respond, "Hell, I don't see what the big fuss is all about. These are things we've been doing or thinking or believing for years now."

These people don't work the land as such, but many of them still have gardens. They might live in double-wide mobile homes or sturdy brick houses, but theirs is an organic life which the bean-sprout brigades and the macrobiotic gourmets of Metropolis would have trouble fathoming.

And while my stepdaughter-to-be has enough stereo equipment to qualify her to become a minor NBC affiliate, her favorite singer is Conway Twitty. She has no use for that KISS album somebody gave her for Christmas last year. Bless her heart. Parents of 11-year-olds everywhere, doesn't that sound refreshing?

Oh, but I've got a lot to learn, too, over and above the obvious aspects of being a parent and husband. For instance, I've been told that I'll be expected to work in the garden. Fine, I said, it beats mowing the grass. By late summer, I may be eating those words, but I'll also be eating homegrown tomatoes and squash.

There are certain logistical problems to overcome as well. We are, after all, 15 miles from any grouping of dwellings and stores loosely considered a town. A 30-minute ride just to shop at a Bi-Lo or Food Lion is liable to become a major excursion for me. The Saluda County Library, which I've been assured exists, will be a 20-minute drive to Mecca.

Remember too, that as one who will have lately come to the area fresh from 10 years in the fleshpots of a big city, I'll be morally suspect. I have partaken of French wines, escargot, coquilles St. Jacques, chateaubriand, and, of course, quiche. I have been publically seen in museums and at symphony orchestra concerts and even at the ballet. Why, once I was at a political rally for a politician with Kennedyesque aspirations and shook hands with President Jimmy Carter. All these things are to be buried in my soul and divulged to no one.

When I move out to Saluda County and anybody asks, as inevitably people do ask, where I'm from, I'll tell them I'm from Hartsville, South Carolina. That way they may be assured that I like fatback in my butter beans, water in my bourbon, ketchup on my hamburger and that I know the difference between a dobro and a thirty-aught-six.

These things are part of what non-Southerners occasionally and reverentially refer to as our "sense of place," because we have ours, and they've lost theirs. (Journalist Marshall Frady, referring once to W.J. Cash's *The Mind of the South*, asked who would be sufficiently vain to essay a similar project on *The Mind of Illinois* or *The Mind of the West Coast*).

Which brings me to something I want to make abundantly clear to the three children I'm about to try to help bring up: anybody who tries to make these three children ashamed of what they are or where they come from is cruisin' for a bruisin'.

Sure, there are wonderful things outside the borders of Saluda County. The Parthenon, the Vatican, the Louvre. Johann Sebastian Bach praised the Lord with magnificent joyful noises and Ludwig van Beethoven raged at Him. A Serbian nationalist shot an Austrian archduke, and Western Civilization came to an end four years later. This kind of thing happens today. Somewhere in New York or Washington, D.C., there may even be somebody doing something important and lasting this very moment. We just haven't been told, that's all.

Yet these three white non-Hispanic meat-eating protestant children who've actually been known to turn off a TV set to listen to a good story are, in subtle ways, finding themselves demeaned because of their heritage. Television tells them that the sins of the fathers are the sins of the children, that each of them is to be ashamed that white Southerners engaged in the practice of buying, selling and owning other human beings. For this, they are told, they are forever damned, condemned to a world of post-Neanderthal physical types whose whole intellectual diversion is spending an afternoon reading numbers on a football jersey. They are told that there is no life outside New York or Los Angeles, and if there is life anywhere else, it all takes place on some ship aimlessly shuttling between LA and Acapulco, Mexico, or on some mysterious archipelago where Mr. Roarke presides over fantasies.

Even the schools are forgetting to tell them that George Washington and Thomas Jefferson were Southerners and that the real General Lee was not named after a red Dodge Charger. They've barely heard of Stonewall Jackson or the Swamp Fox, and to them, George Washington Carver had something to do with peanuts. John C. Calhoun, Huey Long, Flannery O'Connor, Bill Monroe, Nathan Bedford Forrest—will the children ever encounter those names, and know who they are?

You can see that some of the messier presentations of the 1980's South have slipped into God's Country. Look what happened to country music when the New York-Los Angeles crowd discovered there was money in it. Now some of the "country" radio stations are beginning to program Bob Seger cuts, for crying out loud. And I don't know what's going to happen when the little country store up the road installs the inevitable Pac-Man. With all those kids running in from the countryside to dump quarters into a machine that sounds like a Wurlitzer organ with indigestion, it may mean the end of that fine old institution, the Southern beer joint. These insidious outside forces got to our food a long time ago, and we should have realized what was going on when somebody started putting sugar in the cornbread. Now Ronald McDonald is all over the place—his golden arches constitute the tallest structure in one town that I know, and Tennessee Ernie Ford is on the TV selling Martha White pizza crust mix. Oh, my Great-Aunt Effie's aching back.

The whole attitude was neatly summed up a few years ago by the multi-talented Dolly Parton, in explaining her wardrobe and accessories. She said, "We was all raised poor, and we didn't have much 'cept our music. Then when we started gettin' attention and makin' a little money, we all jus' went overboard."

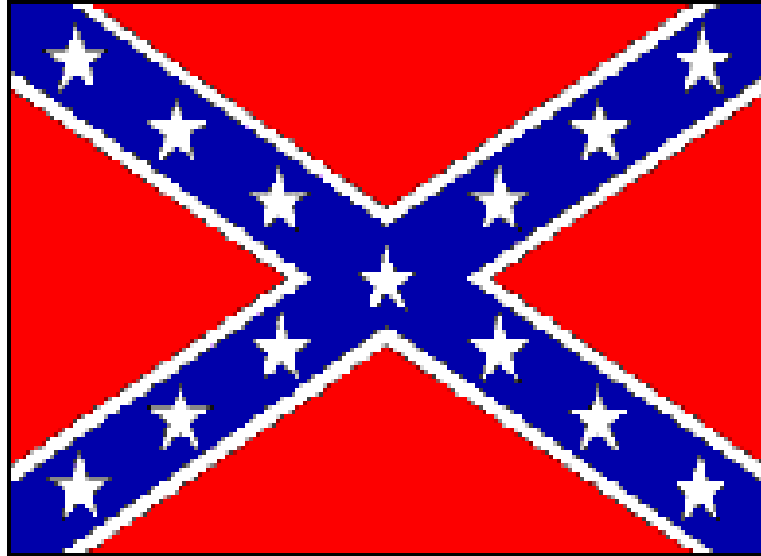
Jimmy Carter had at least one good idea, when he said something about preserving the ethnic purity of our neighborhoods. You don't despoil the land you're on. Where you are—who you are—is special. But what followed Carter's comment were all kinds of knee-jerk cracks about racist attitudes and Grand Dragons in the White House.

And all that leaves me with is one final question, the big one: Will my three prospective stepchildren and the other Southern children of their generation, know who they are? Where they come from? If indeed children are our greatest natural resource, will they know that there is life after Pac-Man?

I know of three children for whom the answers to these questions will be in the affirmative response mode, as they say in Washington. One of them, the 11-year-old, has already taken her stand. She rose up in social studies class one day a few weeks ago and informed her teacher that the business of 1861-1865 was not the Civil War, it was the War of Northern Aggression, and why hadn't the teacher told them that?

A small start, to be sure, but a start nonetheless.

This essay was originally published in the Summer 1983 issue of Southern Partisan magazine.



The Story of the Southern Cross

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When I see a Confederate flag I sometimes think of the Lord Jesus Christ and his twelve disciples, the very founders of our Christian faith. If you will, please take a moment to look at the flag on the front page of this tract. You will notice there are thirteen stars in all, but one star is in the very middle of the flag. In Revelation 22:16, Jesus says that he is "the bright and morning star." The center star on the Southern flag should remind us of the Lord Jesus Christ, and the other twelve stars, pointing out in four different directions, should remind us of the fact that Jesus sent his twelve disciples into all the world with the Gospel (Mat. 28:18-20).

Actually, the "X" shaped cross on the Southern flag dates as far back as sixteenth century Scotland, maybe even further. Andrew, the brother of Peter, was one of Jesus' very first disciples (Mat. 4). It is traditionally believed that, in the first century, Andrew did missionary work in Greece and Asia Minor. *Fox's Book of Martyrs* indicates that he was actually martyred in Edessa, Greece, on an "X" shaped cross with two ends in the ground. Some legends hold that his remains were later moved to Scotland. Whether they were or not, we can't be certain, but it is a well established fact that, as a commemoration of Andrew's devoted life and his martyrdom, the people of Scotland did use this "X" design on their flag. It became known as *St. Andrew's Cross*.

In the 1800's, many people from Scotland migrated to America's southland. With them came St. Andrew's Cross, which soon evolved into the Southern Cross. The colors changed, and stars were added, but the cross is still there for all to see.

Now, perhaps this would all be meaningless symbolism, except for the fact that so much preaching was done in the South between 1700 and 1850 that great revivals broke out and hundreds of thousands of sinners (white and black) found Jesus Christ as their Saviour. Such spiritual transformations occurred throughout the South under preachers like George Whitfield and John Wesley that our land became known as "the Bible belt." This is a wonderful part of our heritage, and our Southern flag bears witness to it.

When I see a Confederate flag I am reminded of the origin of that "X" design, and I am reminded of the fact that many of our confederate soldiers were Christian men. Stonewall Jackson and Robert E. Lee, chief leaders of the Confederate military, were both Christian men, and they heavily influenced others under their command for the cause of Christ.

Before Jackson died in 1863, he said, "*Let us pass over the river and rest under the shade of the trees.*" I too am a Christian, and I'll pass over that river one day and rest with General Jackson. When I do, I'll not be ashamed in his presence because I didn't desecrate the flag for which he died. I didn't associate it with hate, bigotry and racism. I wasn't among the unlearned masses who allowed their minds to be poisoned by the venom of the liberal establishment.

By God's good grace, I learned the truth about the Confederate flag, and I did what I could to teach others.

I am so thankful that I have all eternity to spend with some of the greatest men who have ever lived. It is true that many of our brave men never received the Lord Jesus Christ as their Saviour. Even though they were great men in this present world, they never prepared for the next world. Such men are in Hell right now, according to God's word, and I find it truly sad that I'll never have the honor of meeting them.

However, there are some great men in Heaven whom I will meet. In addition to meeting my Lord in person and thanking Him for saving me, I'll also meet the man who fearlessly led the Israelites through the Red Sea. I'll meet the man who slew a thousand Philistines with the jawbone of an ass. As a blood-bought child of God, through faith in Jesus Christ, I'll one day meet the man who, as a young shepherd boy, had the courage to charge on a heathen giant and lay him flat with one smooth stone. I believe I'll even meet George Washington, a man who had about as much courage in battle as anyone who ever lived. I'll meet some of my fellow Tennesseans by the name of Andrew Jackson and Alvin C. York. General Lee will be there, right along with his partner in battle, Stonewall Jackson. These men will be in Heaven, not because I like them, and not because they were great men, but rather because they all had one thing in common: *they all enlisted under the greatest Captain of all (Heb. 2:10)*. They all knew the Lord Jesus Christ as their own personal Saviour. They all understood that they were sinners standing in great need of a Saviour. In spite of the fact that they stood tall in the eyes of their fellow men, they all understood that they stood as sinners in the eyes of God, so they took the only cure for sin that God has provided: faith in Jesus Christ.

Jesus left his glorious home in Heaven to come to this earth and die for your sins. He shed his blood and died to save you from a burning Hell. Will you show your appreciation by placing your trust in him, or will you dishonor him by ignoring the great sacrifice that he made for you? Just as you believe in remembering those who've fought for freedom and died, should you not also show your appreciation to God's Son for the price he paid for you?

"Why," you may ask, "did Jesus have to die for me?" He died for you because you are a sinner: **"For all have sinned, and come short of the glory of God." (Rom. 3:23)** You were born with a sin nature, just as all men are, so Jesus Christ came to REDEEM you from your fallen sinful condition. Satan is a thief who has led mankind into sin, death, and Hell, but Jesus Christ, the Captain of our Salvation, came to lead men back to Heaven.

Romans 6:23 says, **"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."** Jesus said, **"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."** (John 10:10) Jesus bled and died so that YOU could have ETERNAL LIFE. He was a good soldier and a good Captain indeed!

But he was far more than that. Please notice these inspired words from Romans 5:6-10: **"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."** Read it again, please. Friend, Jesus Christ was much more than a *good* soldier. A good soldier will die for other good men, but Jesus Christ died for his ENEMIES! You, as a sinner in this world, are an enemy of God (James 4:4; Col. 1:21), but Jesus still came and died for you! Jesus is a GREAT soldier! He's the greatest soldier to ever live.

In fact, God the Father in heaven was so pleased with Jesus Christ that he RAISED him from the dead after three days in the tomb! The word of God says that **"... Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."** (I Cor. 15:3-4)

Great men like Stonewall Jackson and Albert Sidney Johnston died for their country, but they never *walked out on death*. Jesus Christ came up from the grave--a victor over death--to offer eternal life to all who believe on him. Jesus, the Captain of our salvation, said, **"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."** (Rev. 1:18)

Do YOU want to walk out on death one day? Perhaps you admire Generals Lee and Jackson, but do you know their

Lord and Saviour?

I often see Confederate flags, bumper stickers and license plates being displayed by my fellow Southerners who know the Southern cause is right, and I sincerely appreciate their stand. However, most of these well-meaning people are totally unaware of the fact that if the thousands of Confederate soldiers who died in the Civil War could speak to them today, they would have one chief message: DON'T LIVE WITHOUT JESUS CHRIST, AND DON'T DIE WITHOUT HIM. Those who didn't know Jesus are regretting it right now, and those who did know him are truly blessed.

In the two day's fighting at Shiloh, over 23,000 American men slipped into eternity. Some went to Heaven; most probably didn't. Over 51,000 American soldiers died in a three day period at Gettysburg. Some went to Heaven, because some had received the Lord Jesus, but most probably slipped into Hell forever.

They say the North won the Civil War. I don't believe that. *Satan* won the Civil War by convincing thousands of grown men, on both sides, to die for their country without preparing to meet their Maker.

Jesus is the WAY, the TRUTH, and the LIFE (John 14:6). Why not confess that you are a lost sinner and that you need a living Saviour today? Why not show your appreciation to the greatest soldier to ever live by joining his army today? Why not turn your back on the devil and fight the good fight for Jesus Christ?

Ephesians 2:8-9 says, "**For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.**" You cannot save yourself. Only the blood of Jesus Christ can wash your sins away: "**Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.**" (Rom. 3:24-25) If you could earn your salvation, then Jesus came and died for NOTHING. If God wanted you to "do good" and earn your salvation, then he would have never sent his Son to pay for your sins.

Friend, just as a military victory can establish national freedom for millions of people, Christ's victory over sin and death can establish SPIRITUAL freedom for you. Be-cause of Jesus, your sins can be washed away and forgiven FOREVER! ". . . **Unto him that loved us, and washed us from our sins in his own blood.**" (Rev. 1:5)

Why not make Jesus Christ YOUR Captain right now? Romans 10:9-10 says, "**That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.**" Why not bow your head right now and ask the Lord Jesus Christ to come into your heart and wash your sins away? Make Jesus YOUR captain today and become a soldier in the greatest army ever assembled! "**For whosoever shall call upon the name of the Lord shall be saved.**" (Rom. 10:13)

If you have received Jesus Christ as your personal Saviour, God's will is for you to be scripturally baptized and to become an active member in a Bible believing church. Feel free to contact us for more information.

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The John Wilkes Booth Mummy That Toured America

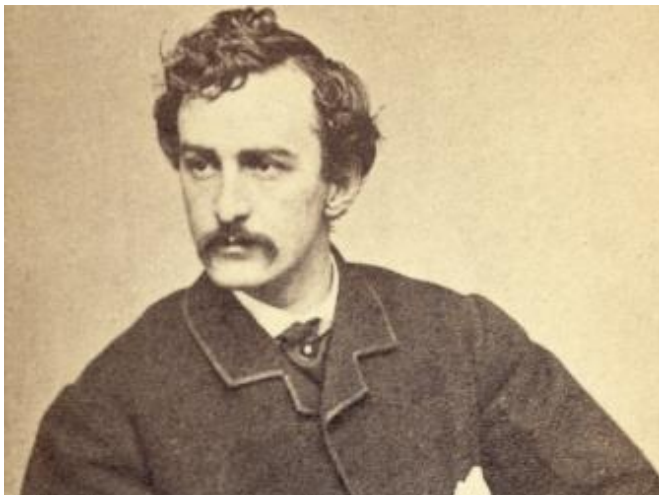
APRIL 17, 2015 By Christopher Klein



The purported mummy of John Wilkes Booth in 1937

Decades after the murder of Abraham Lincoln, an Oklahoma drifter confessed on his deathbed that his true identity was John Wilkes Booth and that the man killed in the manhunt for the president's assassin was an imposter. The story grew even weirder when the drifter's embalmed body toured American carnivals for decades as the purported "mummy of John Wilkes Booth."

In 1877, a young Granbury, Texas, lawyer was summoned to the bedside of a dying acquaintance. As Finis L. Bates entered the room, he saw a doctor holding the wrist of John St. Helen and timing the man's fading pulse. "St. Helen is dying and wishes to speak to you alone," the doctor said before leaving behind the lawyer and patient. Weak and barely conscious, St. Helen whispered, "I am dying. My name is John Wilkes Booth, and I am the assassin of President Lincoln."



John Wilkes Booth

St. Helen lived through the night—as well as the next one and many more after that. According to Bates, St. Helen told him that Vice President Andrew Johnson had masterminded the assassination plot and had given him a password that allowed him to escape the massive manhunt. The man claiming to be Booth said that someone else had been killed in Richard Garrett's tobacco barn on April 26, 1865, and passed off as the assassin to allow the pursuing posse to collect the sizable reward. St. Helen

said that while an innocent man rested in peace in the Booth family plot in Baltimore, he drifted across the Wild West under various aliases.

Soon after St. Helen shared his story, he skipped town. More than a quarter-century later, Bates read a story in a Memphis newspaper that awoke old memories. In January 1903, a drifter named David E. George had locked himself in an Enid, Oklahoma, hotel room and committed suicide by ingesting a lethal quantity of arsenic. According to the news report, the wife of a local Methodist minister said that George had botched an earlier suicide attempt nine months earlier and, believing he was dying, confessed: "I am not David Elihu George. I am the one who killed the best man that ever lived. I am J. Wilkes Booth." Side-by-side illustrations of Booth and George that ran in newspapers revealed a striking resemblance between the two mustachioed men. Newspapermen jumped on reports that Junius Brutus Booth III, nephew of the assassin, said that George resembled his uncle—without mentioning that Junius was born in 1868, three years after Lincoln's murder, and had never set eyes on his uncle.



The body of David E. George shortly after his death in 1903

Bates, the grandfather of award-winning actress Kathy Bates, also recognized the man in the newspaper. It was John St. Helen. Bates hastened to Enid and found the embalmed body of the mysterious man at W.B. Penniman's mortuary and furniture store. Bates tried to gain custody of George's unclaimed body, but for years it became a local tourist attraction. Dressed in a respectable suit, the embalmed body sat a chair in Penniman's front parlor with its glass eyes staring out blankly at the open newspaper on its lap. Thanks to the arsenic Penniman used in the embalming as well as the arsenic swallowed by George, according to newspaper reports, the body became a well-preserved mummy.

Around 1907 when Bates published "The Escape and Suicide of John Wilkes Booth: Written for the Correction of History," a 309-page book in which he detailed St. Helen's account of how he escaped the manhunt, the lawyer gained custody of the cadaver. Bates rented out the corpse to

carnivals, state fairs and midways, and the supposed mummy of John Wilkes Booth became a freak-show mirror image to the solemn funeral train procession taken by Lincoln's embalmed body in the weeks after the assassination.

Finis L. Bates

If the body was indeed that of Booth, the former actor was much less of a box-office draw in his post-mortem career. The mummy "scattered ill-luck around almost as freely as Tutankhamen is supposed to have done," reported the Saturday Evening Post in 1938. The magazine reported that nearly every showman who had exhibited the specimen had been financially ruined. In 1920 a circus train carrying the mummy wrecked en route to San Diego and killed eight people. Soon after, the mummy was kidnapped and held for ransom. Union veterans even threatened to lynch it—apparently in a desire to kill Booth twice.



After Bates died in 1923, his widow sold the mummy to William Evans, the "Carnival King of the Southwest." After Evans quit the carnival business, he took the oddity back to his Idaho potato farm and opened his doors to curious tourists who drove by the sign posted outside: "SEE THE MAN WHO MURDERED LINCOLN." A Lincoln assassination buff convinced Evans to resume the mummy's tour of America, but the re-launch fizzled. The Saturday Evening Post reported that Evans was ordered out of Salt Lake City for "teaching false history," and fined \$50 in Big Spring, Texas, for transporting a corpse without a license.



Side-by-side comparison photos of John Wilkes Booth and David E. George

In spite of the mummy's checkered history, carnival man John Harkin and his wife bought it for \$5,000 around 1930. The Harkins traveled the country in a battered truck with the leathered, hollowed-eyed mummy occupying a berth on the floor as they slept on adjacent bunks. Harkin promised \$1,000 to anyone who could prove that the mummy was not Booth, and he boasted that he never paid out a dime. In 1931, a group of Chicago doctors, including the city's health commissioner,

X-rayed and examined the corpse and claimed that the body's fractured leg, broken thumb and neck scar were consistent with injuries attributed to Booth. (Never mind that the fracture was found on the mummy's right leg, while the injured bones set by Dr. Samuel Mudd were on Booth's left leg.)

Beginning in 1937 and continuing into the 1950s, the mummy was part of Jay Gould's Million Dollar Circus traveling with trained elephants, acrobats and a high-diving dog act. According to a PBS report, the mummy was last seen in public in the late 1970s and may be in the hands of a private collector. While some family members have voiced support for exhuming the body buried in Booth's grave for DNA testing to determine if it's truly his, courts have so far denied the requests.

<http://www.history.com/news/the-john-wilkes-booth-mummy-that-toured-america>



The Mind of the Old South

By Clyde Wilson on Apr 19, 2017



A review of *All Clever Men, Who Make Their Own Way: Critical Discourse in the Old South*, edited with an introduction by Michael O'Brien. Fayetteville: University of Arkansas Press. 1982. 456 pages.

The intellectual history of the South is yet to be written. This assertion bootlegs two assumptions that do not go unchallenged. The first is that there is something called the South distinct enough to have a history. There are those who, from a variety of standpoints, dispute this premise. Some seem to feel that the South is evil and that therefore it is best treated as spurious and unreal, a kind of temporary aberration from the norm of a progressive democratic universe. For others the South is intangible, dubiously quantifiable, and therefore we should concern ourselves with other things about which we can make more reliable, scientific generalizations. These challenges would seem to be overruled by common sense. The South must be in some sense a historical reality—millions have for generations acted as though it were, and even today, hundreds of presumptively sane people throughout the globe are devoting careers to studying it.

The second bootlegged premise is that this phenomenon of the South, if admitted to be real, had a life of the mind sufficient to justify an intellectual history. Here we find it more difficult to secure assent. It will perhaps be admitted by many that Richard Beale Davis's three volumes established that there was intellectual and cultural activity in the colonial South significant enough for historical attention and distinct enough to be understood as Southern. (That is, distinct

enough from the mind of New England which since the middle of the nineteenth century has been assumed to be equivalent to the mind of America.) As we can make some headway on good authority towards assent in regard, to the colonial era, so, too, can we with modern times. Few would dispute that there has been in the twentieth century literary and intellectual activity which could reasonably be called Southern and which has been of significance, some would even say of world significance.

Thus, if the intellectual history of the South has not been written, some pieces of it have been patched together in a preliminary sort of way. The great lacuna is the nineteenth century. Here, according to accepted notions, to the extent that Southerners exercised their intellects at all, it was merely in a sterile, reactionary, unreflective defense of the evil, obsolete and defective ideas of slavery and state rights. These having been justly thrust into the wastebasket of history, nothing was left but an equally sterile and reactionary romanticization of a delusionary Lost Cause, up until the time (placed by different authorities at different points in time and for some still in the future) when the South was forced to "join the twentieth century." (Union with the twentieth century is, today, not universally considered so unmixed a blessing as it was just a few years ago.)

Yet, it is inherently implausible that the interval between, say, Jefferson and Faulkner, could have been empty of anything of interest in its content or movement. Until very recently, this inherently implausible account of history has gone nearly

unchallenged. Presumably, one would not expect to find anywhere in 19th century America the Athenian academy, or even the intellectual concentration and standards of Oxford or Berlin in their best days. However, were there in the Old South men and women who were intelligent, widely read and traveled, interested in and abreast of the world of ideas past and current, and capable of formulating their thoughts creatively and communicably? Did the Old South, in other words, exhibit an intellectual culture in the best sense of that term rather than merely journalists and orators concerned with an apologia for their vested interests?

One way of answering this question yes, which has been pursued and developed by scholars in the last few decades but which has not yet been fully consummated, is literary. The more one understands the components of the literary achievement of figures like Faulkner and the Agrarians, the more apparent it becomes to the reasonably perceptive that such creation must rest upon historical roots, must have literary forebears. Thus, the creative literature of the Old South is very gradually being uncovered and assessed in context. A different and somewhat more direct answer is given in *All Clever Men*, the first book published by the University of Arkansas Press. The volume presents fourteen representative essays from the journals and books of the Old South. They are selected so as to show a variety of good minds at work on subjects related to the mainstream of Western culture as it was understood at the time.

All are unconcerned with narrow apologetics. All are by persons who no more would have rejected the description Southern than Emerson would have denied he was a New Englander or Carlyle that he was a Scotsman. The selections are prefaced by an introductory essay that is a masterful description of the intellectual terrain of the Old South, its relation to the map of the world, and of the reasons why that terrain has gone uncharted and largely unknown. The author's insistence upon the significance of Southern mental activity is all the more persuasive in that he is not in the least interested in defending the Old South per se, but is interested in correcting and perfecting the record in regard to the larger intellectual history and historiography of the period.

This book has received some attention, but less or more perfunctory attention than it merits. This is partly because the British born and educated editor deals with his materials in a manner that is at the same time so broadly erudite and so playful that it is off-putting to earnest American scholars. To few American scholars does it occur that their own intellectual foibles, conventions, and blind spots can be subjected to the same kind of detached critical appraisal that they as a matter of course mete out to others. Another reason for the relative neglect of *All Clever Men* is that suggested by O'Brien as responsible for the neglect of his subject matter heretofore: one of the conventions of American intellectuals is that intellectual and cultural activity and achievement are coexistent with progressivist social and political views. Where progressive views are absent, there could not possibly, therefore, be significant intellect at work. Thus, it is simply unthinkable that an antebellum Southerner, like George Frederick Holmes, could have been thoroughly familiar with European philosophy, art, and science, since he drew from it entirely different conclusions than Emerson.

Likewise, it is unthinkable (though true) that the greatest of American classicists, Basil Gildersleeve, received his training in antebellum Charleston and remained to the end of his days a fervent Confederate. And such a person as Louisa Cheves McCord, a plantation mistress who was quite a skilled poet and dramatist, but who also wrote eloquently against feminism and in defense of a traditional view of the role of women, could not possibly have existed. But indeed, such persons did exist, and in abundance. The assumption that intellectual achievement and adherence to the latest of leftist fashions are inseparable is, in the long view of history, a ludicrous convention pasted together a half century or so ago.

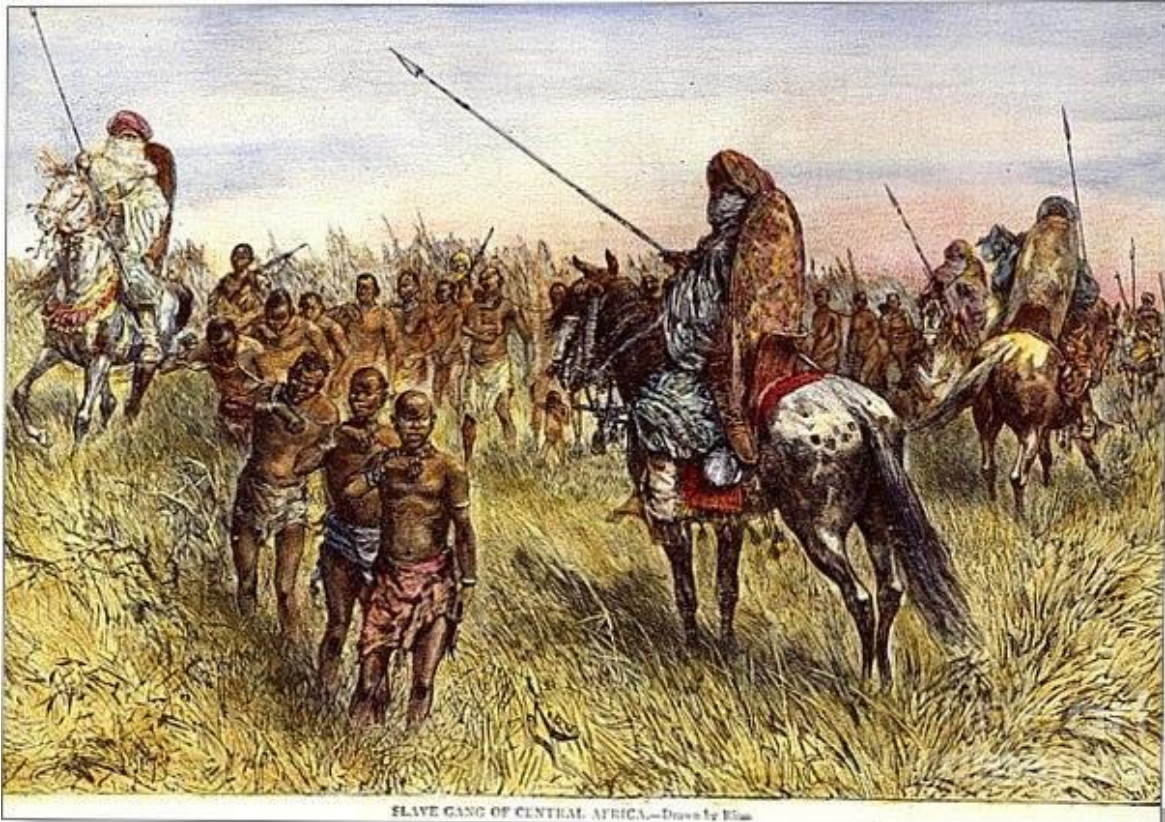
But, assuming that scholarship as actually practiced is indeed cumulative and self-correcting, the main reason for the relative neglect and misreading of the nature and quality of mental activity in the Old South is simply a matter of logistics. The primary sources have been too scattered and unknown and the task of assessing and drawing the proper conclusions from them too arduous. This book and another edited by O'Brien and David Moltke-Hansen on the intellectual life of antebellum Charleston provide the wherewithal to correct simplistic views of the Southern, and thus of the American mind.

About Clyde Wilson

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

<https://www.abbevilleinstitute.org/blog/the-mind-of-the-old-south/>

WHO IS THE REAL ENEMY????



As the Far Left uses Black Lives Matter and 19th Century Slavery to further divide us as a Nation for their own political gain, their followers, who relish in destroying every token of Sothern Heritage because of a supposed link to racism, refuse to acknowledge Radical Islam, who still to this day engages in slavery, as their REAL ENEMY. Here is a bit of slave trade history these young people might want to consider.

The following is a selection from Brantz Mayer's 1854 biography of a slave trader that speaks to the Muslim's part in the slave trade industry...

“It was not a little amusing that in the midst of the general dismay, caused by the court of Timbo and myself, my colored brother Ahmah-de-Bellah, and his kinsman Abdulmomen, lost no chance of lecturing me about my soul! We kidnapped the Africans all day and spouted Islamism all night! Our religion, however, was more speculative than practical. It was much more important, they thought, that we should embrace the faith of their peculiar theology, than that we should trouble ourselves about human rights that interfered with profits and pockets.”
Brantz Mayer, 1854

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

Source: Source: Captain Canot or, Twenty years of an African Slaver, by Brantz Mayer, Published 1854.

Link to free e-book: <http://archive.org/stream/captaincanotortw00mayer/page/n7/mode/2up>

Photo used: Artwork of Granger, 19th Century Slave traders (<http://fineartamerica.com/featured/muslim-slave-traders-granger.html>)



One night, Thomas "Stonewall" Jackson asked his aide, Sandie Pendleton, to read to him the evening's news.

Pendleton flipped through the newspaper pages, finding a worthwhile story that caught his eye. "Here's an amusing thing in the New York Mercury. It'll help you digest your dinner and make you laugh, General!"

Jackson responded, "Well, go on Captain Pendleton, let's hear it, if it will make us laugh at all."

"The life and character of the rebel General, Stonewall Jackson," Pendleton began.

Jackson got to his feet. "I don't want to hear that! Not at all."

Pendleton quickly countered, with a smile on his face. "It is only a parody, General. Hold on a minute. There is nothing objectionable - it is only a parody, you will enjoy it."

General Jackson quietly sat back down, with uncertainty on his face. Pendleton continued, "He traces his ancestry to Jack, the giant-killer ... he is no mortal man, he is of peculiar mental and moral traits, laying special stress upon his force of will and his abstemiousness which enables him to live for a fortnight on two crackers and a barrel of whiskey."

With this, Jackson broadly smiled, breaking into such a hearty burst of laughter that onlookers claimed was the loudest they had ever heard from the general. It was also the last time the general ever gave an ear to press comments about him.

- "Sandie" Pendleton and Thomas "Stonewall" Jackson March 1862

From: "They Called Him Stonewall," by Burke Davis

Did Civil War Soldiers Have PTSD?

One hundred and fifty years later, historians are discovering some of the earliest known cases of post-traumatic stress disorder



The wounded soldiers above were photographed at a hospital in Fredericksburg, Virginia, between 1861 and 1865. (Library of Congress, Prints and Photographs division)

By [Tony Horwitz](#)
SMITHSONIAN MAGAZINE
JANUARY 2015

In the summer of 1862, John Hildt lost a limb. Then he lost his mind.

The 25-year-old corporal from Michigan saw combat for the first time at the Seven Days Battle in Virginia, where he was shot in the right arm. Doctors amputated his shattered limb close to the shoulder, causing a severe hemorrhage. Hildt survived his physical wound but was transferred to the Government Hospital for the Insane in Washington D.C., suffering from “acute mania.”

Hildt, a laborer who’d risen quickly in the ranks, had no prior history of mental illness, and his siblings wrote to the asylum expressing surprise that “his mind could not be restored to its original state.” But months and then years passed, without improvement. Hildt remained withdrawn, apathetic, and at times so “excited and disturbed” that he hit other patients at the asylum. He finally died there in 1911—casualty of a war he’d volunteered to fight a half-century before.

The Civil War killed and injured over a million Americans, roughly a third of all those who served. This grim tally, however, doesn’t include the conflict’s psychic wounds. Military and medical officials in the 1860s had little grasp of how war can scar minds as well as bodies. Mental ills were also a source of shame, especially for soldiers bred on Victorian notions of manliness and courage. For the most part, the stories of veterans like Hildt have languished in archives and asylum files for over a century, neglected by both historians and descendants.

This veil is now lifting, in dramatic fashion, amid growing awareness of conditions like post-traumatic stress disorder. A year ago, the National Museum of Civil War Medicine mounted its first exhibit on mental health, including displays on PTSD and suicide in the 1860s. Historians and clinicians are sifting through diaries, letters, hospital and pension files and putting Billy Yank and Johnny Reb on the couch as never before. Genealogists have joined in, rediscovering forgotten ancestors and visiting their graves in asylum cemeteries.



Jogues R. Prandoni (above, in the cemetery at St. Elizabeths) helps families locate the graves of their ancestors. (Tom Wolff)

“We’ve tended to see soldiers in the 1860s as stoic and heroic—monuments to duty, honor and sacrifice,” says Lesley Gordon, editor of *Civil War History*, a leading academic journal that recently devoted a special issue to wartime trauma. “It’s taken a long time to recognize all the soldiers who came home broken by war, just as men and women do today.”

Counting these casualties and diagnosing their afflictions, however, present considerable challenges. The Civil War occurred in an era when modern psychiatric terms and understanding didn’t yet exist. Men who exhibited what today would be termed war-related anxieties were thought to have character flaws or underlying physical problems. For instance, constricted breath and palpitations—a condition called “soldier’s heart” or “irritable heart”—was blamed on exertion or knapsack straps drawn too tightly across soldiers’ chests. In asylum records, one frequently listed “cause” of mental breakdown is “masturbation.”

Also, while all wars are scarring, the circumstances of each can wound psyches in different ways. The relentless trench warfare and artillery bombardments of World War I gave rise to “shell shock” as well as “gas hysteria,” a panic prompted by fear of poison gas attacks. Long campaigns in later conflicts brought recognition that all soldiers have a breaking point, causing “combat fatigue” and “old sergeant’s syndrome.” In Vietnam, the line between civilians and combatants blurred, drug abuse was rampant and veterans returned home to an often-hostile public. In Iraq and Afghanistan, improvised explosive devices put soldiers and support personnel at constant risk of death, dismemberment and traumatic brain injury away from the front.

Civil War combat, by comparison, was concentrated and personal, featuring large-scale battles in which bullets rather than bombs or missiles caused over 90 percent of the carnage. Most troops fought on foot, marching in tight formation and firing at relatively close range, as they had in Napoleonic times. But by the 1860s, they wielded newly accurate and deadly rifles, as well as improved cannons. As a result, units were often cut down en masse, showering survivors with the blood, brains and body parts of their comrades.

Many soldiers regarded the aftermath of battle as even more horrific, describing landscapes so body-strewn that one could cross them without touching the ground. When over 5,000 Confederates fell in a failed assault at Malvern Hill in Virginia, a Union colonel wrote: “A third of them were dead or dying, but enough were alive to give the field a singularly crawling effect.”

Wounded men who survived combat were subject to pre-modern medicine, including tens of thousands of amputations with unsterilized instruments. Contrary to stereotype, soldiers didn’t often bite on bullets as doctors sawed off arms and legs. Opiates were widely available and generously dispensed for pain and other ills, causing another problem: drug addiction.

Nor were bullets and shells the only or greatest threat to Civil War soldiers. Disease killed twice as many men as combat. During long stretches in crowded and unsanitary camps, men were haunted by the prospect of agonizing and inglorious death away from the battlefield; diarrhea was among the most common killers.

Though geographically less distant from home than soldiers in foreign wars, most Civil War servicemen were farm boys, in their teens or early 20s, who had rarely if ever traveled far from family and familiar

surrounds. Enlistments typically lasted three years and in contrast to today, soldiers couldn't phone or Skype with loved ones.

These conditions contributed to what Civil War doctors called "nostalgia," a centuries-old term for despair and homesickness so severe that soldiers became listless and emaciated and sometimes died. Military and medical officials recognized nostalgia as a serious "camp disease," but generally blamed it on "feeble will," "moral turpitude" and inactivity in camp. Few sufferers were discharged or granted furloughs, and the recommended treatment was drilling and shaming of "nostalgic" soldiers—or, better yet, "the excitement of an active campaign," meaning combat.

At war's end, the emotional toll on returning soldiers was often compounded by physical wounds and lingering ailments such as rheumatism, malaria and chronic diarrhea. While it's impossible to put a number on this suffering, historian Lesley Gordon followed the men of a single unit, the 16th Connecticut regiment, from home to war and back again and found "the war had a very long and devastating reach."

The men of the 16th had only just been mustered in 1862, and barely trained, when they were ordered into battle at Antietam, the bloodiest day of combat in U.S. history. The raw recruits rushed straight into a Confederate crossfire and then broke and ran, suffering 25 percent casualties within minutes. "We were murdered," one soldier wrote.

In a later battle, almost all the men of the 16th were captured and sent to the notorious Confederate prison at Andersonville, where a third of them died from disease, exposure and starvation. Upon returning home, many of the survivors became invalids, emotionally numb, or abusive of family. Alfred Avery, traumatized at Antietam, was described as "more or less irrational as long as he lived." William Hancock, who had gone off to war "a strong young man," his sister wrote, returned so "broken in body and mind" that he didn't know his own name. Wallace Woodford flailed in his sleep, dreaming that he was still searching for food at Andersonville. He perished at age 22, and was buried beneath a headstone that reads: "8 months a sufferer in Rebel prison; He came home to die."

Others carried on for years before killing themselves or being committed to insane asylums. Gordon was also struck by how often the veterans of the 16th returned in their diaries and letters to the twin horrors of Antietam and Andersonville. "They're haunted by what happened until the end of their lives," she says.

Gordon's new book on the 16th, *A Broken Regiment*, is but one of many recent studies that underscore the war's toll on soldiers. In another, *Living Hell: The Dark Side of the Civil War*, historian Michael Adams states on the first page that his book describes "the vicious nature of combat, the terrible infliction of physical and mental wounds, the misery of soldiers living amid corpses, filth, and flies."

Not all scholars applaud this trend, which includes new scholarship on subjects such as rape, torture and guerrilla atrocities. "All these dark elements describe the margins not the mainstream of Civil War experience," says Gary Gallagher, a historian at the University of Virginia who has authored and edited over 30 books on the war. While he welcomes the fresh research, he worries that readers may come away with a distorted perception of the overall conflict. The vast majority of soldiers, he adds, weren't traumatized and went on to have productive postwar lives.

Gallagher and others also warn against viewing 1860s Americans through too contemporary a lens. As a rule, Civil War soldiers were more religious than Americans today, more imbued with notions of honor

and glory, and less inclined to share their pain or seek help for it. They returned to a society without a Veterans Administration or G.I. Bill or modern pharmacology. These and many other factors “make it very hard to apply 21st-century diagnostics to 19th-century data,” says Stephen Goldman, a neuropsychiatrist who has treated veterans and is writing a book about the impact of war on soldiers in the Civil War and other conflicts.

Even so, there are striking instances of Civil War soldiers afflicted in ways that appear similar to the experience of veterans today. PTSD didn’t enter the medical lexicon until 1980, but its symptoms—including flashbacks, panic attacks, insomnia and suicidal thoughts—turn up frequently among Civil War soldiers, particularly those who entered asylums. In *Shook Over Hell*, historian Eric Dean examined the records of 291 Civil War veterans admitted to the Indiana Hospital for the Insane and found cases like Elijah Boswell, who “Sobbed & cried & imagined that some one was going to kill him,” screaming “the rebels was after him.”

Others were brought to the asylum because they barricaded themselves in rooms, awake all night with weapons at the ready. A veteran who narrowly survived an artillery barrage would shout at his wife, “Don’t you hear them bombarding?” Another, shot in the side during the war, was described upon admission as sleepless, suicidal and convinced “he is bleeding to death from imaginary wounds.”

Asylum records also give painful glimpses of families struggling to understand and help shattered loved ones. Patient files from the Government Hospital for the Insane in Washington, now known as St. Elizabeths, are filled with letters to the superintendent, like this one from a shopkeeper in Pennsylvania. “If brother is in any way conscious of passing events, I should like him to know that I have his oldest son Jimmy with me in the store, that he is a good boy and smart.” A Massachusetts woman wrote of her father, “If he does know anything at times please tell him his daughter has written to you about him and also give him my love.”

The brother of John Hildt, the Michigan soldier who lost his arm and sanity after the Seven Days Battle, wrote a letter in their native German, in hopes “he will recognize any thing I say to him. He is John Hildt Corporal Co K 1st Michigan Vol.” Hildt’s family also sought a pension for both his physical and mental disability. The latter claim was denied, the pension office wrote, due to “lack of proof” that Hildt became insane due to his wartime service and wounding.

Doctors were more sympathetic but unable to do much for the veterans in their care. Treatment consisted mainly of “moral therapy,” a regime of rest and light labor in the hospital gardens, which perched atop what was once a peaceful and bucolic hilltop in Anacostia. Doctors also administered opiates, stimulants and “tonics,” such as a punch made of milk, eggs, sugar and whiskey. All this may have provided temporary relief to patients. But most Civil War veterans who entered the asylum never left it.

One file includes a photograph of the patient, in old age, still wearing his uniform four decades after being admitted at the end of the Civil War with “Acute Suicidal Melancholia.” Often, the last item in a patient’s file is a telegram like the one sent to a Massachusetts woman in 1900. “Your husband died this afternoon. Shall we bury here? Answer?”

Hundreds of Civil War soldiers are among those buried at St. Elizabeths, in two cemeteries that were little visited and became overgrown in the course of the 20th century. Now, this too has changed as families rediscover long-forgotten forebears and come to visit their graves.

“A lot of the old stigma is gone,” says Jogues Prandoni, a volunteer at St. Elizabeths who helps families research their forebears and locate graves. “People hear about troubled veterans of Iraq and Afghanistan and want to know about and honor ancestors who may have suffered in the same way.”

Among the many genealogists he’s guided is Marti Bourjaily, a Coloradan whose family tree includes an lumberman from Maine and young volunteer in an infantry regiment that fought at Antietam, Gettysburg and other major battles. Edward Leard was wounded in the eye, deserted several times and suffered a mental collapse after returning to Maine at war’s end. Sent first to a state hospital, he was transferred to St. Elizabeths and died there at the age of 54 with \$18 to his name.

The surviving records don’t reveal much about Leard’s affliction. But Bourjaily wonders if he was like her own father, who stepped on a land mine at the Battle of the Bulge, watched a friend die while trying to save him and was “pumped up on morphine” before returning home, where he drank heavily and “ranted” about his wartime experience throughout her childhood.

“They didn’t have phrases like ‘post-traumatic stress disorder’ in the Civil War, they just thought these shattered guys were sissies, the sort that George Patton would have slapped across the face,” she says. “Soldiers come back different people, that was true with my dad and I’m sure it was with Edward Leard. I want to reach out to this man and tell him how sorry I am that he had to go through hell.”

Gail Palmer, a retired newspaper reporter in Florida, has also come to view the Civil War and her own family through fresh eyes. She took up genealogy while caring for her Alzheimer’s-afflicted mother—“I decided to join her back where she was, in the past”—and anticipated researching the many prominent people she’d been told about, dating back to the Revolution. “No one ever mentioned Oliver Perry Chappell,” she says.

An infantry captain from New York, Chappell fought in several battles before being wounded and captured at Chancellorsville and sent to a Confederate prison. Upon his release, he wandered and struggled, changing jobs and spouses and becoming indigent before entering the Government Hospital for the Insane, where he died in 1885. Palmer learned of his fate only after finding an application for a soldier’s tombstone in his name, which led her to the asylum.

“I was stunned,” she says. “All I’d heard about were my wealthy and successful ancestors who belonged to yacht clubs and the DAR and appeared in the society pages.”

This lineage includes three other great-grandfathers who served in the Union Army. Palmer says all of them appear to have settled down and prospered, and her research has led her to suspect that Oliver Chappell’s instability predated the Civil War. “I’m not real confident how together he was in the first place, but how together are any of us?” she wonders. “We might skate through life if nothing terrible happens, but we fall apart if it does.”

Whatever Chappell’s mental state, Palmer is proud to welcome him back to the family. She’s taken what she calls a “pilgrimage” to St. Elizabeths and the National Archives to learn more about her great-grandfather and has posted her research on Ancestry.com.

“Oliver’s the most interesting ancestor I’ve got,” she says. “Maybe, finally, we’re far enough away from the Civil War to tell the painful stories that families like mine covered up.”

<http://www.smithsonianmag.com/history/ptsd-civil-wars-hidden-legacy-180953652/?all>

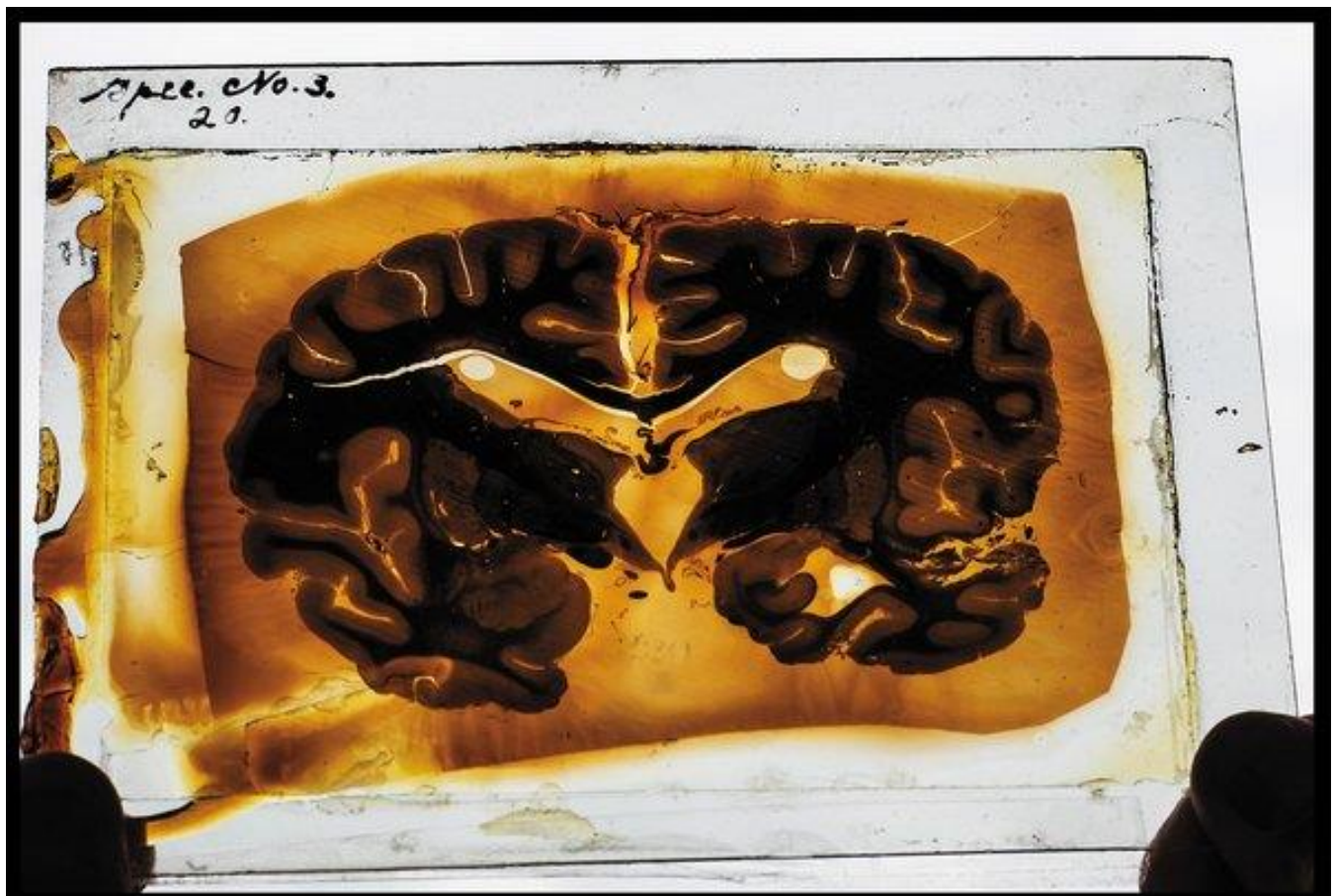
Case LXXX. Aug. 21 1885.

Clinical diagnosis, Acute Mania

Oliver P. Chapell, act. 61. Carpenter. German

Autopsy twelve hours after death. Rigor mortis present, body in good condition; ^{3rd} Dislocation and fracture of right ankle with resulting deformity.

Cranium. Antero-post diam. of skull $7\frac{1}{2}$ in. Transverse diam. $5\frac{3}{8}$ in. Calvaria of usual thickness but displays great irregularity of the inner surface; several protuberances existed on the left side with apparently corresponding depressions on the other side. Dura mater somewhat adherent. An increased





The **SCV Chaplains' Conference** is scheduled for **May 18-19, 2017** at the Providence Baptist Church, 1441 Erickson Avenue, **Harrisonburg, Virginia**.
http://chaplain-in-chief.com/whats_new.html

SCV Chaplains' Conference, May 18-19, 2017

The **SCV Chaplains' Conference** is scheduled for **May 18-19, 2017** at the Providence Baptist Church, 1441 Erickson Avenue, **Harrisonburg, Virginia**. Pastor Andy Rice and our good brother Lloyd Sprinkle are hosting. We thank Pastor Rice and Brother Sprinkle for their willingness to help in this way. The Providence Church is an excellent facility for the Conference. ***All Chaplains, Compatriots, spouses, and friends are encouraged to attend (no charge).***

The Chaplains' Conference will feature five inspirational worship services including old fashioned congregational singing, special music, prayer, and a featured sermon. In addition there will be times for fellowship and "browsing" the many display tables in the fellowship area (be sure to bring discretionary funds; you will want to take something home). Refreshments and lunch will be served for the Friday Conference day (no charge).

The schedule is noted below:

Worship Leaders

Pastor Andy Rice and Chaplain Lloyd Sprinkle, Hosting

Dr. Ray L. Parker, Chaplain-in-Chief, MC

Past Chaplain-in-Chief Dr. Cecil Fayard, Song Leader

Jacqueline Sprinkle and Miriam Clark, Pianist / Organist

Special Music

Jacqueline Sprinkle

Miriam Clark

http://chaplain-in-chief.com/whats_new.html

The schedule (Eastern Time Zone) for the Conference is:

Thursday, May 18

7:00 PM WORSHIP CELEBRATION

8:15 PM Fellowship and Browsing

Friday, May 19

9:00 AM WORSHIP CELEBRATION

10:15 AM Fellowship and Browsing

10:45 AM WORSHIP CELEBRATION

11:45 AM Lunch (no charge) and Browsing

1:00 PM WORSHIP CELEBRATION

2:15 PM Fellowship and Browsing

2:30 PM WORSHIP CELEBRATION

3:30 PM Fellowship and Browsing

I hope you are making your plans now to attend these two inspirational, motivational days in the Old Dominion. ***No registration is necessary -- just come and enjoy Southern hospitality, Southern preaching, Southern cooking, and Southern singing.***





Sons of Confederate Veterans

1896

2017

Official Credential Form

This completed form should be presented to the Credentials Committee upon registering at the General Reunion.

To the Credentials Committee, the following members are hereby delegated to represent

_____ No. _____,
(Camp Name)

_____ Division.

Chairman

(Delegates must be listed individually)

By affixing my signature hereto, I certify and attest that the herein named persons are enumerated members in good standing of this Camp who have been duly qualified by action of the membership of this Camp to serve in the office of Convention Delegate in accordance with the rules and regulations promulgated by the Sons of Confederate Veterans. I affirm that the information given herein is true and correct to the best of my knowledge, and that I am the duly elected and present Commander/ Adjutant of this Camp of Sons of Confederate Veterans.

Camp Commander

Camp Adjutant



The Credentials Committee will ascribe the individually named delegates and ascertain the number of votes entitled, indicating hereon, detach and return to delegation chairman.

Camp: _____ No. _____

of the _____ Division is properly registered and

entitled to _____ delegate votes at the 2017 Sons of Confederate Veterans General Reunion in Memphis, TN.

(Delegates must be listed individually)

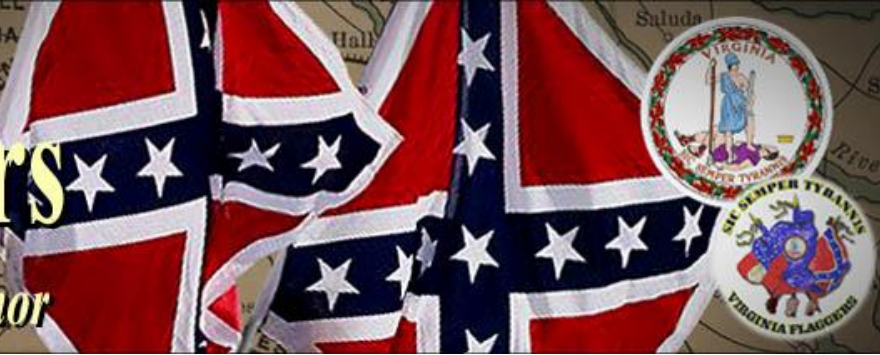
FOR THE CREDENTIALS COMMITTEE:

Signature

Date

The Virginia Flaggers

Return the Flags ~ Restore the Honor



Thursday, April 13, 2017

Shad Planking Goes PC - Wakefield Ruritan Boots Confederate Heritage Group From Annual Event

The annual Shad Planking in Wakefield, Virginia was at one time the biggest political event in the Commonwealth. It offered citizens a chance to interact with candidates one on one and was an event that allowed all Virginians to have a voice.

Scenes like this one in 2011, captured by the media were common place.



In 2013, the Virginia Flaggers attended the event and were able to give some scalawag politicians a pretty good flagging, in spite of the entourage/bouncers they had with them...



Apparently, this did not sit well with some of the establishment candidates. When we returned the following year, new signs were in place...



In spite of the new restrictions, our exhibitor booth enjoyed heavy traffic and great support. We were told we were one of the most popular booths at the Shad Planking. We exhausted our supply of stickers, flags, and cold drinks by the end of the day and had a great time chatting with citizens and politicians.



It is obvious that the Wakefield Ruritan is bowing to the pressure of the politically correct establishment and the liberal left. In 2016 they hired a PR firm to help make the event more "welcoming" to all.

<http://www.dailypress.com/news/politics/dp-nws-shad-planking-preview-20160325-story.html>

Apparently, Southern Heritage does not fit the new image of the "Shads, Grapes, and Grain Festival".

From their website:

Contact the Shad, Grapes and Grains Festival

(804) 731-5236

info@shadplanking.com

P.O. Box 148

Wakefield, VA 23888

www.shadplanking.com

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(804) 731-5236

info@shadplanking.com

P.O. Box 148

Wakefield, VA 23888

www.shadplanking.com

We participated as an exhibitor in 2014 and 2015 with great success and without any word from the Wakefield Ruritan of any problems or issues.

We sat out 2016 due to scheduling issues, and were excited to return in 2017 and have the chance to get back to the event.

Our application and payment for exhibitor space was mailed on March 13th, 2017. On March 22nd, the Wakefield Ruritan notified us that our application had been rejected. Our check was returned with a letter stating "the Wakefield Ruritan Club reserves the right to reject applicants", no other explanation, and instructions to contact Chris Simms, Festival Chairman if we had any questions.

There was no reply to our email to Mr. Simms, asking for an explanation.



Wakefield Ruritan Club
Shad, Grapes and Grains Festival Committee
P. O. Box 148
Wakefield, VA 23888

March 22, 2017

Virginia Flaggers
Attn: Grayson Jennings
P. O. Box 547
Sandston, VA 23150

We have received your application and check dated 3-13-17 for an exhibit space at the 2017 Shad, Grapes and Grains Festival. As outlined in the Terms and Conditions for applications to exhibit at the 2017 Shad, Grapes and Grains Festival, "the Wakefield Ruritan Club reserves the right to reject applicants". This letter serves as notice that the Wakefield Ruritan Club is hereby rejecting you're application to exhibit at the 2017 Shad, Grapes and Grains Festival. Accordingly, please find enclosed your original application and check that is being returned to you.

If you have any questions in this matter, please contact me at chris@shadplanking.com.

Sincerely,

Chris Simms
Festival Chairman

Enclosure

"Building a better America through Fellowship, Goodwill and Community Service."

<http://www.shadplanking.com>

Friday, April 7, 2017

Welcome to Virginia! Massive Confederate Flag Flies Again on I-95 in Fredericksburg

The Virginia Flaggers are pleased to announce that the I-95 Fredericksburg Memorial Battle Flag is flying high once again, with several new improvements.

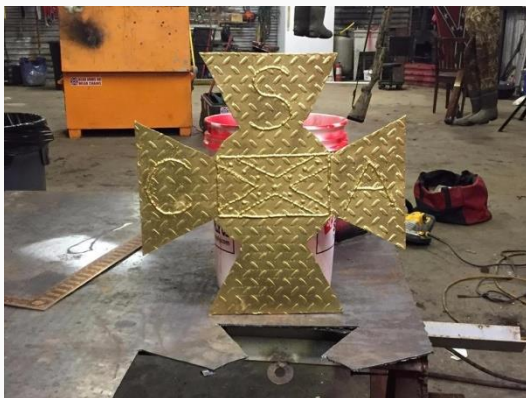


 **Learn True History** 

Last month, the original rope broke and the task of getting a lift back to the site to make repairs turned out to be quite a challenge. We were finally able to complete the work earlier this week, and a new 20x30 Battle Flag was raised Wednesday evening.



Along with a new rope and flag, we were thrilled to place the first of our new flag pole toppers, a beautiful Confederate Cross of Honor. It turned out even more stunning than we had envisioned and we hope to add them to all of our original and future sites in the coming months.



In addition, we have started adding "tattoos" to our poles, marking the date of the dedication.



Many thanks to Rhett Ingram and the Stafford crew who assisted him in getting this one back up and flying, just in time to welcome spring break travelers to Confederate Virginia!

This photo was sent in from a passer-by today...



Finally, for your information, Our Guardians of the Flags were busy yesterday lowering our Highway Memorial Battle Flags across the Commonwealth, in preparation for severe storms expected over the next 24-48 hours.

In an attempt to save wear and tear on the flags and poles, we make every effort to remove the flags ahead of high winds. The flags will return once the threat has passed and it is safe for our volunteers to raise them once again.

As always, we wish to offer our most sincere thanks to all of those who help watch over, protect, and maintain our 25 flag sites in Virginia. God bless the Guardians of the Flags!



GUARDIANS of the FLAGS

VIRGINIA FLAGGERS

Wednesday, April 5, 2017

Rockbridge County TCO Board to Vote on "Appropriateness" of Confederate Flag Today

Since our last report, we have been very busy and have much to share, starting with recent developments in Lexington, Virginia.

As you may recall, at the request of the landowner, we temporarily removed the 60 West Memorial Battle Flag pole and flag that was raised on Lee-Jackson Day earlier this year.

Since then, we have filed a request for a "Certificate of Appropriateness" from the Rockbridge County Tourism Corridor Overlay Board. Our application is on the agenda to be discussed and voted on by the board at its monthly meeting at 4:00 p.m. this afternoon.

http://www.co.rockbridge.va.us/AgendaCenter/ViewFile/Agenda/_04052017-401

We have also filed for a building permit for the same site, to reinstall the flag and pole once the certificate is issued.

In the meantime, the fallout from the harassment by Rockbridge County has been swift and overwhelming. We have applied for and received a building permit to double the size of the first flag site at Jackson's Farm on Rt. 60 East on the east size of Lexington. What was a 50' pole will soon be 100'.



We also have several new interstate sites under development in Lexington, and this order of poles is complete and will be shipping soon...



Over a dozen landowners on Rt. 60 in Lexington have contacted us about having memorial battle flags placed on their property. We are in the process of reaching out to each one and lining up the installations.

Thanks, Rockbridge County. You effectively traded one flag (temporarily) for a whole mess of new ones.

One day these people are going to learn to LEAVE US ALONE.

As always, we appreciate your continued and generous support. We have no intention of backing down.

"Obstacles may retard, they cannot long prevent, the progress of a movement sanctified by its justice and sustained by a virtuous people." -- Jefferson Davis

Oakwood Cemetery (Richmond) Confederate Memorial Day Service Scheduled for May 13th

Virginia Flaggers



CONFEDERATE MEMORIAL DAY

AT OAKWOOD CEMETERY



Saturday May 13th 2017 – 11AM

Reviving a grand tradition in Richmond
Honoring Our Confederate Dead



Keynote Speaker - Ronnie Roach

Commander, Army of Northern Virginia
Sons of Confederate Veterans

Color Guard - Edmund Ruffin Fire Eaters SCV Camp #3000

Honor Guard – Captain William Latane SCV Camp #1690



Free to the Public.

Free Parking. All Welcome.

Attendees in period attire wishing to join the processional, please plan to arrive by 10:30 AM.

For more information or to sign up to lay a wreath and/or bring greetings from your organization.

info@vaflaggers.com



Confederate Memorial Day Service, Oakwood Cemetery, Richmond, Virginia

In 2014, the Virginia Flaggers revived a grand tradition of holding a Confederate Memorial Day Service at Oakwood Cemetery in Richmond. This year, we are once again holding a ceremony, and invite all to attend.

We are excited to have Ronnie Roach, SCV Army of Northern Virginia Commander as our Keynote speaker, and the service will include a processional, music by [Pipe Major David Hinton](#), a Confederate Color and Honor Guard, other special guests, and a wreath laying ceremony.

Attendees in period attire wishing to participate in the processional through the cemetery, please arrive by 10:30 a.m.

FREE to the public, free parking, handicapped parking is available and the service will be interpreted for the hearing impaired. All are welcome.

Email info@vaflaggers.com to bring greetings from your organization and/or lay a wreath.

Facebook event here: <https://www.facebook.com/events/400949256942194/>

Photos from last year's service here: <https://www.facebook.com/JudyPSmithPhotography/photos/a.533489976776292.1073742481.186485551476738/533493546775935/?type=3&theater>

<http://vaflaggers.blogspot.com/>





The Second Battle of Cabin Creek

APRIL 1902 -- THE NATIONAL UNITED CONFEDERATE VETERANS REUNION IS HELD IN DALLAS, TEXAS AND CONFEDERATE VETERANS FROM INDIAN TERRITORY ARE AMONG THE HONORED GUESTS

At the 12th United Confederate Veterans Reunion held April 22-25, 1902 in Dallas, Texas, the Confederate veterans from Indian Territory rode in the first float of the reunion's parade.

Former Brigadier General Richard Gano, the overall commander of the raid that captured 300 wagons at Cabin Creek, Indian Territory, is among the featured speakers at the four-day event.

The photo is of a souvenir medal from the reunion featuring the image of Gen. Robert E. Lee.

If you have a Confederate ancestor, you can check to see if he attended the reunion. The Dallas Public Library has the register of the Confederate veterans who attended the reunion. Their contact info is on their website at <http://dallaslibrary2.org/>

The Ten Causes Of The War Between The States

By James W. King and LtCol Thomas M. Nelson

Historians have long debated the causes of the war and the Southern perspective differs greatly from the Northern perspective. Based upon the study of original documents of the War Between The States (Civil War) era and facts and information published by Confederate Veterans, Confederate Chaplains, Southern writers and Southern Historians before, during, and after the war, I present the facts, opinions, and conclusions stated in the following article.

Technically the 10 causes listed are reasons for Southern secession. The only cause of the war was that the South was invaded and responded to Northern aggression.

I respectfully disagree with those who claim that the War Between the States was fought over slavery or that the abolition of slavery in the Revolutionary Era or early Federal period would have prevented war. It is my opinion that war was inevitable between the North and South due to complex political and cultural differences. The famous Englishman Winston Churchill stated that the war between the North and South was one of the most unpreventable wars in history. The Cause that the Confederate States of America fought for (1861-1865) was Southern Independence from the United States of America. Many parallels exist between the War for American Independence (1775-1783) and the War for Southern Independence.

There were 10 political causes of the war (causes of Southern Secession) ---one of which was slavery--- which was a scapegoat for all the differences that existed between the North and South. The Northern industrialists had wanted a war since about 1830 to get the South's resources (land-cotton-coal-timber-minerals) for pennies on the dollar. All wars are economic and are always between centralists and decentralists. The North would have found an excuse to invade the South even if slavery had never existed.

A war almost occurred during 1828-1832 over the tariff when South Carolina passed nullification laws. The U.S. congress had increased the tariff rate on imported products to 40% (known as the tariff of abominations in Southern States). This crisis had nothing to do with slavery. If slavery had never existed --period--or had been eliminated at the time the Declaration of Independence was written in 1776 or anytime prior to 1860 it is my opinion that there would still have been a war sooner or later.

On a human level there were 5 causes of the war--New England Greed--New England Radicals--New England Fanatics--New England Zealots--and New England Hypocrites. During "So Called Reconstruction" (1865-1877) the New England Industrialists got what they had really wanted for 40 years--THE SOUTH'S RESOURCES FOR PENNIES ON THE DOLLAR. It was a political coalition between the New England economic interests and the New England fanatics and zealots that caused Southern secession to be necessary for economic survival and safety of the population.

1. TARIFF

Prior to the war about 75% of the money to operate the Federal Government was derived from the Southern States via an unfair sectional tariff on imported goods and 50% of the total 75% was from just 4 Southern states--Virginia-North Carolina--South Carolina and Georgia. Only 10%--20% of this tax money was being returned to the South. The Southern states were being treated as an agricultural colony of the North and bled dry. John Randolph of Virginia's remarks in opposition to the tariff of 1820 demonstrates that fact. The North claimed that they fought the war to preserve the Union but the New England Industrialists who were in control of the North were actually supporting preservation of the Union to maintain and increase revenue from the tariff. The industrialists wanted the South to pay for the industrialization of America at no expense to them. Revenue bills introduced in the U.S. House of Representatives prior to the War Between the States were biased, unfair and inflammatory to the South. Abraham Lincoln had promised the Northern industrialists that he would increase the tariff rate if he was elected president of the United States. Lincoln increased the rate to a level that exceeded even the "Tariff of Abominations" 40% rate that had so infuriated the South during the 1828-1832 eras (between 50 and 51% on iron goods). The election of a president that was Anti-Southern on all issues and politically associated with the New England industrialists, fanatics, and zealots brought about the Southern secession movement.

2. CENTRALIZATION VERSUS STATES RIGHTS

The United States of America was founded as a Constitutional Federal Republic in 1789 composed of a Limited Federal Government and Sovereign States. The North wanted to and did alter the form of Government this nation was founded upon. The Confederate States of America fought to preserve Constitutional Limited Federal Government as established by America's founding fathers who were primarily Southern Gentlemen from Virginia. Thus Confederate soldiers were fighting for rights that had been paid for in blood by their forefathers upon the battlefields of the American Revolution. Abraham Lincoln had a blatant disregard for The Constitution of the United States of America. His War of aggression Against the South changed America from a Constitutional Federal Republic to a Democracy (with Socialist leanings) and broke the original Constitution. The infamous Socialist Karl Marx sent Lincoln a letter of congratulations after his reelection in 1864. A considerable number of European Socialists came to America and fought for the Union (North).

3. CHRISTIANITY VERSUS SECULAR HUMANISM

The South believed in basic Christianity as presented in the Holy Bible. The North had many Secular Humanists (atheists, transcendentalists and non-Christians). Southerners were afraid of what kind of country America might become if the North had its way. Secular Humanism is the belief that there is no God and that man, science and government can solve all problems. This philosophy advocates human rather than religious values. Reference: Frank Conner's book "The South under Siege 1830-2000."

4. CULTURAL DIFFERENCES

Southerners and Northerners were of different Genetic Lineage's. Southerners were primarily of Western English (original Britons), Scottish, and Irish lineage (Celtic) whereas Northerners tended to be of Anglo-Saxon and Danish (Viking) extraction. The two cultures had been at war and at odds for over 1000 years before they arrived in America. Our ancient ancestors in Western England under King Arthur humbled the Saxon princes at the battle of Baden Hill (circa 497 AD --516 AD). The cultural differences that contributed to the War Between the States (1861-1865) had existed for 1500 years or more.

5. CONTROL OF WESTERN TERRITORIES

The North wanted to control Western States and Territories such as Kansas and Nebraska. New England formed Immigrant Aid Societies and sent settlers to these areas that were politically attached to the North. They passed laws against slavery that Southerners considered punitive. These political actions told Southerners they were not welcome in the new states and territories. It was all about control--slavery was a scapegoat.

6. NORTHERN INDUSTRIALISTS WANTED THE SOUTH'S RESOURCES

The Northern Industrialists wanted a war to use as an excuse to get the South's resources for pennies on the dollar. They began a campaign about 1830 that would influence the common people of the North and create enmity that would allow them to go to war against the South. These Northern Industrialists brought up a morality claim against the South alleging the evils of slavery. The Northern Hypocrites conveniently neglected to publicize the fact that 5 New England States (Massachusetts, Connecticut, New Hampshire, Rhode Island, and New York) were primarily responsible for the importation of most of the slaves from Africa to America. These states had both private and state owned fleets of ships.

7. SLANDER OF THE SOUTH BY NORTHERN NEWSPAPERS

This political cause ties in to the above listed efforts by New England Industrialists. Beginning about 1830 the Northern Newspapers began to slander the South. The Industrialists used this tool to indoctrinate the common people of the North. They used slavery as a scapegoat and brought the morality claim up to a feverish pitch. Southerners became tired of reading in the Northern Newspapers about what bad and evil people they were just because their neighbor down the road had a few slaves. This propaganda campaign created hostility between the ordinary citizens of the two regions and created the animosity necessary for war. The Northern Industrialists worked poor whites in the factories of the North under terrible conditions for 18 hours a day (including children). When the workers became old and infirm they were fired. It is a historical fact that during this era there were thousands of old people living homeless on the streets in the cities of the North. In the South a slave was cared for from birth to death. Also the diet and living conditions of Southern slaves was superior to that of most white Northern factory workers. Southerners deeply resented this New England hypocrisy and slander.

8. NEW ENGLANDERS ATTEMPTED TO INSTIGATE MASSIVE SLAVE REBELLIONS IN THE SOUTH

Abolitionists were a small but vocal and militant group in New England who demanded instant abolition of slavery in the South. These fanatics and zealots were calling for massive slave uprisings that would result in the murder of Southern men, women and children. Southerners were aware that such an uprising had occurred in Santa Domingo in the 1790 era and that the French (white) population had been massacred. The abolitionists published a terrorist manifesto and tried to smuggle 100,000 copies into the South showing slaves how to murder their masters at night. Then when John Brown raided Harpers Ferry, Virginia in 1859 the political situation became inflammatory. Prior to this event there had been more abolition societies in the South than in the North. Lincoln and most of the Republican Party (64 members of congress) had adopted a political platform in support of terrorist acts against the South. Some (allegedly including Lincoln) had contributed monetarily as supporters of John Brown's terrorist activities. Again slavery was used as a scapegoat for all differences that existed between the North and South.

9. SLAVERY

Indirectly slavery was a cause of the war. Most Southerners did not own slaves and would not have fought for the protection of slavery. However they believed that the North had no Constitutional right to free slaves held by citizens of Sovereign Southern States. Prior to the war there were five times as many abolition societies in the South as in the North. Virtually all educated Southerners were in favor of gradual emancipation of slaves. Gradual emancipation would have allowed the economy and labor system of the South to gradually adjust to a free paid labor system without economic collapse. Furthermore, since the New England States were responsible for the development of slavery in America, Southerners saw the morality claims by the North as blatant hypocrisy. The first state to legalize slavery had been Massachusetts in 1641 and this law was directed primarily at Indians. In colonial times the economic infrastructure of the port cities of the North was dependent upon the slave trade. The first slave ship in America, "THE DESIRE", was fitted out in Marblehead, Massachusetts. Further proof that Southerners were not fighting to preserve slavery is found in the diary of an officer in the Confederate Army of Northern Virginia. He stated that "he had never met a man in the Army of Northern Virginia that claimed he was fighting to preserve slavery". If the war had been over slavery, the composition of the politicians, officers, enlisted men, and even African Americans would have been different. Confederate General Robert E. Lee had freed his slaves (Custis Washington estate) prior to 1863 whereas Union General Grant's wife Julia did not free her slaves until after the war when forced to do so by the 13th amendment to the constitution. Grant even stated that if the abolitionists claimed he was fighting to free slaves that he would offer his services to the South. Mildred Lewis Rutherford (1852-1928) was for many years the historian for the United Daughters Of The Confederacy (UDC). In her book Truths Of History she stated that there were more slaveholders in the Union Army (315,000) than the Confederate Army (200,000). Statistics and estimates also show that about 300,000 blacks supported the Confederacy versus about 200,000 for the Union. Clearly the war would have been fought along different lines if it had been fought over slavery. The famous English author Charles Dickens stated "the Northern onslaught upon Southern slavery is a specious piece of humbug designed to mask their desire for the economic control of the Southern states."

10. NORTHERN AGGRESSION AGAINST SOUTHERN STATES

Proof that Abraham Lincoln wanted war may be found in the manner he handled the Fort Sumter incident. Original correspondence between Lincoln and Naval Captain G.V.Fox shows proof that Lincoln acted with deceit and willfully provoked South Carolina into firing on the fort (A TARIFF COLLECTION FACILITY). It was politically important that the South be provoked into firing the first shot so that Lincoln could claim the Confederacy started the war. Additional proof that Lincoln wanted war is the fact that Lincoln refused to meet with a Confederate peace delegation. They remained in Washington for 30 days and returned to Richmond only after it became apparent that Lincoln wanted war and refused to meet and discuss a peace agreement. After setting up the Fort Sumter incident for the purpose of starting a war, Lincoln called for 75,000 troops to put down what he called a rebellion. He intended to march Union troops across Virginia and North Carolina to attack South Carolina. Virginia and North Carolina were not going to allow such an unconstitutional and criminal act of aggression against a sovereign sister Southern State. Lincoln's act of aggression caused the secession of the upper Southern States.

On April 17th 1861, Governor Letcher of Virginia sent this message to Washington DC: "I have only to say that the militia of Virginia will not be furnished to the powers of Washington for any such use or purpose as they have in view. Your object is to subjugate the Southern states and the requisition made upon me for such a object-an object in my judgement not within

the purview of the constitution or the act of 1795, will not be complied with. You have chosen to inaugurate civil war; having done so we will meet you in a spirit as determined as the administration has exhibited toward the South."

The WAR BETWEEN THE STATES 1861-1865 occurred due to many complex causes and factors as enumerated above. Those who make claims that "the war was over slavery" or that if slavery had been abolished in 1776 when the Declaration of Independence was signed or in 1789 when The Constitution of the United States of America was signed, that war would not have occurred between North and South are being very simplistic in their views and opinions.

The following conversation between English ship Captain Hillyar and Capt. Raphael Semmes-Confederate Ship CSS Sumter (and after 1862 CSS Alabama) occurred during the war on August 5th, 1861. It is a summary from a well-educated Southerner who is stating his reasons for fighting. Captain Hillyar expressed surprised at Captain Semme's contention that the people of the South were "defending ourselves against robbers with knives at our throats", and asked for further clarification as to how this was so, the exchange below occurred. I especially was impressed with Semmes' assessment of Yankee motives - the creation of "Empire"!

Semmes: "Simply that the machinery of the Federal Government, under which we have lived, and which was designed for the common benefit, has been made the means of despoiling the South, to enrich the North", and I explained to him the workings of the iniquitous tariffs, under the operation of which the South had, in effect, been reduced to a dependent colonial condition, almost as abject as that of the Roman provinces, under their proconsuls; the only difference being, that smooth-faced hypocrisy had been added to robbery, inasmuch as we had been plundered under the forms of law"

Captain Hillyar: "All this is new to me", replied the captain. "I thought that your war had arisen out of the slavery question".

Semmes: "That is the common mistake of foreigners. The enemy has taken pains to impress foreign nations with this false view of the case. With the exception of a few honest zealots, the canting hypocritical Yankee cares as little for our slaves as he does for our draught animals. The war which he has been making upon slavery for the last 40 years is only an interlude, or by-play, to help on the main action of the drama, which is Empire; and it is a curious coincidence that it was commenced about the time the North began to rob the South by means of its tariffs. When a burglar designs to enter a dwelling for the purpose of robbery, he provides himself with the necessary implements. The slavery question was one of the implements employed to help on the robbery of the South. It strengthened the Northern party, and enabled them to get their tariffs through Congress; and when at length, the South, driven to the wall, turned, as even the crushed worm will turn, it was cunningly perceived by the Northern men that 'No slavery' would be a popular war-cry, and hence, they used it.

It is true that we are defending our slave property, but we are defending it no more than any other species of our property - it is all endangered, under a general system of robbery. We are in fact, fighting for independence. The Union victory in 1865 destroyed the right of secession in America, which had been so cherished by America's founding fathers as the principle of their revolution. British historian and political philosopher Lord Acton, one of the most intellectual figures in Victorian England, understood the deeper meaning of Southern defeat. In a letter to former Confederate General Robert E. Lee dated November 4, 1866, Lord Acton wrote "I saw in States Rights the only available check upon the absolutism of the sovereign will, and secession filled me with hope, not as the destruction but as the redemption of Democracy. I deemed you were fighting the battles of our liberty, our progress, and our civilization and I mourn for that which was lost at Richmond more deeply than I rejoice over that which was saved at Waterloo (defeat of Napoleon). As Illinois Governor Richard Yates stated in a message to his state assembly on January 2, 1865, the war had "tended, more than any other event in the history of the country, to militate against the Jeffersonian Ideal (Thomas Jefferson) that the best government is that which governs least.

Years after the war former Confederate president Jefferson Davis stated "I Am saddened to Hear Southerners Apologize For Fighting To Preserve Our Inheritance". Some years later former U.S. president Theodore Roosevelt stated "Those Who Will Not Fight For The Graves Of Their Ancestors Are Beyond Redemption".

http://www.ircusa.com/scv/html/10_reasons.html

James W. King
Commander SCV Camp 141
Lt. Col. Thomas M. Nelson's Rangers
Sons of Confederate Veterans (SCV)
Albany, Georgia

The South and Her People

By Bernard Thuersam on Apr 18, 2017



Originally published at www.circa1865.com

The conservative and noble Christian civilization of the South described below has all but vanished as the New South of industrial capitalism, materialism and commercial vulgarity supplanted it.

Remarks of J.C.C. Black, at the Unveiling of the Benjamin H. Hill Statue, Atlanta, Georgia, May 1, 1886 (excerpt):

“As to us, [secession] was not prompted by hatred of the Union resting upon the consent of the people, and governed by the Constitution of our fathers. It was not intended to subvert the vital principles of the government they founded, but to perpetuate them. The government of the new did not differ in its form or any of its essential principles from the old Confederacy. The Constitutions were the same, except such changes as the wisdom of experience suggested.

The Southern Confederacy contemplated no invasion or conquest. Its chief corner-stone was not African slavery. Its foundations were laid in the doctrines of the Fathers of the Republic, and the chief corner-stone was the essential fundamental principle of free government; that all governments derive their just powers from the consent of the governed.

Its purpose was not to perpetuate the slavery of the black race, but to preserve the liberty of the white race of the South. It was another Declaration of American Independence.

In the purity of their motives, in the loftiness of their patriotism, in their love of liberty, they who declared and maintained the first were not worthier than they who declared, and failed, in the last. Animated by such purposes, aspiring to such destiny, feeling justified then (and without shame now), we entered upon that movement. It was opposed by war on the South and her people.

What was the South, and who were her people? Where do you look for the civilization of a people? In their history, in their achievements, in their institutions, in their character, in their men and women, in their love of liberty and country, in their fear of God, in their contributions to the progress of society . . . Measured by this high standard, where was there a grander and nobler civilization than hers?

Where has there been a greater love of learning than that which established her colleges and universities? Where better preparatory schools, sustained by private patronage and not the exactions of the tax-gatherer – now unhappily dwarfed and well-nigh blighted by our modern system.

Whose people had higher sense of personal honor? Whose business and commerce were controlled by higher integrity? Whose public men had cleaner hands and purer records? Whose soldiers were braver and knightlier? Whose orators more eloquent and persuasive? Whose statesmen more wise and conservative?

Whose young men more chivalric? Whose young women more chaste? Whose fathers and mothers worthier examples? Whose homes more abounded in hospitality as genial and free to every friendly comer as the sun that covered them with its splendor?

Where was there more respect for woman, for church, for the Sabbath, for God, and for the law, which, next to God, is entitled to the highest respect and veneration of man, for it is the fittest representative of His awful majesty, and power and goodness? Where was there more love of home, of country and of liberty?

Her religious teachers, deriving their theology from the Bible, guarded the Church from being spoiled “through philosophy and vain deceit after the traditions of men, after the rudiments of the world, and not after Christ.”

Her women adorned the highest social circles of Europe and America with their modesty, beauty and culture. Her men, in every society, won a higher title than “the grand old name of “gentleman” – that of “Southern gentlemen.”

It is asked what had [the South] added to the glories of the Republic?

Who wrote the Declaration of Independence? Jefferson. Who led the armies of the Republic in maintaining and establishing that independence? Who gave mankind new ideas of greatness? Who has taught the ruled of the world that man may be entrusted with power? Who has taught the rulers of the world when and how to surrender power? Washington.

What State made the first call for the convention that framed the Constitution? Virginia. Who was the father of the Constitution? Madison. Who made our system of jurisprudence, unsurpassed by the civil law of Rome and the common law of England? Marshall. Who was Marshall’s worthy successor? Taney.

Is it asked where [the South’s] history was written? It was written upon the brightest page of American annals. It was written upon the records of the convention that made the Constitution. It was written in the debates of Congresses that met, not to wrangle over questions of mere party supremacy, but, like statesmen and philosophers, to discuss and solve great problems of human government.

Forced to defend our homes and liberties after every honorable effort for peaceful separation, we went to war. Our leaders were worthy in their high commission. Our people sealed their sincerity with the richest treasure ever offered, and the noblest holocaust ever consumed upon the altar of country.

To many of you who enjoy the honor of having participated in it the history is known. You ought to prove yourselves worthy of that honor by teaching that history to those who come after you.”

(Southern Historical Society Papers, XIV, Rev. J. William Jones, editor, January to December 1886, excerpts, pp. 167-170)

About Bernard Thuersam

Bernhard Thuersam is the Chairman of the North Carolina War Between the States Sesquicentennial Commission





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

"The visions we have cherished of a free and independent country have vanished and that country is now the spoil of the conqueror." John Singleton Mosby from his farewell speech to his command April 21, 1865

The Simple Reason Why a Second American Civil War May Be Inevitable

Daniel Lang
April 21st, 2017
SHTFplan.com

America has always had its divisions, and Americans have never really been a monolith. We've always been a nation of many nations. The culture of New England is different from the culture of the Deep South, which is different from the cultures in the West Coast or the Midwest. People living in the cities have different beliefs than people who live in the countryside. Within those areas, there are ethnic, linguistic, and religious enclaves. It's always kind of been like that (probably to a lesser degree in the past), and somehow we've been able to find enough common ground to keep this country together for more than a century.



However, something has changed. You can feel it in the air. Our nation has clearly never been this divided since the Civil War. A lot of people noticed it after the last election, but the truth is that these divisions have been deepening for decades, and they're just now reaching a very noticeable breaking point. That's obvious enough when you look at how the left and the right have been going at each other. It used to be a war of words, but it's turning into something very dark.

Consider [what happened last week](#) in Berkeley after Trump supporters and counter protesters clashed for the third time. 21 people were arrested and 11 were injured (that we know of), six of who had to be taken to the hospital. At least one person was stabbed. The police confiscated knives, stun guns, and poles. One Trump supporter admitted to being surrounded, pepper sprayed, and beaten with sticks by a mob of "protesters."

But wait, that's not the dark part. After these groups clashed, the leftist protesters took to Reddit and admitted that they lost this particular battle (I can't believe I'm using the word "battle" to describe it), and that it was time for them to [attain more combat training](#) and better weapons, including firearms.

Do you see what's going on here? Conservative demonstrations, which used to be placid affairs (remember the Tea Party protests?) are now turning violent as conservatives grow tired of restraining themselves, and are no longer afraid to hit back. Liberal demonstrators are responding by ratcheting up the level of force that they're going to bring to the next street battle. It's a tit for tat that keeps escalating, and I shudder to think of where it's going to end up.

Honestly, I think we're in the early stages of a second civil war. I can't say what it'll look like precisely, but I can tell you that our nation is on this path, and it's not clear how we can get off of it. In fact, I fear that it may be inevitable, and there's a very simple reason why.

It's because Americans have been self-sorting themselves along geographic and political lines for a long time. A book titled ["The Big Sort"](#) made light of this trend back in 2008.

Basically what's going on, is that Americans are moving to communities that align more with their politics. Liberals are moving to liberal areas, and conservatives are moving to conservative communities. It's been going on for decades. When Jimmy Carter was elected in 1976, 26.8% of Americans lived in landslide counties; that is counties where the president won or lost by 20% of the vote.

By 2004, 48.3% of the population lived in these counties. [This trend continues to worsen](#). As Americans move to their preferred geographic bubbles, they face less exposure to opposing viewpoints, and their own opinions become more extreme. This trend is at the heart of why politics have become so polarizing in America.

We're also seeing the same trend emerge online with social media. Despite the fact that the internet allows us to be exposed to more opinions than ever before, people choose to follow online voices that they already agree with. They're slipping into digital bubbles that are comparable to their geographic bubbles.

This trend is irreversible as far as I can tell. That's because it's tied to innovation. As our country became more interconnected with roads and Americans gained more mobility, we chose to move to like-minded places. We're given the internet, the greatest source of information in human history, and we use it to seek out only the information that reinforces our current beliefs.

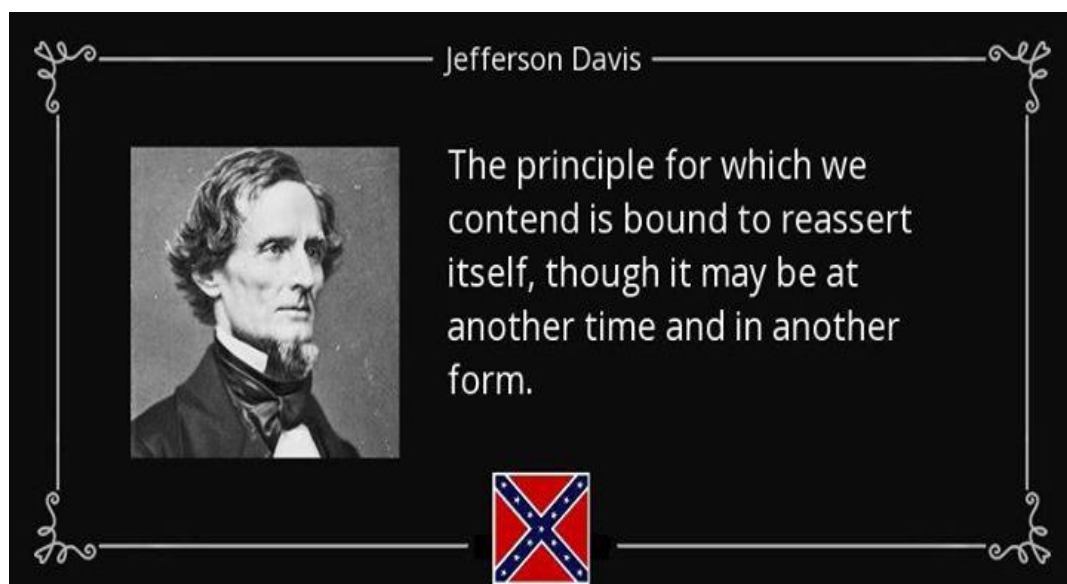
We're self-sorting at every level. Because of this, Americans are only going to grow more extreme in their beliefs, and see people on the other side of the political spectrum as more alien.

You can see how this is creating the perfect breeding ground for a real, physical war. The polarization makes it easier to dehumanize the other side. The self-sorting creates definable geographic boundaries that are necessary for a war. It spawns two sides with beliefs that are so divergent, that they cannot coexist.

We're becoming two distinct nations with two competing visions for what the country should be. Two visions that are diametrically opposed. We used to be a nation of many nations that was held together, because there was still some common ground on what it means to be an American above all else. [Now we can't even agree on that](#).

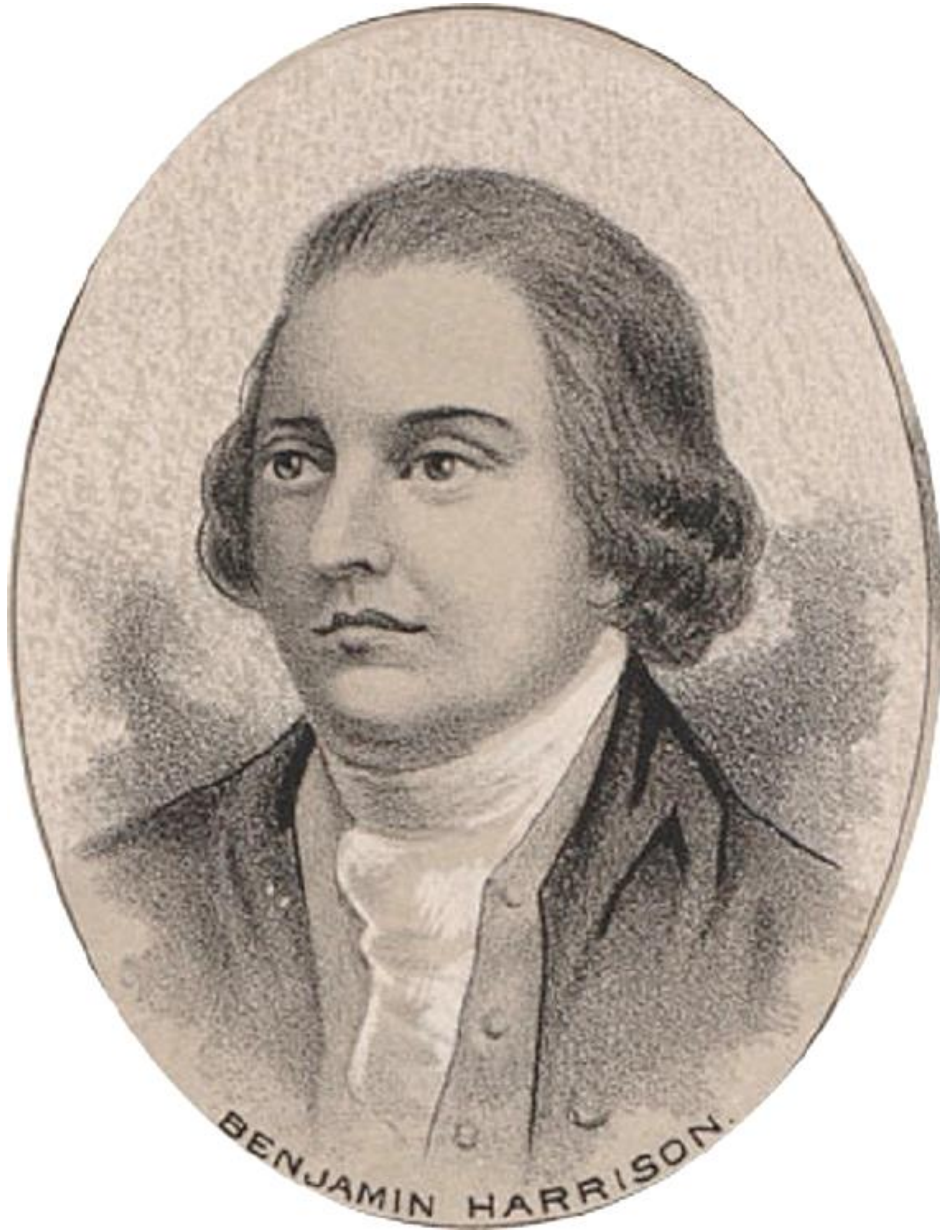
Once the last shreds of common ground and understanding dissipate, a moment that is rapidly approaching, another civil war will be impossible to avoid. I wish I knew what the solution is, but I don't. All I can say is, unless Americans go out of their way to listen to people on other side, whatever that side may be, there's going to be a lot of blood in the streets.

http://www.shtfplan.com/headline-news/the-simple-reason-why-a-second-american-civil-war-may-be-inevitable_04212017



The Nabob as Antifederalist: Benjamin Harrison of Virginia

By M.E. Bradford



Benjamin Harrison the Signer was born at Berkely (later called Harrison's Landing) in Charles City County, Virginia. He was the son of Benjamin Harrison and Anne Carter Harrison, daughter of Robert 'King' Carter of Corotoman. After education at the College of William and Mary this Benjamin in 1749 became the fifth in a line of planter/politicians of the same name to sit in and stolen slaves were returned or replaced. And when an excise was proposed in place of the Impost he fought against it as a Yankee plot, and brought to bear upon the struggle all of his resources.

In 1774 Benjamin Harrison owned (without problems of conscience) eight plantations and hundreds of slaves. His commercial interests involved both importation and shipping, both up and down the coast and across the ocean. All of this plenty he gladly put at risk to preserve in Virginia the regime his family had done so much to create. Indeed he accepted the looting of his great house at Berkeley by British troops as part of the fortunes of war and was generous of his own means in

providing supply to Washington's army. But in the fashioning of a larger patria to contain and modify his identity with Virginia, Harrison was much less venturesome. With Patrick Henry, he defended the conduct of the Virginia legislature in the attainder of the barbarous outlaw, Josiah Philips, and denied the advantage of a security for individual civil rights under the provisions of Federal law. When a criminal placed himself outside the protection of their laws, Virginians would decide his fate. And it would be Virginians who decided who belonged to their community and what protections went with such membership. Josiah Philips had clearly (in the old phrase) "needed killing." So reasoned Benjamin Harrison. In the ratification convention in Richmond Harrison was astonished that Edmund Randolph would argue for intrusion of the national authorities into such questions of local police and felt that such intrusion could not be restrained—once it had begun.

Benjamin Harrison served in the Virginia ratification convention as chairman of a committee on privileges and elections. His early commitment to the Antifederalist cause surprised few public figures in his state, but it did lend respectability to his side of the debate. Any attempt by the Virginia Federalists to invoke the politics of deference was doomed from the beginning with such men of family as John Tyler, Richard Henry Lee, George Mason, Theodorick Bland and former governor Harrison opposed to ratification. Harrison spoke only twice during the Virginia debates: first on the attainder of Philips and then, on June 25th, the last day of the convention, in a general address on his basic objections to the document under consideration. In these summary remarks Harrison rejected the scare tactics of the Federalist orators when they declaimed that the Union itself would be in danger if the Constitution were not approved. "A vast majority, from every calculation, are attached to it." But union was one thing and a powerful central government another. To convert the state into an engine for sectional aggrandizement would be harmful to the national unity fostered among the people of the states by the Revolution. He doubted that there was any protection for the South in a stronger connection with New England. "When we were invaded, did any gentleman from the Northern States come to relieve us? No, sir, we were left to be buffeted. General Washington, in the greatness of his soul, came with the French auxiliaries and relieved us opportunely. Were it not for this, we should have been ruined." Harrison was prepared to accept a revision of the national compact, with previous amendments. Otherwise, "I should resist with the fortitude of a man."

For the master of Berkeley the triumph of the Federalists in the Virginia ratification convention was a disappointment but not a disaster. He was puzzled by their centralizing disposition, but not outraged, having had an earlier nationalists phase himself. Harrison was a member of the committee appointed to "prepare and report" subsequent amendments. He discouraged the publication of a sour Antifederalist minority report such as had been produced in other states. Resolving against resistance and for a fair test of the new form of government, he joined Henry, after ratification, in preserving Antifederalist control of the Virginia House of Delegates and helped pass the Bill of Rights through the chamber, once presented there by the Congress of the United States.

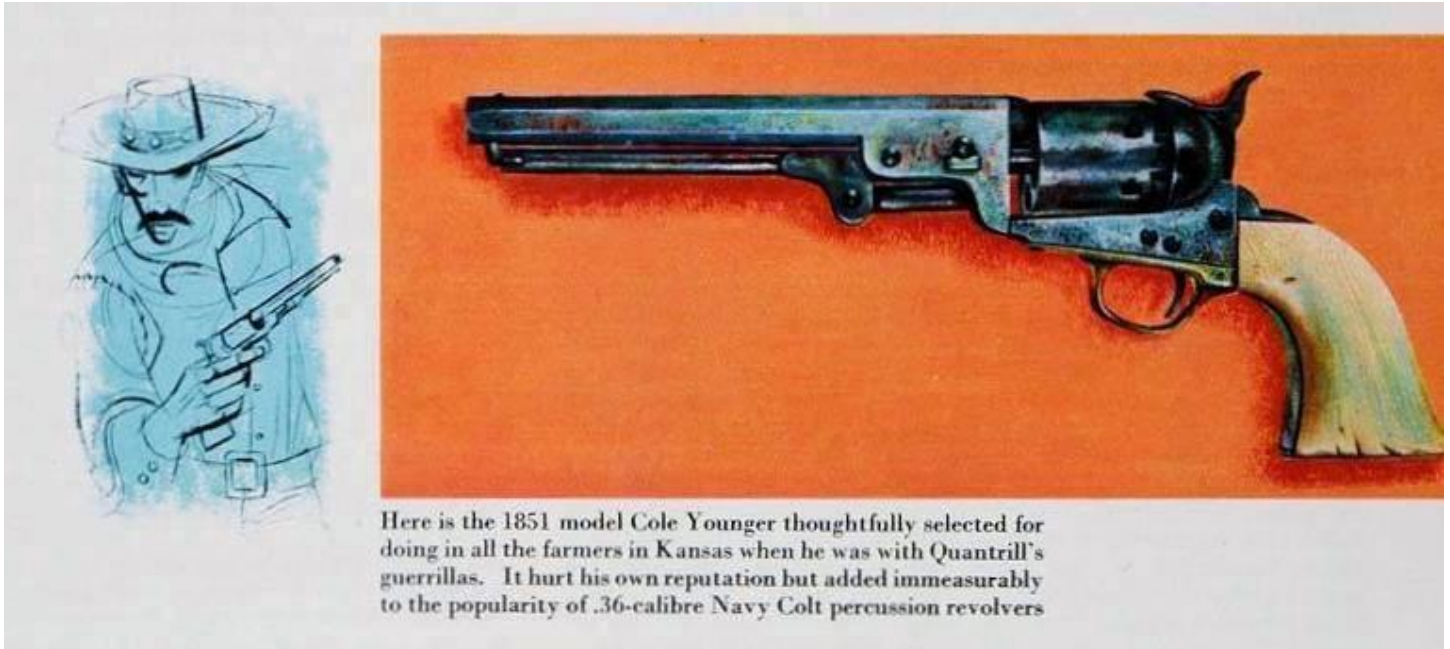
Benjamin Harrison, in his prudence, caution and length of service to the state which commanded his primary loyalty, in his untroubled affirmation of the values of his fathers and the culture which they had brought to its maturity, was a symbol of continuity with Virginia's "Golden Age" as the Old Dominion entered upon its great experiment with political life inside the Federal Union, a massive figure in high black boots and elegant blue coat, with full white locks tied in queue. No public man of his time kept better society, or was more often consulted in the business of his state. Yet his own favorite companions were his sons—and his special counsellors, a large cat and a small dog who, before their master, played well together and kept the peace.

At the age of 65, Benjamin Harrison ended where he began and died at Berkeley—a man sometimes alarmed by the upheavals of his time, but never driven beyond the boundaries of his composure by what occurred.

About M.E. Bradford

Melvin E. "Mel" Bradford (1934-1993) was a conservative political commentator and Professor of Literature at the University of Dallas.. He was the author of *A Better Guide than Reason: Federalists and Anti-Federalists*, *Original Intentions: On the Making and Ratification of the Constitution*, *Founding Fathers: Brief Life of the Framers of the Constitution*, and *The Reactionary Imperative: Essays Literary & Political*.

<https://www.abbevilleinstitute.org/blog/the-nabob-as-antifederalist-benjamin-harrison-of-virginia/>



THE .36 CALIBER PISTOL COLE YOUNGER CARRIED DURING THE WAR.

Thomas Coleman "Cole" Younger (1844 - 1916) was a Confederate guerrilla during the War and later an outlaw with the James-Younger gang. He was the eldest brother of Jim, John and Bob Younger.

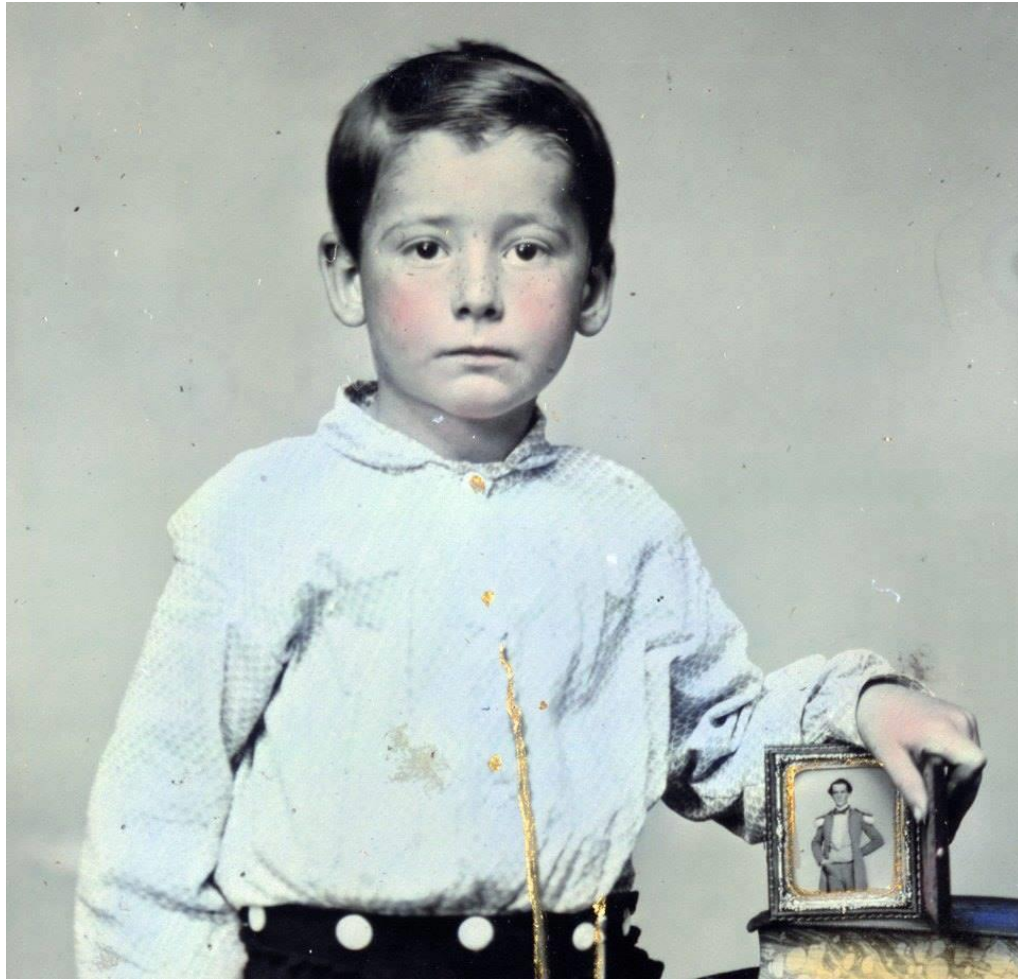
Younger fought as a guerrilla under William Clarke Quantrill. The fighting in Missouri during the War was largely between pro-Union and pro-Confederate Missourians, though the bushwhackers held special hatred for the Union troops from Kansas who frequently crossed the border and earned a reputation for ruthlessness. Younger joined the Confederate guerrilla leader Quantrill in a raid on August 21, 1863, taking part in the killing of some 200 men and boys at Lawrence, Kansas, which the guerrillas looted and burned.

As a member of Quantrill's band, he would have crossed the Cabin Creek ford on the Texas Road as the guerrillas made their way down the road to Texas and back again to Kansas and Missouri.

Younger later claimed he left the bushwhacker ranks to enlist in the Confederate Army, and was sent to California on a recruiting mission.

Cole wrote a memoir in his later years that portrayed himself as a Confederate avenger more than an outlaw, admitting to only one crime, that at Northfield, Minn. He lectured and toured the south with Frank James in a wild west show, The Cole Younger and Frank James Wild West Company in 1903. On August 21, 1912, Cole declared that he had become a Christian and repented of his criminal past.

[The Second Battle of Cabin Creek](#)



THE FACE OF JUST ONE OF THE WAR'S MANY TOLLS

Victim of Yankee Aggression against Confederate Women and Children

"One of the war's many tolls: a cropped detail of a boy holding a photo of a Confederate soldier. Clearly, the soldier meant something to the boy--is it his father? A brother or uncle? Did the soldier survive the war? Based upon the soldier's photo being in the photo, I would sadly suggest that the soldier did not survive."

SAM DAVIS CHRISTIAN YOUTH CAMPS

KEEPING THE MEMORY OF OUR FATHERS ALIVE IN THE HEARTS OF OUR CHILDREN

CLIFTON, TX
July 9-15, 2017

samdavis.scv.org

THAXTON, VA
June 18-24, 2017

Help Raise a Flag



GO FUND ME!

Montgomery Battle Flag

The First Capitol Flaggers was formed in response to the removal by Alabama governor Robert Bentley of four historical flags from the Capitol Grounds of Alabama in Montgomery.

OUR goal is to raise a roadside Battle flag along Interstate I 85 as a memorial to the more than 35,000 Alabamians who died serving their country in the War for Southern independence 1861-1865.

Money raised will pay for the Flag , the pole and its installation and up keep.

Your help to raise this flag in the First Capitol of the Confederacy will show the world that our History and heritage is still remembered and important. Thank you for your support!

GENERAL FORREST NEEDS YOUR HELP! HE FOUGHT FOR YOU... WILL YOU FIGHT FOR HIM?

**PLEASE SUPPORT THE FRIENDS OF FORREST & SELMA CHAPTER #53, UDC BY
HONORING YOUR ANCESTOR AT THE NATHAN BEDFORD FORREST MEMORIAL!**

Honor your Confederate Ancestor, UDC Chapter/Division, OCR Chapter/Society, SCV Camp/Division or other Southern Heritage organization by purchasing a permanent granite paver to be installed around the base of the NBF Monument at Confederate Circle in Live Oak Cemetery in Selma, Alabama. The order form is attached below. **If your ancestor served with General Forrest, please indicate by putting a STAR at the beginning of your ancestor's name on the top line.** If you have any further questions, please contact Patricia S. Godwin, President of Selma Chapter #53 and Friends of Forrest, Inc. @ 334-875-1690 or 334-419-4566 (cell) or @: oldsouthrebel@zebra.net

The 4'x8' pavers are \$75 each and the 8'x8' pavers are \$100 each; you may purchase more than one if you wish. Please mail your completed form, with your check made payable to NBF Monument Fund/Confederate Circle, to:

**Patricia S. Godwin
Fort Dixie
10800 Co. Rd. 30
Selma, Alabama 36701**

ORDER FORM

Name: _____

Address: _____

City/St/Zip _____

Phone: _____

(Home) _____ **(cell)** _____

e-mail _____

Please engrave my 4" x 8" paver as follows: (Max. 3 Lines, 18 Characters per line)

GENERAL NATHAN BEDFORD FORREST COMMEMORATIVE COIN



Commemorative NBF coins, are \$10 each and also, we have a 3-disc DVD of the re-dedication ceremony, May 23, 2015...it is 2 1/2 hours long...and beautifully packaged....\$25 each

Please make checks payable to: NBF MONUMENT FUND/Selma Chapter 53, UDC & mark for: Confederate Memorial Circle.

All monies go toward the 19 historical narrative markers that we plan to erect throughout Confederate Memorial Circle which will provide the history of each point of interest throughout the Circle. It will literally be a historic learning center for Selma's 19th century history which you can find nowhere else in the city of Selma...now the leaders of Selma concentrate on the 20th century history...1965.



The Texas Division
of the
United Daughters of the Confederacy®
and

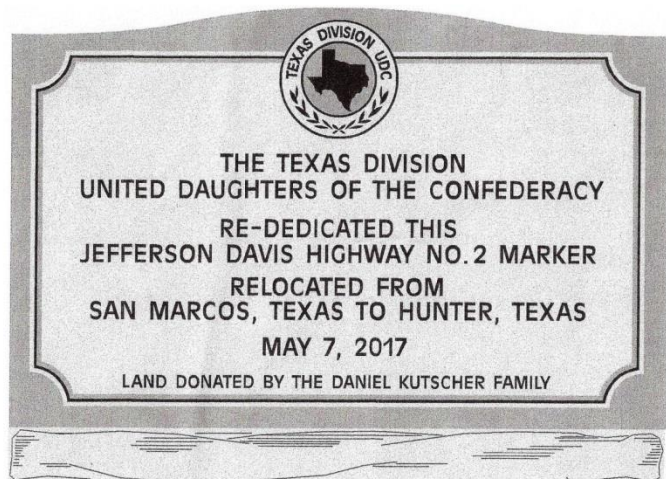
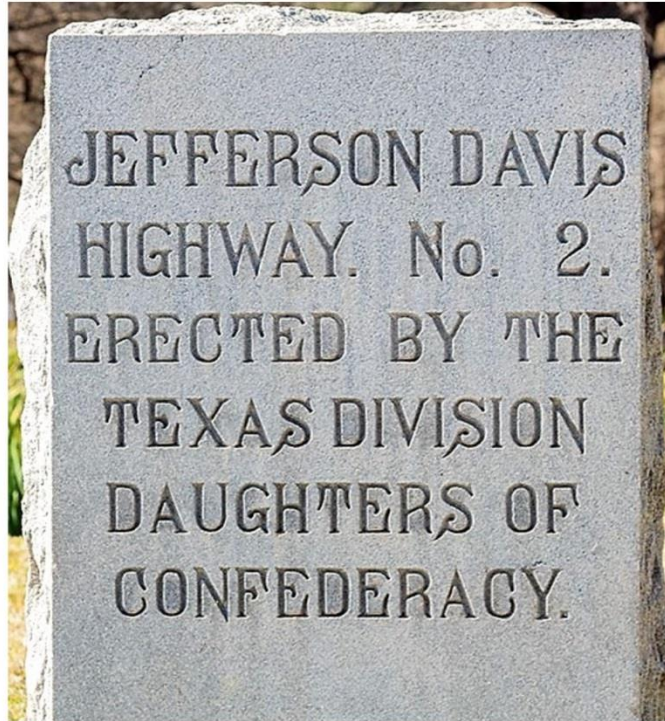
Mrs. Eva Breed Long, President,
Cordially invite you to attend a
Re-dedication/Dedication
ceremony for
Jefferson Davis Highway Marker No. 2
and its newly placed
Companion Marker

Date: May 7, 2017
Time: 2 o'clock p.m.
Place: Intersection of
Hunter Road & FM 1102
Hunter, Texas
(take York Creek Exit off IH-35)

For more information contact

Eva Long
(512) 689-7915
elong1955@gmail.com
or

Sharon Hudson
(512) 627-4801
shu3943881@aol.com



Attire: Sunday Dress or Business Casual
Light Refreshments will be provided following the ceremony
For your comfort, please bring a lawn chair

JANIS PATTERSON ... Committing Crime With Style!

Like her idol, the legendary Auntie Mame, Janis Susan May believes in trying a little bit of everything. She has held a variety of jobs, from actress and singer to jewelry designer, from travel agent to new home sales, from editor in chief of two multi-magazine publishing groups to supervisor of accessioning for a bio-genetic DNA testing lab.

Above all, no matter what else she was doing, Janis Susan was writing. As her parents owned an advertising agency, she grew up writing copy and doing layouts for ads. Articles in various school papers followed, as well as in national magazines as she grew older. In time novels followed, seven of them in rapid succession with such publishers as Dell, Walker and Avalon.

In December of 1980, just before the release of her second novel, Janis Susan met with approximately 50 other published romance writers in the boardroom of a savings and loan in Houston, Texas to see if an association of working, professional romance novelists were practical. The organization which evolved from that meeting was Romance Writers of America. Although the current reality of RWA is very different from what was first envisioned, Janis Susan has maintained her membership from the beginning and is very proud of being a 'founding mother.'

But writing was far from the center of Janis Susan's life. Single, footloose and adventurous, she believed in living life to the fullest. Although she maintained the same small apartment for years, she traveled over a great deal of the globe, living several months at a time in Mexico for years as well as trekking through Europe and the Middle East, indulging her deep and abiding love of Egyptology.

Then life took a turn. Janis Susan's father had been dead for a good many years; when her mother's health began to fail she realized that she would need a great deal of money to ensure her mother's care. Although she had been supporting herself comfortably, Janis Susan made the wrenching decision to give up writing novels and its attendant financial uncertainty and get a job to provide for her mother's needs.

Ten years passed without Janis Susan publishing a novel, though she had a few she tinkered with as a hobby. Her writing talents were directed elsewhere, though; towards Egyptology and archaeology.

Janis Susan was a member of the Organizing Committee which founded the North Texas Chapter of the American Research Center in Egypt, arguably the largest association of working Egyptologists in the world. Janis Susan began and for nine years was publisher/editor of the NT/ARCE Newsletter, which during her tenure was the only monthly publication for ARCE in the world. In 2005 Janis Susan was the closing speaker for the International Conference of ARCE in Boston.

Her Egyptological work gave Janis Susan a very special benefit of which she would never have dreamed. In the local organization there was a very handsome Naval officer a number of years younger than Janis Susan. After several years of friendship and three years of courtship, he waited until they were in the moonlit, flower-filled gardens of the Mena Hotel across the road from the floodlit pyramids in Giza to propose.

Janis Susan became a first-time bride at the time of life that most of her contemporaries were becoming grandmothers for the second or third time. Sadly, her mother passed away just three weeks after the small and romantic wedding, but Janis Susan is forever grateful that her mother lived to see and participate in that wonderful celebration.

It was after the first grief passed and the trauma of remodeling and moving into her childhood home that Janis Susan's husband decided it was time for her to go back to writing full time. She fulfilled his expectations by selling her first novel in over ten years just weeks before he left for a tour of duty in Iraq.

He returned safely, and during his absence Janis Susan sold two more projects. Another deployment to Iraq followed much too quickly, then yet another to Germany before he retired from the Navy. During the German deployment Janis Susan went to visit several times, and they celebrated their tenth wedding anniversary in Paris. He continues to be a guiding and supporting force in her career, even to acting as her assistant when necessary. In a phrase quite openly stolen from a writer she much admires, Janis Susan calls her husband her own personal patron of the arts.

A talented actress for many years, Janis Susan has also narrated the audio version of several novels – not one of which is hers!

Janis Susan is very proud of being a seventh-generation Texan on one side of her family and a fourth generation one on the other. She and her husband share their Texas home with two neurotic cats which they rescued

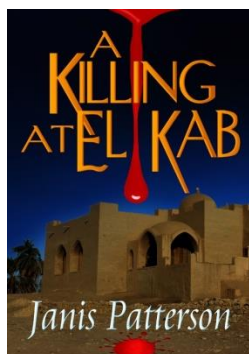


Janis Patterson - under this name I write cozy mysteries including a collection of short stories. **Click on links:**

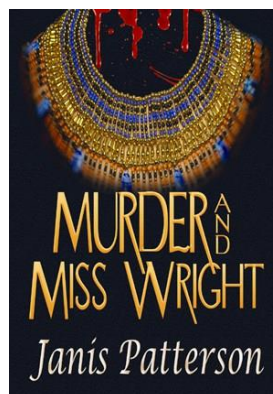
- o [A KILLING AT EL KAB](#)
- o [The Hollow House](#)
- o [Exercise is Murder](#)
- o [Beaded to Death](#)
- o [Murder to Mil-Spec](#)
- o [Murder and Miss Wright](#)



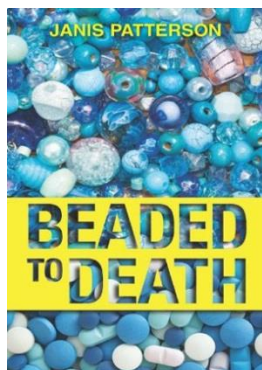
Janis Patterson – Mysteries



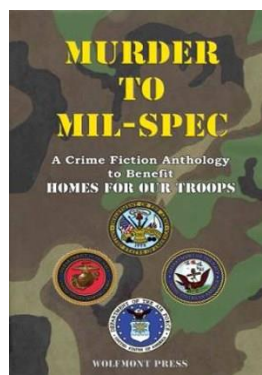
A Killing at El Kab



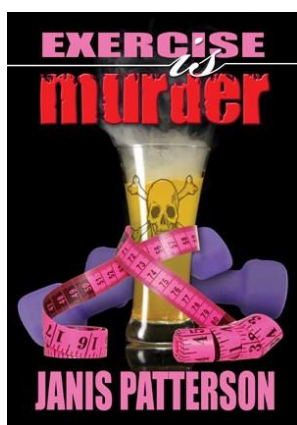
Murder and Miss Wright



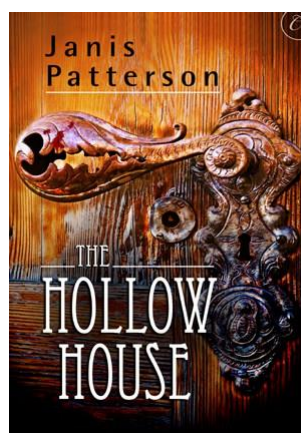
Beaded to Death



Murder by Mil-Spec

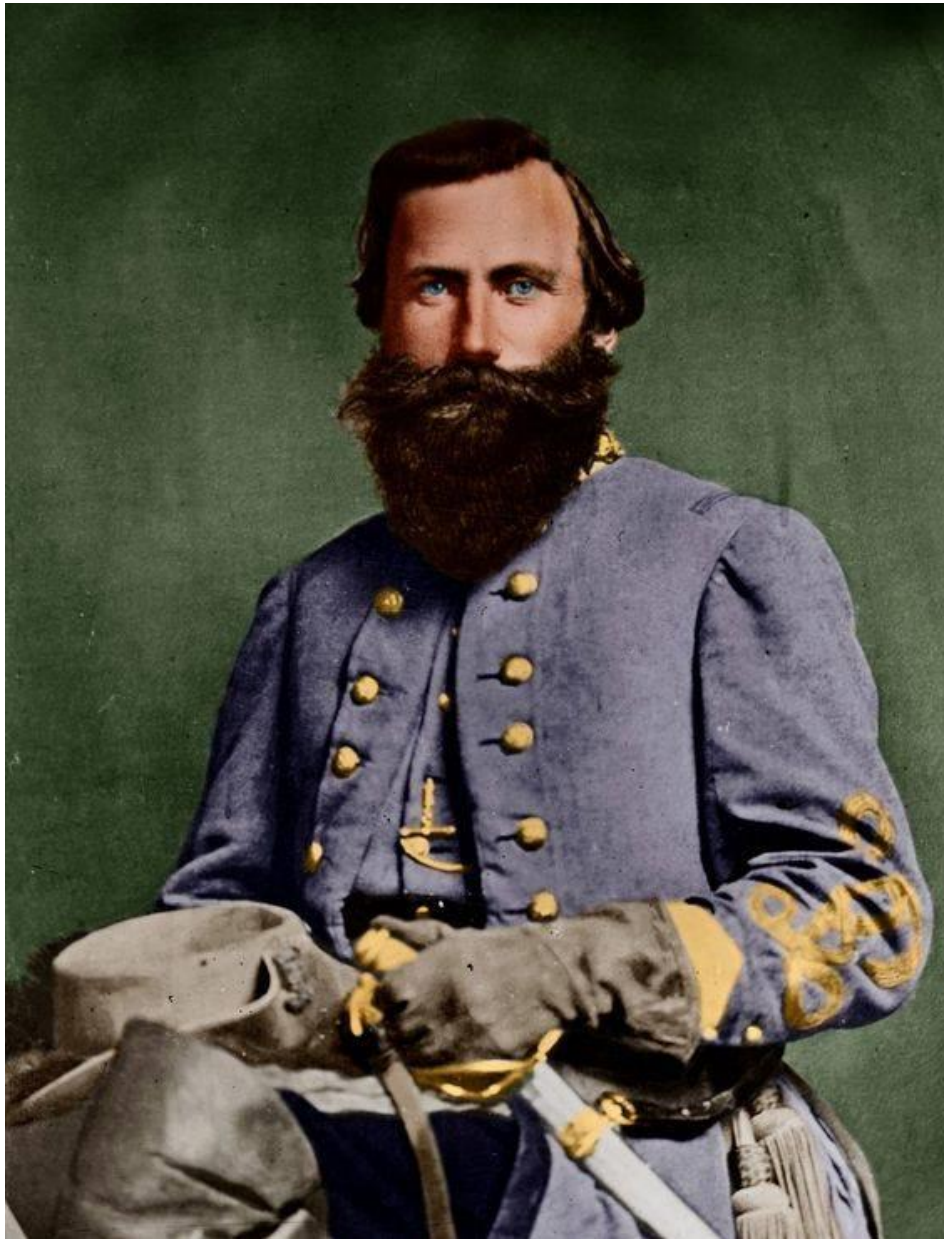


Exercise is Murder



The Hollow House

<http://www.janissusanmayauthor.com/janis-patterson-mysteries/>



GENERAL ORDERS,

HDQRS. ARMY OF NORTHERN VIRGINIA,
Numbers 44. May 20, 1864.

The commanding general announces to the army with heartfelt sorrow the death of Major General J. E. B. Stuart, late commander of the Cavalry Corps of the Army of Northern Virginia. Among the gallant soldiers who have fallen in this war General Stuart was second to none in valor, in zeal, and in unflinching devotion to his country. His achievements form a conspicuous part of the history of this army, with which his name and service will be forever associated. To military capacity of a high order and all the nobler virtues of the soldier he added the brighter graces of a pure life, guide and sustained by the Christian's faith and hope. The mysterious hand of an all-wise God has removed him from the scene of his usefulness and fame. His grateful countrymen will mount his loss and cherish his memory. To his comrades in arms he has left the proud recollection of his deeds, and the inspiring influence of his example.

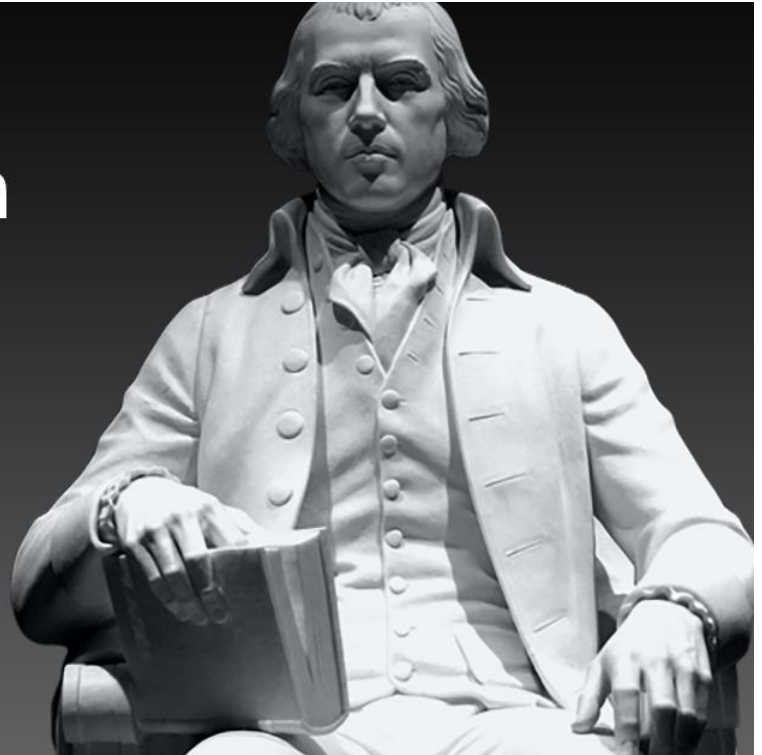
R. E. LEE,
General.



Federal Report: State Noncompliance is Nullification

**"REFUSE to
cooperate with
officers of the
Union."**

-James Madison



Can state refusal to cooperate with federal enforcement of laws, or the implementation of federal programs really hinder the federal government's goals?

James Madison said it would. In fact, he wrote in *Federalist #46* that noncooperation “*would oppose, in any State, very serious impediments; and were the sentiments of several adjoining States happen to be in Union, would present obstructions which the federal government would hardly be willing to encounter.*”

The Tenth Amendment Center builds its nullification strategy on [Madison's blueprint](#) – this refusal to cooperate. The federal government depends on state and local action to enforce almost all of its laws and to implement almost all of its programs. That means simple state and local refusal to help could drastically hinder, or even stop, enforcement of most federal laws and the implementation of most federal programs.

But many Americans remain skeptical. Despite ample evidence to the contrary, they believe the federal government has the wherewithal to enforce its will with or without state action.

We often point to state legalization of marijuana as an example of the power of state noncooperation. California's legalization of medical marijuana in 1996 set off a tsunami the federal government has never been able to stop. Despite intense and sustained enforcement efforts, and a Supreme Court decision in its favor, more than half the state in the country have simply ignored federal prohibition and legalized marijuana for medical – and in four states even recreational use. With state legalization comes a decrease in state enforcement. That leaves it to the feds to enforce prohibition on their own. They can't. State marijuana laws continue to effectively nullify federal prohibition.

But some skeptics still insist the feds *could* enforce marijuana laws if they really wanted to. They just choose not to enforce them for political reasons. As a result, these naysayers continue to poo-poo the power of state noncooperation.

Of course, the federal government would never admit it depends on state cooperation, nor that state legalization of marijuana has undermined its policy of prohibition. But in a report published in 1931, the federal government actually did admit state refusal to cooperate was drastically hindering federal alcohol prohibition, a policy it emphatically did want to enforce.

They even called it “nullification.”

Following is an excerpt from a report issued by the Nation Commission on Law Observance and Enforcement titled [Report on the Enforcement of the Prohibition Laws of the United States](#).

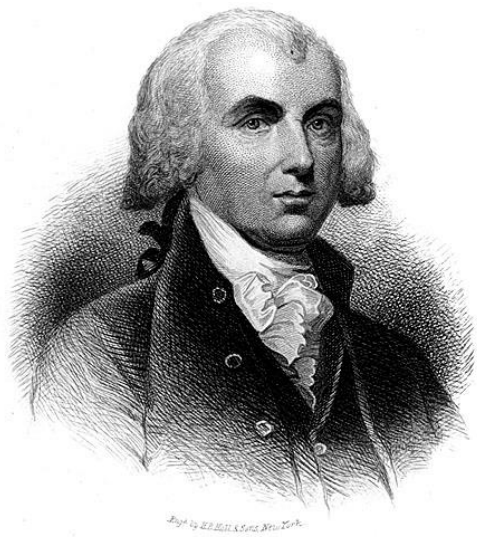
It is generally admitted and indeed has been demonstrated by experience that state **cooperation is necessary to effective enforcement**. In states which decline to cooperate and in those which give but a perfunctory or lukewarm cooperation, **not only does local federal enforcement fail, but those localities become serious points for infecting others**. As things are at present, there is virtual local option. It seems to be admitted by government and demonstrated by experience that **it is substantially impracticable for the federal government alone to enforce the declared policy of the National Prohibition Act effectively** as to home production. Obviously, **nullification by failure of state cooperation** and acquiesced-in nullification in homes have serious implications. Enforcement of national law with a clearly announced national policy, such as is set forth in Section 3 of the National Prohibition Act, cannot be pronounced satisfactory when gaps of such extent and far-reaching effect are left open.[Emphasis added]

Nullification through noncooperation can work. Even the feds say so.



Mike Maharrey

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<http://tenthamentcenter.com/2016/11/11/federal-report-state-noncompliance-is-nullification/>



The Blueprint: James Madison's Advice

Lysander Spooner was a 19th century anarchist and staunch abolitionist.

Every once in a while I run into those who've given up on the constitutional system in America. They argue that the whole thing suffers from fatal flaws, and they will often quote Spooner to make their case.

“But whether the Constitution really be one thing, or another, this much is certain – that it has either authorized such a government as we have had, or has been powerless to prevent it. In either case it is unfit to exist.”

I understand the frustration, but I think those who make this argument miss an important point. They almost act as if the Constitution should enforce itself, or self-execute. They seem to think that because waving the document in front of rogue federal officials fails to compel them to stop usurping power, we should simply abandon the constitutional system altogether. But a contract doesn't enforce itself. Some power must stand behind the ink and parchment to ensure compliance with its terms.

Even some who revere the Constitution make a similar mistake in thinking. They expect the federal government to restrain itself. They look to federal courts, staffed with federal employees, to limit federal power. Or they think if they can just get the "right people" inside the system, the "good guys" will keep everything in check. When these strategies fail, they protest and march. And when the federal officials ignore them and still refuse to respect the limits of their power, they throw up their hands in desperation.

Thinking an agent empowered by a contract will restrain himself doesn't make much more sense than thinking that ink and paper will stop a rampaging bureaucrat. These folks create the classic "fox guarding the hen house scenario" and then can't seem to fathom why the hens keep disappearing.

A power outside of the system itself must exist to hold it in check.

In the American constitutional system, the people of the states hold that power.

The real problem is that in most cases, the people fail to focus the power of the state or local governments to stop federal usurpation. In the few cases they have, such as the legalization of medical marijuana in 20+ states, it's proven quite effective.

We just need more, and on more issues!

We call the process [nullification](#), and James Madison gave us the blueprint for stopping federal overreach before the Constitution was even ratified. Madison acknowledged anti-federalist fears that the new general government would try to exercise undelegated powers. And he assured them that the power of the states could keep the tendency in check in *Federalist 46*.

Should an unwarrantable measure of the federal government be unpopular in particular States, which would seldom fail to be the case, or even a warrantable measure be so, which may sometimes be the case, the means of opposition to it are powerful and at hand. The disquietude of the people; their repugnance and, perhaps, refusal to co-operate with the officers of the Union; the frowns of the executive magistracy of the State; the embarrassments created by legislative devices, which would often be added on such occasions, would oppose, in any State, difficulties not to be despised; would form, in a large State, very serious impediments; and where the sentiments of several adjoining States happened to be in unison, would present obstructions which the federal government would hardly be willing to encounter.

Let's break down Madison's prescription.

"Should an unwarrantable measure..." What does Madison mean by "unwarrantable?" The word literally means "unjustifiable." Madison was clearly talking about federal acts with no constitutional justification. In other words, unconstitutional.

But notice something interesting, Madison implies that state governments can even resist a "warrantable" or justifiable federal act.

So what does Madison suggest states do when the feds overstep their authority?

Oppose it!

“...the means of opposition to it are powerful and at hand.” Madison anticipated the possibility of federal usurpation and clearly believed the states would serve as a check on federal power. He believed the states should and would resist unconstitutional acts.

So, what are the “means of opposition?”

1. Disquietude of the people – This would include protests and petitions generated at the grassroots level. Madison expected the people would throw a fit when the feds usurped power – even using the word “repugnance” to describe their displeasure. That’s a pretty strong word. And inevitably, disquietude leads to action – first at the local level, then bubbling up to the state level. That leads to the next step.

2. Refusal to co-operate with the officers of the Union – Noncompliance. We preach it every day at the Tenth Amendment Center. Madison apparently knew what we know today. The feds rely on cooperation from state and local governments, as well as individuals. When enough people refuse to comply, they simply can’t enforce their so-called laws.

Consider 20 states operating legal medical marijuana programs. Sure, the feds can make some lives miserable with DEA raids, but no matter what they do, they will never get that genie back in the bottle. Legal medical marijuana is here to stay. [A recent report](#) shows the feds now labor with marijuana eradication in California because the state refuses to pitch in like it once did.

And Look at the feds struggling to implement Obamacare. Thirty states refusing to go along and set up the insurance exchanges threw quite the monkey wrench in the process. According to a Western Center for Journalism report, the GAO says vital parts of the computer systems running the exchanges remain unfinished. The government has no way to know who’s even eligible for federal subsidies, and no system exists to monitor insurance plans for compliance with the mountains of new regulations.

“It’s so complex and byzantine that the government is struggling to implement the law,” wrote Western Center for Journalism reporter Floyd Brown.

The GAO indicates the exchanges won’t be up and running by October as required by the law.

Noncompliance works. And it can happen at both the state and local level.

3, The frowns of the executive magistracy of the State – Here Madison envisions governors formally protesting federal actions. This not only raises public awareness; executive leadership will also lead to the next step – legislative action. Prior to passage of the Kentucky Resolutions of 1798, Gov. Garrard delivered a powerful message condemning the Alien and Sedition Acts and calling on legislative action.

4. Legislative devices, which would often be added on such occasions –What exactly does Madison mean by “legislative devices?” He doesn’t make that clear. But we know they include resolutions, because he and Thomas Jefferson penned the [Kentucky](#) and [Virginia](#) Resolutions in response to the draconian and unconstitutional Alien and Sedition Acts of 1798. Together, these *Principles of ’98* formalize the doctrine of nullification.

But do legislative devices stop at non-binding resolutions? Clearly not, because Madison said these measures would create “difficulties” and “impediments.” Seventeenth century dictionaries list “obstruction” as a synonym for impediment. In other words, these legislative devices would serve to block the operation of unconstitutional power. This infers actions including formal, binding prohibitions of state or local cooperation, and outright interposition: “to intervene or place an agency between two positions.”

The [personal liberty laws](#) passed by northern states to thwart the Fugitive Slave Act of 1850 serve as the best historical example of “legislative devices.”

The Fugitive Slave Act of 1850 made a farce of due process, allowing for the arrest of a suspected runaway slave based on the word of the “property owner.” He simply had to swear an affidavit attesting to his “ownership” of the person in question, and he was allowed to drag that man or woman back South into slavery. The accused wasn’t even allowed to present evidence in his own defense. The act was meant to protect the “property” of slave holders, but many free blacks found themselves accused of escaping slavery and faced the prospect of living out their life on a plantation. And northerners understood that even an accused runaway should remain innocent until proven guilty, and enjoy basic due process rights.

Instead of simply submitting to federal authority and quietly participating in constitutionally dubious and morally repugnant fugitive-slave roundups, northern lawmakers aggressively resisted the fugitive slave acts. Officials in these states did everything within their power to thwart enforcement, including denying federal agents the use of jails, and even impeaching state officials who lent support to fugitive-slave claimants. The Michigan legislature passed a law guaranteeing habeas corpus rights and a jury trial to any accused runaway, all in defiance of federal “law.” Some states went as far as to subject anybody attempting to remove a accused fugitives from the state without following the prescribed state procedure to kidnapping charges. And there were documented cases of arrests of federal agents.

Madison said these actions would **oppose, in any State, difficulties not to be despised; would form, in a large State, very serious impediments; and where the sentiments of several adjoining States happened to be in unison, would present obstructions which the federal government would hardly be willing to encounter.**

Was he right? Well, northern resistance to the Fugitive Slave Act of 1850 was so effective, South Carolina listed “nullification” of the fugitive slave laws in its [declaration of causes for secession](#).

Madison clearly expected the states to serve as a check on federal power. He laid out the blueprint. And when the people of states have followed it, they’ve found success. But sadly, states seldom follow Madison’s prescription. Why? Because the people don’t demand it. Too often, they grovel in marble hallways along the Potomac and beg federal officials to stop abusing their authority, instead of demanding that they stop. The power ultimately lies in us – the people.

We can’t blame the Constitution for our failure to enforce it.

Far too many Americans view any resistance to federal authority as rebellion. They need to recognize that the true rebels are elected officials, federal bureaucrats and functionaries in Washington D.C. who refuse to respect the constitutional limits of their power. It’s time for us to take on our proper role in this system and put down the rebellion.

As Madison said, the means are “powerful and at hand.”

[Mike Maharrey](#)

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[MichaelMaharrey.com](#) and like him on Facebook [HERE](#)

<http://tenthamendmentcenter.com/2013/08/07/the-blueprint-james-madisons-advice/#.UkoRmz9REyY>



Defending the Heritage

The significance of the lives of Generals Lee and Jackson cannot be overvalued. While the character and influence of most of us will barely be remembered one hundred and fifty days after our departure, the sterling character of these men has endured for one hundred and fifty years.

What a shame that so many of America's youth are being robbed of knowing and studying the virtue and integrity of the great General Robert E. Lee and General Thomas J. "Stonewall" Jackson.

~ † Robert † ~

Photo: The Night Conference, Virginia May 1, 1863

John Paul Strain, At daylight, Jackson would lead his corps on a dramatic forced march around the enemy flank at Chancellorsville and shatter Hooker's line in a powerful surprise attack. It would be Lee's most magnificent victory, but it would be won at a terrible cost to the South: "Stonewall" Jackson would be mortally wounded. A year later, Stuart would also fall. Never again would Lee, Jackson and Stuart confer together; the night council at Chancellorsville was their last meeting.

Why Flannery O'Connor Never Liked Yankees

By Michael Jordan on Apr 24, 2017



YANKEE, n. In Europe, an American. In the Northern States of our Union, a New Englander. In Southern States the word is unknown. (seeDAMYANK.) Ambrose Bierce, *THE DEVIL'S DICTIONARY* (1906).

Bierce's definition of the Yankee is a bit outdated. No doubt some Southerners still refer to Northerners, especially New Yorkers and New Englanders, as Damyanks, but no one can say that Yankees live exclusively in New England, in the North, or north of the Mason-Dixon line. Nowadays Yankees live all over the South. Since birds of a feather tend to flock together, Yankees have descended in force on the same Southern cities (Charlotte, Dallas, and Atlanta, for examples), and Yankee resort communities of the trailer court, condominium, and suburban varieties have sprung up in Florida, the Southwest, and all over the Southern Highlands. Most small towns in the South, even many rural communities, have one or two Northern transplants.

Yankees have come to the South—to the Bible Belt and the Sun Belt—for jobs, for safety, for retirement; they have come to escape Jack Frost, the rude and frigid culture of their cities, Damyanks, and a host of economic, racial, and social difficulties. This Exodus—one wonders if the transplant thinks he has come to the Promised Land—has taken much of the geographical distinction out of the word Yankee. But the word designates more than a person from a particular region: it designates the attitudes and values, the frame of mind and outlook on life characteristic of the reformers, innovators, and abstract thinkers of nineteenth-century New England.

If the epithet *Damyank* is going to be used today, it should be reserved for spiritual descendants of New England's meddlesome reformers-Yankees of spirit, someone has called them. Certainly Donald Davidson, who spent many pleasant summers in Vermont, did not have a Damyank in mind when he penned that admirable portrait, of Vermont yeomanry, "Cousin Roderic," in "Still Rebels, Still Yankees." Davidson distinguished between various kinds of Yankees, and so did Flannery O'Connor. She was friends with a number of Northerners and New Englanders: the ones she didn't like were Damyanks. Yankees of spirit, the spiritual offspring of Ralph Waldo Emerson.

As far as I know, O'Connor did not use the word Yankee as a devil term, but she did have a few disparaging things to say about Transcendentalism, Emerson (the chief American Transcendentalist), Northern readers, New York City, and New York City critics. In her essays (*Mystery and Manners*, edited by Sally and Robert Fitzgerald) and letters (*The Habit of Being*, edited by Sally Fitzgerald), O'Connor set her face against the modern or the popular spirit, occasionally noting with approval the South's traditional opposition to modernity and the mainstream culture. To a large extent the very aspects of modernity which O'Connor found pernicious and deficient are major features of the Yankee-of-spirit mind: a belief in the Progress of Society and the Perfectibility of Man; a penchant for innovations, theories, and abstractions; and a narrow, provincial, insular vision.

O'Connor was keenly aware of manifestations of Yankee Provincialism, and she did not always have to look northward to find them, whether the imported or the home-grown variety. In her "Georgia Scenes" she depicted Southerners afflicted with both perennial and modern religious and intellectual disorders. She did not have to go to California, New York City or any other place to find freaks and sinners. She knew that modern vices, not to mention ancient ones, easily took root in Southern hearts and minds.

O'Connor traced most Yankee corruptions of faith and intellect back to the Enlightenment, that heady phenomenon which encouraged men to substitute for a religion based on revelation and tradition one based on man's reasoning and his ability to master nature. She observed in "Some Aspects of the Grotesque in Southern Fiction."

Since the eighteenth century, the popular spirit of each succeeding age has tended more and more to the view that the ills and mysteries of life will eventually fall before the scientific advances of man, a belief that is still going strong even though this is the first generation to face total extinction because of these advances.

O'Connor was not willing to measure the health of the country by a material yardstick. She said that the writer interested in spiritual concerns would likely "take the darkest view of all of what he sees in this country today. For him, the fact that we are the most powerful and wealthiest nation in the world doesn't mean a thing in a positive sense."

In "The Fiction Writer and His Country," O'Connor responded to those readers, critics, and editorial writers who sought "uplift" from their reading, who complained about the grotesqueness of Southern fiction, and who demanded from fiction writers a joyful vision of American life. Critical of materialistic yardsticks and progressive assumptions, she saw "some ugly correlation between our unparalleled prosperity and the stridency of these demands for a literature that shows us the joy of life." She asks whether "these screams for joy would be quite so piercing if joy were really more abundant in our prosperity." In "The Teaching of Literature," O'Connor explained why freaks made modern readers uncomfortable: "It is only in these centuries when we are afflicted with the doctrine of the perfectibility of human nature by its own efforts that the vision of the freak in fiction is so disturbing. The freak in modern fiction is usually disturbing to us because he keeps us from forgetting that we share in his state."

Southerners see and assimilate the freak more readily than the typical Yankee does. "To be able to recognize a freak," noted O'Connor in "The Grotesque in Southern Fiction," "you have to have some conception of the whole man, and in the South the general conception of man is still, in the main, theological." If we readily recognize the freak, who might be a prophet, a nihilist, or a humanist, we will sense him "as a figure for our essential displacement."

O'Connor, who once described a collection of her short fiction as "nine stories about original sin," reminds us that we are all children of Adam, not of that ideal man imagined by Voltaire and the Encyclopedists. Because the Enlightenment has had a slow dawning in the South, the Southerner still claims his patrimony. In a letter to Cecil Dawkins, O'Connor juxtaposed the Southern vision of man in society with that of the enlightened or modern Liberal:

The notion of the perfectibility of man came about at the time of the Enlightenment in the 18th century. This is what the South has traditionally opposed...The South...still believes that man has fallen and that he is perfectible by God's grace, not by his own unaided efforts. The Liberal approach is that man has never fallen, never incurred guilt, and is ultimately perfectible by his own efforts. Therefore, evil in this light is a problem of better housing, sanitation, health, etc. and all the mysteries will eventually be cleared up. Judgment is out of place because man is not responsible. Of course there are degrees of adherence to this, all sorts of mixtures, but it is the direction the modern heads toward.

Hawthorne, one of O'Connor's favorite authors, a man with whom she had much affinity, wrote "The Birthmark," an anti-modernist story about the misguided and unsuccessful attempts of the scientist/magician Alymer to create a perfect humanity. Referring to this story, O'Connor lamented that "the Alymers whom Hawthorne saw as a menace have multiplied. Busy cutting down human imperfection, they are making headway on the raw material of good." These Alymers (O'Connor cast this creature as Rayber in *The Violent Bear It Away* and as Sheppard in "The Lame Shall Enter First") make all of the wrong assumptions about means and ends, and their vision is decidedly narrowed by false philosophies.

O'Connor had a good deal of contact with literary and scholarly persons, sometimes too much, she seems to suggest in her letters. She wrote to a friend that most of the members of a certain literary gathering lived "in a world God never made." They loved obfuscation and obscurantism and looked at the reading and writing of literature through the foggy spectacles of literary abstractions. O'Connor's imagination suggested a fitting punishment for two overly abstract and psychological (after the manner of Freud) participants at a writer's workshop: "I can see [them] chained together by mutual hate on one of the less important circles of the inferno, eternally arguing if church steeples are phallic symbols." "As to Sigmund," she said in a letter to another friend, "I am against him tooth and toenail but I am crafty....Within his limitations I am ready to admit certain uses for him." She admonished a friend inured to Freudian literary criticism: "My Lord, Billy, recover your simplicity. You ain't in Manhattan." Perhaps it is significant of O'Connor's assessment of the importance of Freudianism that she places Freudians in one of the less important circles of hell.

One of her sternest letters was to a professor of English who, under the influence of a fantastic theory, completely misinterpreted "A Good Man is Hard to Find." O'Connor wrote to him: "If teachers are in the habit of approaching a story as if it were a research problem for which any answer is believable as long as it is not obvious, then I think students will never learn to enjoy fiction. Too much interpretation is certainly worse than too little, and where feeling for a story is absent, theory will not supply it." Not wishing to leave too harsh an impression on the theory-befuddled professor, O'Connor closed her letter with this explanation: "My tone is not meant to be obnoxious. I am in a state of shock."

From reading literary criticism of her own work and from answering questions about her stories, O'Connor knew that Occam's razor had been neglected by many of her interpreters. Obsessed with fantastic theories, fond of complexity and abstractions, communing only with other intellectual provincials, many academics were poor readers of her work. Their farfetched, complex Freudian and sociological interpretations were only in the vaguest of ways related to her stories. Some looked for and found meanings that weren't there, as the following dialogue illustrates:

"Miss O'Connor," inquired a symbol-searching Vanderbilt student, "why was the Misfit's hat black?"

"Well," O'Connor answered, "he stole it from a countryman and in Georgia they usually wear black hats."

A few minutes later the same student asked, "Miss O'Connor, what is the significance of the Misfit's hat?"

Seldom at a loss for words, O'Connor replied, "To cover his head."

There were other types of readers constitutionally unable to appreciate her fiction: Northern readers and New York City critics. O'Connor wrote in "The Grotesque in Southern Fiction": "I have found that anything that comes out of the South is going to be called grotesque by the Northern reader, unless it is grotesque, in which case it is going to be called realistic." Of New York City critics she said (in "The Regional Writer"), "For no matter how favorable all the critics in New York City may be, they are an unreliable lot, as incapable now as on the day they were born of interpreting Southern literature to the world." Yankee Provincialism, that Enlightenment inspired, tradition-abolishing, abstraction-loving limitation of vision, kept some readers and critics from liking O'Connor's work. Indeed, she said in one of her letters to Maryat Lee, "I would have been a little uneasy had *Time* liked" *The Violent Bear It Away*.

The folly of applying imaginary abstractions and novel theories to religion was also apparent to O'Connor. She told Sally and Robert Fitzgerald that a Symposium on Religion and Art at Sweet Briar College (at which she was a participating lecturer) had given her "a stomach full of liberal religion." What was so bad about the Symposium? O'Connor didn't know what one of the lecturers "meant to say but he left the impression that religion was good because it was art and magic. Nothing behind it but it's good for you." Revealing some of the wit her letters are famous for, she continued: "Then they had the Dean of Theological School at Drew. He was a Methodist-Universalist. I gather this means you don't drink but about theology you are as vague as possible and talk about how the symbology has played out in Christianity and how it's up to artists to make up a new symbology." At gatherings such as this, she wryly observed, "You are considered great in direct proportion to how often you can repeat the word symbology." Never wishy-washy in her discussions of religion, O'Connor told the Sweet Briar audience "that when Emerson decided in 1832 that he could no longer celebrate the Lord's Supper unless the bread and wine were removed... an important step in the vaporization of religion in America had taken place."

"The Theories are worse than the Furies," O'Connor told one of her friends. Perhaps she refers to the diseased intellectual preoccupations of academia.

A Southerner and a Catholic, Flannery O'Connor viewed the world "from the standpoint of Christian orthodoxy." She insisted that this standpoint enlarged her vision, enabled her and others of like faith to see beneath the surface of things, to see things in the light of eternity. The Southerner, if he has not traded his older eyes for those sold in Yankeeland and the universities, enjoys the same expanding and penetrating vision. He recognizes the freak and senses in the freak his own fallen, disordered self. His sight is not obscured by theory, abstraction, and new symbology; it is enriched by stories, a peculiar history, and the Bible. "What has given the South her identity," O'Connor observed in "The Catholic Novelist in the Protestant South," "are those beliefs and qualities which she has absorbed from the Scriptures and from her own history of defeat and violation: a distrust of the abstract, a sense of human dependence on the grace of God, and a knowledge that evil is not simply a problem to be solved, but a mystery to be endured."

Like the Nashville Agrarians, O'Connor did not want to see the South capitulate to modernity or slide into the cultural currents of the mainstream. Her anguish, as theirs, was "caused not by the fact that the South is alienated from the rest of the country, but by the fact that it is not alienated enough, that every day we are getting more and more like the rest of the country, that we are being forced out not only of our many sins, but of our few virtues." She said it was difficult to "reconcile the South's instinct to preserve her identity with her equal instinct to fall eager victim to every poisonous breath from Hollywood or Madison Avenue." O'Connor left no doubt as to which instinct she thought Southerners should follow and cultivate.

She was a prophet, notes Marion Montgomery, re-calling "us to know but forgotten truths, to the necessity of our casting backward in our thought to some point where thought went astray." In O'Connor's analysis, that point is the Enlightenment, which established the epistemological foundations (shifty though they be) of modern and Yankee Provincialism. Corruptions and restrictions of vision, knowledge, and understanding, once primarily a Northern affliction, now darken the light all over the land. The assumptions, doctrines, and methods of the Yankee Provincial are taught in our schools, universities, and seminaries and are illustrated in radio, television, and the daily and periodical press. No matter where O'Connor encountered this modern devil, whether in Hollywood, New York City, Sweet Briar College, or Atlanta, she was quick to name him so that he might be exorcised. A thoughtful reading of her essays and letters, not to mention her fiction, will do much to remove the blinders of Yankee Provincialism from our eyes.

This article was originally published in the 1985 Spring Issue of Southern Partisan magazine.

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<https://www.abbeyvilleinstitute.org/blog/why-flannery-oconnor-never-liked-yankees/>

Trump as Historian

By **Ryan Walters** on May 2, 2017



In a recent interview on Sirius XM, President Trump, now completely enthralled by Andrew Jackson, made a couple of interesting remarks about the War of Northern Aggression, specifically theorizing that if Andrew Jackson were President in 1861 there would have been no war. Trump's reasoning? One could presume because Jackson had averted war in 1832 during the nullification crisis.

What can we make of this?

Most historians don't like to get into hypotheticals because such assumptions are unprovable – in this case there's really no sure way to know exactly what Jackson would have done in 1861. But aside from the fact that Old Hickory was dead and buried for 16 years before the war, a fact that Trump alluded to, we can speculate that there's a good chance the irascible Jackson would have acted precisely as Lincoln had – with violence, because that's what he was planning in 1832 and had authorization with the Force Bill. There would most likely have been bloodshed over the tariff if a compromise had not been reached.

So I would say on this aspect of the President's remarks: History 1. Trump 0.

But Trump also thought the war could have been averted altogether. "People don't realize, you know, the Civil War, if you think about it, why? People don't ask that question, but why was there the Civil War? Why could that one not have been worked out?"

Historians, though, have long asked that question. And I think it's safe to say that the war could have been prevented, as most wars in history fall into the 'repressible' category.

So here we can side with the President: History 1. Trump 1.

But of this we can place the blame squarely on the North, for it was the North that persisted in antagonizing and threatening the South, not the other way around. Southerners were very Jeffersonian in their political views and did not, at anytime, seek domination of the Northern states. As John C. Calhoun once asked, "When did the South ever lay its hand upon the North?"

It was in 1858 that a Northern politician, William H. Seward, referred to the situation then brewing in the country as a "irrepressible conflict," a remark seen as aggressive enough to deflate his own run at the Republican presidential nomination in 1860.

But in the days before this new Republican Party, which began in 1854, the North was largely Jeffersonian in outlook as well as the South. Even though there were only three Southerners who served as President between Jackson and Lincoln (and one of them was accidental), until Lincoln even Northern Presidents were men of Southern principles, which were, in reality, American ideals.

By 1860 things had changed. As Professor Clyde Wilson has written in his great book, *The Yankee Problem in America*, the North became dominated by “Yankees,” whom he accurately describes as “that peculiar ethnic group descended from New Englanders, who can be easily recognized by their arrogance, hypocrisy, greed, lack of congeniality, and penchant for ordering other people around.”

The North, he continued, “had been Yankeeized, for the most part quietly, by control of churches, schools, and other cultural institutions, by whipping up a frenzy of paranoia about the alleged plot of the South to spread slavery to the North, which was as imaginary as Jefferson’s guillotine.”

The South never threatened the North, never agitated about Yankee wage slavery and sweatshop labor, nor condemned Northern social arrangements, like child labor (even though young slave children did not work on plantations). Furthermore, according to economic scholar Frank Taussig in *Tariff History of the United States*, the North was fleecing the South, which, as a region, accounted for up to 80 percent of all US tariff revenue, while most of the money was spent on infrastructure in the North.

So if any section had cause for complaint it was the South, not the North. Had it not been for Northern agitation, and Yankee penchant for rejecting compromise efforts, not to mention John Brown’s War, which was supported by prominent men in the North, perhaps war could have been averted.

But when the South realized the “Yankees” were in charge, that the end of Jeffersonian America was upon them, that it was now downright dangerous to remain in the Union, they decided to exercise their rights as free men and determine their own future, just as their forbears had with the American revolution.

As for the issue of slavery itself, why did it take a war to end it? Jim Powell, in his book *Greatest Emancipations: How the West Ended Slavery*, points out that the US is the only Western nation to end the institution with a bloody war. Not even Brazil, which had the most brutal and entrenched system in the world, resorted to violence. It ended peacefully in the 1880s.

Most likely the same fate would have befallen the South by 1900. So it shouldn’t have required 750,000 deaths to achieve the end of slavery but that was the Yankee price for destroying Jeffersonian America, the real goal of the war. Now Lincoln was free to put in place the old Whig economic program and fasten on the new nation policies the South no longer wanted to live under.

About Ryan Walters

Ryan Walters is an independent historian and the author of *The Last Jeffersonian: Grover Cleveland and the Path to Restoring the Republic*. **More from Ryan Walters**

<https://www.abbevilleinstitute.org/blog/trump-as-historian/>

<p>LINCOLN</p> <p>AS THE SOUTH SHOULD KNOW HIM</p> <p><small>Can the man who suffered his brethren, Sherman, to ruthlessly devastate twice as much Southern territory as all Belgium combined be the Southern ideal?</small></p> <p><small>Can the man whose life work was to tear from the Declaration of Independence its immortal part, its very soul, "That governments derive their just powers from the consent of the governed," be the American ideal, if the truth is looked full in the face?</small></p> <p>SECOND EDITION</p> <p>REPRINTED BY MANLY'S BATTERY CHAPTER CHILDREN OF THE CONFEDERACY RALEIGH, N. C.</p>	<p><i>"Shall we honor him for the flagrant breach of the cartel, and the resulting hells—Point Lookout, Fort Delaware, Johnson Island, Camp Morton, Camp Chase, Rock Island, at the north; Andersonville, Belle Isle, Salisbury at the south, and many more prisons in each Republic?</i></p> <p><i>Shall we honor him for our Kaisering the Kaiser in making medical and surgical supplies contraband of war, thus adding still lower depths to those hells, as to the whole war, on the Southern side?</i></p> <p><i>Shall we honor him for Sherman's Gargantuan orgy of crime in Georgia and South Carolina, and for the vile dregs of it that our own women had to drain long after the hostilities ceased?</i></p> <p><i>Lincoln's tragic taking off naturally caused a great revulsion of feeling in his favor at the South. This has prompted us to believe that had he lived the Republican lion would have transfigured itself into a lamb the moment that 'The war drums ceased from throbbing And the battle flags were furled.'"</i></p>
<p>Twenty-Third North Carolina Regiment</p> <p>OSCAR WILLIAMS BLACKNALL</p>	<p>Oscar Williams Blacknall, <i>Lincoln: As The South Should Know Him</i> (Raleigh, N. C.: Manly's Battery Chapter, Children Of The Confederacy, 1915), 10.</p>

The Antidote for Yankee Self-Righteous Delusional Disorder

By Brion McClanahan on Apr 10, 2015

The closing days of the sesquicentennial has offered media outlets the chance to reflect on the outcome of the War. The results were to be expected. Both “conservative” and “liberal” websites have lamented that the end of the War did not produce the sweeping political and social revolution that could have been, or in their minds should have been. Three pieces are of note.

The first, authored by Josh Gelernter for the “conservative” *National Review*, suggests that Southerners should discard their “romance of the Confederacy” for the “better part of its heritage,” namely the thousands (estimated 110,000) of Southerners who resisted secession and fought for the Union. After all, they weren’t traitors. Gelernter offers this advice out of respect for his family, many of whom fought for the Confederacy but ultimately “picked the wrong side.” The Confederacy should be buried along with its cause and its symbols. “[M]ore than one of every ten southerners who fought in the war fought to end slavery and keep the country united. The South ought to be very proud of that,” he writes.

Why, Mr. Gelernter, haven’t Southerners seen the light before? The South should abandon the nearly one million men who wore the gray in favor of 110,000 men who chose the “right side.” I am sure the thousands who were left destitute by the war, who suffered unimaginable hardships in support of the effort—women and children included—and who lost everything at Appomattox would welcome such unsolicited advice. Apparently so, because they spent so much time after the War glorifying their Union brethren. The thousands of monuments in honor of the Confederacy across the South are a testament to that fact.

The second by Brian Beutler at the leftist *New Republic* is pure vitriolic bile. Beutler cannot hide his disdain for the South, its people, its heritage, and its culture, which Beutler would probably summarize in one word: hate. He would have famous (or infamous) company. The historians Dan Carter and Drew Gilpin Faust have made a lucrative career pushing that cart.

Beutler has a simple agenda: rename, remove, or destroy any vestige of the Confederate past, including the ten United States military installations named for former Confederate soldiers, “the myriad totems to the Confederacy and its leaders that pockmark the South,” or any other public place named after “the Confederates [who] committed treason against the United States in support of a war for slavery.” The federal government could remove the Confederate memorial at Arlington, stop spending money on Confederate headstones and strike any Confederate landmarks from the National Register of Historic Places. Beutler would spare the Edmund Pettus Bridge, named after “a vicious white supremacist, who committed treason against the United States as a Confederate general, and later terrorized former slaves as an Alabama Klansman and Democratic Senator,” but only because “the bridge should bear Pettus’s name eternally, with the explicit intent of linking the sins of the Confederacy to the sins of Jim Crow.”

The exclamation point would be making April 9 a national paid holiday labeled “New Birth of Freedom” day, replete with fireworks and grand jubilees designed to denounce treason, secession, and anything Southern. Beutler suggested this would fulfill President Obama’s charge for “each successive generation...to remake this nation to more closely align with our highest ideals.” America would finally be remade.

Beutler uses the word “treason” several times in the piece and reduces a complex war to a single issue. You guessed it, hate (or more historically slavery). I see a theme developing. According to this logic, Americans should scrap Independence Day, remove all references to the founding generation, and eagerly advocate a reunification with the mother country, Great Britain. The British called Washington, Jefferson, Adams, Hancock, and Henry “terrorists” guilty of “treason.” Instead of Benjamin Franklin, we should admire his Tory son, William Franklin. Our heroes in the South should consist of Cornwallis and Ferguson rather than Marion, Sumter, and Pickens. The British did insist that the United States was simply fighting to perpetuate the institution of slavery. Maybe they had a point. Slavery was legal in all of the British North American colonies when the war began. Perhaps Americans should rename Brown University or Faneuil Hall, both built with money made in the slave trade. I won’t hold my breath. Liberal hypocrisy would never allow it.

The third piece by “conservative” Richard Brookhiser is nothing less than gushing hero worship of Abraham Lincoln coupled with a patronizing lament about the failures of the “Union’s main goals...the new birth of freedom for black Americans.” “The South,” he wrote, “needed guidance.” Robert E. Lee wouldn’t provide it; Lincoln was food for worms; and thus one of “the worst” presidents and a group of “Lost Cause romantics and bitterend partisans” let the South run to murder and terrorism. The South was only redeemed of its sins one hundred years later.

His sophomoric, simplistic tale of Reconstruction misses the mark entirely, but that should be anticipated from a “Lincoln scholar” who is not familiar with the more complex story of the 1876 election or the intricacies of the Reconstruction period. His tale is pro-Republican propaganda for the masses, an abridged “Reconstruction for Dummies” that would make the communist Eric Foner proud. Andrew Johnson is one of “the worst” presidents because he vetoed unconstitutional legislation, something “conservatives” usually applaud, and Northern propaganda of the Reconstruction period, much of which was refuted both at the time and in the early twentieth century, is considered infallible by this “conservative” historian. Of course, that is because the “Lost Cause romantics and bitterend partisans” lied. No Yankee ever stretched the truth. That is probably why Daniel Boone once said he never wanted to live within 100 miles of a “d—d Yankee.” They are completely worthy of our trust and admiration. Brookhiser is a nice example.

Fortunately, there is an antidote for this disease. If you are reading this, you have found it. The Abbeville Institute re-launched our website just over one year ago. In that time, we have published over 300 articles on Southern history, politics, and culture aimed to refute the now prevalent narrative of Southern imbecility, perfidy, and “treason.” Over 100,000 people from all over the globe have explored “what is true and valuable in the Southern tradition.” As long as we continue to publish, Southern culture will not only survive but the principles of 1776 and 1861 will flourish. The South is America. The cultural Marxists and American nationalists on both the left and the right would like to eradicate her history and replace it with a more palatable set of heroes. We cannot let that happen. Please [help us](#) in our goal to remember the cause of our fathers and defend a culture that is older than the United States. Both the South and America depend on it.

About Brion McClanahan

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

<https://www.abbevilleinstitute.org/blog/the-antidote-for-yankee-self-righteous-delusional-disorder/>
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From Gammel's Laws of Texas Vol 1. p890
Proceeding of the Convention at Washington
March 12, 1836

Mr. Childress introduced the following resolution:

Resolved that a single star of five points, either gold or silver, be adopted as the peculiar emblem of this republic: & that every officer & soldier of the army and members of this convention, and all friends of Texas, be requested to wear it on their hats or bosoms: which was adopted.

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John Milton, the governor who steered Florida through the war.

Born in Jefferson Co., Georgia on 20 April 1807, John Milton had spent time in Florida as a captain during the Second Seminole War (1835-1842). In 1846, he moved permanently to Florida and settled in Jackson County near Marianna. He successfully farmed and practiced politics. He was a strong supporter of States rights and was an early advocate for secession of Florida from the Union. He was a delegate to the 1860 Democrat National Convention from Florida and in the same year ran for Governor on the Democrat secessionist ticket becoming the 5th Governor of Florida following statehood. He assumed office on 7 October 1861, and immediately had to deal with the issue of keeping enough troops in the state to guard its 1,200 coastline or send this valuable resource to the Confederate Army where Florida's manpower was sorely needed. Milton realized that the Confederacy needed the Florida troops more and acquiesced to Richmond's demands.

John Milton cooperated fully with the Confederate government in Richmond, unlike many other Southern governors who were considered "obstructionists" by withholding troops, arms and ammunition. The cooperation wasn't reciprocal, however, because Richmond didn't believe that the Florida coastline was vital enough to send troops to protect it.

Federal forces had occupied St. Augustine, Fernandina and Jacksonville by March 1862. Of more crucial strategic importance was the port of Apalachicola which was sheltered by a chain of offshore islands. The Apalachicola River provided a link with the Alabama and Georgia interior and an outlet to the Gulf of Mexico for Confederate ships that slipped by the Federal blockade. Scarcely less important was the area's ability to produce large quantities of salt which gave the Confederacy the ability to preserve meat and other food supplies. "Apalachicola should be defended to the last extremity," Milton adamantly maintained. No less a military expert than General Robert E. Lee concurred. But before Southern troops could act on his orders to secure the area, eight Union boats converged on and captured Apalachicola on 3 April 1862. On 20 May 1862 a boat carrying 21 men left the blockading vessel and approached the shore. They were fired upon by Confederates under Captain H. T. Blocker of the Beauregard Rangers. Seventeen of the boat's occupants were either killed or wounded. There were no Confederate casualties. The port continued to change hands repeatedly throughout the war, usually without serious conflict.

Governor Milton directed operations from Tallahassee. It, too, was dangerously within striking distance of Federal troops and the governor sent his 11 children (the youngest whom he had named Jeff Davis) for safety to his Jackson County plantation, Sylvania.

The major offensive Milton expected came on 20 February 1864. At Olustee, in the biggest engagement fought in Florida, a Southern force halted the westward advance of the enemy. Slightly more than a year later Confederates turned back Union forces at Natural Bridge on 5 March 1865, and saved the capital from capture. A month later Lee surrendered to General Ulysses S. Grant at Appomattox Court House on 9 April 1865.

Several days earlier John Milton had, in complete despair, put down his executive duties and traveled to Sylvania. Tired and depressed, the governor shot himself on 1 April 1865. Floridians were left to ponder the words he had



uttered in his last address to the Florida Legislature: "Death would be preferable to reunion." He was buried in the St. Luke's Episcopal Church cemetery. Newspapers reported that he had dispatched himself rather than live under Union tyranny. On 10 May, less than six weeks after Milton died, Federal troops entered Tallahassee without opposition.

The Florida that John Milton left to its citizens was not the same state as when he had become its governor. He left a state in which its population of more than 62,000 slaves was now free. Florida's political parties were divided on a course of action and its plantation aristocracy was dismantled. Floridians were undergoing shortages of food and clothing, and Reconstruction was about to take its severe toll.

No Southern governor surpassed, and few equaled, the devotion and service that John Milton rendered the Confederate States of America. During the course of the war, President Jefferson Davis wrote the Florida executive: "It is gratifying to me to be able to say to you that in this time of our great trouble, when so many are disposed to withhold from the Confederate Government the means of success, you should occupy the high standpoint of strengthening its hands by all the means in your power and of nobly disregarding all considerations except the common weal."

The governor knew Federal troops would invade Florida at some point during the war because of its strategic importance and supplier of foodstuffs. The state's main contribution to the war effort was providing *cotton*, beef cattle and salt, the latter for preserving fresh meat

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<https://www.museumsouthernhistory.com/War%20time%20Governor.html>

Jeff Davis's Crown of Thorns

By Felicity Allen

“Then the soldiers of the governor [Pontius Pilate] took Jesus ... stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it on his head ... and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! ... And after that they had mocked him, they ... led him away to crucify him (Matt. 27:27-31).”

This ironic crown, combining highest honor and degrading torture, became a premier symbol for the Passion of Christ – all that he suffered before and during his crucifixion. Like the Cross itself, however, it was made glorious by his resurrection.

At the end of the War for Southern Independence, which the South lost, the only president of the short-lived Confederate States of America was treated like a criminal. He was clapped into solitary confinement in a military prison, at Fortress Monroe, Virginia. The discipline was so strict that Jefferson Davis and his guards (and at first two were right in the cell with him) were forbidden to speak to each other. Davis could never for a moment, even for the needs of nature, leave their presence or the small stone room.

News soon leaked out to his wife, Varina, who was also held in custody with their four young children, that to Davis's rigorous confinement and constant surveillance had been added the disgrace of chains. She could not write to him at the time; no one could; his confinement was solitary indeed. But later she told him: “I could not keep the children ignorant [of the fact that he was chained].” “So I made them feel it was a crown of thorns, and glory.” Thus she passed on to her children a Christian tradition going back to St. Paul, the privilege of uniting one's own private suffering to the Saviour's on the Cross (See, e.g., Phil. 4:7).

Coming out of the mysterious prison isolation where no reporters were allowed, the tale of Jefferson Davis's chains swelled and contracted with the telling. They were variously termed “manacles,” “fetters,” or “irons”; they were fixed on his ankles, his wrists, or both; the fixing was done placidly, or with a great struggle; Davis wore his chains for only a few hours, or, they had never been removed. In actuality, the President resisted as violently as he could under the circumstances. It took four men to hold him down. But of course he was completely overpowered. The public outcry against this insult was so great, even in the North, that the very heavy ball and chain were struck off his ankles by the blacksmith five days after they were rivetted on.

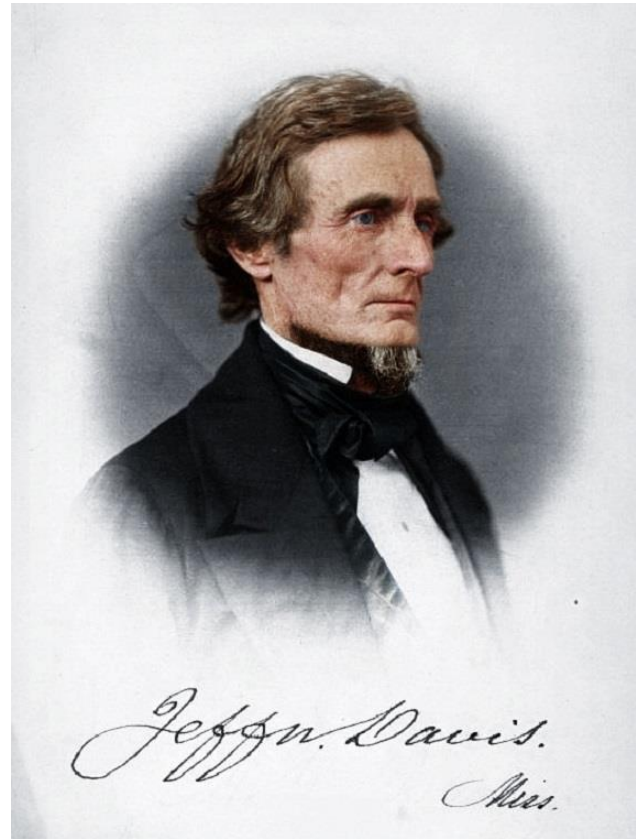
The original crown “platted” by the Roman soldiers was three-dimensional real. It became an object of reverence almost equal to the Cross itself. Its reality was tacitly attested when it became a piece of merchandise. The sainted king, Louis IX of France, purchased it from the Byzantine Emperor Baldwin II in 1247, along with a piece of the True Cross. To house these holiest of relics, King Louis built in Paris the exquisite little church, La Sainte-Chapelle.

Varina's crown was metaphorical, a symbol of anguish plucked from her Bible-rich memory. Many years later, when Davis's sufferings all had ended, an Episcopal priest revived her image. He was dedicating the memorial window to the President in his war-time church, St. Paul's, Richmond. The speaker called his imprisonment, especially the shackling, “wanton cruelty to the innocent.” “And see, “ he went on, “how God reversed all this.” “Yes, and the thorn crown of that shame and anguish which wicked hands forced down on his noble brow crowned him a king to the hearts of his people as he had never been crowned before. It changed to a diadem of beauty and a crown of glory ... His people love him most of all because he suffered this for them.”

But there is another crown of thorns connected with the name of Jeff Davis. It is material and symbolic both. Like the original, it is made up of actual thorns taken from nature, some of them two or more inches long, held together by fine wire. The maker and the intent of this crown have been, like the details of Davis's shackling, shrouded in confusion. Its reality is not in question. I saw it myself at the Confederate Museum in New Orleans in 1978, when doing research for *Jefferson Davis, Unconquerable Heart*. It was hanging rather jauntily on the upper right corner of a large, heavily carved, wooden frame. Inside the frame was the portrait photograph of Pope Pius IX which the pontiff himself had inscribed and sent to Davis in his prison in December of 1866. Thereby hangs the tale.

The position of the crown in the display not only suggested, but almost demanded a connection with Pope Pius. The identifying card in the glass case when I saw these objects only deepened the mystery: “Crown of Thorns Prized by President Jefferson Davis To be placed over the head of Pope Pius IX [.]” But why?

The pope's picture, and his handwriting across the bottom, are attested by a cardinal as genuine. Basically, “Pio Nono,” as Davis calls him, quotes the Latin of St. Matthew's gospel omitting one phrase “Venite ad me omnes qui laboratis, et ego reficiam vos, dicit Dominus”



[Come unto me, all ye who labor and I will refresh you, saith the Lord] (Matt. 11:28). Jeff Davis saw this as “the comforting invitation our Lord gives to all who are oppressed.” The pope’s voice, he said, “came from afar to cheer and console me in my solitary captivity.”

Davis’s ardent Catholic friend, Lucius Bellinger Northrop, however, saw it as proselytizing: “You did not understand all the significance of his kindly act...[He] delicately invited you to come to him as [Christ’s] vicar.” Northrop’s interpretation could find some support in a second picture of Pope Pius, identical with the one in New Orleans. It has the same date, but a different inscription. This time the pope quotes the Latin of Psalm 94 (KJV 95:7-8): “To day if ye will hear his voice, Harden not your heart.” And in 1863, His Holiness, writing as one head of State to another, had prayed that God would illumine the Confederate president “with the light of His grace, and attach you to us by a perfect friendship.”

But what had the crown of thorns to do with the pope, or the pope with it? This question vexed my research for several years. I could find no one who even mentioned the second picture. I vouch for its existence. I saw it at Beauvoir in 1978 when the museum collection was displayed underneath the house. There was no card identifying it. I merely recognized it from the other one. There was no crown of thorns.

Only two writers, to my knowledge, deal with the crown at all. Ishbel Ross in *First Lady of the South: The Life of Mrs. Jefferson Davis* (Harper and Brothers, 1958) shows Varina donating it to the New Orleans museum and says she had made it for her husband in prison. This author does not explain why, in that case, it “hung over the picture of Pope Pius IX.” Hudson Strode evidently mulled over this question. In *Jefferson Davis: Tragic Hero* (Harcourt, Brace and World, 1964) he announced his conclusion as if it were fact: the “chaplet of thorns” was “woven by the Pope’s own fingers.” Two years later, in *Jefferson Davis: Private Letters 1823-1889* (Harcourt, Brace and World, 1966), he again stated his opinion as fact. The pope “had sent him a large photograph of himself with a crown of thorns woven by the papal fingers.” Strode was very knowledgeable about the Davis family. His word is taken as law about the crown to this very day.

His rationale was sensible enough, given the relation of crown to picture in the museum, but, unless it was perhaps part of the fancied papal plan to draw Davis into Catholicism, it just didn’t ring true. Stewing dissatisfied, I decided in 1980 to go to the source. I wrote to the Vatican archives, asking if they had any record of the photograph or the crown. Two months later a reply came back on Vatican stationery, postmarked Washington, D.C. “It is not possible to satisfy your request for information.”

One of the advantages of being an “independent scholar,” as my publisher calls me, is that one is free to pursue leads in obscure places. I had often thought that the *Confederate Veteran* was crammed with first-hand information, but I seldom, if ever, saw it cited as a source. I had photocopied some of its Davis items, and shortly after the Vatican blank wall, I picked up one to read. It was “Reminiscences of Jefferson Davis,” published in Vol. 37, No. 5 (May, 1930). Its author was “Miss Nannie Davis Smith.” Suddenly, all the pieces of my puzzle fell into place.

Nannie was a granddaughter of Davis’s oldest sister, Anna, who had cared for him from infancy like a second mother. Nannie became very close to the presidential couple after the War. She was helping Varina nurse Uncle Jeff when he died. She mentions the gift of the pope’s picture. Then she says: “Suspended over this picture is a crown of thorns, woven by the recipient after Pope Pius IX had likewise been despoiled and persecuted.” (By 1870, the unification of Italy had stripped from Pope Pius’s hands every Papal State except the Vatican City.)

“The recipient” can only mean Jefferson Davis. Perhaps he helped, or suggested this way of repaying the pope for his sympathy. But Varina was the handy one of the pair. She was always busy with her fingers, sewing, knitting, crocheting, fashioning little decorations. Jeff could handle big things: he made a wooden bench and chair for the Beauvoir porch. But he managed to wrench off, in short order, the top of a little coffee pot that someone sent him in prison. “Awkwardly done” he pronounced over an attempt to tie up a lock of his hair for a keepsake, so dear to Victorian hearts. As a matter of fact, it was Varina who made the crown.

It had occurred to me long before that the gift of crown and picture might have come to the New Orleans Confederate museum with a description by the donor. A member of the museum board had informed me that all their records were now housed in the Howard-Tilton Memorial Library at Tulane University. The Head of the Rare Books and Manuscripts division there, Wilber E. Meneray, replied on August 6, 1985:

We do have a list of the items donated by the Davis Family over a period of time from 1891 through 1907. The majority were donated in 1891. . . . The inventory states “. . . picture of Pope Pius IX with an autograph comforting Latin sentence inscribed on it. . . . The Pope sent this picture to Jefferson Davis whilst a prisoner at Fortress Monroe. Accompanying the picture is a crown of thorns made by Mrs. Davis that hung above it in Mr. Davis’ study.”

What a relief came with that last sentence! I was finally face to face with the crown-crafter herself. Varina’s description also cleared up another mystery – why Nannie Smith says the crown was “suspended,” why Ishbel Ross says it “hung over” the picture, and why Hudson Strode, in a footnote to page 302 in *Jefferson Davis: Tragic Hero*, says “the photograph with the crown of thorns hangs on the walls of the Confederate Memorial Hall in New Orleans.” In the text of the same page, he describes its location as I do, on the carved wooden picture frame, so he must have seen it in both places. My guess is that the curators originally replicated the arrangement in the Jefferson Davis household described by Nannie Davis, but at some point, possibly for safety, brought both items down into the glass case.

So it was, after all, not by the pope or for Davis – that the crown was made, but *for the pope*, to link his suffering to Christ’s. And its maker can no longer be in doubt. It is simply “Mrs. Davis.”

About Felicity Allen

Felicity Allen is an independent scholar in Auburn, Alabama. She is the author of *Jefferson Davis, Unconquerable Heart* (2000).

<https://www.abbevilleinstitute.org/blog/jeff-daviss-crown-of-thorns/>



Defending the Heritage

Via Austin Becker

After the war, while President Davis was held in a Union prison, he was sent a letter of encouragement by Pope Pius IX, with whom he had been exchanging letters since 1863. The prison letter contained an autographed photo of the Pontiff, and contained the text of Matthew 11:28, 'Venite ad me omnes qui laboratis, et ego reficiam vos, dicit Dominus.' (Come to me all ye who labor and are heavy burdened and I will give you rest, sayeth the Lord.)

Legend also has it that President Davis received from the Pope a crown of thorns, hand woven by Pio Nono himself. As with all legends, it is based in fact, but has become greatly exaggerated. President Davis did, in fact, receive a hand-woven crown of thorns while in prison, but it was woven and sent by his wife, Varina. While many letters were exchanged between the President and the Pope, no such gift was sent from Rome. President Davis was later released without trial. Many urged him to apply for a pardon, but he refused, saying, 'It has been said that I should apply to the United States for a pardon, but repentance must precede the right of pardon, and I have not repented.' He remained, to the end, a pillar of hope and strength for his people.

~ † Robert † ~



Davis's Statue Hauled by Children

It was fitting event to have the children of Richmond draw the large wagon bearing the statue of Jefferson Davis, the only President of the Confederate States, from the railway station to the monument "through two miles of spectators."

A fife and drum corps led this parade of children of the South. It was followed by the Confederate Veteran organizations of Richmond. Two lines of rope over seven hundred feet in length were grappled by about three thousand children. A number of strong Negro men were on hand for support in the movement, but all they had to do was to serve as brakes. The procession was fitting, and souvenir pieces of rope will be kept in their homes by many of the children through years of the future, fitting mementos of a worthy event.

Memorable is the historic event that patriotic men hauled with their own hands the great bronze statue of George Washington from the James River landing in Richmond to the Capitol Square, where it was erected.

Confederate Veteran May 1907



SHOTGUNS AND THE CONFEDERACY

When the Confederacy was threatened with invasion by Federal forces in 1861 so many Volunteers flocked to her standard that many were turned away for lack of arms. The different state governments scoured the countryside in search of sporting rifles, old flintlock pistols and shotguns; any weapon that could aid in arming their volunteers.

In a short and to the point note dated May 18th, 1861 Confederate Secretary of War wrote to Mississippi Governor Pettus, "Can you give me two regiments for twelve months, armed with heavy double barrel shotguns?"

A few days later Virginia Quartermaster M. O. Harmon wrote to Virginia Governor Letcher "The Greenbrier Cavalry, a fine body of men arrived today, and I send W. H. Peyton, esq., down to get army pistols, double barrel shotguns, or single barrel shotguns"

Virginia Colonel (at this time) Jubal A. Early writes to Virginia's Adjutant General, "There are now eight companies of cavalry here, well mounted and in fine condition, but for the arms necessary for them, which are mostly wanting. Two companies are armed with double barreled shotguns, and two more will soon have them." In a following letter Colonel Early writes "I have directed them to get all the double barrel shotguns they could."

In July of 1861 Kentuckian Wm. T. Withers wrote to the Confederate Secretary of War, "Many Companies of cavalry have tendered their services, who propose to arm themselves with shotguns and revolvers."

On July 2, 1861, the Governor of Tennessee tendered the provisional Army of Tennessee to the Confederate President. Offering "twenty-two regiments of infantry, two regiments of cavalry"... "part of the cavalry armed with revolvers and sabers, the balance with double barrel shotguns."

In January of 1862, Col. W. H. Jenifer, commanding five hundred men of the 8th Virginia Cavalry reported that his men were armed with "mostly old shotguns, bowie knives, and a few long range rifles."

The Confederate cavalry's extensive use of shotguns is frequently attributed to the Confederacy's severe shortage of firearms early in the war. However, this is not the only reason. As early as August of 1861 the shotguns long term use was foreseen; Captain of Ordnance Wm. R. Hunt wrote to the Secretary of War from Memphis, recommending that contracts be let for 10,000 sword bayonets for double barreled shotguns. Nearly a year later Hunt wrote to Secretary of War J. P. Benjamin, "Colonel Forrest, the most efficient cavalry officer in this department, informs me that the double barrel shotgun is the best gun with which the cavalry can be armed." A more qualified endorsement of the shotguns use could not be desired; it was the most efficient short range arm used during the war. As late as July 24, 1863, South Carolina Governor Milledge Bonham opines to Confederate Secretary of War Seddon that South Carolina had turned over all of her shotguns to the Confederacy.

The Confederate cavalry continued to employ the shotgun for the remainder of the war though with less frequency. The attrition of close-in combat took its toll; cavalrymen began to skirmish at longer ranges and eventually to fight primarily as mounted infantry.

Where are all those shotguns? I suspect that there aren't many surviving that had been converted for military use because a sawed off shotgun was of little value after the War. One could hunt game with a rifle or musket, or even a full length shotgun but, a sawed off shotgun is only good for one thing, killing men.

Info courtesy: Old South Antiques

Yeehah - a good Southron station!



Confederate Broadcasting

Talk, music, and more for your Confederate listening pleasure. Featuring Dixie 61 Radio Show, Rebel Corner, and Confederate Gold.

CONFEDERATEBROADCASTING.COM

CONFEDERATE DALLAS!

Dallas has some Great CONFEDERATE Sites and Landmarks to see in the city. Find information and brochures with directions to these sites under the CONFEDERATE DALLAS section at

www.belocamp.com/library



*Bright banner of freedom with pride I unfold thee;
Fair flag of my country, with love I behold thee
Gleaming above us in freshness and youth;
Emblem of liberty, symbol of truth;
For this flag of my country in triumph shall wave
O'er the Southerner's home and the Southerner's grave.*



"I hope the day will never come that my grandsons will be ashamed to own that I was a Confederate Soldier"

Private A.Y. Handy, 32nd Texas Calvary, C.S.A.

Sam Davis Youth Camps

Preserving the Truth for Posterity

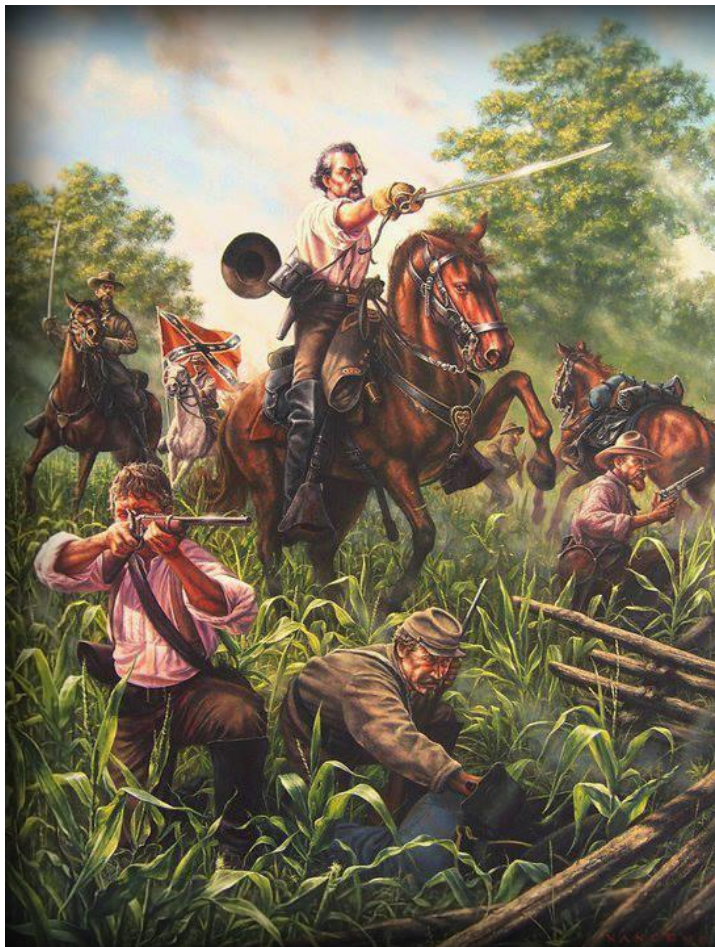
<http://samdavis.scv.org/>

**ATTN: DESCENDANTS OF THE
CONFEDERATE STATES OF AMERICA**

The Criminal Section of the Civil Rights Division prosecutes people who are accused of using force or violence to interfere with a person's federally protected rights because of that person's national origin. These rights include areas such as housing, employment, education, or use of public facilities. You can reach the Criminal Section at (202) 514-3204 or write to:

U.S. Department of Justice
Civil Rights Division
950 Pennsylvania Avenue, N.W.
Criminal Section, PHB
Washington, D.C. 20530

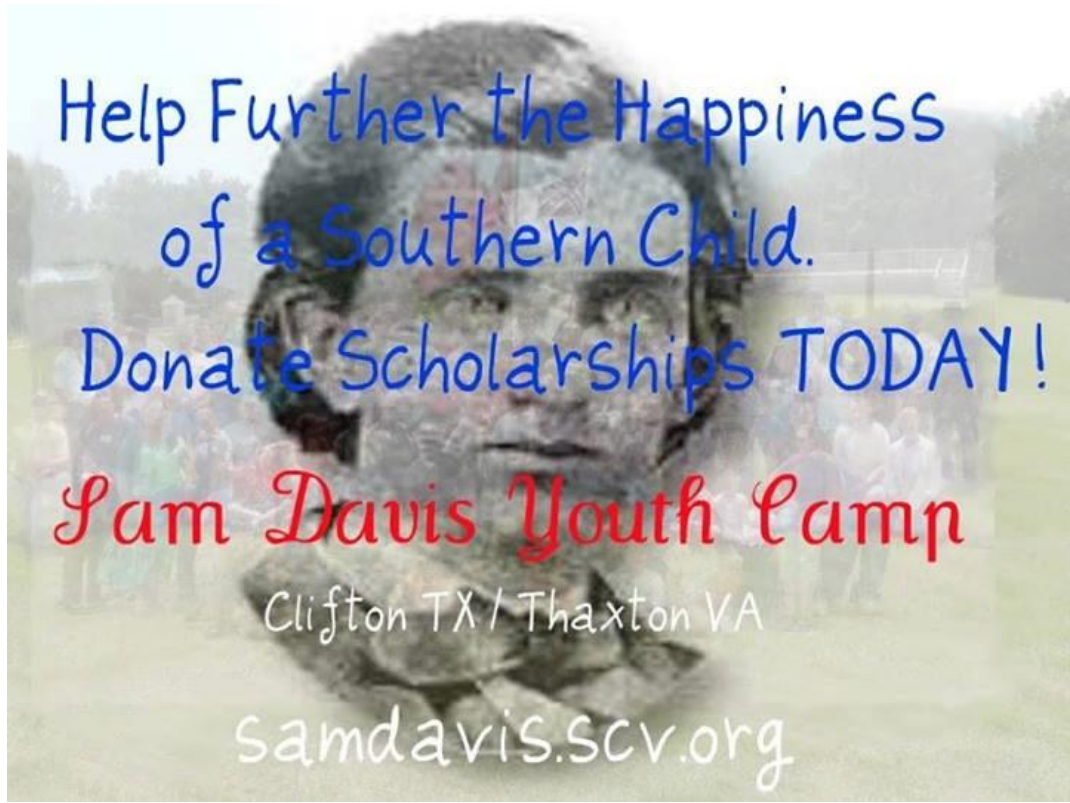
Make Formal Criminal Complaints of Heritage Terrorism threats by organizations, boards and/or individuals.



**DEFEND YOUR
HERITAGE**

**CONFEDERATE
"WITH STEADY RIFLE,
SHARPENED BRAND,
A WEEK AGO,
UPON MY STEED,
WITH FORREST
AND HIS WARRIOR BAND,
I MADE THE HELL-HOUNDS
WRITHE AND BLEED."**

VETERANS



Help Further the Happiness
of a Southern Child.

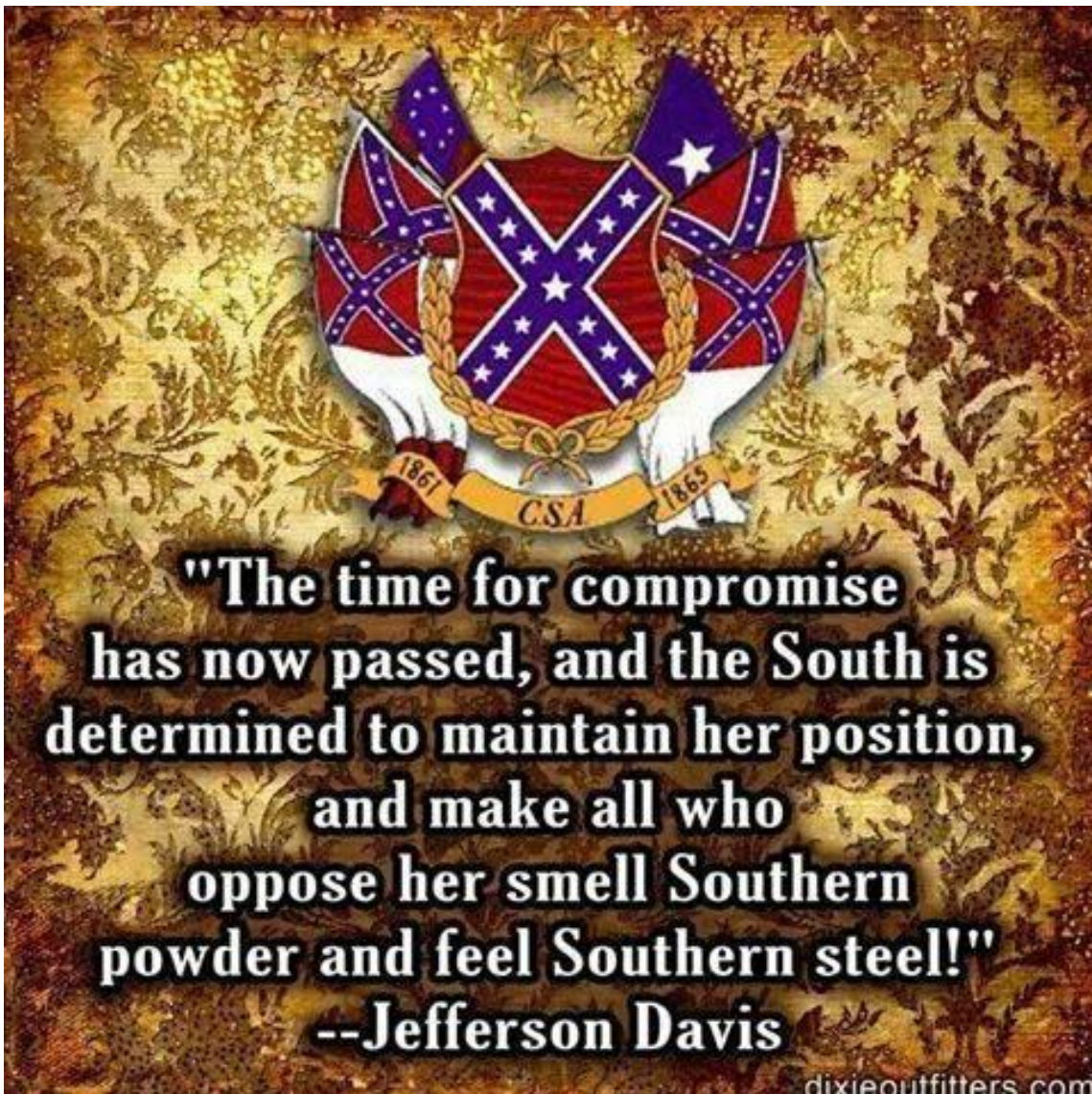
Donate Scholarships TODAY!

Sam Davis Youth Camp

Clifton TX / Thaxton VA

samdavis.scv.org

Send your kids to Sam Davis Youth Camps!



**"The time for compromise
has now passed, and the South is
determined to maintain her position,
and make all who
oppose her smell Southern
powder and feel Southern steel!"
--Jefferson Davis**

CONFEDERATE EVENTS

This list includes those events known when this list was published. There might be other events not yet listed.

Recurring Events

February

3rd weekend: Grovetown, TX, CW Weekend

April

2nd weekend (unless that is Easter weekend): The Battle of Pleasant Hill (Louisiana)

September

4th weekend: Battle of the Brazos (beginning in 2017), Yellow Brick Road Winery, Sealy, TX

November

weekend before Thanksgiving: Civil War Weekend at Liendo Plantation, Hempstead, TX

2017

Battle of the Powder Mill

Fri-Sat, May 19-20, 2017

Harris County Precinct 4

Spring Creek Park, 15012 Brown Road, Tomball, TX

For more information, contact Monte Parks at 832-366-5141 (C), 713-274-4201, or mtparks@hcp4.net

Battle of the Brazos

Civil War living history event with battle enactment

The scenario is that after a failed attempt by the Union to split Texas from the rest of the Confederate States of America by seizing the Sabin River, the Union forces attempt to move up the Brazos River and break the lines of supply and communication in Texas.

Friday-Saturday, Sep 22-24, 2017

Details to be announced

Yellow Brick Road Winery, 3587 Ward Bend Rd, Sealy, TX 77474

Civil War Weekend at Liendo Plantation

Friday-Sunday, Nov 17-19, 2017

NOTE: Friday is "School Day" and is only open to school children and their chaperones. Saturday and Sunday are open to the general public.

Step back in time at Liendo Plantation for an up close and personal look at life during the period of the American Civil War. Held annually the weekend before Thanksgiving, Civil War Weekend is an event with something for everyone! Allow yourself to be educated and entertained by dedicated living historians who portray the many sides of life during a war that divided our nation.

Liendo Plantation, 38653 Wyatt Chapel Rd, Hempstead, TX 77445

979-826-3126

<http://liendoplantation.com/liendo/civil-war-weekend/>

Texas Division

Southern Born, Texas Proud!

"Learn About Your Heritage"

*Sons of Confederate Veterans
Texas Division*

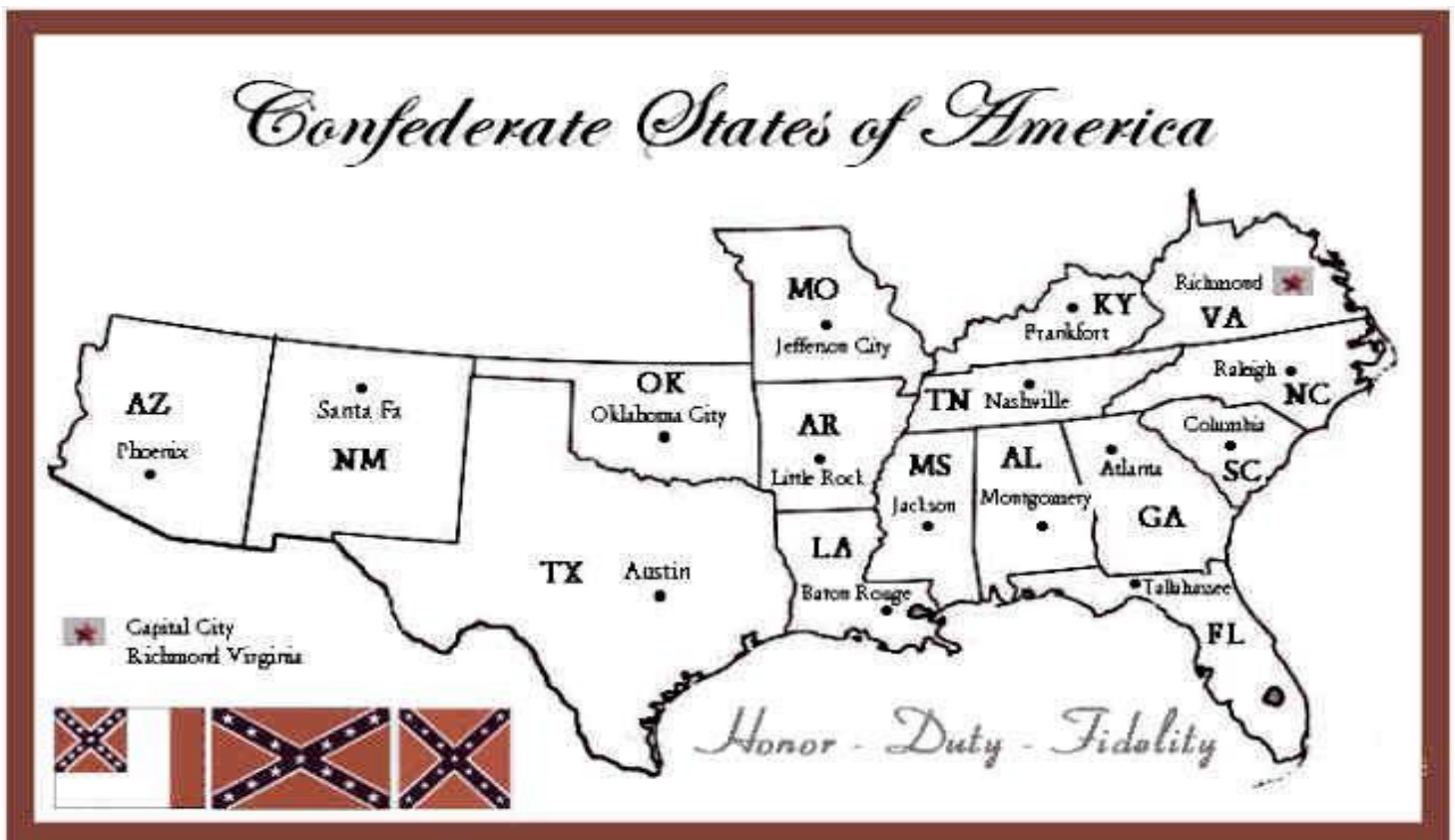


Calendar

Upcoming Schedule of Events

07/09/17- 07/15/17	Sam Davis Youth Camp - Texas	Clifton, TX
06/18/17- 06/24/17	Sam Davis Youth Camp - Virginia	Thaxton , VA
06/02/17 - 06/04/17	2017 SCV Texas Division Reunion	Fort Worth, TX
07/18/17 - 07/23/17	2017 SCV National Reunion	Memphis, TN

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





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

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

Company Overview

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



Mission

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

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

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

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

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

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

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

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

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

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

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

Events & Functions

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



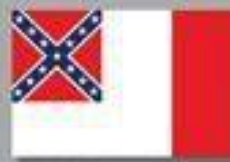
Rattle Flag.



1st National Flag.



2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.



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

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

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

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

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

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

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

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

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

How Do I Join The Sons of Confederate Veterans?



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



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

1-800-MY-SOUTH

Click here for information and an introduction to the SCV



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

<http://www.scv.org/research/genealogy.php>

CHARGE TO THE SONS OF CONFEDERATE VETERANS

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".

Lt. General Stephen Dill Lee,
Commander General

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