

The Belo Herald

Newsletter of the Col. A. H. Belo Camp #49, SCV
And Journal of Unreconstructed Confederate Thought

November 2017

This month's meeting features a VERY special **DEBUT PLAY** by:

**Joan Hough and her Confederate Thespians performing...
HURRAH FOR THE MOON SISTERS!**



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 - Tim Barnes
Editor - Nathan Bedford Forrest



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

Our Next Meeting: SPECIAL VENUE and TIME

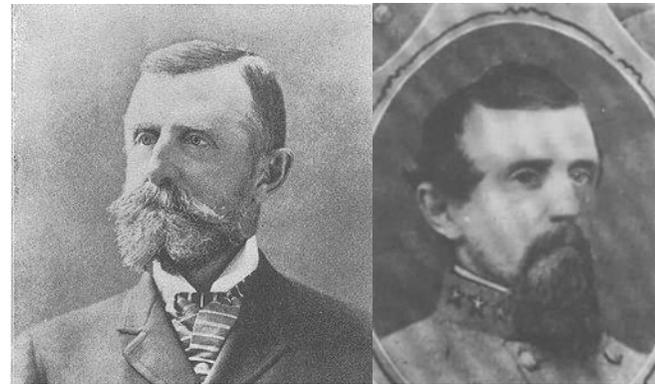
Thursday, November 2nd, 6:30 pm

HIGHLAND PARK CAFETERIA

1200 N Buckner Road at Garland Road, Dallas, TX

***WE ARE MEETING IN THE SHAKESPEARE ROOM.**

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



Have you paid your dues??

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



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



COMMANDER'S REPORT



Dear BELO Compatriots,

I hope each of you can make it this Thursday, November 2nd, **NO SCRATCH THAT, You better make it this Thursday or it will be your loss!!**

Its not the same old Bat Time/Channel so don't forget. We will start the meeting earlier with our main order of business being nominations for next year's 2018 camp officers. If you have an interest in Belo Camp, please consider getting more involved. We will have nominations this Thursday and then elections in December. We will need to fill all positions. Please think about running. I have greatly enjoyed being commander these last two years, but will be stepping down.

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

P.s. See you at Highland Park Cafeteria!





Chaplain's Corner

Who's the Fool?

Near where I live is the city of Athens, Texas. It's not a large city, but it is a fair sized town and a nice place to live. Each Christmas season for the past ten years a local group has placed a Nativity scene on the courthouse lawn for the enjoyment and inspiration of all who pass by. (I know you're expecting this, so here it comes.) One poor soul decided the Nativity scene was "offensive" and complained to a Wisconsin based organization called the Freedom From Religion Foundation, who in turn demanded the city remove the display. Thus far, I'm happy to say, their demand has been denied.

The Freedom From Religion Foundation has threatened to sue, and also stated they should have the right to place a sign next to the Nativity scene proclaiming, "There is no God!" That's something I really don't think the good folks of Athens would stand for. Personally, I don't know whether I should feel anger or pity towards this Wisconsin group, or both. However, I do know what the Scripture says about them.

In Psalm 14:1, and repeated in 53:1, the Bible says, "The fool hath said in his heart, There is no God." And why is that? Why would God's Word refer to anyone saying There is no God, a fool? I can think of two reasons.

First, there is not the slightest bit of evidence to substantiate their claim. Of course, as Believers, we may not be able to prove there is a God, especially to those who are determined to believe otherwise, but we do have much evidence to show that He does exist, including the testimony of numerous reliable eye witnesses. The Atheist, on the other hand, has nothing. He might point to all the evil in the world, but that only indicates there is a Devil, and proves God's Word is true. Those same two verses in Psalm continue, "They are corrupt, they have done abominable works, there is none that doeth good." And in Second Timothy 3:13, we are told, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Simply, they are fools because they haven't a shred of evidence to support their position, only a personal opinion they boldly state as an absolute fact.

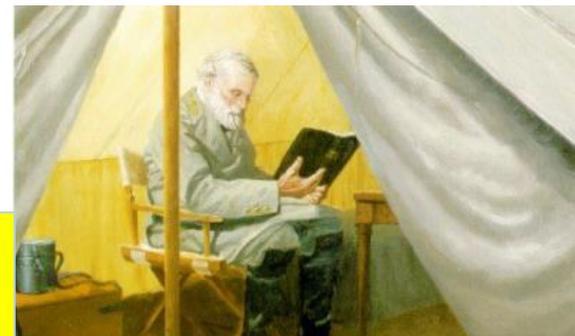
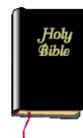
The second reason the Bible calls a person who says, There is no God, a fool, is because they have placed themselves in a situation where they have nothing to gain, and everything to lose. It's like betting all they have on a horse that's not even in the race. They are wagering their eternal life on a concept that has no foundation. If they're wrong, they lose it all. If they're right . . . they still lose it all. And, only a fool would make that bet.

As Christians, we have nothing to lose, and everything to gain. "Our hope is built on nothing less than Jesus and His righteousness." We gain the peace, assurance, joy, guidance, and comfort of knowing Christ now, and the sure knowledge of life with Him and all the Saints in Glory forever.

So, who's the fool?



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 prayer for Toni and Rudy Ray as Toni goes through treatment for Leukemia. Please see announcement in this issue for more information.

A.H. BELO CAMP 49 PRESENTS....A NOVEMBER NIGHT TO REMEMBER!

November 2nd - Confederate Thespians from the Woodlands, Tx PERFORM

A Confederate play written just for us! HURRAH FOR THE MOON SISTERS! (Confederate Spies!)

(by Confederate Author and Playwright JOAN HOUGH See flier for details inside this issue!!!)



Compatriot Rudy Ray and Toni need our help. Please help as you can.

An Appeal by Pastor John Weaver on behalf of Sam Davis Youth Camps.

Democrats yank ad depicting GOP voters as racist killers

More on the TEXAS OCR issue...

Now in Dallas, we might just build townhomes atop the Confederate dead

Paris, TX: Confederate flags seen at school

Slavery Reparations

CONFEDERATE MONUMENT REMOVAL ACT

Why White People Will Always Be Racists

Whites are continually put into the position of forever having

NAACP Elects New President, Will Assume More Political Non-Profit Tax Status

News about the Progressive Attacks in Memphis, TN.

Washington, Lee plaques to be removed from Va. church sanctuary

Preliminary Report Blames Charlottesville for Civil Unrest from Unite the Right Rally

McAuliffe 'most likely' will pursue bill to remove Richmond's Lee statue

Column: Confederate monuments honor the common man

Confederates did not commit treason and Jim Crow New Jersey

Confederate monument honoring black veterans proposed for South Carolina Statehouse

Baltimore lacked authority to take down Confederate statues, and state says it could — but won't — order them restored

University of Wisconsin-Madison Students Protest Abraham Lincoln Statue Because 'He Owned Slaves'

The First Thanksgiving Took Place in Virginia, not Massachusetts

1862 Thanksgiving Day Proclamation by CSA President Jefferson Davis

UT/TT Poll: Most Texas Voters say Confederate memorials shouldn't move

Tennessee historical board denies request to remove Confederate statue

His grandfather was a slave. Now he's a vocal champion for Confederate monuments.

W.F. Twyman Jr. column: The turning point of self-loathing

'I'VE BEEN LABELED BY THE MAINSTREAM MEDIA AS A RACIST': DR. DOOM MARC FABER FIRES BACK

MODEL METHODS OF A TEXAS CAMP

THE CAPTURE OF MASON AND SLIDELL

Selling Runaway Slaves in Delaware

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

ONGOING HORROR - Earlier this Week, Lexington Kentucky, now Caddo Parish, LA Monument! Are you mad yet?

Need help with info on one of Maryland's Confederate Veterans...

DESTROYING THE LINCOLN MYTH!

LINCOLN'S WAR CRIMES

Confederate Reunion Grounds History

Jackson's 'colored Sunday school' class

Lincoln vs. Davis The Evil South

Slavery and the Confederacy

States and Cities Saying "No" to the Feds

The Winds of Change

BRIDGES BURNED IN EAST TENNESSEE

George A. Branard

Franklin THE VALLEY OF DEATH

Shredding the Constitution to Save the Union

The Antebellum South in the Reformation Tradition

American History Textbooks vs. Reality

Demonizing the South to Purify the Nation

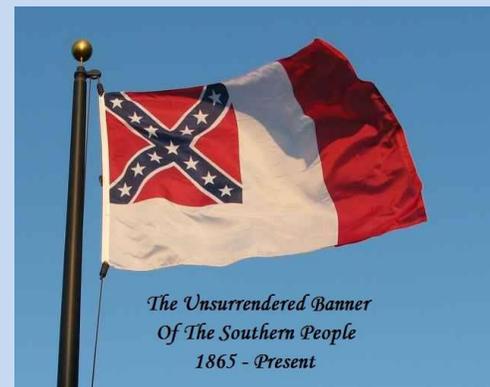
A People Without Honor

Naval shelling of Lavaca

"The Impending Crisis of the South," by Hinton Rowan Helper - Pub. 1857

VIRGINIA FLAGGERS NEWS!

Confederate events



AND MUCH, MUCH MORE!

Belo Camp 49 Upcoming Meetings:

November 2nd - Confederate Thespians - The Moon Sisters! (from The Woodlands,Tx) With Confederate writer and playwright JOAN HOUGH!

SPECIAL VENUE & TIME THIS MONTH - HIGHLAND PARK CAFETERIA 6:30 - 8:30 PM
SEE FLIER FOR DETAILS

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: 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

Contact Cmdr. Hendricks for information davang84@att.net



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.

**A.H. BELO CAMP 49 PRESENTS...
A NOVEMBER NIGHT TO REMEMBER!**

November 2nd - Confederate Thespians from the Woodlands, Tx PERFORM

A Confederate play written just for us!

HURRAH FOR THE MOON SISTERS!

(Confederate Spies!)

(by Confederate Author and Playwrite JOAN HOUGH!)



SPECIAL VENUE & START TIME THIS MONTH

(meeting starts 30 minutes earlier than usual)

HIGHLAND PARK CAFETERIA

Arrive 5:30-6:00 to eat

Meeting and Play 6:30 - 8:30 PM

1200 N Buckner Road at Garland Road
Dallas TX 75218

<https://highlandparkcafeteria.com/>

214-324-5000

Go through the serving line then go to the SHAKESPEARE ROOM



Highland Park Cafeteria

4.2 ★★★★★ · 81 reviews · \$
American Restaurant

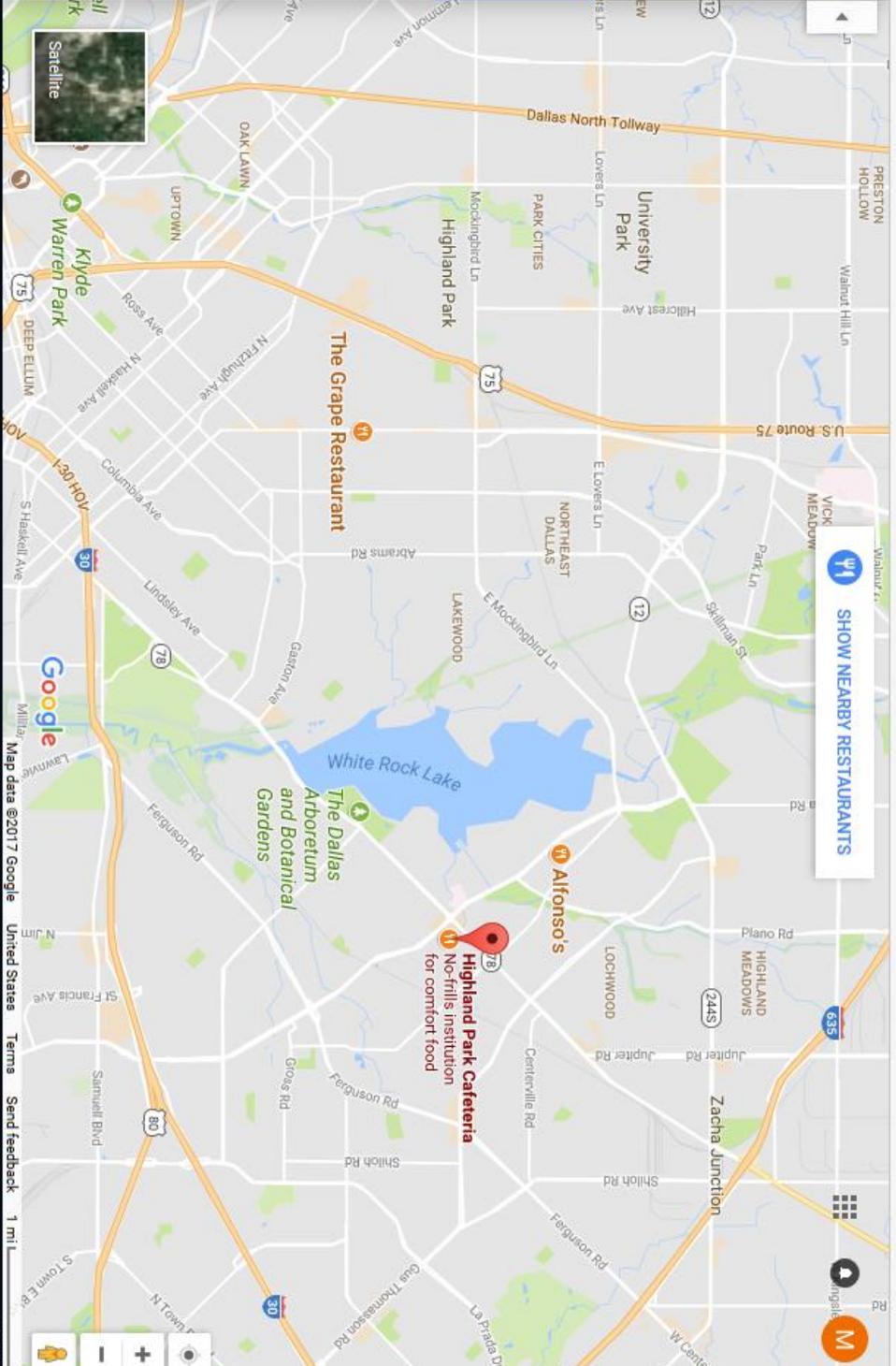
Directions

- ★ SAVE
- 📍 NEARBY
- 📄 SEND TO YOUR PHONE
- 🔗 SHARE

Local landmark where the hearty American comfort-food selections are served cafeteria-style.

Quick bite · Quiet · Great dessert

1200 N Buckner Blvd, Dallas, TX 75218
Located in: Casa Linda Plaza



Our October meeting was well attended as we discussed the latest events facing us as well. Commander David Hendricks announced elections. After serving two terms, nominations will be accepted for Commander and other positions at the November Meeting.





Kirt Barnett presented his well-researched History of Slavery, which gives an eye opening look at who really was behind slavery and how the South was scapegoated by the North and continues to be so.





Compatriot Rudy Ray and Toni need our help. [Please help as you can.](#)

Please click [HERE](#) to Donate.

We're with you, Toni!

On August 29th, we received the difficult news that our mom, Toni Holmes Ray, was diagnosed with **Acute Myeloid Leukemia**. An aggressive but still treatable cancer that forms in the blood cells of bone marrow. Adding a layer of complexity (because Mom is never a dull person in anything she does) she is simultaneously battling Bronchitis and Cystic Fibrosis.



This makes treating her Leukemia ever more challenging and takes standard chemotherapy off the table of options. It's been an exhausting last few weeks for our Mom (and Dad) as she has been admitted to three different hospitals since August 16th. Dad, at her side through it all.

We've been absolutely blessed that she was accepted as a patient to an incredible facility with a talented and caring faculty at Clements University Hospital, in Dallas. She was selected for a trial for a treatment that holds real hope and promise. She needs to take the treatment every day for one year. Because her condition remains delicate, her doctors have advised her to stay in close proximity to her hospital for at least one month, perhaps more, after starting this treatment.

She and my father live two-and-a-half hours away, which presents a problem.

If she starts running any kind of fever they will immediately need to rush to the ER. It is time sensitive to determine if any fever is induced by the Leukemia or if it is in response to an actual infection. If it is an infection she urgently needs to get to the Clements ER or the situation could deteriorate, rapidly.

Some headline costs we are facing:

*Rent in a secure, carpet-free apartment in Dallas to stay near the hospital: **\$2200 + (for a month, potentially longer)**

*Medical bills and treatment (it could be **up to \$2600/mo just for two types of medications**)

Many of our friends and family have graciously asked how they can help, so we decided to establish this fund to offer a way for people who care and want to fight alongside her a means to provide support for her recovery. We finally ask you to please keep sending her your positive energy and keep her in your prayers.

Sincerely, her loving children,

Hosanna, Maranatha, & Josh
Help spread the word!

<https://www.gofundme.com/withToni>

AN IMPORTANT APPEAL

The following letter appeared in the 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

Democrats yank ad depicting GOP voters as racist killers

Video features pickup with 'Don't Tread on Me' license plate, Confederate flag

Published: 10/31/17

[PAUL BREMMER](#) [About](#) | [Email](#) | [Archive](#)



Paul Bremmer is a WND staff writer based in Washington, D.C.



Ralph Northam and Ed Gillespie

A Latino group that supports Democrat Ralph Northam in the Virginia gubernatorial race on Tuesday announced that it had pulled an inflammatory political ad that purports to tie Republican Ed Gillespie to white supremacists.

In the video, a pickup truck is adorned with a Confederate flag, a Gillespie bumper sticker and a "Don't Tread on Me" license plate. A white man behind the wheel speeds along while trying to run over terrified minority children on the street. The children running from the truck include two Hispanic boys, a black boy and a Muslim girl in a hijab.

The children run into an alley and attempt to climb a fence as the truck charges them, but one of them wakes up to reveal the ordeal to be a nightmare before the vehicle hits them.

The ad also shows adults watching white nationalists march while a narrator asks: "Is this what Donald Trump and Ed Gillespie mean by the American Dream?"

"We knew our ad would ruffle feathers," Cristobal Alex, president of the Latino Victory Fund, said in a statement on Tuesday. "We held a mirror up to the Republican Party, and they don't like what they see. We have decided to pull our ad at this time."

The decision to pull the ad was reportedly made after a terror attack in New York City in which an immigrant from Uzbekistan plowed a truck into a pedestrian bike lane, killing at least eight people, [as WND reported](#).

"Given recent events, we will be placing other powerful ads into rotation that highlight the reasons we need to elect progressive leaders in Virginia," Alex said in the statement.

[*Is there anything more important than stopping illegal immigration? Nothing less than the future of America is at stake. Read Ann Coulter's provocative take in "Adios, America: The Left's Plan to Turn Our Country Into a Third World Hellhole."*](#)

Click [HERE](#) to watch Video Campaign AD

The ad was produced by the Latino Victory Fund, a left-wing political action committee whose stated mission is “growing Latino political power by increasing Latino representation at every level of government – from the school board to the Senate to the White House.”

According to the Center for Responsive Politics, the Latino Victory Fund has received funds from Priorities USA Action, the Service Employees International Union and billionaire Tom Steyer, who is funding advertisements calling for Trump’s impeachment.

Alex is a veteran of both Hillary Clinton’s presidential campaign and the Open Society Foundations, which was founded by George Soros.

“In a desperate attempt to become Virginia’s next governor, Ed Gillespie has eagerly embraced racism and xenophobia,” the Latino Victory Fund claimed on social media Monday morning. “We refuse to stand by as Gillespie slanders our families and portrays our community as thugs, criminals, and gang members.”



A political ad paid for by the Latino Victory Fund depicts minority children being chased by a pickup truck with a Confederate flag.

In a statement to the Washington Free Beacon, Gillespie campaign manager Chris Leavitt ripped the ad as “disgusting” and an “attack on the people of Virginia.”

“Ed Gillespie has focused his campaign on the many policy differences between Ralph Northam and him, but sadly the Northam campaign and its allies have launched a desperate smear campaign against Ed in the closing days of this election,” Leavitt said. “The Lieutenant Governor was roundly rebuked for exploiting imagery from the tragedy of Charlottesville for political points. Now his allies have reached a new low with a disgusting, vile television ad seeking to instill fear in our children with that same imagery.

“This is not an attack on Ed Gillespie anymore,” he added. “This is an all out attack on the people of Virginia. This latest ad gives a clear indication of just what Ralph Northam and his national Democratic allies think of all of us, and it’s sickening.”

In an interview with the Fox News Channel’s Tucker Carlson, the director of the Center for American Progress defended the ad.

“You’re defending an ad that has a racist driving a truck with an Ed Gillespie sticker on it, trying to murder children?” exclaimed an exasperated Carlson.

Click [HERE](#) to watch Video News Report

Although the ad was not authorized by Northam, his campaign is ignoring calls from Republicans to denounce it.

“Independent groups are denouncing Ed Gillespie because he has run the most divisive, fear mongering campaign in modern history,” Northam Spokesperson Ofirah Yheskel told The Washington Post. “It is not shocking that communities of color are scared of what his Trump-like policy positions mean for them.”

Many pundits suggest the ad will backfire and actually help Gillespie in the final stretch of the campaign, reported Mediaite.



Peter J. Hasson ✓

@peterjhasson

Follow

Less than two weeks ago Obama was campaigning for Northam in the name of "rejecting the politics of fear." Now Northam allies run this ad: twitter.com/latinovictoryu...

11:01 AM - Oct 30, 2017

14 86 114



Chris Barron ✓

@ChrisRBarron

Follow

This despicable ad will do more to motivate Republicans to vote than it will to help Northam. twitter.com/latinovictoryu...

12:01 PM - Oct 30, 2017

18 36 62



Larry O'Connor ✓

@LarryOConnor

Follow

In their endorsement of @RalphNortham the @washingtonpost said he ran a campaign of "decency and good sense" Fact check? twitter.com/latinovictoryu...

9:21 PM - Oct 30, 2017

21 107 194



Jim Geraghty ✓

@jimgeraghty

Follow

Group's ad depicts pickup truck with Gillespie sticker chasing and trying to run down kids. Don't ever lecture about "divisiveness" again. twitter.com/latinovictoryu...

10:31 AM - Oct 30, 2017

608 2,356 3,895



And despite what the ad implies, Gillespie denounced the Charlottesville protests the day they happened, [releasing a statement](#) that read in part:

Having a right to spew vile hate does not make it right. It is painful to see these ugly events in Charlottesville last night and today. These displays have no place in our Commonwealth, and the mentality on display is rejected by the decent, thoughtful and compassionate fellow Virginians I see every day.

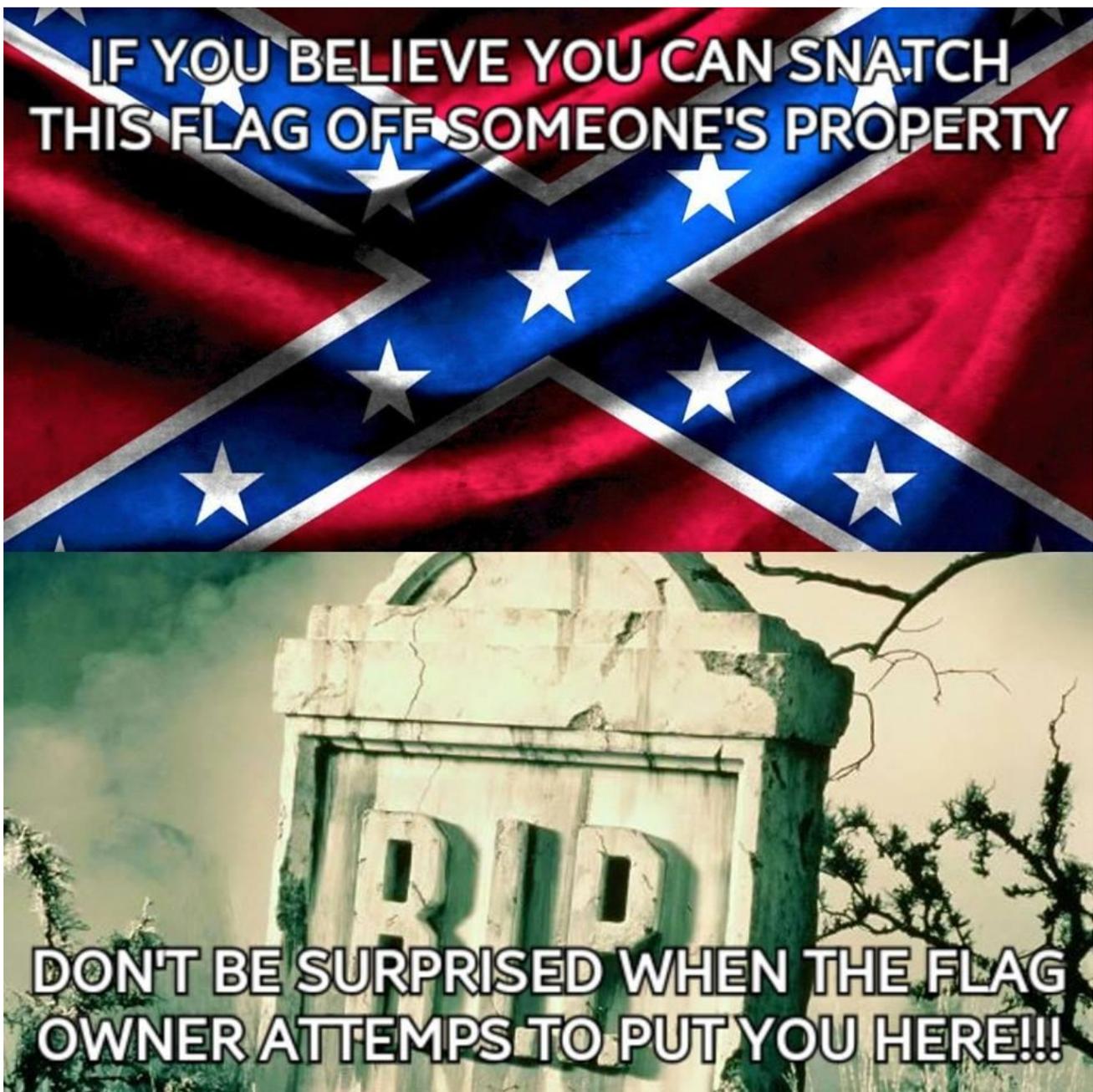
In another statement, Gillespie [referred to the marchers](#) as “a torch-carrying, shield-bearing white supremacist and neo-Nazi mob” that “essentially invaded Virginia.”

And the GOP nominee has come out strongly against the notorious MS-13 gang, which preys mostly on the immigrant community. Gillespie has promised to ban sanctuary cities in Virginia if elected governor.

[Is there anything more important than stopping illegal immigration? Nothing less than the future of America is at stake. Read Ann Coulter's provocative take in "Adios, America: The Left's Plan to Turn Our Country Into a Third World Hellhole."](#)

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Read more at <http://www.wnd.com/2017/10/gop-voters-depicted-as-racists-chasing-minority-kids/#xVcakQ6SIstS1jE4e.99>



More on the TEXAS OCR issue...

So You know,

I was asked to share this with the TDSCV members.

Why, so you know what is happening in the world around you.

Attached:

October 16, 2017 TD SCV Adjutant Dickey letter to the TSOOCR, as Per Commander McMahon, requesting \$24,979.50. This is much more money than the TSOOCR had ever approved.

TSOOCR Standing Rules

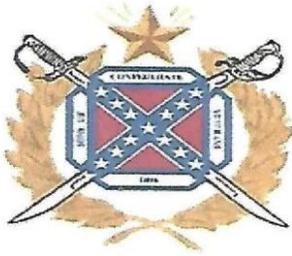
ARTICLE XVI: MONETARY DONATIONS

3. The TSOOCR has established a Heritage Fund to be used for the benefit of the TDSCV. TSOOCR will match 50 percent of each dollar spent by the TDSCV for heritage defense up to a total expenditure of \$15,000. This fund will serve as a vehicle through which TSOOCR members may contribute funds to TDSCV.

(Note: Half of the 15 K has already been given to the TDSCV)

Adjutant Dickey's letter states that the Texas SCV has paid both legal and lobbying fees to David Vandenberg of \$49, 959.00

A question remaining from Adjutant Dickey's letter is: **When did the TDSCV, a 501c 3, hire a Lobbyist, as stated?**



JOHN DICKEY
TEXAS DIVISION ADJUTANT
SONS OF CONFEDERATE VETERANS
3121 STURGIS LANE
WACO, TEXAS 76708
254-715-8035

October 16, 2017

**Cindy Bobbitt
P.O. Box 100
Winona, TX 75792**

Re: 2017 SCV Legal Fees

Dear Cindy,

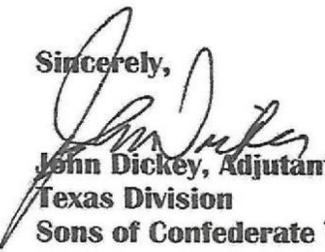
Per Commander David McMahon, an agreement was made between the Texas Division of the SCV and the Texas Order of the Confederate Rose, that your organization would reimburse the Texas SCV for HALF of the legal fees and lobbying expenses that were and are being incurred while defending our joint heritage issues within Texas.

To date, the Texas SCV has paid to David Vandenberg, Esq. a total of \$49,959.00 for legal fees and lobbying fees. In addition, the Texas OCR was also requested to pay the proceeds received from the OCR silent auction that was conducted at this past June's Texas Division Reunion.

Therefore, please send your remittance in the amount of \$26,679.50, which represents \$1,700.00 auction proceeds and \$24,979.50 one half of the legal fees. Please make your check payable to the TEXAS DIVISION SCV and send to my attention at the address above.

Should you have any questions regarding this matter, please feel free to contact Commander David McMahon @ 325-374-3070, or myself at the above number.

Sincerely,


**John Dickey, Adjutant
Texas Division
Sons of Confederate Veterans**

c/c David McMahon

Now in Dallas, we might just build townhomes atop the Confederate dead

Written by



Robert Wilonsky, City Columnist

It's been there for about a decade, give or take — the "FOR SALE" banner planted next to the sign that says "Historical Marker" along West Northwest Highway between Lemmon Avenue and Midway Road. And for a decade, give or take, I'd think about calling the number on the banner but never would, because something would come up, I'd just forget or, look, it's been there for a decade so what's another year?

Besides, I just figured it would never sell. Because what lies behind those signs along the busy thoroughfare is a burial ground — the difficult-to-access Garvin Memorial Cemetery, to be specific, a state and local landmark considered one of the city's oldest pioneer burial grounds and a place where several Confederate States Army veterans are interred. I've visited it a few times and always wondered: Who would buy a cemetery? And: Who would want to *build* on a cemetery? And: Has no one seen Poltergeist?

On Monday, for no reason other than I had a few minutes to kill and his number was sitting on my desk and I've spent way too much time of late thinking about dead Confederate soldiers, I called Realtor Randall Turner to ask about the acre-sized strip, which the Dallas Central Appraisal District says is owned by a group out of Houston. And to my great surprise, he said it had recently gone under contract. Nothing might come of it, he said; Turner thought he had it sold once, not long ago, and that fell through. This time, hard to say just yet.

Turner, who's been marketing the lot for \$1.2 million, said the acre will become townhomes if Dallas City Hall eventually approves rezoning the land from single-family to multifamily. A city official told me that process usually takes about five months. Turner didn't say how many townhomes they're aiming for, but the marketing materials say the land could fit nine along with a pathway to the cemetery.



James Garvin, a Dallas grocer, deeded the land for his namesake cemetery off West Northwest Highway months before his death in 1897.

(David Woo/Staff Photographer)



It just sounds like a bad idea, turning a historic site into a construction zone. Shortly before his death in 1897, James Garvin, a grocer and Confederate States Army vet, said in court documents that he wanted the land to serve as "a place of sepulture for the people ... forever." But back then, this was country. Now it sits between the zero-lot-line townhomes and the old Sherwood Forest apartments, which are in the process of being demolished to make way for a new complex. Business is booming in Bluffview, thanks in part to a resurgent Dallas Love Field.



I didn't even know until Tuesday it was even possible to build here. Neither did cemetery historian and preservationist Frances James, who, at 94, has stood watch over Dallas' dead for decades and who's been the Garvin cemetery's unofficial caretaker for four decades. It was James, in fact, who helped persuade the city to designate the land as an official Dallas landmark in 2007. She told me Tuesday she didn't even think anyone should be able to sell the land.

But the historic overlay includes three tracts, including the acre-sized sliver off Northwest Highway and a parcel behind it that includes a freedman's cemetery — donated by a Confederate States Army veteran, John Cochran — where former slaves were buried. Then there is the small Garvin Memorial Cemetery itself, where Catharine Garvin, first wife of James Garvin, was the first person buried in October 1875. She would be joined over the years by dozens more early Dallas settlers, including Captain Pleasant Swor of the Confederate States Army's 5th Tennessee Infantry Regiment.

Which means, yes, this might be the only place in Dallas where Confederate soldiers and ex-slaves share a burial ground.

Turns out, according to the 2007 historic overlay ordinance, you can build on that acre, so long as you leave at least 12 feet between construction and the cemetery. The builder also would have to provide public access to the grave site.



Capt. Pleasant G. Swor is among the Confederate States Army veterans buried in the Garvin Memorial Cemetery. (File photo)

Problem is, there are likely bodies buried outside the official confines of the cemetery — a boundary, by the way, that was set by a judge in 1990 during a legal tussle over the land. Though some tombstones remain, a few little more than rubble, dozens of grave markers are believed to have been destroyed over the years by time and vandals. And an archaeological dig in 2007 meant to find all the bodies located only a dozen previously unidentified corpses — though, as we reported at the time, city restrictions hampered a full-blown search.

"But they will find bodies," said Karen Stephenson, who, at Frances James' urging, has been part of a small group of caretakers, including Boy Scout troops, that has kept the graves clean. "You can tell there are graves back in all directions, not just in the cemetery itself. You can see the stones. Some have been broken, others moved. But they *will* find bodies."

And if they do, says the city's historic preservation officer, Mark Doty, they will have to be moved. Which is expensive and grim work and requires the state's approval. And the very reason the land's been on the market for a decade.

Then again, Turner said, maybe someone wants to "live next to someone with no problems," like, you know, the dead. "They are very quiet neighbors."

<https://www.dallasnews.com/opinion/commentary/2017/10/10/now-dallas-might-just-build-townhomes-atop-confederate-dead>



Confederate flags seen at school

PARIS, Tex. (KXII) -- Paris ISD's superintendent confirms some high school students brought confederate flags to school Tuesday.



Photos circulating on Facebook show those flags displayed on vehicles parked at Paris High.

WATCH VIDEO NEWS REPORT [HERE](#)

Local civil rights activist Brenda Cherry said Tuesday the controversy started when she emailed the Paris superintendent Paul Jones on Monday with concern about one student she believed had driven a Confederate flag to school on the back of their truck for many days.

Tuesday, the situation gained more attention when more students joined in, prompting parents and activists on both sides of the issue to weigh in.

"These flags and these items are being used today are used racially," said one concerned mother of a PHS student. "They are symbols of racism, flags that are going to offend every black person there."

"Not a symbol for racism or a symbol of hate that it has been turned into," said southern heritage activist Donald Carr. "Originally, all it was was just a symbol to show that you are from the south." Jones says he addressed the situation, but did not say whether or not the students have been disciplined.

He called the incident a, "unnecessary and unfortunate distraction to our educational environment".

Jones said Paris ISD has pride in its multicultural community

<http://kxii.com/content/news/Student-display-of-Confederate-flags-sparks-controversy-452933583.html>

Commander Wilson,

Looks like Arlene Barnum is not real happy about Cindy Harriman and her Texas Civil War Museum. I think Ms. Harriman was one of the speakers at that seminar you attended in the DFW area a few month back. Check out the comments to Ms. Barnum's post also.



If you click on the keranews.org link in Ms. Barnum's post and read the article, Cindy Harriman's comments are all non-confrontational. She's not going to take a stand for her Confederate ancestors.

"We don't fly that flag in front of the museum because it would give an unwelcoming viewpoint to visitors, and we don't want anyone to ever feel unwelcomed, but we think it's appropriate to have it on display in order to teach people."

"I think [schools] can do what's best for the community that they're serving. For parks, it's a case-by-case basis. We propose that everything stay like it is just because that's what museums do, we like the history out there, we collect it, we want to see it preserved. But if you find something that doesn't sit well today, each city has the ability to garner its community and see where it's best going."

Typical goat droppings from a UDC representative.

Don't act surprised if the community finds your museum offensive some day and shuts it down, forcing you out of a job, Ms. Harriman.

- Steve Ward

<https://www.facebook.com/arlenearmy/photos/a.1502126633371270.1073741829.1393544500896151/1920468598203736/?type=3>

Slavery Reparations

by Fred Reed

I find that Henry Louis Gates Jr., the chairman of Afro-American Studies at Harvard, is demanding that whites pay reparations to blacks. It's because of slavery, see. He is joined in this endeavor by a gaggle of other professional blacks. I guess he'll send me a bill, huh? I feel like saying, Let me get this straight, Hank. I'm slow. Be patient. You want free money because of slavery, right? I don't blame you. I'd like free money too. Tell you what. I believe in justice. I'll give you a million dollars for every slave I own, and another million for every year you were a slave.

Fair enough? But tell me, how many slaves do you suppose I have? In round numbers, I mean. Say to the nearest dozen. And how long were you a slave?

Oh. In other words, I owe you reparations for something that I didn't do and didn't happen to you. That makes sense. Like lug nuts on a birthday cake.

Personally, I think you owe me reparations for things you didn't do and never happened to me. I've never been coated in Dutch chocolate and thrown from the Eiffel Tower. I'll bet you've never done it to anyone. I want reparations.

Kinda silly, isn't it? But if we're going to talk about reparations, that's a street that runs in two directions. You want money from me for what some other whites did to some other blacks in another century. How about you guys paying whites reparations for current expenses caused by blacks? Not long ago blacks burned down half of Los Angeles, a city in my country.

Cities are expensive, Hank. Build one sometime and you'll see what I mean.

Whites had to pay taxes to repair Los Angeles for you. You can send me a check.

Now, yes, I know you burned LA because you didn't like the verdict in the trial of those police officers. Well, I didn't like the verdict in the Simpson trial. But I didn't burn my house and loot Korean grocers.

Over the years blacks have burned a lot of American cities: Newark, Detroit, Watts, on and on. Now add in the fantastic cost over the years of welfare in all its forms, of large police forces and jails and security systems in department stores. I can't live in the capital city of my own country because of crime committed by blacks. Toss in the cultural cost of lowering standards in everything for the benefit of blacks. See what I mean?

Now, I'd view things differently if you said, "Fred, blacks can't get anywhere in a modern country without education. We know that. We need better schools, smarter teachers, harder courses, books with smaller pictures and bigger words. Can you help us?" I'd say, "Hallelujah! Hoo-ahh! Not just yes, but hell yes. Let's sell an aircraft carrier and get these folks some real schools and get them into the economic mainstream." I'd say it partly because it would be the right thing to do, and partly, because I'd like to add you guys to the tax base. The current custodial state is expensive. I'd just love for blacks to study and learn to compete and stop burning places.

But is it going to happen?

You may not believe it, but I, and most whites, don't like seeing blacks as miserable and screwed up as they are. I spend a fair amount of time in the projects. Those places are ugly. It's no fun watching perfectly good kids turn into semiliterate dope dealers who barely speak English. It just plain ain't right. But, Hank, what am I supposed to do about it? I can't do your children's homework. At some point, people have to do things for themselves, or they don't get done. Maybe it's time.

I'll tell you what I see out in the world, Hank. I think blacks are too accustomed to getting anything they want by just demanding it. True, it has worked for over half a century. Get a few hundred people in the street, implicitly threaten to loot and burn, holler about slavery, and the Great White Cash Spigot turns on. Thing is, whites don't much buy it any longer.

Most recognize that what once was a civil-rights movement has become a shakedown game. Few people still feel responsible for the failings and inadequacies of blacks. Political correctness keeps the lid on but everyone knows the score. Which scares me, Hank.

On one hand, blacks hate whites and incline toward looting and burning. (The whites you hate are the ones who marched in the civil-rights movement. Ever think about that?) On the other hand, whites quietly grow wearier and wearier of it. Not good. On the third hand (allow me three hands, for rhetorical convenience), blacks keep demanding things. As I write, you demand reparations for slavery. Blacks in Oklahoma (I think it was) want money for some ancient race riot. Other blacks reject the Declaration of Independence, blacks in New York hint broadly at burning and looting over a trial, yet more demand the elimination of the Confederate flag, and the federal equal opportunity apparatus, which means blacks, wants to sue Silicon Valley for not hiring non-existent black engineers. That's a lot of demanding for one month, Hank.

What happens if whites ever say, "No"? Now, how about you? You've got a cushy job up there at Harvard, and you can hoot and holler about what swine and bandits whites are. I guess it's lots of fun, and you get a salary for it. But don't you think you might do blacks more good if you told them to complain less and study more?

For example, if you want blacks to work in Silicon Gulch, the best approach might be to find some really smart black guys, and get them to study digital design, not Black Studies. That's how everybody else does it. It works. Then blacks wouldn't feel left out, and racial tension would decline.

Sound like a plan?

Just out of curiosity, how many hours a week do professors of Afro-American Studies spend in the projects, encouraging poor black kids to study real life subjects?.

Fred Reed Thinking of you

Fred Reed, a police reporter for The Washington Times, is also the editor and publisher of fredoneverything.net

<http://www.leany.com/slavery.html>



From Frank Bussey : Posted by Becky~

I am curious about recent actions of the Texas State Historical Association and the Handbook of Texas Women Project who are hosting a 75 dollar a plate luncheon at the Driskill Hotel in Austin, Texas on November 20th. Their guest speaker Dallas Democrat Congresswoman **Eddie Bernice Johnson** is a congresswoman who has co-sponsored at least two bills to do away parts of Confederate History, namely **HR 371, a bill introduced on September 7, 2017 called the CONFEDERATE MONUMENT REMOVAL ACT** which is -A bill to remove all statues of individuals who voluntarily served the Confederate States of America from display in the Capitol of the United States.

Congresswoman Johnson also co-sponsored .

**H.R.3660 — 115th Congress (2017-2018)
No Federal Funding for Confederate Symbols Act on August 18, 2017.**

Is this how the Texas State Historical Association handles the History of Texas and Texans? A proven Confederate Hater is gussied up and presented as knowledgeable about the history of women in Texas?

TSHA has promoted this as “The unique history of Texas is shaped by stories from the myriad women who influenced the politics, economy, and culture of Texas.” I guess that's only if these women don't have any Confederates in their family tree. Their sponsors think it's okay! Shame on you TSHA and your sponsors of this sham.

<https://www.tshaonline.org/texaswomen/purchase-tickets/>



Politics

Why White People Will Always Be Racists

Whites are continually put into the position of forever having to prove the negative, that they're not racists. This is impossible. And that's the point.

By [D.C. McAllister](#)

JULY 10, 2015

Now that South Carolina has taken down the Confederate flag flying on statehouse grounds, MSNBC is drumming the five whose state flags incorporate “Confederate themes.”

MAP: The 5 states that still have flags with [#ConfederateFlag](#) themes. [#ConfederateTakeDown](#) pic.twitter.com/HkYOHEoQX5

— [bernie lubell \(@bernielubell\)](#) July 10, 2015

They continue to prove liberals are never satisfied. We fought the Civil War. We ratified the Fourteenth Amendment. We have the Civil Rights Act of 1964 and the Voting Rights Act of 1965. The civil-rights movement was a success. Now, we have South Carolina pulling down the Confederate flag. But it's still not enough. And Hillary Clinton agrees.

“Removing this symbol of our nation’s racist past *is an important step towards equality and civil rights in America,*” Clinton said in a written statement after the South Carolina legislature voted to remove the flag. “The flag may soon no longer fly at the State Capitol, but there *is still unfinished business in confronting and acting on the inequalities that still exist in our country.* We can’t hide from the hard truths about race and justice. *We must do everything in our power to have the courage to name them and change them*” (emphasis mine).

In saying this is a “step toward equality and civil rights,” Clinton is acting as if the civil-rights movement never happened. She is painting our nation with the brush of racism as if it were still 1950—or even 1860.

Whites Must Stop Being Racists, But They Can’t

Shelby Steele, [author of “White Guilt,”](#) [calls this](#) “manipulating stigma.” With the victory of the civil-rights movement, whites lost their moral authority—something that inevitably happens when you admit you’ve done something wrong. As a nation, we confessed our racist past, and we righted that wrong. That should have been the end of it, but with the loss of that moral authority came an increase in the moral authority of minorities—power they and the Democratic Party have twisted and used to advance one social-justice agenda after another. Steele says this happens because of *white*

guilt, and the stigma of racism reinforces white guilt.

‘If they don’t prove the negative, then the stigma sticks.’

Clinton says we can’t hide “from the hard truths about race and justice.” Which hard truths is she talking about except that we must overcome our *inherent racism*? President Obama said it is “in our DNA” to be racist. With this statement, he stigmatizes our nation. Clinton’s call to do everything in our power to have the courage to name those truths and change them is another way of saying that whites are racists, so we must “stigmatize them” and force them to change—to comply. A lot of effort won’t even be needed, as we’ve seen with the Confederate flag. Just point the accusatory finger, and those who don’t want to be delegitimized by stigma will dissociate from any hint of racism. They will obey.

Since the civil-rights movement, which community organizers and Democratic elites capitalized on to increase their power, “whites, and particularly, institutions, have lived under threat of stigmatization,” says Steele. He explains that through this manipulation of white guilt, whites are continually put into the position of forever having to prove the negative, that they’re not racist. This is an impossible task, which is why we’ll never really be free of it. “If they don’t prove the negative, then the stigma sticks,” he writes.

The Left Incites Racial Controversy to Secure More Power

The Confederate flag controversy has never been about being sensitive to minorities in the aftermath of the dreadful mass murder in South Carolina. It has been about stigma and the Democratic Party using it to delegitimize anyone who doesn’t bend to its will. Steele explains that if an individual or institution in America is stigmatized as racist, then they are *delegitimized*. They lose all power and authority and influence. They are marginalized and ostracized. When that happens, they can be easily defeated or manipulated.

Clinton, in true totalitarian form, isn’t concerned about inequality.

When this occurs at an institutional level, that institution can no longer really function effectively. The institution wants to function, to be legitimate, so it disassociates from any appearance of racism by showing how inclusive and tolerant it is, bowing to the will of the totalitarians who want to exert their power and have complete allegiance. This is what the Great Society was built on. It’s not about compassion or equality; it’s about wanting to be able to function, to be valued, and to be legitimate.

When Clinton says inequalities still exist in our country, this is a play at white guilt. Blacks and whites are both equal before the law, so her statement is a glaring falsehood. But Clinton, in true totalitarian form, isn’t concerned about inequality. She’s concerned about power.

The Only Thing We Have to Fear

As Tom Nichols [writes at The Federalist](#) about totalitarians like Clinton, “They are not really trying to capture something as pedestrian as political equality, nor are they satisfied if they get it. They are not really seeking a win in the courts, or a legal solution, or a negotiated settlement. Those are all just merit badges to be collected along the way to a more important goal: what they really want, and what they in fact demand, is that you *agree with them*. They want you to *believe*.”

The Silent Majority has now become the Silenced Majority.

While Nichols calls these people the “new totalitarians,” they’re not all that new. They’ve been with us for decades. The difference is they have now accumulated a significant amount of power, and the Silent Majority has now become the Silenced Majority. They don’t want to be stigmatized. They don’t want to lose their legitimacy in society. So they remain silent and they conform.

“White guilt is a powerful, powerful force,” Steele says. “Not because people feel guilty, but because people are stigmatized, and again have to prove the negative all the time, and living forever under threat of being stigmatized.”

Stigma is a club in the hand of the totalitarian to increase power. Clinton, Obama, Loretta Lynch, and others will use it over and over again, as long as people allow the stigma to stick. As long as individuals and institutions fear delegitimization because of stigma and refuse to pay the high price of dissent, the power of the totalitarians will grow.

Denise C. McAllister is a journalist based in Charlotte, North Carolina, and a senior contributor to The Federalist. Follow her on Twitter @McAllisterDen.

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<http://thefederalist.com/2015/07/10/why-white-people-will-always-be-racists/#.WeToCJ5fWk4.facebook>

NAACP Elects New President, Will Assume More Political Non-Profit Tax Status

By [Chris Benderev](#) | NPR

Saturday, October 21, 2017



NAACP President Derrick Johnson addresses the Newsmaker Luncheon at the National Press Club August 29, 2017 in Washington, DC.

Chip Somodevilla / Getty Images

The NAACP — which at 108 years old must balance both its storied legacy as the nation's oldest civil rights group and the potential for irrelevance amid a fresh wave of racial justice groups born of social media such as Black Lives Matter — decided to shake things up a bit on Saturday.

The organization announced its new president and CEO and its intention to alter its tax status to a non-profit category that permits more aggressive political lobbying.

Forty-nine-year-old [Derrick Johnson](#) is familiar not only with the organization but also with the post he was unanimously elected to Saturday for a three-year term. Johnson had served as interim president and CEO since July.

In February, he had been elected as vice-chairman of the board of directors. Before that, he served as state president of the Mississippi State Conference of the NAACP.

During a phone call with reporters, Johnson also said the NAACP's national office would soon transition from the 501(c)3 non-profit status it currently holds to become a 501(c)4.

The change will lift significant restrictions on the NAACP's ability to engage in political lobbying. IRS rules permit political actions by 501(c)4 groups, though not as their "primary activity."

Speaking with reporters, Johnson said the decision was in line with one of his organization's top priorities now: promoting candidates and issues in local and Congressional elections ahead of next year's midterms. He added that the change would also allow the NAACP to speak to the needs to African-Americans across the country in an increasingly political climate.

The NAACP said in a statement that it chose Johnson believing he could help the organization reinvent itself to more vigorously respond to "new threats to communities of color emerging daily and attacks on our democracy."

After more than a century in operation, the NAACP continues to face questions about its ability to connect to a new generation of younger, more technologically savvy racial justice advocates.

Black Lives Matter leader DeRay Mckesson said he had seen the NAACP's name recognition on the wane during protests in Ferguson, Mo. three years ago.

"There was a younger person than me who was, like, just budding 20. And he was like, what is NAACP? And we were, like, shocked," he told NPR's Hansi Lo Wang in July.

Johnson told reporters Saturday that, while the organization doesn't disclose its membership count, its rolls have seen growth in the past two years. He has previously conceded, however, that the NAACP needs to draw more young members, specifically those between the ages of 21 and 35.

The NAACP made headlines in August when it issued a travel advisory for the state of Missouri, saying visitors should "show extreme caution." The organization had never before done so for a single state.

The move was in response to a newly-passed state law that made discrimination lawsuits harder to win, as well as racial incidents at the University of Missouri and statistics indicating black drivers were significantly more likely to get pulled over.

Johnson was interim president in August when a white supremacist rally in Charlottesville, Va. turned deadly and provoked an equivocal response from President Trump on the moral standing of protesters marching to defend a Confederate monument.

"We shouldn't have a president - we shouldn't have a country that tolerates this type of situation," he told NPR's *Morning Edition* at the time. "We have lived through this. We should've learned from our history. And there's no reason for us to repeat this history again."

Perhaps signaling his willingness to also perform activism over more contemporary mediums, Johnson responded to Trump via Twitter.

<http://www.capradio.org/news/npr/story?storyid=559254061>



Derrick Johnson @DerrickNAACP

When Trump gives permission for hate to thrive, this is what happens. Sick. #Charlottesville@NAACP
[10:29 AM - Aug 12, 2017](#)

News about the Progressive Attacks in Memphis, TN.

The city of Memphis, in a “surprise” move, is acting in defiance of the Tennessee Heritage Act of 2013-2016. They just passed an ordinance to declare the statues a nuisance, enclose and cover, then take down the historical sculptures of Jefferson Davis and Nathan B. Forrest. The Tennessee Historical Commission has denied the petition for waiver from the Heritage TWICE. Additionally, the Forrest Monument is the headstone for Mr. and Mrs Forrest. They intend to violate the graves of Tennessee citizens. If they will be allowed to do this, NO GRAVE IS SAFE FROM THE GHOULS!

They would be violating the Tennessee Cemetery Law!

These monuments are more than just a Memphis treasure; they belong to the people of Tennessee and the citizens of the world, and deserve to be viewed in their current locations.

This is not just an issue for those who love American history.

THIS IS IN DEFIANCE OF STATE LAW! WE MUST FORCE THE STATE TO ENFORCE THE LAW!

Write your representatives IMMEDIATELY. Tell them to block the city of Memphis from breaking state law! Attached is the link to contact your legislators.

Contact them today!

Also contact the Tennessee State Attorney General:

Office of the Attorney General and Reporter

P.O. Box 20207

Nashville, TN 37202-0207

Telephone: (615) 741-3491

Fax: (615) 741-2009

<http://www.capitol.tn.gov/legislators/>

Washington, Lee plaques to be removed from Va. church sanctuary

Christ Church Alexandria's vestry says move was to provide 'welcoming' worship space for all



Christ Church in Alexandria, Va. — an Episcopal parish where George Washington and Robert E. Lee worshiped — is depicted here. The parish vestry announced on Oct. 26, 2017, that it would remove and relocate memorial plaques in honor of both men, citing a desire to provide a "welcoming" worship space. (Wikimedia Commons)

By [Ken Shepherd](#) - *The Washington Times* - Friday, October 27, 2017

An historic Episcopal parish where George Washington frequently worshiped has decided to remove a memorial plaque honoring the nation's first president, saying the decision was out of a desire to provide a "welcoming" worship space for all visitors. The church will also remove a similar memorial plaque honoring Robert E. Lee, the commander of Confederate Army of Northern Virginia.

The vestry of [Christ Church in Alexandria](#), Virginia, announced its unanimous decision in an Oct. 26 letter, The Republican Standard website [reported](#) Thursday. The [letter](#) suggests

that while initially the concern was over honoring the Confederate military leader, Washington's slave ownership was a factor in the decision to remove his plaque as well.

"We understand that both Washington and Lee lived in times much different than our own, and that each man, in addition to his public persona, was a complicated human being, and like all of us, a child of God," [Christ Church](#)'s vestry said. "Today, the legacy of slavery and of the Confederacy is understood differently than it was in 1870. For some, Lee symbolizes the attempt to overthrow the Union and to preserve slavery. Today our country is trying once again to come to grips with the history of slavery and the subsequent disenfranchisement of people of color.

"... Many in our congregation feel a strong need for the [church](#) to stand clearly on the side of 'All are welcome — no exceptions,'" the letter continued. "Because the sanctuary is a worship space, not a museum, there is no appropriate way to inform visitors about the history of the plaques or to provide additional context except for the in-person tours provided by our docents.

"The Vestry believes that the memorial plaques to George Washington and Robert E. Lee should be considered together. The plaques were erected at the same time. They visually balance each other, maintaining the symmetry of our sanctuary. The men they memorialize are giants in our nation's history and were members of this parish," the vestry said. "Robert E. Lee has taken on outsized symbolism in the national conversation about race and inclusion."

According to photos of the [church](#) available online, the identically designed plaques adorn the wall at the front of the sanctuary — Washington's on the [left](#) side, Lee's on the [right](#). Each plaque shows an image of a cross and crown and reads "In Memory Of" preceding their respective names. Neither man's military or political accomplishments are listed on the memorial plaques, which appear to be carved on marble and overlaid with gold paint.

"It is important to understand that the plaques will not be moved to a storage area," the vestry noted in its letter. "Rather, they will remain in the [church](#) until they can be relocated to a place of respectful prominence where they will be fully visible to parishioners and tourists alike. And ultimately, they will be incorporated into a more complete presentation of our long and many-faceted history."

Founded in 1773, [Christ Church](#) is nearing its 250th anniversary year, the vestry said, and the relocation of the memorial markers was just "the beginning" of a larger effort to "take ownership of our history," perhaps with "a museum or interpretive center" on the grounds to better serve tourists and history buffs.

Read the full [Christ Church](#) vestry letter by clicking [here](#).

Preliminary Report Blames Charlottesville for Civil Unrest from Unite the Right Rally

Posted: Oct 26, 2017 3:11 PM CDT Updated: Oct 26, 2017 05:26 PM

Edited by John Early



WATCH VIDEO NEWS REPORT [HERE](#)

- **[DOCUMENT: Charlottesville Civil Unrest: Charlottesville, Virginia After Action Review Progress Report](#)**
RICHMOND, Va. (WVIR) -

A preliminary action report is blaming Charlottesville for the civil unrest that occurred in the city on August 12.

The [preliminary report \[pdf\]](#) was presented to the Governor's Civil Unrest Task Force in Richmond Thursday, October 26. The task force is comprised of first responders from around Virginia, elected officials, but no one from Charlottesville.

According to the report, city leaders did not take recommendations ahead of [white activist Jason Kessler's Unite the Right rally](#). Additionally, the report said Charlottesville had an inadequate permit process. [The city was taken to court](#) after it [tried to make changes to Kessler's permit just a few days before the rally](#).

International Chiefs of Police Director Jim W. Baker says we are seeing a new era of protests that involve weapons, shields and a desire to cause harm. He said Charlottesville leaders knew this before [protesters and counterprotesters clashed in and around Emancipation Park](#). Baker said the park was too small, noting that [authorities tried to have it moved to McIntire Park](#), and the city was warned about extreme violence, including a potential car attack. [Police have charged James Alex Fields](#) with second-degree murder, hit-and-run, and multiple counts of malicious wounding after he apparently drove into a crowd in the area of 4th Street.

Charlottesville is withholding important planning documents and information to the state. However, the commonwealth is not sharing some of its information with the city. Officials are trying to resolve this, which could change some of the conclusions within the report.

"We would like to cooperate and work with the city of Charlottesville. Let's be united," said Virginia Secretary Brian Moran.

"I really do think that it's important for them and for us to have that exchange, and we stand by hoping that we can work that out," said Tim Heaphy, who is leading an independent review for Charlottesville.

The Governor's Civil Unrest Task Force, which has met several times, is working on recommendations for the permit process that balances First Amendment rights and public safety: That includes crowd capacity threshold, reasonable fees and requiring the permit holder to hire off duty first responders.

The task force says small localities like Charlottesville are targeted due to a lack of first responder resources. Members also say social media needs to be better monitored leading up to controversial events.

"A lot of these issues we've been struggling with since August 12, with respect to the unprecedented state resources, and I think everyone has to realize that this was an unprecedented event: First of its kind with the number of white supremacists and Nazis descending on the city of Charlottesville," Moran said.

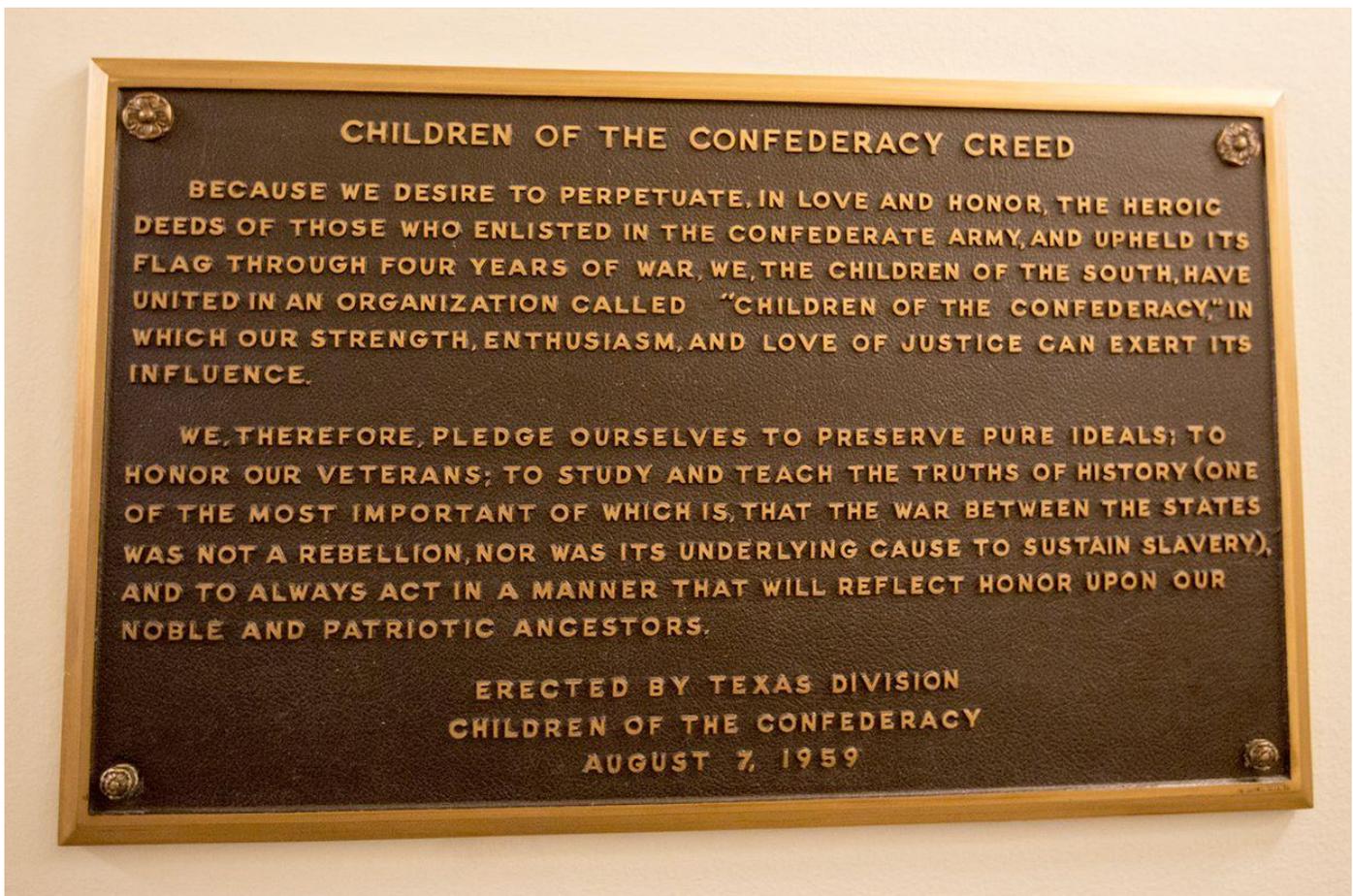
Formal recommendations are expected to be made when the Governor's Civil Unrest Task Force meets again on November 15.



Reported by Henry Graff

Henry Graff joined the NBC29 news team in July 2003. He currently reports during the week and anchors the NBC29 News at 10 on CW29. You can connect with Henry by [email](#) or [Twitter](#)

<http://www.nbc29.com/story/36694324/preliminary-after-action-report-10-26-2017>



McAuliffe 'most likely' will pursue bill to remove Richmond's Lee statue

By GRAHAM MOOMAW Richmond Times-Dispatch

Aug 21, 2017



Ultimately if Gov. Terry McAuliffe wants to take down the state-controlled Robert E. Lee statue on Monument Avenue, he would have to go through the legislature. But many Democratic General Assembly candidates are taking a cautious approach when it comes to the statues.

Ned Oliver/Times-Dispatch



CLICK [HERE](#) TO VIEW
VIDEO NEWS
REPORT

Va. Gov. McAuliffe wants review of
Monuments Protest Permit Process

Gov. Terry McAuliffe said Monday that he doesn't have the authority to remove the state-owned statue of Robert E. Lee from Richmond's iconic Monument Avenue, but "most likely" will seek legislation to take it down.

In response to the deadly melee earlier this month during a white nationalist rally in Charlottesville, McAuliffe said last week that he believes Confederate statues should come down.

McAuliffe has encouraged individual cities and counties to have their own discussions on the monuments, but several statues, including the towering Lee memorial in Richmond, are under state control.

McAuliffe said removing the 60-foot Lee statue, unveiled in 1890, would require action by the General Assembly.

"I could not order it to be taken down," McAuliffe told reporters Monday.

Though city officials are considering changes to Monument Avenue, including the removal of city-controlled Confederate statues, the Lee monument could complicate the city's process.

Republican leaders in the GOP-controlled General Assembly have said they don't support removing Confederate statues.

McAuliffe, a Democrat, will leave office in January after serving a four-year term, which means any bill he introduces would have to be signed by the next governor if it passed the General Assembly.

Lt. Gov. Ralph Northam, the Democratic nominee for governor in this year's election to succeed McAuliffe, announced that he too supports the removal of Confederate monuments, saying in a recent radio interview that he would do everything in his power at the state level to remove them.

Ed Gillespie, the Republican nominee for governor, has said he believes the statues should remain, but be "placed in historical context."

House Majority Leader M. Kirkland Cox, R-Colonial Heights, said Monday that removing statues is "a bridge too far."

"Most of us know that's not going to happen," said Cox, who's in line to become the next House speaker depending on the outcome of this year's House elections.

Even if the Richmond City Council decides to remove the boulevard's four city-owned Confederate monuments, a [state law protecting war memorials](#) from being removed or altered by local governments could also stand in the way.

A Danville judge has ruled that the law does not apply to memorials built before 1998 when the law took effect, but the statute's meaning likely will be clarified via a court case over Charlottesville's decision to remove a Lee statue from a downtown park.

Charlottesville's decision to seek the statue's removal caused the city to be targeted by white nationalist groups who tried to rally around Lee on Aug. 12. The demonstration was shut down after violence broke out between the so-called alt-right groups and anti-racist protesters.

One activist, 32-year-old Heather Heyer, was killed when a nationalist demonstrator drove his car into a crowd near the Downtown Mall.

Though officials elsewhere have rushed to remove Confederate statues after the Charlottesville violence, many Virginia leaders are still determining who has ultimate legal authority over what statue.

As the backdrop for many seminal events of the Civil War, Virginia has plenty of Confederate memorials to consider. Of the 168 war memorials identified in a [recent state report](#), 81 percent were built in honor of Confederate soldiers.

In addition to the statues on public property throughout Virginia, the state also placed a Lee statue at the U.S. Capitol. Swapping out that statue for another notable Virginian would also require General Assembly action.

McAuliffe used his executive authority in 2015 to order Confederate flag logos off specialty license plates issued by the state, but the order did not extend to a design showing an image of Lee with the caption "The Virginia Gentleman."

McAuliffe's office said Monday that any changes regarding the Lee plate would also require a General Assembly vote.

The legal circumstances surrounding the flag plate differed in that the General Assembly never approved the design, but the state issued the plate after the Sons of Confederate Veterans sued on free-speech grounds.

In a 2015 ruling that cleared the way for McAuliffe's order, the U.S. Supreme Court ruled that states could ban certain images on license plates because they fall under the category of government-sponsored speech.

The debate over Confederate symbols also is expected to play out at Virginia Military Institute, the state-supported military college that dates to 1839. The school's Lexington campus is home to statues of Confederate Lt. Gen. Thomas J. "Stonewall" Jackson, who was a VMI faculty member before the Civil War, and a statue honoring the VMI cadets who fought and died for the Confederacy.

Col. Stewart MacInnis, a VMI spokesman, said school leaders have had informal conversations about taking up the issue of Confederate statues, but no decisions have been made. "I can't imagine it will not be discussed," MacInnis said.

The next meeting of the VMI board of visitors is scheduled for September.

Though the process of removing or modifying Confederate statues may move slowly, McAuliffe took quick action after the events in Charlottesville to prevent a possible repeat at Richmond's Lee statue.

In an executive order last week, he temporarily halted all rally permits there, citing public safety concerns. On Monday, McAuliffe noted that under existing permitting rules, demonstrations of up to 5,000 people are allowed at the Lee statue.

"That makes no sense," McAuliffe said. "This is a statue in the middle of a boulevard."

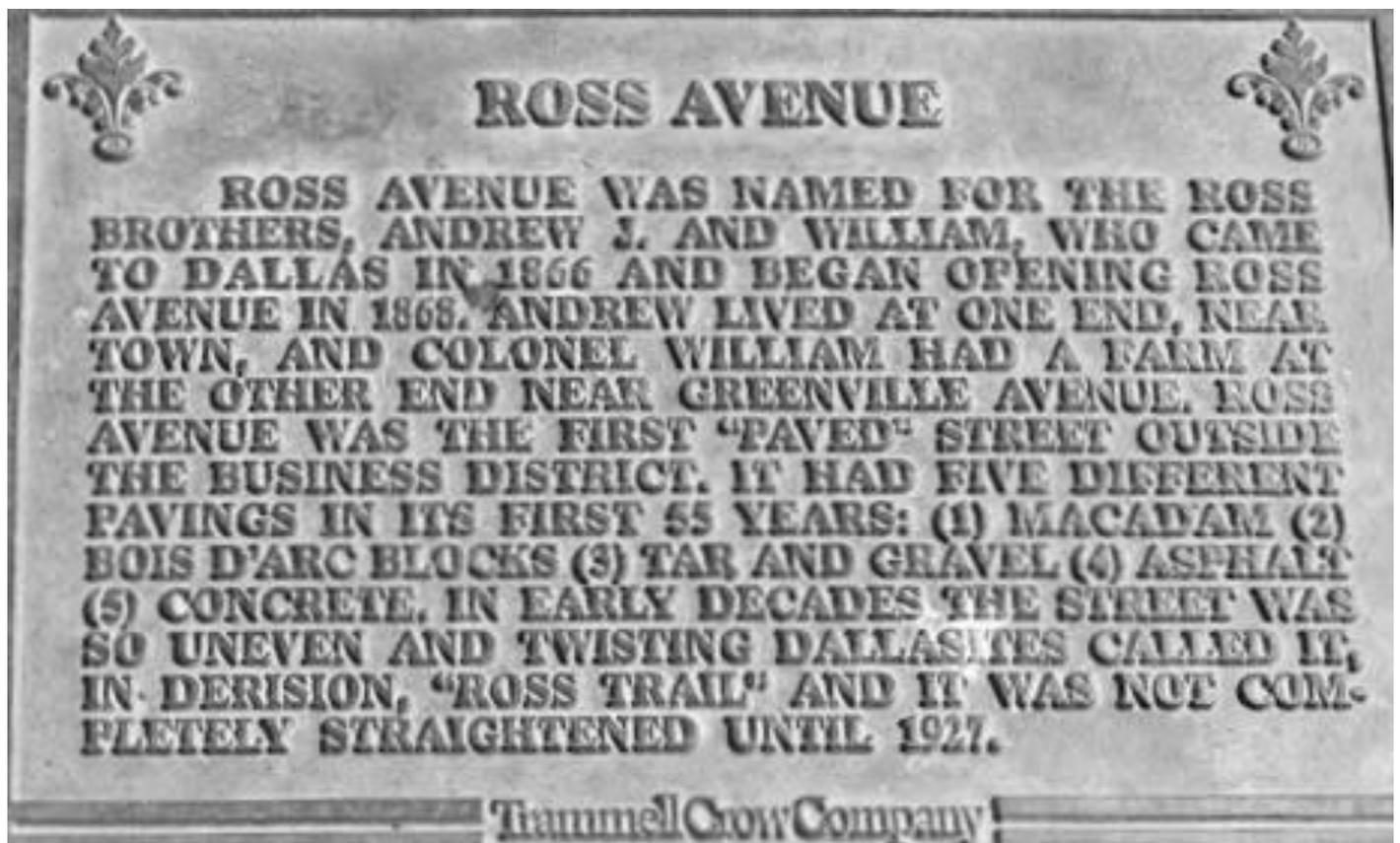
McAuliffe said he'll seek changes to the permitting process that could include barring weapons and sticks.

"Everybody has the right to protest. Everybody," McAuliffe said. "But it's got to be peaceful."

On Monday, the American Civil Liberties Union of Virginia on Monday described McAuliffe's order to temporarily block protests as "constitutionally suspect."

"We cannot allow fear and loathing to drive us to abdicate the rule of law or temper our fealty to basic constitutional principles," said Claire Guthrie Gastañaga, executive director of the ACLU of Virginia. "We cannot allow government to use safety considerations as a thin veil for broad and sweeping prior restraints on our speech or other expressive activities in public spaces."

http://www.richmond.com/news/virginia/government-politics/mcauliffe-most-likely-will-pursue-bill-to-remove-richmond-s/article_724418f0-3678-5080-8221-29f4cedbdbc0.html



Column: Confederate monuments honor the common man

Posted Oct 15, 2017 at 2:01 AM

I am writing this letter in response to an editorial by Judy Baker. Like Baker, I am a proud Southerner. I was born in Burlington. I raised my family here. Both sides of my family have been in North Carolina for more than 300 years. I had ancestors who plowed a living out of the wilderness. I had ancestors who fought on the side of the Regulators at Alamance and later in the revolution. And yes, I had ancestors that fought for the Old North State in the so-called civil war. You might say I am vested in the community.

North Carolina was one of the last states to secede from the federal union. Twice prior to her actual secession she had declined to hold a secession vote because she did not want to stay in the union. She only decided to leave (along with Virginia, Arkansas, and Tennessee) after shots were exchanged at Fort Sumter. When President Lincoln called for North Carolina to supply troops to suppress South Carolina, she refused. She felt that it was unconstitutional for the general government to coerce a state. She knew that remaining neutral was no longer an option. She was about to be attacked by the same government she had a hand in forming.

North Carolina was also one of the last states to ratify the constitution. She was afraid of trading that newly won freedom for rule by another tyrant close to home. She refused to ratify it until the bill of rights was added. She did not believe that ratification of the constitution meant relinquishing her sovereignty. The deed to the state had never been purchased by nor relinquished to the general government. The act of secession should not have resulted in a war to enforce a voided contract.

No state gave more to the Confederacy in supplies, money, or men. We supplied almost twice the men for the South as any other state. The conflict touched every community. Out of 125,000 men who left for war, more than 40,000 never came back. We lost 300 in Alamance County. Whether they volunteered or were conscripted matters little. When the state asked, they went. They did their duty for their state regardless of any reservations they may have had.

Baker and others make the assertion that our Confederate statue, as well as others, was erected as a symbol of white supremacy and not to commemorate our brave soldiers. I disagree. It was erected to remember the fallen and to honor all that served. While you can find evidence of racism throughout history, I find no ties of supremacist groups to our monument.

Our monument was raised during a time when hundreds of monuments were being erected across the South. That time was when most of the old veterans were dying and the younger people wanted to honor them, much the same as with WWII veterans today. The generation that lived through it did not need reminders. During Reconstruction (military occupation), any tribute to Confederate soldiers would have been impossible to erect. Also for the generation of the war there was no money for anything as frivolous as a monument. It took nine years of collecting pennies, nickels, and dimes to raise the \$2,200 for our monument. The war broke the South and it has been a poorer region ever since. Any perceived correlation between the erection of monuments and white supremacy movements is purely academic and upholds the first rule of statistics: correlation does not imply cause.

We have been a divided country since our founding; Patriots vs. Tories, Federalist vs. Anti-federalist, Jefferson vs. Hamilton, North vs. South, not to mention our political parties. Some things cannot be reconciled. That doesn't mean we cannot live together and agree to disagree. We are still fighting the war over the narrative. Obviously everyone's perspective is different, but the victor always controls the history.

We fought for the Constitution as we understood it. We fought for what we thought was right. We fought to protect home and family. These things need no apology. The cause may have been lost, but that doesn't make these reasons any less valid. People with no ties here may not understand or care. If it is not your heritage you are not vested in it. That being said, these men deserve honor of their service and sacrifice. If we do not honor our own it is for sure that no one else will.

Mitchell S. Flinchum was born in Burlington and has lived in the area for 55 years. He was educated at Elon University and University of North Carolina-Greensboro and has practiced accounting for 33 years.

<http://www.thetimesnews.com/opinion/20171015/column-confederate-monuments-honor-common-man>

Confederates did not commit treason and Jim Crow New Jersey

~From David Charles Eason~

I've never heard anything about Lee, being charged for treason and having to go to the gallows. They would've had to go to trial and there were many lawyers who could've proven that secession was legal. That's the last thing the radical Republicans would've wanted. They had just torn apart the country for the previous four years to show that secession was not legal. There was no way they were going to risk having someone show that they were wrong.

~From Tristan Dunn~ They did try to bring treason charges against Jefferson Davis. He spent three years in Fortress Monroe in Virginia after being arrested in 1865. Edwin McMasters Stanton wanted to personally try Jefferson Davis in a military court. Stanton consulted Chief Justice Salmon P Chase about the idea, and Chase responded to him in a letter, saying that if Stanton tried to prosecute Davis, he would lose in "in the courts" what he had "gained on the battlefield". Thus, Davis was released and acquitted, and the charges were dropped.

~From Jennifer Staubach Gates· Houston, TX~

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

Lincoln held opinions not very different from those of the majority of his countrymen. Even if slavery was wrong, he said, "there is a physical difference between the white and black races that will for ever forbid the two races from living together on terms of social and political equality." Lincoln's solution was a form of ethnic cleansing: shipping blacks off to Liberia, or Haiti, or Central America.

Given Lincoln's racist views, I'm certain you would concur that his monuments, too, ought to be removed.

~From Randall Scott~ You're learning, Jennifer, that the good name of many a great Confederate hero was adopted by evil people. It's called, Stolen Valor, to take credit for the accomplishments of these great soldiers who fought for their families and country. Various groups stole the American flag and when that didn't cause enough violence, they stole the Confederate battle flag - Hate Groups such as the KKK and the Nazi Skin-Heads are what children are confused about and can't understand. Heck, the other day, a man told me Jim Crow was a Confederate - WOW! What we suffer as a nation when American history is deliberately kept from our class-room education. (It wasn't just Southern - view photo below of KKK marching in New Jersey with an American flag)~

The Post and Courier

Winner of the Pulitzer Prize

Confederate monument honoring black veterans proposed for South Carolina Statehouse

• By Andy Shain ashain@postandcourier.com Oct 9, 2017 Updated Oct 9, 2017



A man holds a flag on the grounds of the South Carolina Statehouse on July 10, 2017, in Columbia. The South Carolina Secessionist Party raised a Confederate flag on a temporary pole to mark two years since the day the flag was removed from the front lawn of the state capitol. (AP Photo/Jeffrey Collins)

Jeffrey Collins

COLUMBIA — Two Upstate legislators want to erect a Confederate monument at the South Carolina Statehouse — the country's first-ever honoring black soldiers who purportedly fought for the South.

Word of the new monument comes amid a nationwide debate over Confederate monuments sparked by the deadly violence in Charlottesville, Va., earlier this year and just weeks after two other S.C. legislators [proposed a Statehouse statue of Robert Smalls](#), an escaped slave from the Lowcountry who became a Civil War hero for the Union and a congressman.

South Carolina also is still healing after the horrific Charleston church shooting by an avowed white supremacist and the rancor of removing the Confederate battle flag from the Statehouse grounds after more than 50 years in the shooting's aftermath.

Republican Reps. Bill Chumley of Woodruff and Mike Burns of Travelers Rest announced Monday they plan to file a bill ahead of the January session to add the African-American Confederate memorial to the 31 monuments and markers already on the 18-acre Statehouse grounds.

"This history is the truth and is being white-washed," Burns told The Post and Courier. "Some of our history is good and some of our history is not so good. But they deserve to be honored for what they did on behalf of South Carolina."

Historians point out that most African-Americans in the Confederate ranks were slaves forced into the military service.

State and federal records reportedly list about 350 S.C. African-Americans recorded as serving in Confederate units or filing post-war pension applications, according a website cited by monument backers, [blackconfederatesoldiers.com](#). The black veterans are listed as musicians, cooks, laborers and servants.

The idea of black Confederate soldiers took hold in the 1970s as a response to the popular miniseries "Roots," which depicted the harsh life of slaves, said Boston historian Kevin Levin, who is finishing a book, "Searching For Black Confederates."

"The stories about slaves in the war have been distorted to make them out to be soldiers," he said. "The myth of the lost cause allows white Southerners to reconfigure what war is about — that it's not about slavery."

Levin added the proposed South Carolina monument would be the first of its kind in the nation.

But not all black Confederate soldiers were slaves who had no choice but join the war, Burns said.

"There were freed men who actually chose to fight because they thought the South was being oppressed," he said. "It's a shame our third- and fifth-graders don't get to hear this side of the argument."

South Carolina has at least one monument on public property dedicated the African-Americans who supported the Confederacy. A Fort Mill park has a [monument honoring "faithful slaves"](#) during the Civil War with an inscription that reads in part: "Dedicated to the faithful slaves who, loyal to a sacred trust, toiled for the support of the army with matchless devotion and sterling fidelity."

The S.C. Statehouse already has three monuments honoring the Confederacy: a Confederate soldier monument at Gervais and Main streets; a monument honoring the contribution of Confederate women near Pendleton Street; and a large statue of Wade Hampton, a Confederate general who also became governor and a U.S. senator, in front of the building bearing his name.

But anger lingers among some South Carolinians about the Confederate flag's removal from the Statehouse in 2015 soon after the Charleston mass shooting. Burns and Chumley were [among 27 House members who voted against](#) taking away the Civil War banner. The [S.C. Secessionist Party holds a rally](#) and raises the Confederate flag on the grounds on the anniversary of its removal.

The Statehouse grounds has just one monument honoring for African-American history, which was erected as part of the 2000 compromise that moved the Confederate flag from the dome to a site in front of the Confederate soldier monument.



Arlene Barnum, right, watches as Braxton Spivey raises a Confederate flag on the grounds of the South Carolina Statehouse on July 10, 2017, in Columbia. The South Carolina Secessionist Party sponsored the event to commemorate the day the flag was removed from the front lawn of the state capitol. The Secessionist Party says it will raise the flag every July 10th so a year will never go by without the Confederate flag flying. (AP Photo/Jeffrey Collins)

Jeffrey Collins

Burns and Chumley say they have the support of Walter Curry of Columbia, a board member of the S.C. African-American Chamber of Commerce, who is a great-great-great-grandson of Lavinia Corley-Thompson, the [only known female African-American Confederate](#) veteran.

"African-American soldiers fought courageously on both sides in the Civil War," Curry said in a statement. "It is imperative that we as state give due honor to our South Carolina African-American Confederate Veterans. They are the forgotten ones."

Lawmakers said they are considering a sculpture or plaques listing names of African-American Confederate veterans.

"The Bible says to honor our fathers and mothers," Chumley said in a statement. "In that same vein, we can honor South Carolinians who showed more than 150 years ago that they loved their state as much then as Sandlappers (a nickname for South Carolinians) of all persuasions do today."

Calls came after Charlottesville to remove S.C. Statehouse monuments to Ben Tillman, a post-Civil War governor and U.S. senator who was a white supremacist, and Dr. J. Marion Sims, considered the father of gynecology who experimented on slaves. The senators proposing the Robert Smalls statue — Greg Gregory, R-Lancaster, and Darrell Jackson, D-Columbia — said [they would not push to remove](#) any monuments.

Jackson called plans for a African-American Confederate monument a "sarcastic reaction" from two Republican Confederate flag supporters after the Smalls monument was proposed.

"Ours is a bi-partisan, bi-racial proposal about bringing people together, not creating something that will further divide us," said Jackson, who is African-American. Gregory is white.

Burns said that he started talking about his monument with Curry before news of the Smalls statue was released last month.

Burns said he would agree to a proposal from Rep. Todd Rutherford, an African-American who is the House Democratic leader, that the monument should honor black soldiers who fought for the Union and the Confederacy.

"You do have to recognize both sides," Rutherford said.

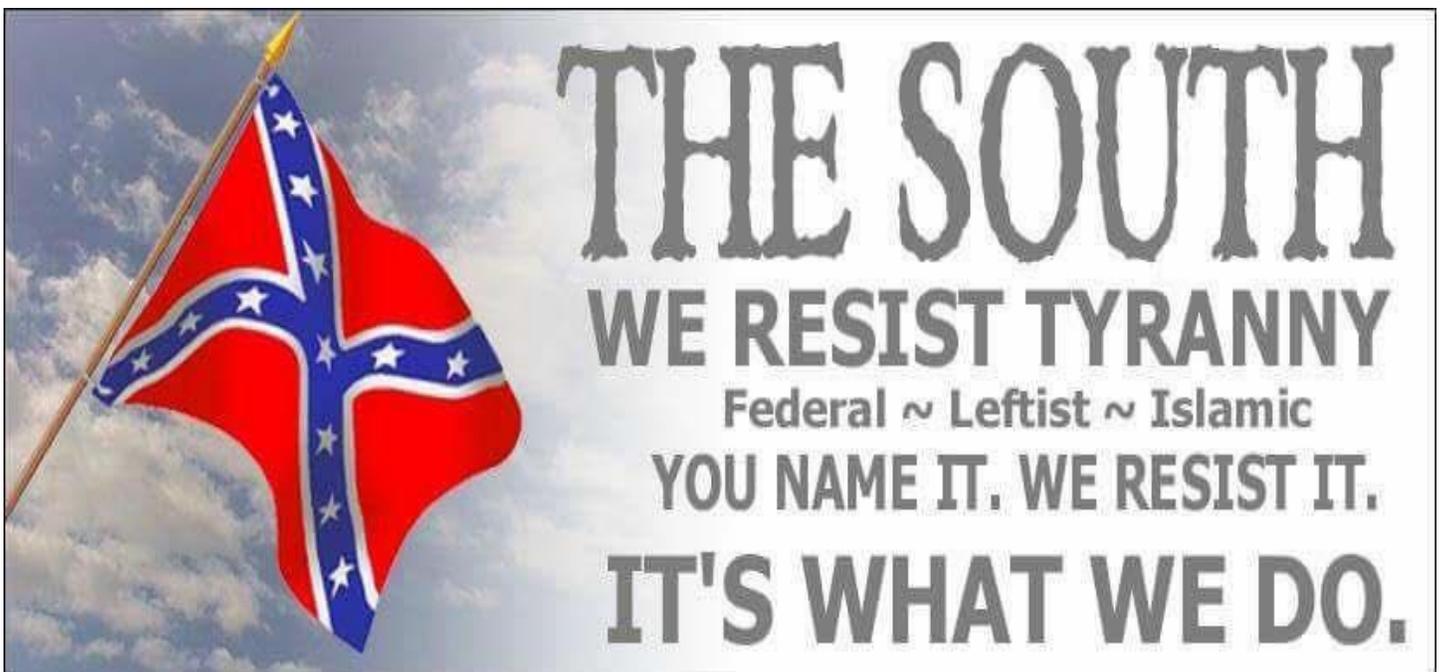
The black Confederate monument faces other obstacles. Burns and Chumley's plans are running into resistance within their own party.

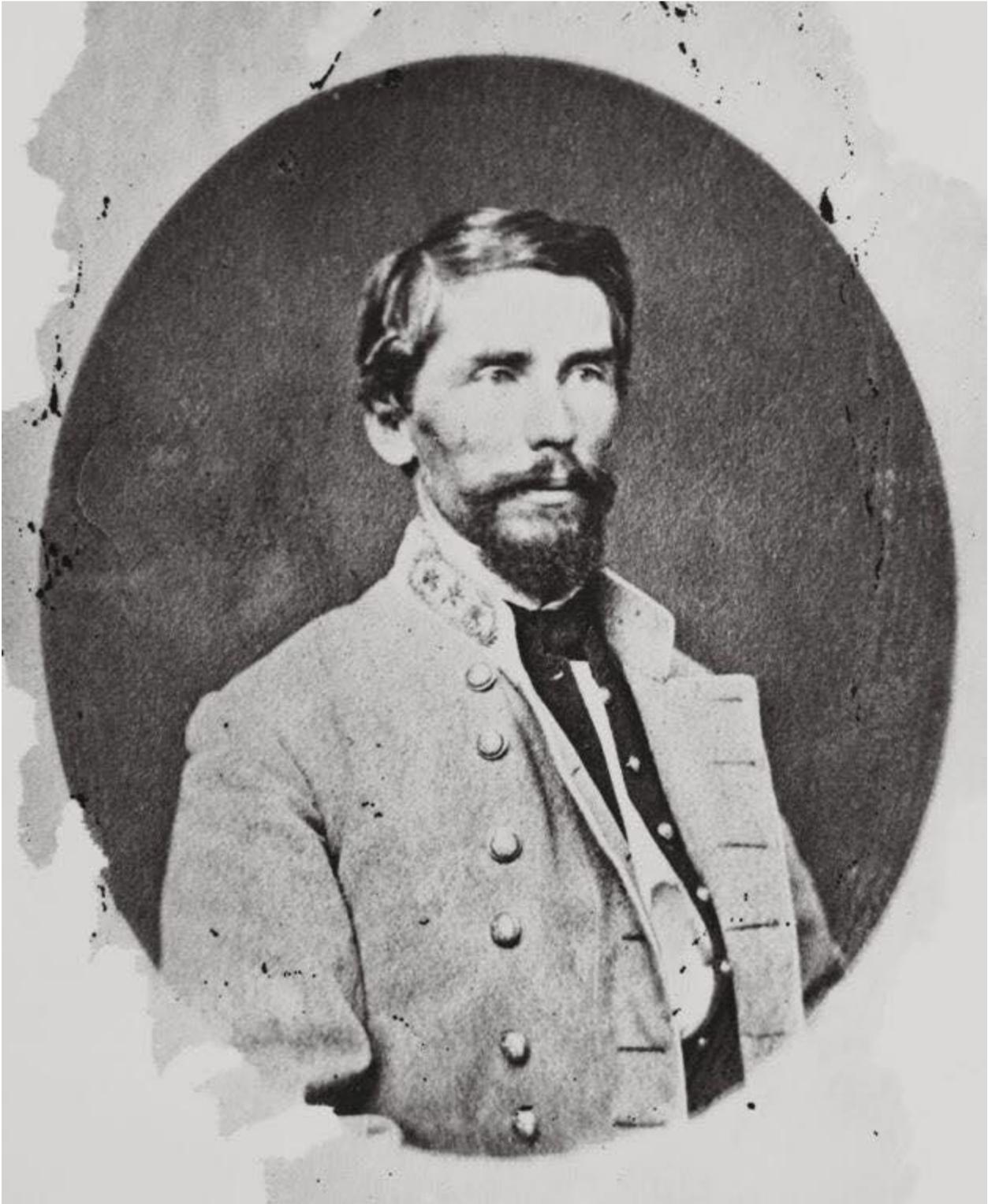
"Now is not the time to be discussing the removal or the erection of monuments," said Rep. Gary Simrill, a Rock Hill Republican who is the House Republican leader.

Andy Shain

Shain is Columbia Bureau Chief for The Post and Courier. He was editor of Free Times and was a reporter and editor at The State, The Charlotte Observer and The (Myrtle Beach) Sun News.

http://www.postandcourier.com/politics/monument-honoring-african-americans-who-fought-for-the-confederacy-proposed/article_defd66dc-acf9-11e7-ab99-3354d981ab03.html





The Virginia Flaggers

"If we lose this war, these people will be telling us how to live for the next 500 years." ~ Gen. Patrick Ronayne Cleburne

152 and counting...

Baltimore lacked authority to take down Confederate statues, and state says it could — but won't — order them restored

Watch Video News Reports [HERE](#)

The state agency charged with protecting Maryland's history has concluded that Baltimore officials didn't have the legal authority to remove three statues commemorating the Confederacy and says it reserves the right to order the city to put them back. (Baltimore Sun video)



Ian Duncan Contact Reporter The Baltimore Sun

The [Maryland Historical Trust](#) has concluded that Baltimore officials didn't have the legal authority to remove three monuments to the Confederacy and, while acknowledging it doesn't plan to, the state agency reserved the right to order the city to put them back.

Elizabeth Hughes, director of the Maryland Historical Trust, shared those conclusions in an Oct. 20 letter to the head of Baltimore's architectural preservation agency. She cited a 1984 contract between the state and the city that gave the trust final say on any changes to the monuments.



Hughes wrote that the state trustees “will not concede that MHT lacks the authority ... to compel restoration.”

[A year and a half after a city panel recommended that four Confederate-linked monuments be removed or altered, Mayor Catherine Pugh decided Tuesday to take them all down — and then watched as crews worked into early Wednesday to tear them from their pedestals.](#)

[“We moved quickly and quietly,” Pugh...
\(Colin Campbell and Luke Broadwater\)](#)

“That said ... the Trustees believe that the best way forward is for MHT and the City to work cooperatively towards a mutual resolution,” she wrote.

In the wake of violent protests in Charlottesville, Va., in August, Baltimore Mayor [Catherine E. Pugh](#) ordered the removal of four statues in Baltimore, including those commemorating Confederate generals, soldiers and sailors, and women, and one of Roger Taney, the chief justice of the Supreme Court who wrote the Dred [Scott](#) decision declaring black Americans had no civil rights.

Pugh’s staff concluded that she had broad authority to order the monuments taken down under her powers to safeguard the public and under the city parks department director’s responsibility to protect the monuments.

Two of the statues already had been vandalized. Red paint had been thrown on the Confederate Soldiers and Sailors Monument in Bolton Hill, while someone had scrawled “Black Lives Matter” on the base of the Lee-Jackson Monument in Wyman Park Dell.



Crews began taking the monuments down late on a Tuesday night with no notice to the public. The same week, the state removed a statue of Taney on the State House grounds in Annapolis.

The debate about what to do with statues honoring Confederates has roiled the country. They were put up long after the Civil War during an era of racial segregation and are viewed by many historians and others as a public display of white supremacy. But supporters of keeping the monuments in place say they’re a part of the country’s history that should remain on public display.

City Solicitor Andre Davis said the city had not responded formally to the state trust.

“We remain confident that an acceptable resolution of the different perspectives on these issues is within reach,” he said in a statement.

On August 16 — the morning after the monuments had been removed — city officials sent a letter to the state trust informing it that they believed the city’s contract with the state about the monuments didn’t apply because the situation was an emergency. The contract also doesn’t apply to the statue of Taney.

The letter was provided to The Baltimore Sun under a Public Information Act request. The state trust provided Hughes’ letter in response to questions about the city letter.

The future of the monuments remains unclear. They are in storage while Baltimore officials try to find them a permanent home.



Mayor Catherine Pugh Mayor Catherine Pugh said Wednesday it cost the city “less than \$20,000” to remove Confederate monuments from public spaces in Baltimore this month, and some parties have expressed interest in acquiring them.

“We’ve got several issues to address, including where they ultimately go,” Pugh said....

(Luke Broadwater)

In her letter, Hughes asked that the city find somewhere to put the monuments within nine months and secure their installation within 18 months.

“While the Trustees appreciate that the issues concerning relocation are complex, they also believe that establishing benchmarks are imperative to seeing this matter through to resolution,” she wrote.

Other documents the city released suggest officials have had a difficult time finding a place to send the monuments.

Lincoln Memorial University, a college in Tennessee that has an Abraham Lincoln museum, had expressed interest in two of the monuments. But a spokeswoman for the college said its plans have changed.

The city approached the Reginald F. Lewis Museum about housing some of the monuments, but its director, Wanda Draper, said it wouldn’t be able to accommodate them, the documents show.

“We do not have the capacity either in our building or outside to accommodate a monumental statute,” Draper wrote in an email to the city. “We believe that the story needs to be told, but this statute would be the largest artifact in our collection.”

A man who said he was opening an outdoor museum in Austin, Texas, called “the Gallery of Confederate Scoundrels” wrote an email expressing an interest in the statues. The documents do not show whether city officials followed up with him.

City Councilman Brandon Scott, who sponsored a unanimous City Council resolution calling for the Confederate monuments to be torn down a day before they were dismantled, said any order from the trust to put them back would be met with resistance in Baltimore.

“I think the mayor did the right thing,” Scott said of removing the monuments before seeking approval from the trust. “For the trust to even say they can order them back up shows they are extremely insensitive to the issue. While we understand historical preservation, they have to remember these are monuments to terrorists and traitors who wanted to keep people enslaved. ... I just wish they hadn’t even said that to put that out there.”

The documents also underscore how quickly the city acted to take down the monuments.

Stephanie Rawlings-Blake, Pugh’s predecessor, created a commission to study the monuments in 2015, but she did not make a final decision about what to do with them before leaving office.

After the violence in Charlottesville on Aug. 12, Pugh quickly faced questions about her plans.

At about 8 p.m. on Aug. 14, before the mayor issued the order, one of her aides sent her a lengthy memo detailing how complicated moving the monuments would be.

“You will see there are many aspects to research,” wrote Colin Tarbert, an official in the mayor’s office, summarizing a meeting earlier in the day of a working group on the monuments. “I’d like to ensure you are fully briefed on what we know and do not know before you make any public comments.”

“Given the controversy this will likely bring and the potential for litigation, I want to get this right.”

But the following morning the situation had changed. The Police Department warned Pugh that activists were threatening to tear the monuments down if they weren’t removed, according to another letter the state trust provided.

So, the city decided to act right away, removing the statues in the early hours of Aug. 16.

Baltimore Sun reporter Luke Broadwater contributed to this article.



The state agency charged with protecting Maryland’s history has concluded that Baltimore officials didn’t have the legal authority to remove three statues commemorating the Confederacy and says it reserves the right to order the city to put them back. (Baltimore Sun video) <http://www.baltimoresun.com/news/maryland/baltimore-city/bs-md-ci-confederate-monuments-letter-20171026-story.html>

University of Wisconsin-Madison Students Protest Abraham Lincoln Statue Because ‘He Owned Slaves’

[Jarrett Stepman](#) / [@JarrettStepman](#) / October 24, 2017 /



Activists at the University of Wisconsin-Madison protested Christopher Columbus and Abraham Lincoln. (Photo: Danita Delimont Photography/Newscom)

There’s a common quote, frequently [attributed to](#) G.K. Chesterton: “Don’t ever take a fence down until you know the reason why it was put up.”

In our modern context, this should be rephrased a bit: “Don’t try to pull down a statue if you have no idea who or what the statue was really about.”

During a 2016 Columbus Day protest conducted by Wunk Sheek, a Native American student organization, activists at the University of Wisconsin-Madison campus hosted a “die-in” at Bascom Hall, near a statue of President Abraham Lincoln.

[According to The Daily Cardinal](#), a campus newspaper, the protest ended with the group hanging a sign on the Lincoln monument that said “#DecolonizeOurCampus.”

The activist group is now demanding a [disclaimer](#) be put up saying Lincoln was complicit in the murder of Native Americans.

Why would they be so angry about Lincoln?

“Everyone thinks of Lincoln as the great, you know, freer of slaves, but let’s be real: He owned slaves, and as natives, we want people to know that he ordered the execution of native men,” said one of the protesters.

“Just to have him here at the top of Bascom is just really belittling.”

This claim from the protester is patently false. The Great Emancipator grew up in poverty and never owned slaves.

Not only that, but his debates with fellow Illinois statesman Stephen A. Douglas offer some of the [clearest reasons](#) for why the institution of slavery violated the American creed.

>>> [Why Cities Shouldn't Take Down Confederate Statues](#)

Lincoln saved the union and brought about the end of slavery. Period.

In fairness to the activists, Wisconsin Supreme Court candidate JoAnne Kloppenburg [also](#) made the mistake of saying Lincoln owned slaves last year.

Wisconsin educators, it appears you have some work to do. This is a basic fact that most Americans should learn before graduating high school, let alone while attending an institution of higher learning.

But beyond that basic ignorance, simply stating the fact that U.S. soldiers executed Sioux Indians while Lincoln was president doesn't begin to do justice to what was a very complex situation in the middle of the Civil War.

During the war, Minnesota was in a state of chaos due to soldiers abandoning their posts and armies moving east to join the main war effort. On top of that, the Office of Indian Affairs was mired in corruption that was exacerbated by wartime negligence.

As a result, money promised to the Sioux tribe in Minnesota in exchange for its land wasn't coming through, and many of its people starved.

This led to a bloody uprising called the "Dakota War," which the U.S. government eventually put down.

Over 300 Sioux were sentenced to death for connection to the rebellion. Lincoln saw this as extreme, however, and pardoned all but 38 of the alleged perpetrators, whom he believed were guilty of the worst crimes such as rape and murder.

It was the largest mass hanging in American history, but [it could have been much worse](#) if not for Lincoln's compassion. He believed that the Sioux were getting a raw deal, but needed to ensure peace on America's borders in a time when the future of the United States was seriously in question.

It's amazing that Lincoln acted at all in this matter, given that the nation was gripped by a bloody civil war more deadly than all of our other wars combined.

As Matt Vespa [wrote](#) in Townhall, "It's not one of our nation's best moments, but Lincoln was also fighting a much more existential threat to the country[:] an army from the southern states that at the time ... was winning the American Civil War."

It's silly to judge Lincoln's actions without some understanding of the circumstances of the time. But this is generally what has sustained the iconoclast statue movement.

Figures of our past are dehumanized, their actions put in a vacuum, only to be narrowly judged by the increasingly absurd, ever-evolving standards of our time.

This is why it was such a short jump from attacking statues of Confederate Gen. Robert E. Lee to Lincoln, even though these men stood on opposite sides of the conflict that shook our nation and decided what we would become in the centuries that followed.

The anti-statue crusade thrives on shallow 21st-century moralizing—the privilege of the prosperous and comfortable, far removed from the suffering and difficulties of earlier times—coupled with the sheer ignorance of a generation that has little understanding of the basic facts of our history.

But the iconoclasts do not just see Confederates or Christopher Columbus or Lincoln as problematic. The movement is about more than these individuals. It's an attempt to delegitimize and erase the very foundation of our civilization, which to them, is irreparably flawed.

This article has been updated to note when the University of Wisconsin-Madison protest took place.

<http://dailysignal.com/2017/10/24/university-of-wisconsin-students-protest-abraham-lincoln-statue-because-he-owned-slaves/>

The First Thanksgiving Took Place in Virginia, not Massachusetts

By [Matt Blitz](#) on November 18, 2015



"First Thanksgiving" by Sidney King; photograph courtesy Berkeley Plantation.

Years of elementary school history lessons taught us that Plymouth, Massachusetts, was the site of the first Thanksgiving. Those lessons were false. A year and 17 days before those Pilgrims ever stepped foot upon New England soil, a group of English settlers led by Captain John Woodlief landed at today's [Berkeley Plantation](#), 24 miles southwest of Richmond. After they arrived on the shores of the James River, the settlers got on their knees and gave thanks for their safe passage. There was no traditional meal, no lovefest with Native Americans, no turkey. America's first Thanksgiving was about prayer, not food.

On September 16th, 1619, the [Margaret](#) departed Bristol, England, bound for the New World. Aboard the 35-foot-long ship were 35 settlers, a crew, five "captain's assistant", a pilot, and Woodlief, a much-experienced survivor of the

1609/1610 [Jamestown's "Starving Time."](#) The mission of those aboard *Margaret* was to settle 8,000 acres of land along the James River that had been granted to them by the London-based Berkeley Company. They were allowed to build farms, storehouses, homes, and a community on company land. In exchange, they were contracted as employees, working the land and handing over crops and profits to the company.

After a rough two-and-a-half months on the Atlantic, the ship entered the Chesapeake Bay on November 28, 1619. It took another week to navigate the stormy bay, but they arrived at their destination, Berkeley Hundred, later called Berkeley Plantation, on December 4. They disembarked and prayed. Historians think there was nothing but old ship rations to eat, so the settlers may have concocted [a meal of oysters and ham](#) out of necessity rather than celebration. At the behest of written orders given by the Berkeley Company to Captain Woodlief, it was declared that their arrival must "be yearly and perpetually kept holy as a day of Thanksgiving to Almighty God." And that's exactly what they did—for two years. On March 22, 1622, the Powhatan, who'd realized the settlers intended to expand their territory and continue their attempts to convert and "civilize" them, attacked Berkeley and other settlements, killing 347. Woodlief survived, but soon after, Berkeley Hundred was abandoned. For three centuries, Virginia's first Thanksgiving was lost to history.

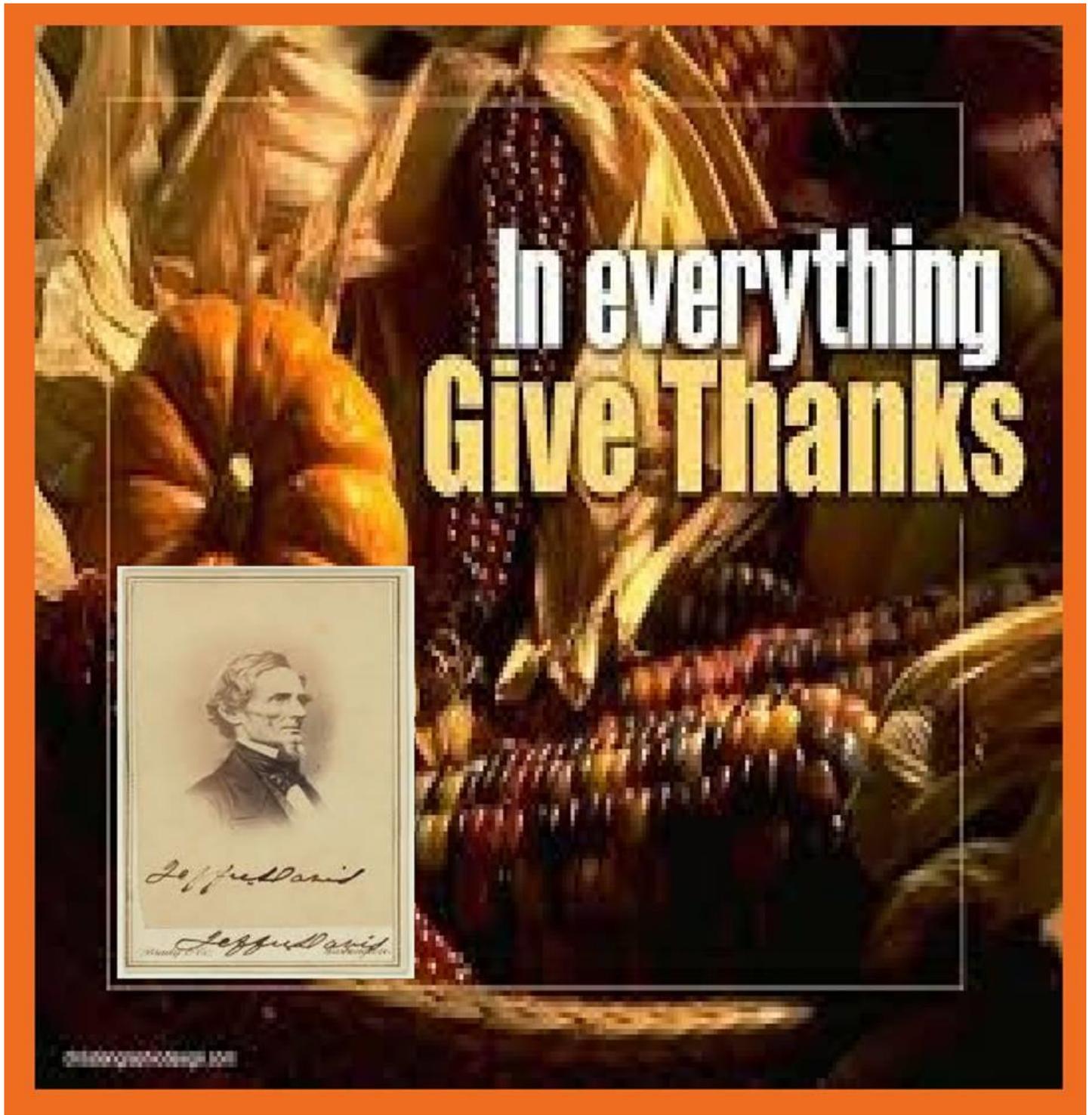
Graham Woodlief is a direct descendant of Captain Woodlief. While he's known his family's history since being a teenager, he's devoted a considerable amount of energy to research since he retired in 2009. Today, Woodlief is president of the [Virginia Thanksgiving Festival](#), which has been held annually since 1958. Woodlief says he thinks the major reason that Plymouth, and not Berkeley, is universally thought to be the site of the first Thanksgiving is that "they had better PR than we did." He also said the emphasis on prayer, instead of Plymouth's festive harvest meal, also made Virginia's Thanksgiving a bit less appealing, though more accurate. "In fact, most Thanksgivings in the early days were religious services, not meals," Woodlief says.

309 years after the 1622 battle with the Powhatans, Berkeley Plantation's missing history was rediscovered. In 1931, retired William & Mary President (and son of President John Tyler) [Dr. Lyon G. Tyler](#) was working on a book about early Virginia history. While doing research, he stumbled upon the [Nibley Papers](#), documents and records taken by John Smyth of Nibley, Gloucestershire, about the 1619 settlement of Berkeley. Originally published by the New York State Library in 1899, the papers' historical significance had gone undetected. According to Virginia historians, the papers are [concrete proof that the New World's "day of Thanksgiving"](#) originated in their region. Upon his discovery, Tyler told [Malcolm Jamieson](#), who had inherited Berkeley plantation in the 1920s. The plantation was already considered one of the more historic homes in the state, once a residence to [a signer of the Declaration of Independence, as well as the birthplace of a US President](#). Now, it had another feather in its historic hat. Jamieson, with the help of descendants of Captain Woodlief, instituted the first Virginia Thanksgiving Festival in 1958. Its been celebrated ever since.

While locals are convinced about Berkeley's place among Thanksgiving lore, the rest of the country has been a tougher sell. Throughout the 1960s, [Virginia state Senator John J. Wicker Jr.](#) took it upon himself to tell the world of the real story of the first Thanksgiving. He [pleaded Virginia's case](#) to Massachusetts governor John A. Volpe. [He went on the Tonight Show with Johnny Carson](#) dressed in full 17th-century settler garb. When President Kennedy gave his [1962 Thanksgiving Proclamation](#) and said that Plymouth was the site of the first Thanksgiving, it was Wicker who chastised the White House for ignoring Virginia. Much to his surprise, he received a reply from [Arthur Schlesinger Jr.](#), Kennedy's appointed historian and speechwriter. Schlesinger's response was also [amazingly candid](#): "The President has asked me to reply to your telegram... You are quite right and I can only plead an unconquerable New England bias on the part of the White House staff... I can assure you the error will not be repeated in the future."

And it wasn't. In [Kennedy's 1963 Thanksgiving Proclamation](#) (made 17 days before his assassination), the president acknowledged Virginia's claim, saying "Over three centuries ago, our forefathers in Virginia and in Massachusetts, far from home in a lonely wilderness, set aside a time of thanksgiving." In 2007, President George W. Bush also noted [the history while visiting Berkeley Plantation](#), commenting that, "The good folks here say that the founders of Berkeley held their celebration before the Pilgrims had even left port. As you can imagine, this version of events is not very popular up north."

Today, hundreds of people attend the Virginia Thanksgiving Festival every year on the first Sunday of November (it was originally held in December, but moved years ago in hopes of having better weather). "We want to set history straight," Woodlief says. "It is an important historical event that happened in Virginia. It needs to be recognized as such."



Defending the Heritage

1862 Thanksgiving Day Proclamation by CSA President Jefferson Davis

President Jefferson Davis, Confederate States of America, made the following Thanksgiving Day proclamation in 1862. His first such proclamation, "a day of fasting, humiliation and prayer," had been issued in 1861. It was not until two years later that the infidel Abraham Lincoln copied Davis and announced the first official Thanksgiving Day in the North.

To the People of the Confederate States:

“Once more upon the plains of Manassas have our armies been blessed by the Lord of Hosts with a triumph over our enemies. It is my privilege to invite you once more to His footstool, not now in the garb of fasting and sorrow, but with joy and gladness, to render thanks for the great mercies received at His hand. A few months since, and our enemies poured forth their invading legions upon our soil. They laid waste our fields, polluted our altars and violated the sanctity of our homes. Around our capital they gathered their forces, and with boastful threats, claimed it as already their prize. The brave troops which rallied to its defense have extinguished these vain hopes, and, under the guidance of the same almighty hand, have scattered our enemies and driven them back in dismay.

“Uniting these defeated forces and the various armies which had been ravaging our coasts with the army of invasion in Northern Virginia, our enemies have renewed their attempt to subjugate us at the very place where their first effort was defeated, and the vengeance of retributive justice has overtaken the entire host in a second and complete overthrow. To this signal success accorded to our arms in the East has been graciously added another equally brilliant in the West.

“On the very day on which our forces were led to victory on the Plains of Manassas, in Virginia, the same Almighty arm assisted us to overcome our enemies at Richmond, in Kentucky. Thus, at one and the same time, have two great hostile armies been stricken down, and the wicked designs of their armies been set at naught.

“In such circumstances, it is meet and right that, as a people, we should bow down in adoring thankfulness to that gracious God who has been our bulwark and defense, and to offer unto him the tribute of thanksgiving and praise. In his hand is the issue of all events, and to him should we, in an especial manner, ascribe the honor of this great deliverance.

“Now, therefore, I, Jefferson Davis, President of the Confederate States, do issue this, my proclamation, setting apart Thursday, the 18th day of September inst., as a day of prayer and thanksgiving to Almighty God for the great mercies vouchsafed to our people, and more especially for the triumph of our arms at Richmond and Manassas; and I do hereby invite the people of the Confederate States to meet on that day at their respective places of public worship, and to unite in rendering thanks and praise to God for these great mercies, and to implore Him to conduct our country safely through the perils which surround us, to the final attainment of the blessings of peace and security.

“Given under my hand and the seal of the Confederate States, at Richmond, this fourth day of September, A.D.1862.

JEFFERSON DAVIS

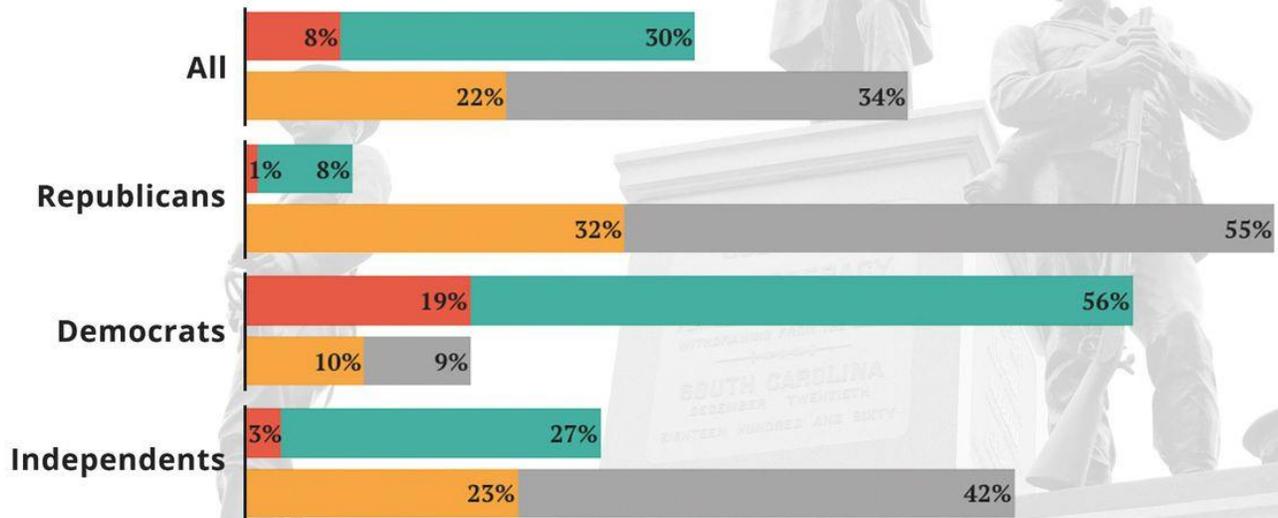
~ † Robert † ~...

UT/TT Poll: Most Texas Voters say Confederate memorials shouldn't move

UT/TT POLL

What to do with Confederate monuments?

Remove them Move to museums Leave them, add historical context Leave them as is



Most Texas voters don't want to remove Confederate memorials or put them in museums, according to the latest University of Texas/Texas Tribune Poll. Most Republicans don't want to do anything at all.

BY **ROSS RAMSEY** OCT. 23, 2017 12 AM

Most Texas voters don't want to remove Confederate memorials or put them in museums, according to the latest University of Texas/Texas Tribune Poll.

Many of those who would leave the monuments in place said they should "remain where they are with historical context provided," but a greater number would leave the memorials in place unchanged.

The partisan and racial divides within those responses were stark. Only 9 percent of Republicans would remove or relocate Confederate memorials, while 75 percent of Democrats would do so. A majority of Republicans would leave the monuments unchanged; a majority of Democrats would move them to museums. And while 60 percent of black voters would remove or relocate those symbols, 64 percent of white voters and 53 percent of Hispanic voters would leave them in place.

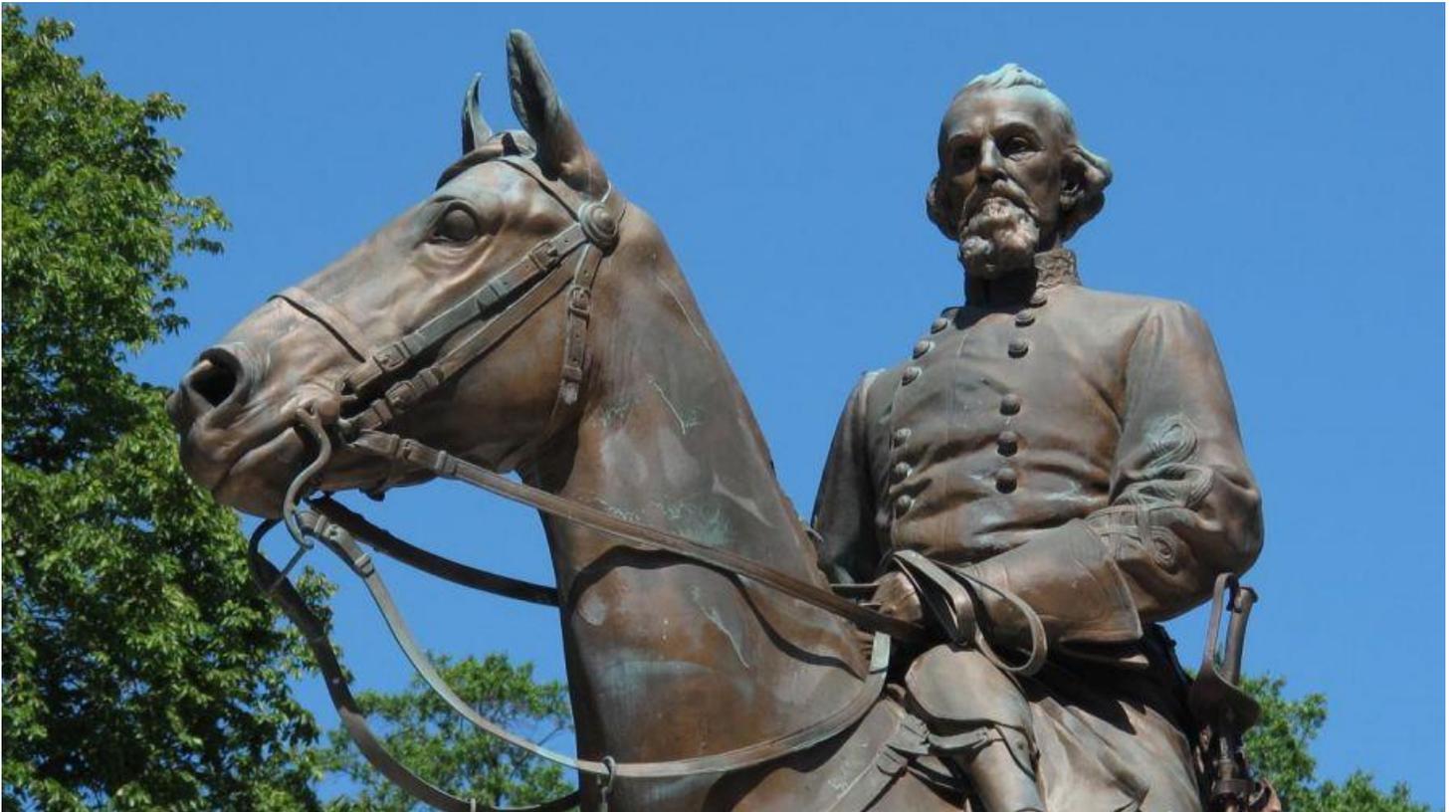
"Very few people want the monuments removed or destroyed," said Daron Shaw, a government professor at the University of Texas at Austin and co-director of the poll.

"Republicans tend to think they ought to be left as they are," he said. "This strikes me as a reaction, at least in part, against being told what to do by the news media or by Democratic or liberal elites. In other words, opinion on the right against monument removal is partly a function of genuine support for the existence and purpose of the monuments and partly a function of resistance to what they view as overly intrusive political correctness."

<https://www.texastribune.org/2017/10/23/uttt-poll-most-texas-voters-say-confederate-memorials-shouldnt-move/>

Tennessee historical board denies request to remove Confederate statue

Fox News



[Growing debate over the removal of Confederate monuments](#)

Bryan Llenas reports

The Tennessee Historical Commission has rejected a request from Memphis officials to remove a 112-year-old bronze statue of Confederate Gen. Nathan Bedford Forrest from a city park.

After almost two hours of discussion, the 29 commission members voted down a measure that would have given Memphis a waiver to remove the statue. City officials plan to appeal the decision within 60 days.

“We demand that immediate action is taken. These statues can no longer stand and represent inaccurate history,” Tamera Sawyer with Take Em Down 901, an activist group calling for the monument’s removal, told the Commission during the meeting.

CONFEDERATE MONUMENT REMOVAL COSTS PILING UP FOR CITIES

While denying the city's request, the commission approved another proposal allowing the city to obtain a legal order that could bypass the commission.

The former Confederate general was chosen to be the first Grand Wizard of the Ku Klux Klan in 1867, although he later renounced the group.

Communities across the country have been grappling with whether to remove Confederate statues and symbols following a violent white supremacist rally in Charlottesville, Virginia that resulted in the death of counter-protester Heather Heyer. The August protest prompted a number of municipalities across the country to take down Confederate monuments.

But Memphis has been trying to take down the Forrest statue for years – to no avail.

Memphis officials saw their measure to remove a statue of Confederate General Nathan Bedford Forrest, above, rejected by the Tennessee Historical Commission. (Wikimedia)

Memphis city council members voted to take it down in August 2015, according to the Memphis Appeal. A year later, state lawmakers tightened preservation rules and required any city that wants to take down or “disturb” a historical military figure obtain a waiver from the Tennessee Historic Commission. The commission then strengthened its powers to give itself the ability to deny a waiver.

But Memphis is trying to fight those rules because it filed a waiver before the state law went into effect, so it believes it should be grandfathered in to the prior rules.

The council is scheduled to vote Tuesday on a measure that would call for immediate removal, a move that, without state approval, would violate the law, City Attorney Bruce McMullen told the Commercial Appeal.

WHICH CONFEDERATE STATUES WERE REMOVED? A RUNNING LIST

The Commercial Appeal reports that Council chairman Berlin Boyd said the council will explore all options to remove the statue before MLK50 in 2018, the 50th anniversary of the death of Martin Luther King Jr. The civil rights icon was assassinated in Memphis on April 4, 1968, while he was planning a demonstration in Washington, D.C.

“Memphis is a different city than it was 100 years ago and I think some of what the statue tends to perpetuate is the notion of the old South rising again,” former National Civil Rights Museum president Beverly Robertson said after the meeting. “So I don’t think it paints a true picture of the Memphis that we are now.”

<http://www.foxnews.com/us/2017/10/17/tennessee-historical-board-denies-request-to-remove-confederate-statue.html>

His grandfather was a slave. Now he's a vocal champion for Confederate monuments.

By [Kimberly Kindy](#) October 9 at 12:06 PM



Nelson Winbush holds the Confederate flag that draped his grandfather's casket. Louis Napoleon Nelson was a soldier in the Confederate army. (Eve Edelheit for The Washington Post)

ST. CLOUD, Fla. — Nelson Winbush relishes talking about his grandfather's time as a Confederate soldier, fighting at the command of Nathan Bedford Forrest, a Confederate general, slave trader and imperial wizard of the Ku Klux Klan.

The 88-year-old retired Florida educator proudly wears hats, shirts and a belt buckle emblazoned with Confederate flags. And he's [the star of a video featuring members of the Sons of Confederate Veterans](#), in which he talks about the flag's history, calling it a symbol of Christianity, not slavery.

Winbush is also black, and so was his grandfather.

"When I joined, it wasn't any kind of rebellion," Winbush said of his membership with the Sons of Confederate Veterans. He voted to [install a Confederate monument](#) in a veterans park near his home, where a tribute to Union soldiers already stood. "I wanted to set the record straight. A lot of people thought blacks fled, but blacks fought in every state."



[Play Video 0:53](#)

Protesters march to Florida courthouse to demand the removal of Confederate monument

Protesters marched to the Manatee County Courthouse in Bradenton, Fla., on Aug. 21 to call for the removal of a Confederate monument in front of the building. (AmbulanceDriver/Twitter, whenimnotdrawing/Instagram)

[*\[New Confederate monuments are still being built across the country – even in Union states\]*](#)

Winbush said he learned of his grandfather's devotion to the Confederacy during horse and buggy rides that he took with the veteran when he was a child.

As his grandfather Louis Napoleon Nelson told it, he followed his master and sons into the war, first working as a cook but later serving as a rifleman and chaplain to both black and white soldiers.

Winbush said his grandfather believed he was defending his home state of Tennessee from "Yankee" invaders, not fighting to preserve slavery. His final wish, Winbush said, was that he be buried in his Confederate uniform.

This pride has been embraced by Winbush, who joined the Sons of Confederate Veterans nearly three decades ago. In one of the videos he has appeared in for the group, he speaks of black soldiers serving alongside white soldiers as equals in the Confederate Army. At one point, he holds up an application his grandfather filed with the federal government in 1920 for a federal pension. The document shows the application was accepted.

"Did black Confederates fight?" he says in the video. "I rest my case with this."



Nelson Winbush holds his grandfather's Confederate soldier uniform. His grandfather, Louis Napoleon Nelson, was a soldier in the Confederate army. (Eve Edelheit for The Washington Post)

David Blight, a professor of American history at Yale University, said there were black Confederate soldiers, but most historians do not believe there is evidence that they served voluntarily and that they were treated as equals during the war. The Constitution of the Confederate States of America explicitly states that slavery was a central cause for the South's decision to fight to secede.

Blight said the version of events that recalls black soldiers as co-signers to the Confederate Army's mission emerged after the war, growing out of the Lost Cause tradition.

[*\[What's up with the Nazi flag?: A lifelong Southerner goes to battle over neighbor's display\]*](#)

In the 1980s and 1990s, Blight said, the Sons of Confederate Veterans began to promote this as historical fact, saying that many Southern blacks had supported the war. "It's a popular mythology — the trusted, contented slave, Blight said. "And if you want the Confederacy to be somehow palatable in the post-civil rights era, it helps if people believe there were a whole lot of black people who supported it."

Michael Landree, executive director of the national Sons of Confederate Veterans, said history supports Blight's version only because "the victor always writes the history." That's why his group is opening a \$5 million, 18,500-square-foot museum to the Confederacy next year in Tennessee.

"It will include exhibits and stories from soldiers of all different faiths and backgrounds," Landree said. "It will include black veterans, Native Americans, Jews and Catholics. The diversity of the Confederacy was tremendous."

The Sons of Confederate Veterans has repeatedly turned to Winbush to help further, as Landree described it, the "Southern version of the war" and has enlisted him to help promote the group's logo, which includes a Confederate battle flag.

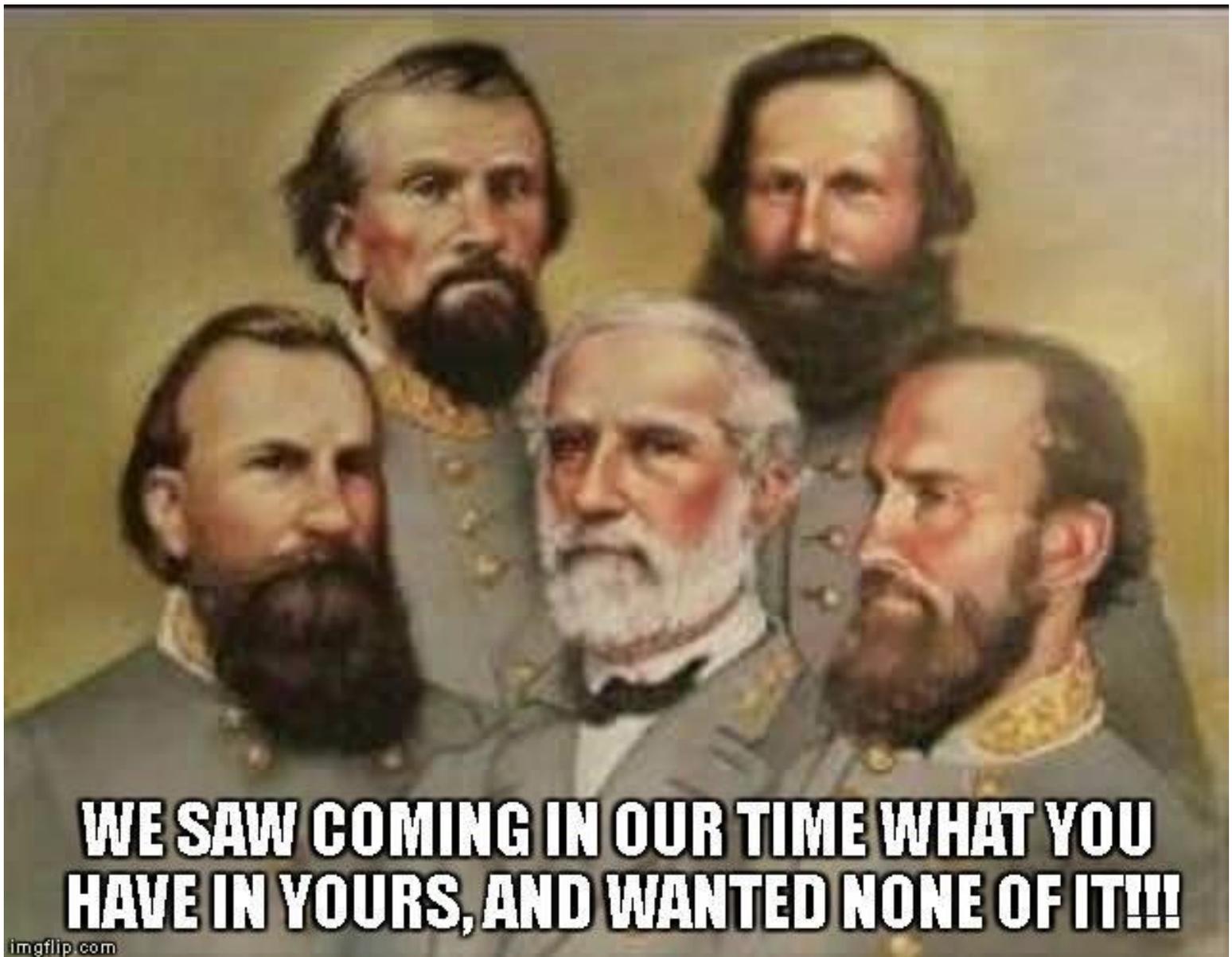
[*\[Stone Mountain: The ugly past — and fraught future — of the biggest Confederate monument\]*](#)

When Virginia Gov. Terry McAuliffe (D) began his successful effort in 2015 to ban and recall Sons of Confederate Veterans license plates with the Confederate flag logo in his state, the group flew Winbush in to speak at a state legislative hearing. NAACP officials argued that the flag was a racist symbol. Winbush argued the opposite.

“This is probably the most misunderstood flag in the whole world,” he testified, saying the blue stripes and red field represent Christianity and purity. “People are ignorant of what it represents and why it was designed.”

The hearing showed what an enigma the former educator had become. Far from estranged from the NAACP and other black groups, Winbush served as grand marshal in a Rev. Martin Luther King Jr. parade near his home in Kissimmee, Fla., five months before he testified at the license plate hearing.

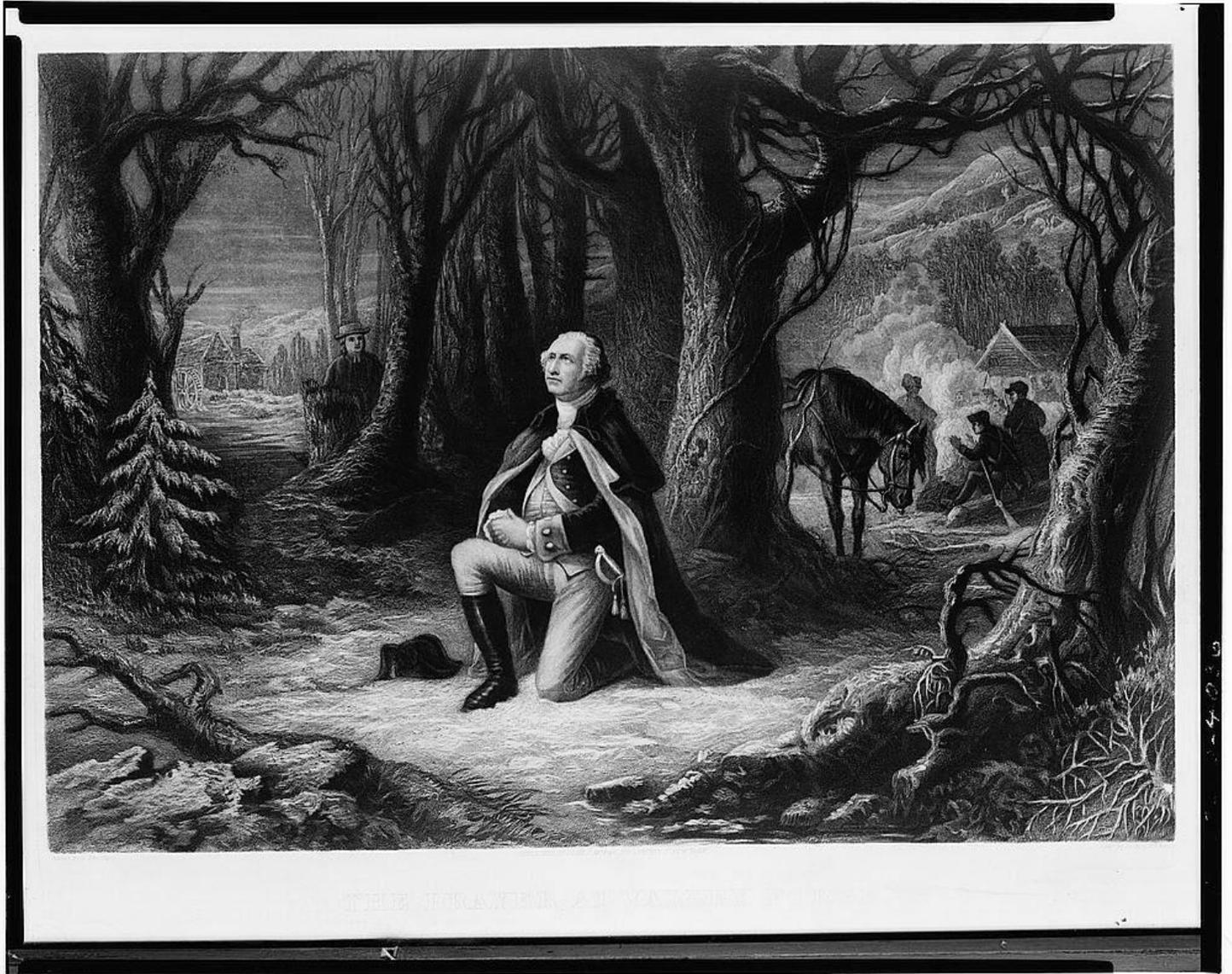
Nelson Winbush holds the Confederate flag that draped his grandfather’s casket as he walks through a park in St. Cloud, Fla., on Sept. 6. (Eve Edelheit for The Washington Post)



W.F. Twyman Jr. column: The turning point of self-loathing

• By W.F. Twyman Jr.

Sep 28, 2017



This print from a painting by Henry Brueckner is one of many renderings of George Washington kneeling in prayer at Valley Forge, during the winter of 1777.

LIBRARY OF CONGRESS

I am a second cousin, seven times removed, of President George Washington. And I am an African-American.

While traveling to Charlottesville on July 26, 2017, I saw a portrait of General Washington kneeling in prayer at Valley Forge. The image stayed with me as an expression of faith in the Valley of the Shadow of Death. I made a mental note to purchase the portrait for Christmas.

When I returned home to San Diego, I shared my idea with my family in passing. I thought nothing of it. My 14-year-old erupted in outrage. "Did he own slaves?" she demanded to know. I answered, yes, and he won the American Revolutionary War. "He can't be on our walls," she declared with the perspective of a teenager.

My daughter is very intelligent and attends one of the best private schools in the country. Surely, she would see nuance and complexity. I said Washington was the greatest U.S. president ever.

"Why honor him with a portrait?" she asked. Increasingly saddened with her rigid thinking, I said Washington was one of the greatest political leaders in world history. Plus, I liked how the portrait inspired me.

"I'm related to Washington because he raped someone," she countered. I sharply replied that there was no evidence whatsoever that Washington ever laid a finger on any of our slave ancestors. This whole encounter with unthinking hostility to Washington left me in despair. Literally. I slept on the couch for the next two days.

What was really going on with my daughter?

My daughter learned from the black community that she couldn't have white ancestors. Even if white ancestors were unavoidable, you could never acknowledge them or honor them. You could never take pride in them. Slaveholder, abolitionist — it made no difference.

This mindset is a disturbing sign of self-hate. Most African-Americans are around 25 percent European in ancestry. And yet there is a willful ignorance to accepting our mixed past. Note the vitriol on Twitter aimed at the Rev. W. Douglas Banks. All Banks did was embrace, and accept, his descent from Thomas Jefferson in an [Ancestry.com](http://ancestry.com) advertisement. One would think the Rev. had murdered a baby! It is nobody's business whether Banks claims Thomas Jefferson. It is a private family matter. But I guess race bullies have to bully. The criticism from other African-Americans was all out of proportion to what should have been a simple matter of ancestral pride, *pietas*.

It needs to stop. And it needs to stop now. An ancestor can be the greatest figure in political history and also a slaveholder. One doesn't negate the other.

An inability to see beyond slave history is the greatest threat to a healthy black culture and consciousness. Don't pretend to be 100 percent West African in ancestry. You're not. One must move on and accept one's full genetic past.

W.F. Twyman Jr. is a proud graduate of the University of Virginia and Harvard Law School. His family roots in Virginia can be traced back to 1677 when George Twyman set foot on Virginia soil. Contact Twyman at winkfieldtwyman@yahoo.com.

‘IVE BEEN LABELED BY THE MAINSTREAM MEDIA AS A RACIST’: DR. DOOM MARC FABER FIRES BACK

‘To deny that the Western white man made America great is just not right,’ he says

Mac Slavo | [SHTF Plan](#) - OCTOBER 22, 2017



IMAGE CREDITS: GETTY.

WATCH VIDEO NEWS REPORT [HERE](#)

As hypersensitivity across the world reaches a fever pitch, it seems that no one is immune to accusations ranging from racism to xenophobia. Nowhere was this more evident in the past week than when well known and highly trusted economic and geopolitical analyst Marc Faber was accused of racism after publishing a recent market commentary in his monthly Gloom Boom Doom Report.

As is often the case, Faber analyzes global events using historical events as reference points, which in today's day and age of intolerantly silencing speech and tearing down monuments is a dangerous proposition for someone who speaks with such honesty and forthrightness. So dangerous, in fact, that Faber was quickly asked to resign several board seats at top financial and mining firms around the world.

As well, the establishment media made it clear his views were no longer welcomed at Fox News and CNBC, where he has often shared colorful and insightful ideas for years.

Though the mainstream would prefer to keep the public's eyes closed to the reality of not only history, but where we find ourselves today and why, Future Money Trends featured Marc Faber in an exclusive interview, where among his latest economic and financial outlooks, he responds directly to his accusers with the candor for which he is so affectionately known.

It's an interview that many people, especially in America, should take the time to watch because if you support the wrong political candidate, certain immigration or health care policies, traditional morals or even standing for the National Anthem, you too have been, directly or indirectly, accused of spreading hate and racism just as has been the case with Dr. Faber.

I've been labeled by the mainstream media as a racist... I don't think that corresponds at all to the reality.

I wrote a report and I wrote about capitalism, socialism, private property and property rights... and I also wrote about the tendency nowadays to want to erase history... in other words, in the U.S. they're trying to tear down statues of people who 150 years ago had a slightly different view than other people had at the time... they also tried to tear down statues of Columbus, which historically is one of the great...one of the most important personalities...

... I believe if you have civilization and if you have culture you should remember your past... Our past, the white man, has certainly not been glorious... it's been very cruel... and we abused the system... but the fact is that the white man... the Europeans... they brought a lot of skills and knowledge and built a very prosperous society... that is, until recently.

I think to try to deny that the Western white man made America great is just not right. And for that I was attacked very badly.

Highlighting the wide net being cast in this global witch hunt for racists and anyone who doesn't subscribe to the establishment status quo, in the extended interview transcript available via Future Money Trends Marc Faber also explains how so-called mainstream media journalists targeted him with leading questions following a posting of some of his material by an independent alt-right website with which he has no connection:

We have freedom of the press, and like you say, part of the success of Western society was freedom of expression. But as you said, to have a normal discussion is no longer possible.

I have seen alt-right publish my report. There were some reporters in some papers that sent me emails with questions. These questions were very leading questions. Essentially, if you didn't answer them very carefully, they could have been interpreted as a racist comment. The situation as it is, if I had known that it would be blown so much out of proportion, I probably wouldn't have written it the way I wrote it. I would have written that a great part of America's success, after all, is that it was essentially colonized or populated by people who came to America to work, and they brought along skills and tools and stuff. I'd leave it at that.

It is what it is, so I will live with it. You'd be surprised about how many people have actually written to me saying that they really admire someone who spells out the truth.

Indeed, Faber is one of few globally recognized voices who has never been afraid to tell the truth.

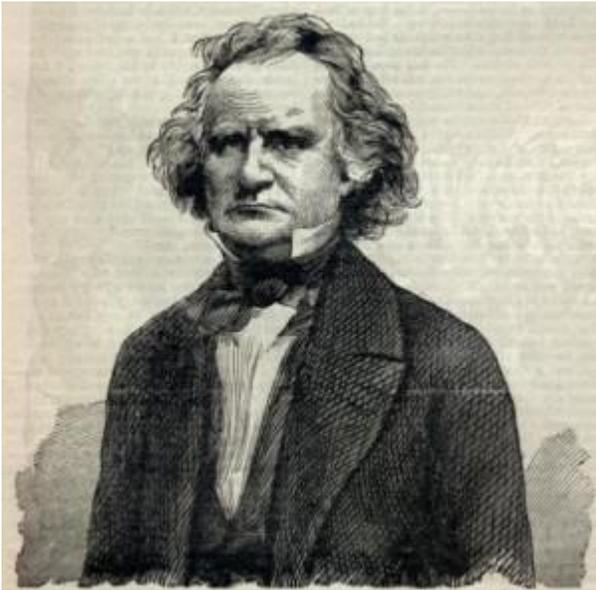
MODEL METHODS OF A TEXAS CAMP

J. W. SIMMONS, Mexia, Tex., wrote on September 10:

I write to give you a short history of this, the model Camp of Texas, if not the South. This was one of the first county Camps organized in the State, and has just closed its sixth annual reunion with even greater success than usual. Joe Johnston Camp No. 94 was organized with very few members, having now only about two hundred, not as many as some other Camps, but what we lack in numbers we make up in enthusiasm. The Camp is situated six miles from the town of Mexia, in a beautiful grove, which has been converted into a park. Three years since we bought twenty acres of ground, laid it off in lots 40x80 feet, with necessary streets and alleys, and sold the lots for the benefit of the Camp at five dollars each, thereby realizing more than enough money to pay for the original purchase. At the last reunion it was found necessary to take steps to procure more ground for the accommodation of the members. They have just completed and paid for a large pavilion, and many other attractive improvements. The Camp has managed for several years to be more than self-sustaining, realizing enough from the sale of privileges to defray all expenses and to have something left over for indigent members. We always hold our reunions three days during the moonlight nights of July, and many members move in the day before and remain until the day after the regular three days. Interest has increased until at the last meeting there were from seven to eight thousand people in attendance every day. The managers endeavor to entertain and amuse the people, both old and young, by various means. The old Veterans are entertained by each other, recounting the heroic deeds that were done by themselves and comrades during the lurid '60's. Of this they seem to never tire. The young people are amused by the various attractions, and each night the Sons and Daughters organization of the Camp gives a free concert, which is attended by thousands. The Camp has a number of war relics of some interest, one of which is their morning and evening gun, a steel piece of the noted Valverde Battery, which was captured by the Confederates in a desperate charge at Valverde, New Mexico, and which did service on various battlefields until the close of the war, when it was abandoned by its company at Fairfield, Tex., and buried to prevent its falling into the hands of the United States. This gun has been buried three times, and at one time lay in its grave nine years. They also have a saber that was captured from a Federal on Dahlgren's famous raid on Richmond, and which was worn by a Confederate to Appomattox, where it was hid in the garret of a farmhouse for twenty-seven years, and was but recently brought to light. They have another sword which was captured from Capt. Gilbert, a member of the Camp, early in the war, and recaptured by him at Gettysburg. What this Camp has done, financially and otherwise, can be done by any other with the same management and attention. In the future they expect to realize money above expenses. Among many resolutions adopted at their recent reunion was one indorsing the CONFEDERATE VETERAN as the official organ of the Camp.

THE CAPTURE OF MASON AND SLIDELL

November 8, 1861 (Friday)



Charles Wilkes, Captain of the USS *San Jacinto*, had been taking a keen interest in two Confederate envoys to Europe who had been biding their time in Havana. James Mason and John Slidell had **run** the Union blockade from Charleston in mid-October and made it to **Cubaa** few days later. There, they were waiting for the *Trent*, a British mail packet, to take them to England. The US Navy had **tried** to **find** them, but it was Wilkes who accidentally **tracked** them down in Cuba.

There, it was well known that the envoys were leaving on the 7th of November. Wilkes planned to bag them in international waters on the 8th.

Wilkes knew that the *Trent* would have to steam through the Old Bahama Channel, 240 miles from Havana. He picked a spot where the channel was only fifteen miles wide, which would allow him to plainly see the ship carrying the

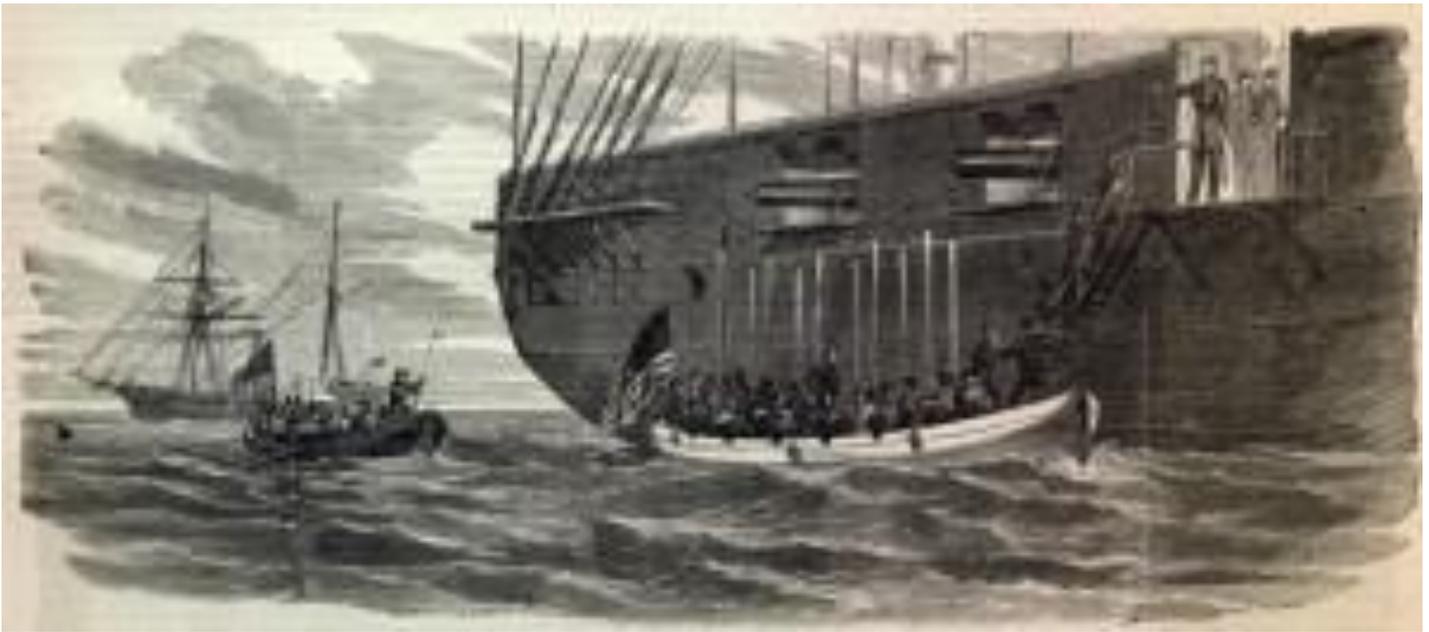
Confederate envoys. Wilkes' second in command, Lt. Donald Fairfax, thought that boarding a British ship, seizing the envoys and taking the ship as a prize was an incredibly bad idea. It would, he believed, help bring England into the war on the side of the South. Captain Wilkes, however, paid him little mind.

The morning passed as the *San Jacinto* waited for her prey, as mild breezes floated from the north and east. Around noon, a plume of black smoke appeared over the horizon. Before long, the ship was positively identified as the *Trent*. Wilkes ordered all hands to quarters and readied two cutters full of Marines to board the British steamer.

As the *Trent* pulled closer, the *San Jacinto* raised her flag, identifying herself as a US vessel. The guns had been run out and Wilkes ordered a shot fired over the bow of the British ship. The *Trent* slowed, but did not halt, so a shell was fired, exploding 100 yards to her front. For this, the *Trent* stopped.

The Captain of the *Trent*, James Moir, called over to the *San Jacinto*, "What do you mean by heaving my vessel to in this manner?" Wilkes replied that he was sending over a boat. Lt. Fairfax reluctantly headed the boarding party, pulling along side the British ship. Fairfax, who had already resolved not to capture the *Trent*, told the armed men to wait in the boat while he spoke to Captain Moir himself.





When asked, Moir was polite, but refused to hand over the passenger list. Fairfax told him that he believed Mason and Slidell were aboard. As he said this, John Slidell walked over and introduced himself. Soon, Slidell was joined by Mason and their secretaries. Lt. Fairfax informed them that they were all under arrest. While Slidell and company remained calm, the English sailors were outraged. A loud argument spiced with threats ensued and in short order Fairfax was reinforced by the Marines from the cutter.

This, however, outraged the English sailors even more. Just before it came to blows, Fairfax ordered the Marines back. Mason and Slidell, then told him that they would not willingly surrender. They would “yield only to force.” At this, Fairfax called over the second cutter with another dozen Marines. When they arrived, he ordered six to board the *Trent*, again outraging the English. One Marine secured Mason, while Slidell retreated into the ship’s cabin. Fairfax and a few Marines, their bayonets pointed at the passengers, followed.

John Slidell’s seventeen year old daughter stood between her father and Fairfax. Either Fairfax stole a kiss from her (as was later asserted by the daughter) to get her to move, or, as Fairfax claims, the ship bobbed and tilted to one side, and he had to save her from falling (with his lips?). Either way, with the daughter removed, Slidell came peacefully.

Once arriving back on board the *San Jacinto* with the prisoners, Fairfax broke the news to Captain Wilkes that he wasn’t going to seize the *Trent*. He listed some practical, military and political examples (not wanting to endanger the passengers, the *San Jacinto* might still be able to join Du Pont’s expedition to Port Royal, and delaying the Queen’s mail might look iffy to the rest of the world). Wilkes took it all in stride and the two ships parted.



1. *Gunsmoke Over the Atlantic: First Naval Actions of the Civil War* by Jack Coombe, as well as *Lincoln and his Admirals: Abraham Lincoln, the U.S. Navy, and the Civil War* by Craig L. Symonds.
2. *Official Records*, Series 1, Vol. 4, p837.

The author below records that Virginia slave owners averaged a loss of only about 60 slaves per year between 1800 and 1830, an insignificant number given a total slave population of nearly 470,000 by the latter year. He also notes that “there is little evidence to support the view that the average runaway was motivated by a desire for freedom in the abstract sense. Frequently he wanted to get back to his family, friends, and the place he was reared.”

Bernhard Thuersam, www.Circa1865.com The Great American Political Divide

Selling Runaway Slaves in Delaware

“The average age of a runaway slave was about twenty-seven years, but their ages ranged from ten to sixty. To run away and remain at large for an extended period of time required considerably agility, ingenuity and bravery. Many times the runaway was forced to “lay up” during the day and move about at night.

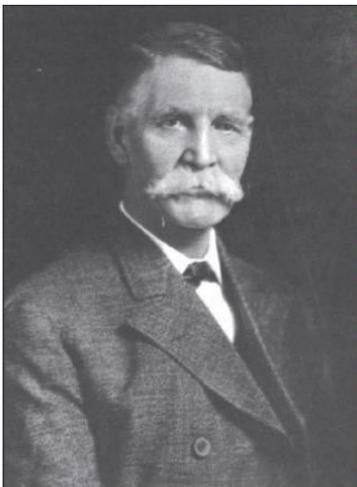
Unless aid was forthcoming from friends, the fugitive had to rely entirely on his own wits to obtain food and shelter. This helps explain why so few slave women attempted to escape. Because of the danger and the rigor of such an existence, slave women were reluctant to run away.

The misery of many slaves did not begin until after they had escaped. They had to continually be on the lookout for slave patrols . . . and being returned to his master, if he had one, or sold to pay the jail fees. Jailers were required by law to provide adequate clothing and other basic necessities when needed, but some of the jailers were negligent and their prisoners suffered terribly, particularly in winter.

One such instance of neglect occurred in King William County. The slave brought charges against the sheriff and the latter was fined \$400.

The fate of at least twelve runaways, who managed to escape to Wilmington, Delaware, is worth noting. Two Negro couples operated what proved to be a very unprofitable business there. While their husbands were in Maryland and Virginia decoying runaway slaves into the State of Delaware, the wives were enticing into their web certain runaways who were promptly sold. The two women were finally arrested, and at their trial it was revealed that they had sold more than a dozen fugitive slaves back into slavery.”

(Runaway Slaves in Virginia, 1800-1830, Major Stanley W. Campbell, Rockbridge Historical Society, Volume Six of the Proceedings, J.P. Bell Company, 1966, excerpts, pp. 58-61)



Captain, Company B, Eighteenth
Virginia Infantry

Robert McCulloch

“One day, away back in the past centuries, a Yankee skip per was sailing his splendid brig-rigged craft up the African Coast, attracted by a good harbor on the shores of which there appeared a settlement. He landed finding a great gathering of natives. He began bartering trinkets with which he was supplied for peltry, and wares of crude and curious design; his vessel was a curio to the natives. They indicated their desire to inspect it, which desire he gratified, and when he had perhaps a couple of hundred of them in the hold the hatches were closed down, his anchor was weighed and he sailed away to Boston. Arriving there he sold these black people into slavery to his brother Yankees, and he sailed back to Africa and brought many other loads of these same black people and sold them all into slavery. Later on these shrewd Yankees denied that in the years to come a proclamation would be made by the President of the United States releasing from bondage all these black people, and they proceeded to sell their blacks to their southern brethren; when the money from these sales was safely invested they made declaration that it was wrong to hold black people in bondage.

This doctrine of wrong was preached from many pulpits and its echoes extended to the legislative halls at Washington, and, with this beginning of difference, many grievances, imaginary or real, were added and the representatives of the North and the representatives of the South quarreled and they quarreled so bitterly that the people of the North and the people of the South became aligned against each other.”



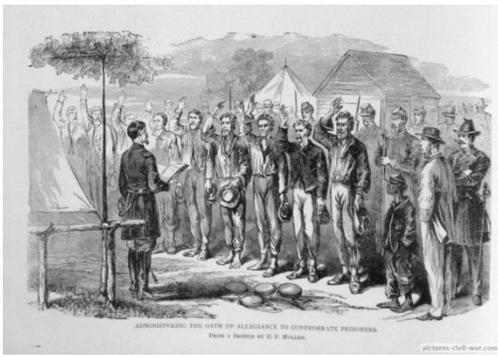
The Virginia Flaggers

Point Lookout, Maryland. Some of the last Confederate prisoners to be released.

The Yankees made them **swallow the dog** under that massive flag.

They never forgot...

Neither will we.



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

<https://storage.googleapis.com/wzukusers/user-22770866/documents/57650f2d41889CmDNjM0/PLEDGE%20OF%20ALLEGIANCE%201.pdf>

Part 2 of 3 - Joan Hough, widow of two decorated U S military veterans

<https://storage.googleapis.com/wzukusers/user-22770866/documents/57650f1830586CEeYoPI/PLEDGE%20OF%20ALLEGIANCE2.pdf>

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

<https://storage.googleapis.com/wzukusers/user-22770866/documents/57650f1ea2d0aCyNpFsl/PLEDGE%20OF%20ALLEGIANCE3.pdf>

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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>



[SOUTHERN LEGAL RESOURCE CENTER, INC.](http://www.ssrcsa.org)

PLEASE SHARE & support www.ssrcsa.org

ONGOING HORROR - Earlier this Week, Lexington Kentucky, now Caddo Parish, LA Monument! Are you mad yet?

These monuments are protected by the FIRST AMENDMENT. The political whores who make these decisions , constitutionally should have NO say in the matter of monuments that constitute public art - because these decision makers ARE government & because their predecessors accepted these monuments in trust & in perpetuity on behalf of the PEOPLE they were elected to serve. Elected officials blow into office and blow out - they have no right or power to get rid of the "peoples' artwork" even if they use "private money to pay for it!"

This legal doctrine (developed in our Texas federal court cases in San Antonio, Dallas & UT Austin) is an exception to the so -called "government speech" doctrine announced by the US Supreme Court 2 years ago in the SCV license plate case.

Of course our 3rd world cities love Govt speech - Government Speech Ueber Alles!! they cry - it trumps everything and allows the sneak thieves to pull down monuments in the dead of night! In Kentucky the Mayor of Lexington's buddy the Atty General writes a BS opinion saying the monuments can come down - the State Agency charged with oversight stands down & refuses to intervene- even though the monuments are at least partially STATE property. Treason & collusion!

SLRC has a workable legal doctrine that NEEDS to be the law of the land - it can step in in states where there is weak or non existent Monument protection laws. It can be used to challenge the legality of monument desecrations already perpetrated.

Do we want to WIN or just fight until we are overwhelmed? This must be a NATIONAL CAMPAIGN! Every able bodied man woman & child has a place for them in this fight.

We need:

- 1. Money - lots of it**
- 2. Legal eggheads to write law review articles**
- 3. local & minor celebs to author guest editorials & opinions across the country. Ordinary folk to write letters to the editor and call politicians.**
- 4. A national talking head(s) to be the human face of the Confederate Community**
- 5. Lawyers to file 1st Amendment lawsuits in other parts of the country**
- 6. Monument Guards in every County**
- 7. Flowers EVERY DAMN DAY at the sites of desecrated monuments!**
- 8. WE NEED ALLIES - and they should not be hard now that ANTIFA & BLM are attacking monuments all over the country**
- 8.5 Get Political form PACS, FORM 501c4's GET INVOLVED**
- 9. WE NEED boots on the ground - don't like Alt Right holding rallies at our monuments? Then get off your big fat A-S, stop whining and organize your own monument events!!**

Remember ANTIFA is making friends for us we couldn't get any other way.

ALL OF THIS towards getting our First Amendment cases US to the Supreme Court so we can overturn for all time this "Government (Ueber Alles)" speech doctrine.

This will take time, 2-3 years - so we must do what we can to save and hold onto threatened monuments. But we have a new justice: Gorsuch, we may be able to get Justice Thomas to "pull his head out" and vote right next time and in the time we have reaching the Supremes with our cases, the President may get to nominate a new justice if some of the SCOTUS crones retire or die.

We must reach, hold, organize AND LEAD middle America to do all this. We must put ourselves on a war footing, because we ARE at war! Let's get the country behind us!

Now, don't do all this, sit smug with your pimply bottom in an easy chair and just leave it to the lawyers to prosecute the cases, while you and the rest of the country do nothing and WE WILL assuredly lose in court. The monuments will come down and our urban landscape will resemble the future in a Terminator movie.

THERE IS NO JUSTICE IN A VACUUM!

Let this be the wake up call for us! This could be our FINEST HOUR! But it is up to you!

And Support www.slrc-csa.org AND PLEASE SHARE. LET THIS GO VIRAL!

Need help with info on one of Maryland's Confederate Veterans...

Hello everyone! My name is Jonathan McCleese. I currently serve as 2nd Lt. Commander of the Admiral Raphael Semmes Camp #1321 (Dearborn, MI), SCV. As one of only two camps here in this state, we try to show as much love as we can to the few honorable CSA Vets who are buried in our area.

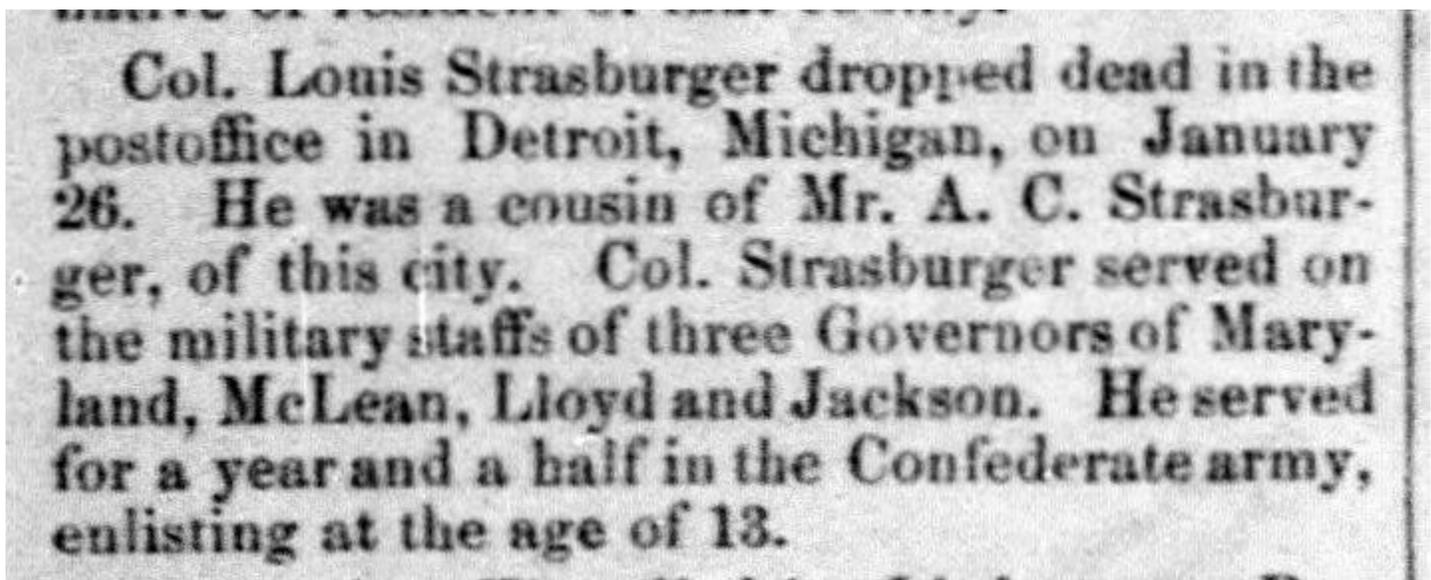
One possible CSA Veteran buried in Detroit is Baltimore-native Louis Strasburger.

Louis Strasburger was born Dec. 26, 1850 in Baltimore, MD, to proud parents Kauffman & Fannie Strasburger. According to the death announcement for him in a Maryland newspaper (seen below), he enlisted in the Confederate Army at age 13 and served for about a year and a half. (I'm guessing he enlisted in late 1863 or early 1864 and possibly served until the end of the war). Later in life, Mr. Strasburger was a Colonel in the Maryland National Guard and served on the staffs of three Maryland governors (Robert Milligan McLane, Henry Lloyd, and Elihu Emory Jackson). Col. Strasburger moved to Detroit around 1890 (give or take a couple of years) and lived here until he dropped dead of a stroke at the Old Detroit Post Office on January 26, 1900.

With all of that said, I am hoping to honor him at the CSA Memorial Day event my SCV Camp will hold next year. I want to put a brief bio together to read at the grave, but I can find no official record of his Confederate service. I'm pretty proficient at online research, but after scouring Fold3, Ancestry & various online-archives of newspapers off & on for months trying to find something, I am still pretty empty regarding info on his service.

I was wondering if someone here might have access to some records or books that could have some hidden gem of info that is currently not to be found online, and might be willing to help. Thanks for your time and I hope to hear back from someone soon.

(Image: A digital clipping from the Feb. 3, 1900 edition of 'The Democratic Advocate' newspaper out of Westminster, MD)



DESTROYING THE LINCOLN MYTH!

Why Lincoln Should Be Reconsidered? Historian Eric Foner has suggested that both fans and critics of Abraham Lincoln consider the possibility that Lincoln maintained a racial attitude guided by white supremacist beliefs while he simultaneously opposed slavery on humanitarian grounds. Indeed, the efforts of historians to paint Lincoln in tones of black and white, as either a trailblazer of racial equality or as the quintessential racist, have led over a hundred years of Lincoln scholarship to an impasse. As long as the pendulum swings historians continue to miss the mark, and Lincoln's racial beliefs remain an enigma. People may be reluctant to confront an ugly truth about Lincoln, not that he was, necessarily, the ultimate racist, but that his thoughts on race were not unique, that they were in fact the thoughts shared by most Northerners at the time. In this sense he ceases to be the visionary we have thought him, and his racial beliefs reveal themselves to be nothing special...

BEHEADING THE "GREAT MESSIAH" BY KAREN DE COSTER

Abraham Lincoln, as most of us were told in Mr. Smith's 9th-grade history class, was a God-sent savior, a brilliant, articulate, and diversity-loving individual, and the Messiah of the great "Union." Most of us were brainwashed on enchanting quotations from the "great man from the little log cabin." This week celebrates his birthday, and may he be remembered for what he truly was. So let me begin a short and biased Lincoln diatribe, and may it rattle Abe's grave and leave him forever unsettled.

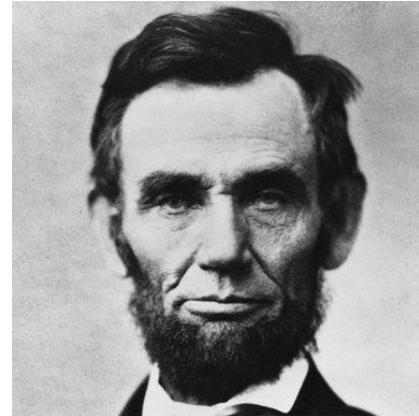
Lincoln was a ruthless dictator of the most contemptible sort. A conniving and manipulative man, and a scoundrel at heart, he was nowhere near what old guard historians would have us believe.

Lincoln has been transformed into the indomitable icon of the American Union. But yet, this beast ruled the country by presidential decree, exercised dictatorial powers over a free people, and proceeded to wage war without a declaration from Congress. Lincoln blocked Southern shipping ports, justifying his actions by saying "he would enforce all laws and collect all revenues due the North." The blockades were an act of war. He set his Northern Army upon the South at Fort Sumter, and set in motion one of the most brutal attacks ever upon freedom by maneuvering the South into firing the first shot at their Northern aggressors.

However, Mr. Smith's textbook would have us believe that Lincoln was a preservationist of sorts, a man dedicated to preserving the grandeur of State ideals. Most 9th-graders don't have the intellect to ask what is so glorious about State ideals. Instead, they absorb just enough to make it into ignorant adulthood. In fact, if they had questioned these teachings, they would have discovered that Lincoln was a consummate con man, manipulator, and a State-serving miscreant.

In the march through Georgia during Lincoln's War of Northern Aggression, he and Sherman carved out a murderous campaign, maiming innocent civilians and setting a precedent for the next century's bloody genocides that followed. A fine exemplar was he, the Communists might say.

As if the pure evil of the war to subjugate the Southern states struggling for independence was not unscrupulous enough, Lincoln was hardly the watchman of the black race as portrayed by Mr. Smith's ninth-grade history



text, either. Lincoln had no fondness for the black man, and in fact, often spoke with the candor of that which would make him a modern-day racist of satanic proportions.

As Lincoln scholar Tom DiLorenzo points out, Lincoln believed there was an inherent inequality between the black and white race, and held a conviction that a "superior position" should be assigned to the white man over the black man due to this political and social inequality. David Duke was forever browbeaten for muttering anything even resembling this.

Any good historian at least understands that his goal was not to free the slaves, as DiLorenzo correctly states. In 1862, Lincoln published a letter stating, "My paramount object in this struggle is to save the Union, and it is not either to save or destroy slavery. If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race, I do because I believe it helps to save the Union."

Lincoln was the darling candidate of the moneyed industrialists of the North. At the core of his political tenets was a government of high import taxes, and his Republican party, whom he lead, passed the Morrill tariff into law soon after taking office. To quote DiLorenzo, Lincoln "even promised in his First Inaugural Address to launch an invasion of any state that failed to collect its share of tariffs." He was committing himself to collecting customs in the South, even if that meant they would secede. The free-market economics of the South were up for assault.

Lincoln signed ten more tariff-raising bills throughout his agonizing administration. He manipulated the American public into the first income tax, he handed out huge land grants and monetary subsidies to transcontinental railroads (corporate welfare), and he took the nation off the gold standard, allowing the government to have absolute control over the monetary system. Then, he virtually nationalized the banking system under the National Currency Acts in order to establish a machine for printing new money at will and to provide cheap credit for the business elite. This mercantilist tyrant ushered in central banking, our greatest economic curse to this day.

Furthermore, his "New Army" and the slaughter effort on the South put into motion an unprecedented profusion of federal coercion against free citizens, both North and South. By way of conscription, he assembled a vast army by presidential decree, an act of flagrant misconduct which drafted individuals into slavery to the federal government. Additionally, any war dissenters or advocates of a peaceful settlement with the South were jailed, and, as even Mr. Smith knows, Habeus Corpus was abolished for the duration of the war. He then tossed into the slammer as many as 30,000 civilians WITHOUT due process of law for reasons of criticizing the Lincoln administration, and suppressed HUNDREDS of newspapers that did not support his war effort.

After his Army stopped secession in its tracks, Lincoln created provisional courts sympathetic to Northern aggression, invented the office of Military Governor, and issued the Emancipation Proclamation, which became a propaganda tool for historians in later years, though it did not free the slaves in Northern-controlled areas.

All said, Lincoln was a ruthless dictator and he set the precedent for what is known as the "Imperial Presidency." He was the most evil, damaging, aggressive, abominable, and destructive president ever to defy American liberty. Happy Birthday, Abe.

February 12, 2001

Karen De Coster is a politically incorrect CPA, and an MA student in economics at Walsh College in Michigan.

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LINCOLN'S WAR CRIMES

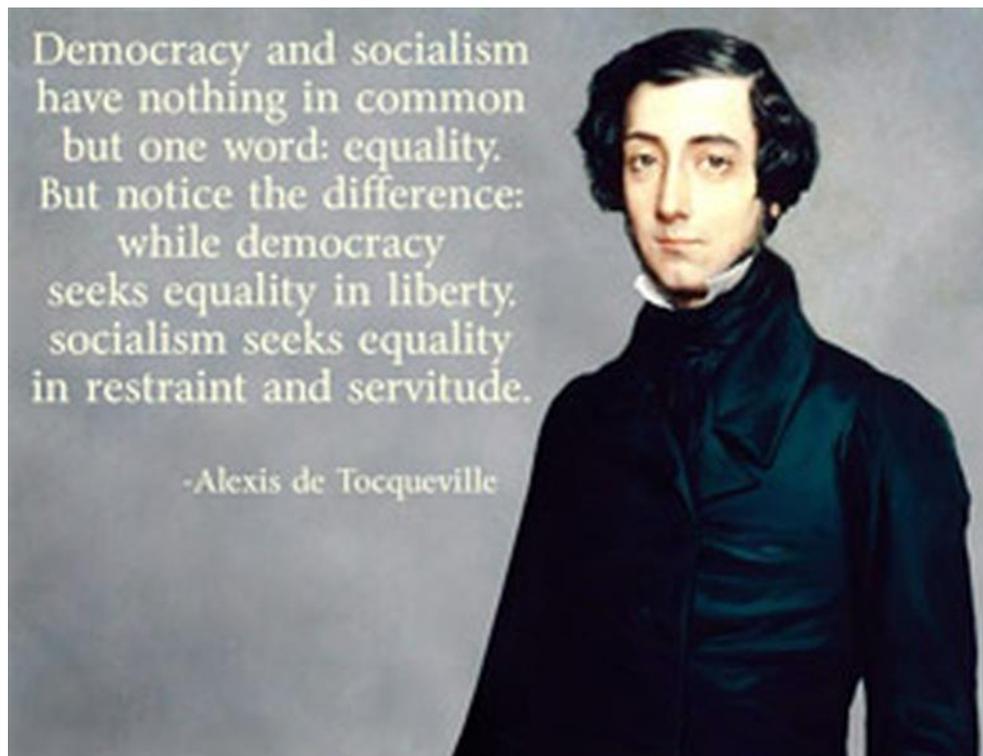


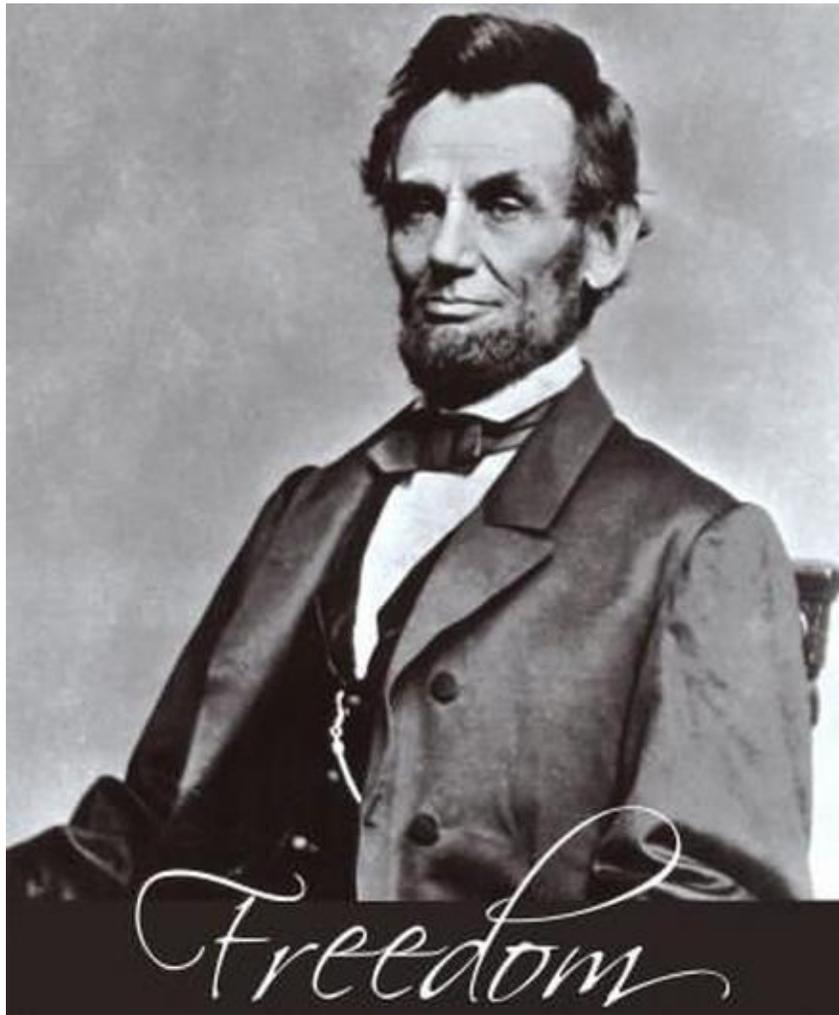
1. Lincoln waged a war that cost the lives of 620,000 Americans. Including the murder of 50,000 innocent Southern civilians.

2. He arrested several thousand Marylanders suspected of Southern sympathies, including 30 members of the State legislature, a US Congressman representing Maryland, the mayor and police commissioner of Baltimore, and most of the Baltimore city council. These political detainees were imprisoned in Fort McHenry and Point Lookout without trial, in many cases, for

several years.

3. He suspended the writ of habeas corpus without the consent of Congress (as required by the Constitution).
4. He illegally shut down and confiscated the printing presses of dozens of newspapers that had spoken out against him.
5. He re-instated and summarily promoted an Army officer who had been court martialed and cashiered by the US Army for war crimes.
6. He even had an arrest warrant issued for the Chief Justice of the US Supreme Court because said justice refused to back his illegal actions.
7. Chief Justice Roger B Taney ruled that Lincolns actions were illegal, criminal and unconstitutional.
8. He invaded the South without the consent of Congress as required by the Constitution.
9. He blockaded Southern ports without a declaration of war, as required by the Constitution.
10. He imprisoned without trial, hundreds of newspaper editors and owners and censored all newspaper and telegraph communication.
11. He created two new states without the consent of the citizens of those states in order to artificially inflate the Republican Parties electoral vote.
12. He ordered Federal troops to interfere with Northern elections to assure his Parties victories.
13. He confiscated private property, including firearms, in violation of the Second Amendment; and effectively gutted the Tenth and Ninth Amendments as well.
14. He had his Generals attack US cities full of women and children and burn them to the ground.



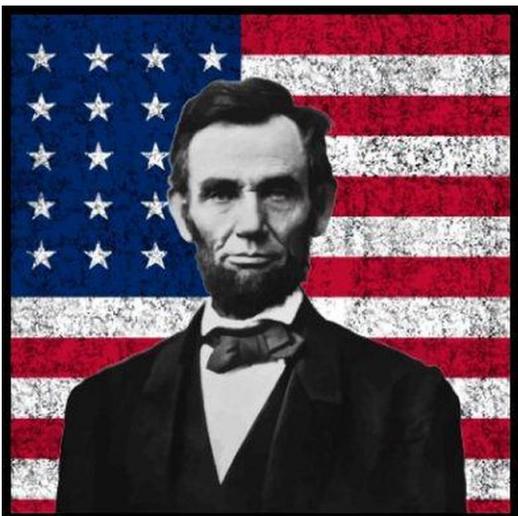


It should be remembered that during the Abraham Lincoln Administration, the 13th, 14th and 15th Amendments had not been made part of the U.S. Constitution; there was at the time only 12 Amendments. Individuals were considered Citizens of their respective States, and only in that respect were they U.S. Citizens. The Fourteenth Amendment deals primarily with Interstate Commerce, however it also transfers citizenship from the jurisdiction of the States to that of the Federal Government.

The Constitution, which originally protected the citizens from an overpowering Central Government, as a result of these three Amendments, now empowers and protects the Central Government from its own citizens. Thus the intentions of the Founding Fathers were reversed! However Abraham Lincoln had none of these Amendments at his disposal, and even if he had, they were

added to the U.S. Constitution only as a result of force, which makes them self nullifying.

Therefore when Abraham Lincoln raised an army to overthrow the secession of the Southern States, thereby subjugating the Confederate States of America, which was created as a result of its newly ratified Constitution, he violated his Presidential Oath. The Confederacy on the other hand fired on Fort Sumter out of the sovereign right of any nation, to secure its territory against foreign occupation. Those who had occupied Fort Sumter were offered generous terms, including assistance if needed!



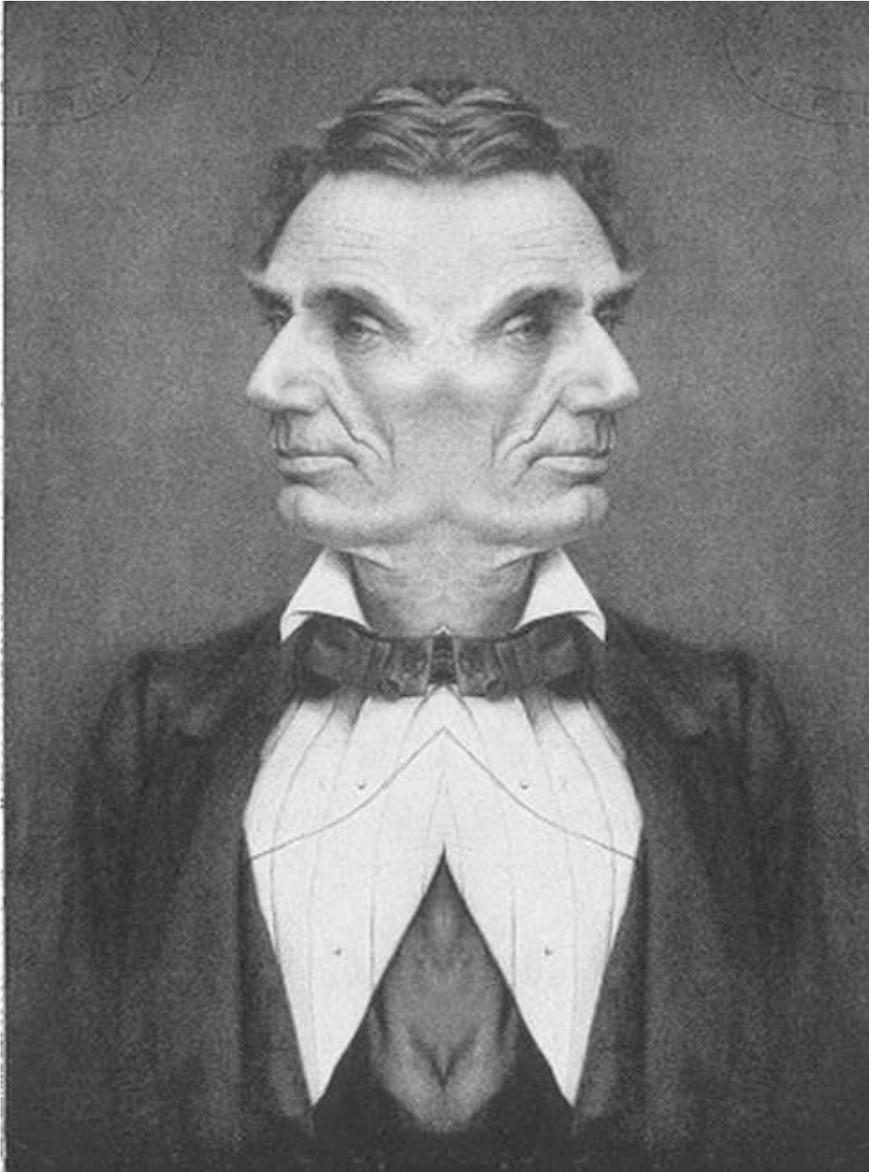
Lincoln when asked, **"Why not let the South go in peace?"**

Lincoln replied:

"I can't let them go. Who would pay for the government?"

JACOBIN ~ A MEMBER OF AN EXTREMIST OR RADICAL POLITICAL GROUP; *ESPECIALLY*: A MEMBER OF SUCH A GROUP ADVOCATING EGALITARIAN DEMOCRACY AND ENGAGING IN TERRORIST ACTIVITIES.

EGALITARIAN ~ AFFIRMING, PROMOTING, OR CHARACTERIZED BY BELIEF IN EQUAL POLITICAL, ECONOMIC, SOCIAL, AND CIVIL RIGHTS FOR ALL PEOPLE.



Few Americans realize that although he is “remembered” as a caring, compassionate president who was forced to fight a war against kindred spirits to free the slaves, Abraham Lincoln (the first of three successive Jacobin presidents) was the only President to ever successfully suspend the Constitution, declare martial law over the nation for four years (even though the impact of Lincoln’s wartime declaration of martial law was felt in the South until 1879), and assume absolute dictatorial powers over the people of the United States.

Lincoln, who won the White House in 1860 with a “mandate” from 39.6% of the people is treated by historians as a man of unquestionable patriotic integrity who struggled tirelessly to preserve the Union. Lincoln is historically remembered as the joint heir—with George Washington—of expanding liberty and guaranteeing freedom to all Americans. Nothing could be farther from the truth. Lincoln actually had no intention of freeing the slaves. His communiques with the political and military leaders of his day confirm that fact. The “ploy” to free the slaves in the Southern States originated not with Lincoln but with his military advisors who believed if Lincoln issued such a proclamation the slaves in the Southern

States would rebel against their “masters” and start a second revolution deep within the South, wrecking havoc on the economy of the Confederate States (which, at the moment) was winning what the South believed was a war to protect the sovereignty of the States over the central government—a threat universally feared by all of the Founding Fathers except John Adams, John Jay, John Pickering and Alexander Hamilton when the Constitution was structured.

In point of fact, Abraham Lincoln was the political pawn of the Jacobins who created the Republican Party from the Free Soil Party. During the election cycle of 1860, Salmon Portland Chase, the former Free Soil governor of Ohio and one of the Jacobin leaders of the newly created Republican Party, sought the presidential nomination of the Party but it was denied him by the Jacobin leadership in Congress, Representative Thaddeus Stevens and Senator Charles Sumner who knew that Chase could not beat Stephen Douglas.

The Jacobins desperately wanted one of their own in the White House. They were convinced that only Lincoln could beat Douglas. Chase, who conceded that the goals of the Party were more important than any one man, conceded the nomination to Lincoln but only after Lincoln agreed to grant Chase whatever cabinet post the former Ohio governor wanted.

Stevens, Sumner, Chase and the Jacobin majority had been trying since 1854 to realign the balance of power between the States and the federal government by legislatively imputing the superiority of the federal government over the States in a clear and succinct violation of the Constitution. The Jacobins also attempted to ram legislation through Congress that would create a new privately-owned central bank in the United States—and they needed a President who would sign the legislation into law. They thought that man would be Lincoln, but they were wrong.

As the Campaign of 1860 exploded into the nastiest political race since 1834, the Democratic Party splintered into three factional groups, each with a Presidential candidate. The Northern Democrats nominated Douglas and the Southern Democrats nominated John C. Breckenridge. A third faction, fearing that several of the Southern States would secede from the Union if the superior federal attitude that was emanating from the Jacobin Congress was not crushed, split off and formed the Union Party in hopes of preserving the nation without conflict. In all, five political parties offered presidential candidates. With 39.6% of the popular vote but enough electoral votes to win the office, Lincoln became president.

Because the Jacobin candidate, Lincoln, won the White House, South Carolina officially adopted Articles of Secession on December 20, 1860 in protest of Lincoln's election. The Southerners were convinced that with a Jacobin puppet in the White House, nothing would be able to stop the Jacobins from usurping the Constitution and upsetting the balance of power between the States and the federal government. States' rights, in their opinion, was lost. The Southern delegations knew that with Lincoln, the Jacobin's candidate, in the White House and with the Jacobin's control over both the House and Senate, the Jacobins would very quickly control the federal court system, and States' rights would be subverted by a supra-federal system.

The Ordinance was delivered to Congress and South Carolina withdrew from the Union. The Jacobins denounced the South Carolinian Congressional delegation and threatened to send federal troops into the State to "restore order." The federal government insisted that South Carolina did not possess supra-sovereignty and had no authority to withdraw from the Union. In protest to the Jacobin edict, between January and May, 1861 Mississippi, Florida, Alabama, Georgia, Louisiana, Texas, Virginia, Tennessee, Arkansas and North Carolina also withdrew from the Union. Delegates from the first seven States to secede met in Montgomery, Alabama on February 4, 1861 and formed the provisional government of what they called the Confederate States of America.

On March 4, 1861 Lincoln was inaugurated. Within days of Lincoln's succeeding James Buchanan as the 16th President of the United States, Confederate forces seized all federal funds, property and munitions in the South. Lincoln sent a warning to Jefferson Davis (the newly installed president of the Confederacy) that if the Confederate States did not submit to the lawful edicts of the federal government, Union troops would be forced to restore order and arrest the belligerents for treason. In response, Confederate general Pierre Beauregard laid siege to Fort Sumter, South Carolina on April 12 and 13 and demanded the withdrawal of all Union forces and the surrender of the Fort to the Confederacy. After a two day siege, Major Robert Anderson, the commander of the arsenal, surrendered Fort Sumter and returned to Washington in disgrace.

On April 15, Lincoln suspended Congress until July 4 and declared that a state of martial law existed. He called for 75 thousand volunteers to enlist for 90 days in order to put down the rebellion. A month later, with very few volunteers willing to take up arms against their neighbors (and many times relatives) in the South, Lincoln renewed his call for volunteers by demanding that 42 thousand men volunteer to serve 3 years (or until the end of the war). When Lincoln's manpower-needs remained unfilled, Lincoln ordered the forced conscription of troops to fill the ranks of the Union army and the military "draft," albeit illegal, was born.

When Congress finally met on July 4 the Union was in dire straits. Lincoln's strong arm tactics not only did not work, seven Southern States had, by that time, seceded from the Union. Thirty thousand Lincoln conscriptees were in uniform but they were largely untrained raw recruits. Under the command of Gen. Winfield Scott, the troops were assigned to protect Washington, DC. Facing Scott's raw recruits were 25 thousand troops under Beauregard near the Mannassas railroad junction and another force under the command of Gen. Joe Johnson was in the Shenandoah Valley at Harpers Ferry. Seventeen days later, those forces merged and clashed with Union forces commanded by Gens. Robert Patterson and Irvin MacDowell at Mannassas in what history recalls as the First Battle of Bull Run. The Union troops were routed and scurried back to Washington like whipped pups.

With two resounding defeats under their belts, morale in the North quickly disintegrated. Conscripted Union soldiers deserted faster than they could be replaced with newly conscripted "volunteers." The army drafted new "soldiers" any way they could—many times virtually at gunpoint. In addition, those Americans unwilling to give up their sons to the military to fight other Americans were many times viewed by the Lincoln Administration as Southern sympathizers. In far too many cases, the property of those deemed to be sympathetic to the South (who in fact, in many cases, were simply God-fearing people who did not believe neighbors should be waging war against neighbors) was seized by the military on the orders of the Jacobins. Then, without due process, the seized property was arbitrarily sold at public auction. The proceeds were deposited into the US Treasury to help defray the cost of Lincoln's War.

Further revenues were raised by a Presidential Proclamation issued by Lincoln in August, 1861 that authorized the federal government to assess and collect a 3% flat tax on all incomes in excess of \$800. In July, 1862 the Jacobin Congress "legalized" Lincoln's action by passing the Legal Tenders Act that converted Lincoln's flat tax into a graduated income tax and created the Internal Revenue Service which would be assigned the task of collecting taxes and seizing the property of those viewed by the Jacobins as disloyal to the Union. Later, the IRS would become the legal 'enforcers' of the carpetbaggers during the "Reconstruction" of the South. A Jacobin bureaucrat on the staff of Secretary of War Edwin Stanton, Lafayette C. Baker, was given the military rank of Colonel and became the head of the government's tax collectors. The "agents" used by the IRS to collect the assessed taxes were Union army soldiers.

(The IRS became the first federal "police force." The second federal police agency would be the Secret Service which was created in 1864 when the Jacobins tired of Lincoln. The Pinkerton Detective Agency, which had previously protected the President, was fired and the Secret Service was assigned the task of protecting the life of the president and vice president. The head of the White House protection detail was Col. Lafayette C. Baker. Baker was assigned the task of protecting Lincoln at the Ford Theatre the night he was assassinated. In his deathbed confession two years later, Baker specifically named Stanton as the ringleader of the plot to kill both Lincoln and Vice President Andrew Johnson. Named by Baker as conspirators were 11 newspaper publishers, 11 senior military officers, 11 bankers who put up \$85 thousand for the assassinations, and 11 politicians that included Chase, Sumner and Stevens.) (NOTE: the deathbed confession of Lafayette C. Baker is [or, at least in 1985 was] on file in the National Archive. Missing is an addendum referred to in the confession that purportedly names the remaining conspirators. Missing also are approximately 20 pages of John Wilkes Booth's diary that detail his recruitment to assassinate Lincoln. According to the military officer who read those pages before surrendering the diary to the Provost Marshall who was handling the investigation, Booth named Stanton as the ringleader who recruited him to shoot Lincoln.)

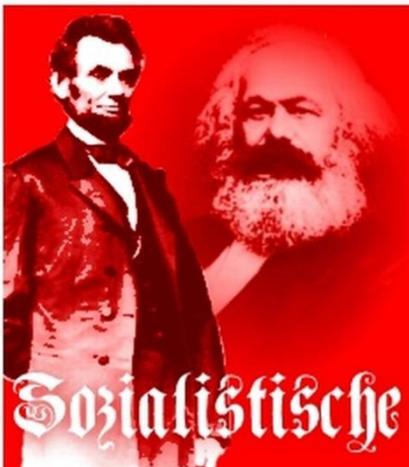
Baker's IRS-Secret Service "Interrogation Center," and the holding cells used to detain suspected "Southern sympathizers," was in the basement of the Treasury building in Washington. Those suspected by the Secret Service of spying or those accused of collaborating with, or associating with, other rebel sympathizers, or those caught, or suspected of, dealing in Southern contraband, or those accused by the IRS of attempting to evade the payment of Lincoln's tax, were arrested without warrants, denied their Constitutional rights, and held without bail until they confessed or could be successfully railroaded. Most suspects were beaten until they confessed to whatever wrongdoing they were accused. There was no habeas corpus. There was no due process. Lincoln totally abrogated the Constitution of the United States under the guise of a national emergency that demanded extreme measures to protect the Union.

The military tax collectors from the IRS personally visited the factories, farms and shops in the North to collect the income taxes due the government. "Disputes" were settled by immediate seizure. Business owners had no legal recourse in actions reminiscent of a medieval high sheriff's tax collector. By the time the Civil War ended the IRS had become very proficient in collecting taxes. (The wartime seizure tactics that the IRS developed during the Civil War and during Reconstruction were codified into the federal statutes and are still used today to arbitrarily seize the property of "suspected" tax evaders or those who simply cannot pay their "tax bills"—all without genuine due process. Compounding the irony of IRS justice, when American citizens who are accused of not paying their "fair share" go to court with the IRS, they are forced to defend their actions in an IRS court before a judge who is an IRS agent.)

From 1865 to 1879 the Internal Revenue Service was used by Jacobin bureaucrats and opportunistic carpetbaggers who were greatly enriched by the patronage system by serving as the "administrators" of the military governors of the conquered rebel States. When the carpetbaggers saw an estate they wanted, the bureaucrats arbitrarily levied tax assessments against the bankrupt or nearly bankrupt plantation owners (usually former Confederate officers or statesmen who were still viewed as "belligerents" by the Re-constructionists even though the war was over). If the plantation owners could not meet the demands of the tax collector, their property was seized and sold at public auction. Many times, the only bidder at the auction was the carpetbagger who wanted the property, and whose actions initiated the tax lien that resulted in the forced sales.

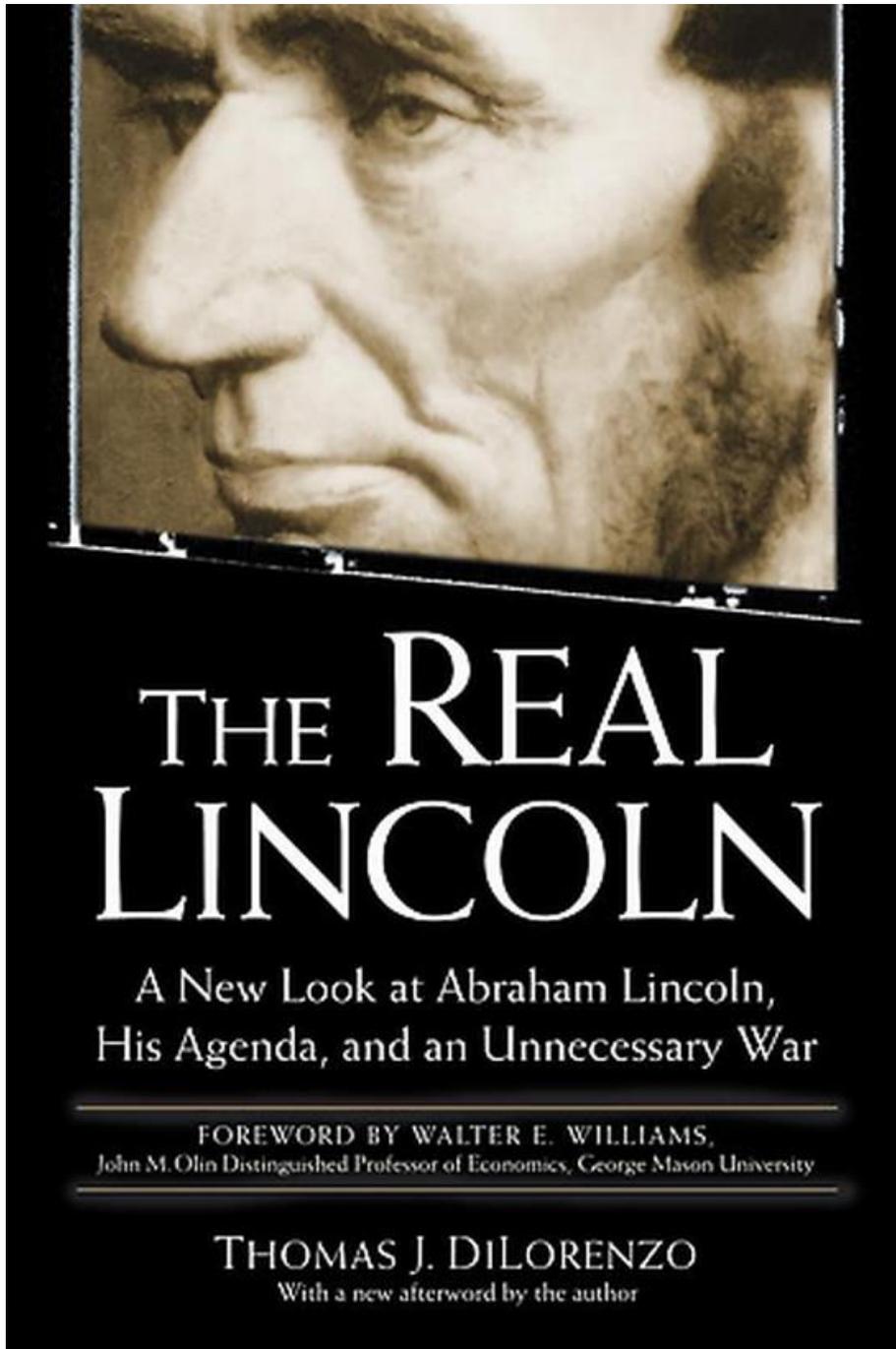
The unelected bureaucrats and the carpetbaggers who profited handsomely from Reconstruction wanted to promulgate the national emergency declared by Lincoln when the North and South went to war. The Jacobins wanted to create a permanent system of military governance in the South in order to punish the Confederacy. In addition, they wanted to create a supra-central government that could permanently abrogate the Bill of Rights since the Constitution continually got in the way of the "expedient management of the State.

Jon Christian Ryter...



In declaring secession illegal, and the U.S. a consolidated state, Abraham Lincoln enacted the first income tax, the first draft, supported internal improvements and nationalizing banks. Such centralizing, socialistic and militaristic restructuring of America was certainly more comparable to the fascism that defined Hitler's Germany than the agrarian-based economies and loose-knit state militias that defined the Confederate States of America.

Jack Hunter...

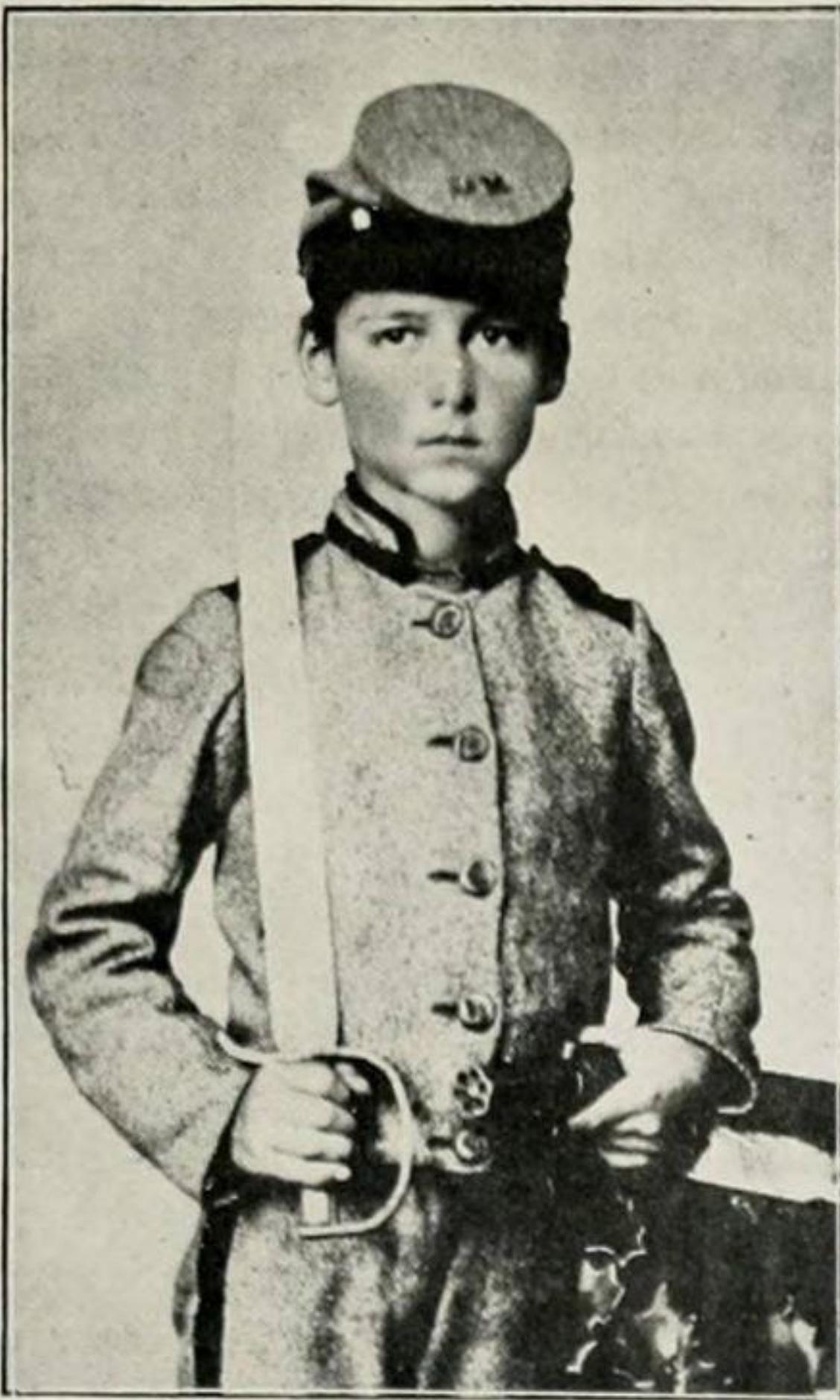


Classical liberal critique of the fascist tyrant known as "Honest Abe", January 20, 2008 By [Jason Seagraves](#) Amazon Verified Purchase This review is from: **The Real Lincoln: A New Look at Abraham Lincoln, His Agenda, and an Unnecessary War (Paperback)** The negative reviews of this book are laughable. Dr. DiLorenzo has committed the ultimate sin against the neocon/liberal establishment -- he's shed the light of truth on the Nationalist Myth of Lincoln as the "Great Liberator" and shown him to be the worst fascist tyrant in the history of American politics. Lincoln is rightfully known as the American Hitler -- or more accurately, it is Hitler who should be known as the German Lincoln. Hitler was a fan of Lincoln, after all, as was Lincoln's contemporary, Marx.

Dr. DiLorenzo deals with the facts, and the facts are not in dispute. The neocons and liberals argue on behalf of Lincoln from a religious perspective, not from one of logic, history, or political ideology. And of course, they brand anyone who doubts the official dogma on Lincoln to be a "racist." Thomas DiLorenzo is about as thoroughly anti-racist as they come, and he demonstrates that it was Lincoln who was a hardcore white supremacist.

DiLorenzo does not make apologies for slavery. He goes as far as to say that IF Lincoln had invaded the South to truly free the slaves, then perhaps that would have been justified. I would stop short of going

there, even, but DiLorenzo doesn't. But the facts of the matter are that Lincoln had no desire to free the slaves when he invaded the South, and that the war was in no way about slavery. It was about the "American System" of Hamilton and Clay, which had been rejected by the people in favor of Jeffersonian-ism. Lincoln forced upon the nation what it would not accept through popular vote, and what it could not accept under a legitimate interpretation of the Constitution. In all honesty, Lincoln wreaked more havoc against the fate of the world than even Hitler did, as Hitler was stopped after committing horrendous tragedies, while Lincoln's legacy lives on. Lincoln destroyed the great compact among the states and the sacred document that gave that compact its life. Now we have a central bank, huge standing armies, high taxation, and an invasive central state. Hooray for Thomas DiLorenzo for having the courage to publish this book!



Southern Historical Society

"In going over the field of Gettysburg shortly after the battle we discovered the body of a young Confederate soldier, who in dying had fallen into a crevasse on the hill so deep that his remains could never be removed. As we looked at him a ray of sunshine fell on his face and he seemed smiling as if in triumph..."

BOY SOLDIERS OF THE CONFEDERACY

Susan R Hull
1905

Photo is from CONFEDERATE VETERAN magazine in April of 1907 of William Nelson Boswell when he was 11 years old and in the Confederate army.

WILLIAM NELSON BOSWELL.

Confederate Reunion Grounds History

With its towering bur oaks and crystal springs, the bend of the Navasota River at the juncture of Jack's Creek has served as a gathering place from prehistoric times to modern day. A moderate climate with an annual average rainfall of 40 inches and easy access to spring-fed water created a diverse environment and habitat for wildlife. Evidence suggests human occupation of this area as early as 6000 to 200 B.C. by hunter-gatherer groups of the Archaic Period.

Historically, the area was a point of transition and crossroads for several Native American groups including the Caddo, Tonkawa, Tehuacana (Wichita) and Comanche. Bison herds roamed the grasses of the Blackland Prairie, the edge of their southern and eastern range.

Beginning in the 1880s, Civil War veterans, Union and Confederate alike, wished to celebrate the camaraderie and memory of their war experiences and sacrifices. In spite of the strife and hardships of post-war Reconstruction, a strong sense of brotherhood persisted. Small groups of Limestone County Confederate veterans met informally to socialize and reminisce, and in 1888 they began meeting annually in the spot where Jack's Creek enters the Navasota River, known then as the "Pen Campmeeting Grounds." The next year, they organized the Joseph E. Johnston Camp of the United Confederate Veterans (UCV), named for the commander of the Confederate Army of Northern Virginia and Tennessee. The chapter became the 94th affiliate of the rapidly expanding UCV.

"The object shall be to perpetuate the memories of our fallen comrades, to administer to the wants of those who were permanently disabled in the service, and to aid the indigent widows and orphans of deceased Confederate soldiers, to preserve and maintain that sentiment of fraternity born of the hardships and dangers shared in the march, bivouac and the battlefield."

— From the 1889 Constitution of Camp 94 UCV

People attending the annual reunions, held in late July or early August under a full moon, arrived by horse, buggy and special trains from Dallas and Houston. The camp financed the purchase of the reunion grounds by selling camping lots to the veterans and their families. Families built summer cottages or camped in tents or brush arbors and planted crepe myrtle and irises, some of which still bloom at the site each spring.

Each day at dawn and dusk, veterans proudly fired Old Val Verde, one of two Union cannons (both of them Ordnance Rifles) captured by Confederates at the battle of Mansfield, Louisiana in 1864. These guns saw action for the Confederates in the Louisiana campaigns with the Valverde Battery. At the end of the war, Captain T.D. Nettles buried the two cannons under a buggy house in nearby Fairfield rather than surrender them to Union troops. Today, the one known as Old Val Verde is on display beneath the flagpoles at the center of the site.

During the reunions, veterans eulogized those soldiers who, in the words of General Stonewall Jackson, had "cross[ed] over the river and [now] rest under the trees." The gatherings also included parades, brass band



Confederate Reunion Grounds: Old Val Verde cannon

was permanently chartered as a nonprofit corporation; and in September 1983, the corporation donated the Confederate Reunion Grounds to the state of Texas. The Confederate Reunion Grounds continues to serve as a gathering place today.

<http://www.thc.texas.gov/historic-sites/confederate-reunion-grounds/confederate-reunion-grounds-history>

concerts, patriotic speeches, games and traditional southern foods. Attendees danced the nights away on the wooden floor of the pavilion, which is now listed in the National Register of Historic Places for its unusual architecture.

In 1892, veterans and families began purchasing lots at \$5 each to pay for the first 20 acres of land purchased by Camp 94 UCV for a sum of \$200 from the Mexia family. Each purchaser received a deed for camping privileges at the reunions. Added to the 20 acres purchased in 1892, were tracts purchased from several individuals including African American families who had worked the fields as former slaves or who had migrated to the area after Emancipation.

By the end of World War I, the gatherings continued but on a smaller scale. In 1946, the charter of Camp 94 expired and the grounds fell into disuse. In 1965, the Joseph E. Johnston Camp No. 94, C.S.A.

Jackson's 'colored Sunday school' class

By - *The Washington Times* - Friday, May 5, 2006

A small crowd gathered one day in 1906 in front of the Lexington Presbyterian Church. They were watching as a piece of history was about to disappear.

The memory of the church's most famous deacon, Thomas J. "Stonewall" Jackson, still lingered in the minds and hearts of many Lexingtonians. So did the memory of what Jackson had accomplished in the church building that was being torn down. The church was expanding, and the Lecture Room, as it was known, had outlived its usefulness.

The stately old building had seen many civic gatherings, debates and meetings since it was built in 1835. The Rockbridge Bible Society, of which both Jackson and Robert E. Lee were members (Lee once serving as its president), had met on the first Saturday of every month at 11 a.m. in the building being demolished.

But the structure, which sat next to the main church sanctuary and consisted of one large room, was best remembered for being the location of Jackson's Sunday school for slaves and free blacks. It was so well remembered, in fact, that it appeared on a postcard, circa 1900, on which it was described as "Stonewall Jackson's Church, Lexington, Va., in which he served as Deacon for a number of years and where he conducted a Colored Sunday school."

This building had stood as a constant reminder that Jackson was an enigma: a poor, uneducated orphan from the mountains of western Virginia who would graduate from West Point; a shy, backward young man who would become a competent debater and professor at Virginia Military Institute; a staunch Calvinist Presbyterian who questioned the doctrine of predestination; and a fearless Confederate Joshua who would teach slaves and free blacks the way of salvation.

As a wise Providence would have it, as this testament to Jackson's efforts for black Americans was being destroyed, another one was being created — by the son of two of Jackson's black converts.

Up the Valley Pike about 60 miles, in Roanoke, Va., the Rev. Lylburn Liggins Downing had envisioned one of the most unusual memorials that ever would honor Jackson. Downing's parents, Lylburn and Ellen, had been converted to Christ in Jackson's "colored Sabbath-school."

Born the day after Jackson was wounded at Chancellorsville, the younger Lylburn had grown up hearing his parents speak often of Jackson's efforts to teach Christianity to the slaves and free blacks in Lexington before the War Between the States.

After the war, he also attended the Sunday school, by then led by Jackson's brother-in-law, John Thomas Lewis Preston. It was in that class that Downing received the inspiration to become a minister of the Gospel.

While studying for the ministry at Lincoln University in Pennsylvania, Downing read a biography of Jackson and decided he wanted to make some personal expression of his "admiration and gratitude" to honor the late general and school founder.

As a student at the seminary, Downing taught Latin, and upon his graduation in 1894, he was offered a faculty position. Downing turned down Lincoln's offer to pursue his true passion: to preach the Gospel and pastor a church.

After graduating from theological studies in 1895, Downing struck out for Roanoke, where he began shepherding a small mission gathering of seven persons. This humble group, which had been meeting for several years, was the genesis of the Fifth Avenue Presbyterian Church.

Downing continued the faithful stewardship of that church for 42 years, until his death in 1937. He also continued the tradition of the Sabbath, or Sunday, school class he had come to love as a young boy.

Downing wished to influence a whole new generation of young black children with the Gospel. He also was active in Roanoke's civic affairs. He was the city's first probation officer, and he became the only black member of Roanoke's Republican Party committee.

A number of years after Downing had settled in Roanoke and a new church had been built, he was able to fulfill his childhood dream of honoring Jackson.

Downing would not forget the man whom he credited for his family's Christian heritage. A 100th-anniversary history booklet published by the church in 1992 states: "An influence in his life was General Thomas 'Stonewall' Jackson who taught a 'Negro Sunday School Class,' among whom were Reverend Downing's parents."

Downing decided to raise funds for a commemorative stained-glass window. The idea of memorializing a Confederate general in a black church raised a few eyebrows. Though ridiculed by some, Downing refused to allow his critics to discourage him.

The window finally was installed on May 10, 1906. This date was significant for two reasons. First, it was on May 10, 1863, that Jackson uttered his immortal dying words: "Let us cross over the river and rest in the shade of the trees." Second, 1906 marked the 50th anniversary of the beginning of Jackson's black Sunday school.

The event made national news, and Downing received letters of commendation from as far away as England. The dedication ceremony was attended by church members and the local Confederate Veterans camp. Many members of the press were on hand for the unveiling, as were a number of prominent Roanoke citizens. The window was Downing's own design.

The window consists of richly blended colors and is based on Jackson's dying statement, which appears at the bottom of the window, along with the words, "In Memory of Stonewall Jackson." The scene on the window is of the Shenandoah Valley and Shenandoah River with the Blue Ridge Mountains in the background. There are images of cabins and tents, with guns stacked and soldiers attending to their duties.

In 1959, most of the church was destroyed by fire, and parts of the original window were lost. What remained suffered extensive smoke damage. Fortunately, the remainder was cleaned and restored. Many older church members who remember the fire believe it was a miracle that the most important part of the window survived.

Today, Fifth Avenue Presbyterian Church still proudly displays the window honoring Jackson. This Wednesday — May 10 — will mark the 100th anniversary of the window's installation. The window, honoring one of the South's best-known heroes, reminds us that Jackson, though himself a slave owner, saw no contradiction in bringing the Gospel of Christ to the black race.

The pastor of Fifth Avenue Presbyterian, Bill Reinhold, said in a June 19, 2005, sermon, "Thomas Jackson, like Jesus, was willing to cross real boundaries for the sake of the Gospel."

Jackson's efforts to elevate the black man through religion, literacy and opportunity, though seemingly patronizing by today's standards, were progressive for the times in which he lived. They were not progressive in a political sense; they transcended the political.

Downing's actions also transcended the political. Mr. Reinhold noted that the Rev. Lylburn Downing, "like the Samaritan woman at the well, was willing to recognize the truth of what he had been taught through the work of someone who did not share his own background — but who had affirmed the dignity and worth of his parents. This pastor grew up hearing of how Deacon Jackson's faith had compelled him to share it with others, and in his own turn Reverend Downing became an evangelist of the true worship of God."

Though Mr. Reinhold believes that Jackson fought "at least in part to keep alive an oppressive system," he acknowledges that the Confederate general also took great personal risk to "teach black children to read when it was both unpopular and illegal to do so."

The words of the Rev. Vernie Bolden, who pastored Fifth Avenue Presbyterian in the early 1990s and is himself the grandson of a slave, give the best perspective on the window: "It represents an ideal of what could be and what should be, instead of the reality of what is."

What could be and what should be — Stonewall Jackson and the Rev. Downing would agree.

Richard G. Williams Jr. writes from Virginia's Shenandoah Valley. His most recent book, "Stonewall Jackson — The Black Man's Friend," will be released in September by Cumberland House Publishing of Nashville, Tenn. Mr. Williams may be contacted at rgwnsure@cfw.com.

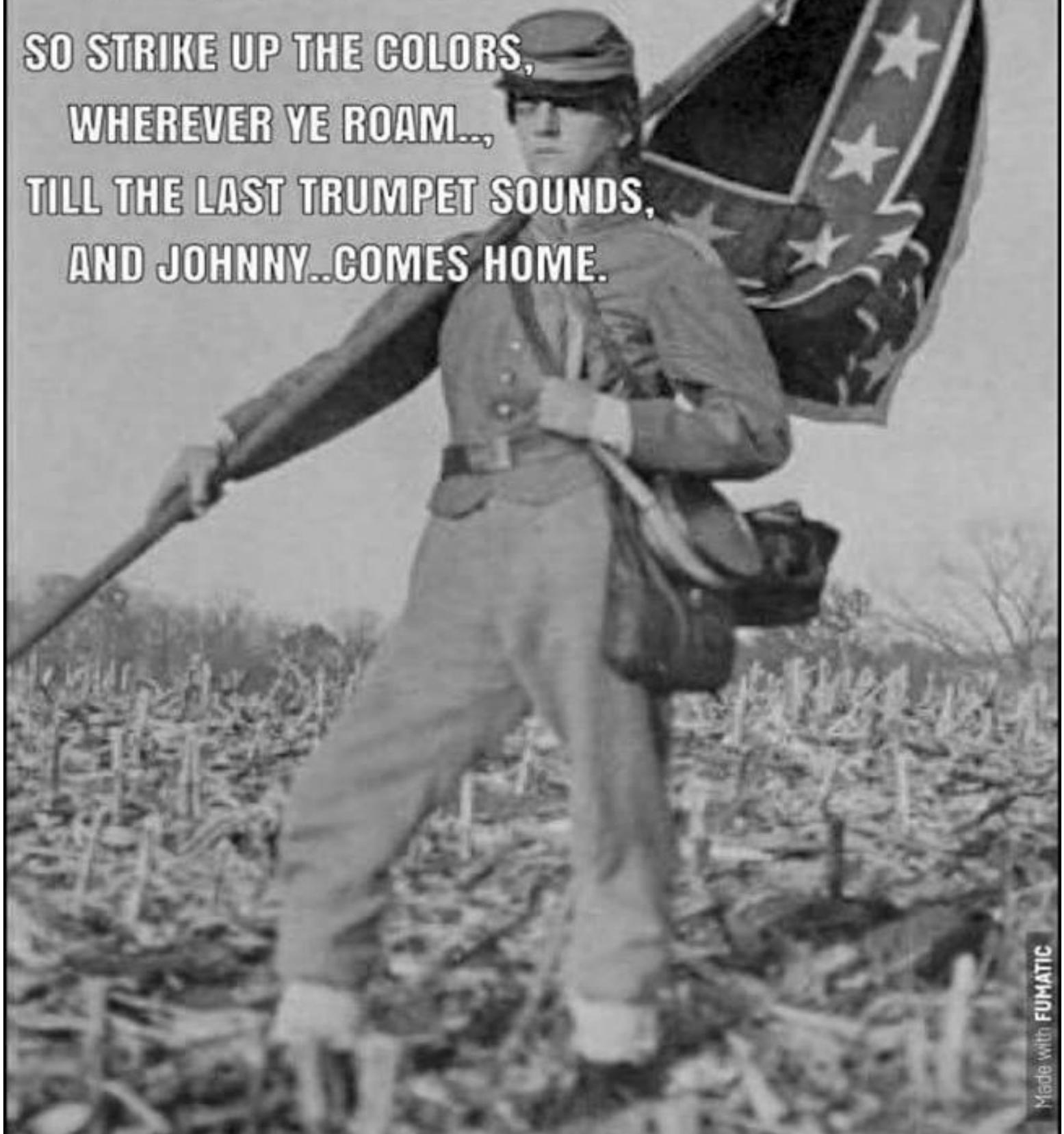
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Nathan Bedford Forrest was one of the few officers on either side of the war to enlist as a Private and be promoted to a General officer and corps commander during the war. He created and established new doctrines for mobile forces, earning the nickname The Wizard of the Saddle. After the war ended, Confederate President Jefferson Davis and General Robert E. Lee both expressed their belief that the Confederate high command had failed to understand Forrest's talents fully. Ulysses S. Grant and William Tecumseh Sherman considered him "the most remarkable man our civil war produced on either side". He is considered one of the Civil War's most brilliant tacticians. Without military education or training, he became the scourge of Grant, Sherman, and almost every other Union general who fought in Tennessee, Alabama, or Kentucky. Forrest fought by simple rules: he maintained that "war means fighting and fighting means killing" and that the way to win was "to get there first with the most men". His cavalry, which Sherman reported in disgust "could travel one hundred miles in less time it takes ours to travel ten", secured more Union guns, horses, and supplies than any other single Confederate unit. He played pivotal roles at Fort Donelson, Shiloh, the capture of Murfreesboro, the Franklin-Nashville campaign, Brice's Cross Roads, and in pursuit and capture of Colonel Streight's Raiders.

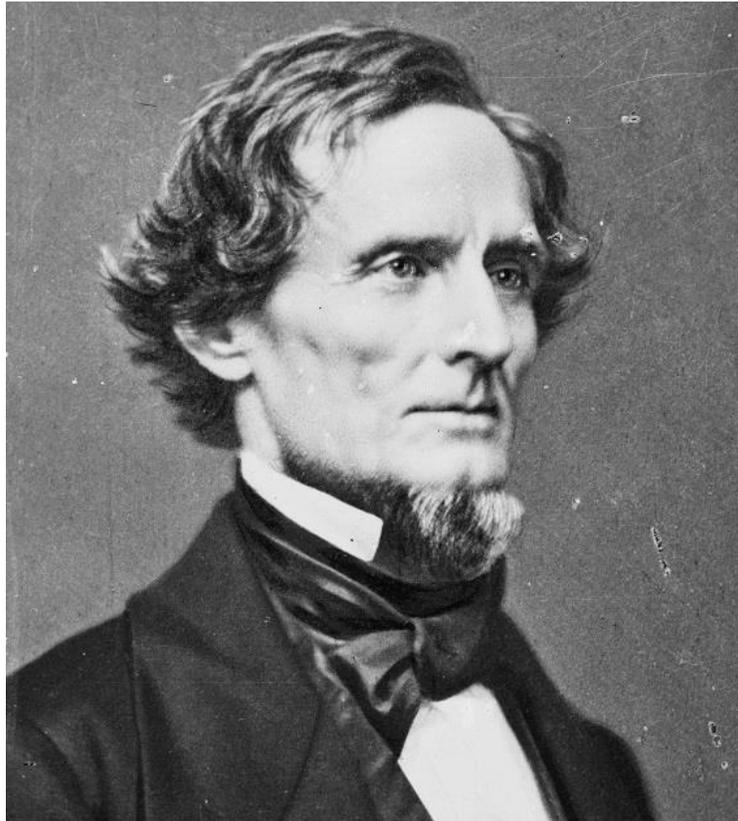
OH YE SONS AND YE DAUGHTERS,
OF THE SOUTH'S BLESS-ED SOIL
WITH BLOOD, SWEAT AND TEARS...
WITH HONOR YE TOIL.

SO STRIKE UP THE COLORS,
WHEREVER YE ROAM...
TILL THE LAST TRUMPET SOUNDS,
AND JOHNNY..COMES HOME.



Lincoln vs. Davis

By [John Devanny](#) on Oct 31, 2017



A review of Brian R. Dirck, [Lincoln and Davis: Imagining America, 1809-1865](#) (Lawrence, KS: University of Kansas Press, 2001).

Mr. Dirck's comparative analysis of Abraham Lincoln and Jefferson Davis promises much. Friendly reviewers have found his work "intellectual history at its most stimulating," or "psychologically sophisticated." Alas, I confess that I do not see it. To be fair to Mr. Dirck, he is constrained by the usual orthodoxies and dogmas which currently reign in the academy. Moreover, Mr. Dirck does attempt a fair analysis of both men, and he does give us useful parts of both Davis and Lincoln, moreso Davis, but we do not quite get the whole man in either case. In Lincoln's case, Mr. Dirck's analysis leaves out the essence of the man's self-conception.

Much of Mr. Dirck's narrative plunges into the depths of psycho history. Psychology is a slippery enough endeavor when one has the patient live and in person, and on the couch. When the subjects are dead and the source record is incomplete, then one treads where angels fear to go. For example, let us examine Mr. Dirck's case for the presence of surrogate fathers in the life of both Mr. Davis and Mr. Lincoln. Joseph Davis, the elder brother of Jefferson Davis, does present a plausible figure for surrogate father. He takes an active interest in Jefferson Davis's education, his professional career as a soldier, and later as a planter and politician, and in the formation of Jefferson Davis's character and intellect. The case for Henry Clay and George Washington representing surrogate fathers for Lincoln is a bridge too far. Granted, the idea fits neatly with Mr. Dirck's Lincoln as the abstract and detached logician. Nevertheless, describing Mr. Lincoln's reaction to Stephen Douglas's charge that Lincoln had betrayed the principles of Henry Clay as that of an indignant "natural descendant." is a stretch. Could not a more simple explanation be that Lincoln was merely stung by Mr. Douglas's veiled charge of hypocrisy for Lincoln's rejection of the Compromise of 1850? A compromise that was, as Mr. Douglas pointed out, designed by one Henry Clay. As they say in psychology, sometimes a cigar is just a cigar.

Another more minor case of psychological overreach involves the relationship of Jefferson Mr. Davis and Varina Davis. Mr. Dirck relies heavily on feminist theory to explain Davis's successful attempts to impose his will upon Varina Davis. What Mr. Dirck does not explore is the significant difference in the ages between Jefferson (36) and Varina Davis (18). Davis was embarking upon a public career that would take him away from home for significant periods of time leaving a young Varina Davis with the complex duties

necessary to run a successful plantation. Indeed, marriages between older men and significantly younger women were common from early modern times through the antebellum period, in part due to the assumed pliability of younger women, a pliability older men found necessary if they were to entrust their wives with authority to manage and run a family's commercial affairs in their absence. It also seems to me to be overreach to suggest, as Mr. Dirck does, that Mr. Davis "deceived himself" about the tranquility of his home. It may be the case, but such a case needs very hard evidence to be proven.

Where Mr. Dirck's analysis does shine is in his exploration of Mr. Davis's understanding of the "community of sentiment." Dirck views Mr. Davis as a man who desired "authenticity," the harmonization between internal thoughts and emotions and outward expressions of the same. In Mr. Davis's view, what binds the union of states together were real feelings of open and authentic fraternity forged in common experiences. When political agitation began to intensify over the issue of slavery in the territories, culminating in John Brown's raid on Harper's Ferry, Mr. Davis concluded that the bond of friendly sentiments holding North and South together had dissolved. The campaign of terror promised by Brown, and the support Brown received in certain quarters of the North, was proof positive for Mr. Davis that the evil deeds of Brown emerged from evil hearts. Mr. Davis's community of sentiments was best realized in the states, a position Mr. Davis began to embrace as he matured in his public career. Nevertheless, this was not a vision unique to Mr. Davis, nor did this vision have its origins with Mr. Davis. It was much older and went back to the first formation of communities in what would become the United States.

Mr. Dirck's Lincoln by contrast embraced a much different vision of community than Mr. Davis. For Mr. Lincoln, "a state was just a place" (Why not also the United States?). Lincoln perceived the United States as a "nation of strangers." What held Mr. Lincoln's America together was a rational fidelity to law and order. Mr. Lincoln, who was deeply committed to restricting the spread of slavery into the territories, faced a terrible crisis with the Supreme Court's decision in the Dred Scott case. Mr. Lincoln, true American that he was and so always ready to indulge in the paranoid style, interpreted the Dred Scott decision as the first movement of a conspiracy to nationalize the institution of slavery. Since the Constitution and the Supreme Court let Mr. Lincoln down, he turned to the Declaration of Independence for inspiration. There Mr. Lincoln found the Declaration of Independence to be a quasi-legal, quasi-constitutional document that contained the seeds of anti-slavery. Even more the Declaration bound all Americans to the proposition that, "all men are created equal," as a kind of apotheosis toward which American history was inexorably moving, a view Mr. Dirck evidently supports. So far, so good on Mr. Lincoln.

Where Mr. Dirck comes up short in my estimation is missing how radical and singular Mr. Lincoln's conception of America was, and how poorly rooted in the concrete historical experience of the creation of the union. Attempts to redefine the Declaration of Independence as a legal or constitutional document enshrining the principle of equality as the central tenet of the American founding predated Mr. Lincoln. During the Missouri Crisis debates, Representative John Taylor of New York described the Declaration of Independence as "the great cornerstone of all our laws and constitutions" whose principle idea was the equality of men. Richard Mentor Johnson of Kentucky corrected Taylor's misapprehension by observing, "The meaning of this sentence is defined in its application; that all communities stand upon an equality; that Americans are equal with Englishmen and have the right to organize such government for themselves as they shall choose, whenever it is their pleasure to dissolve the bands which unite them to another people." No one in the House rose to dispute with Johnson over his restatement of the older and original interpretation of the Declaration of Independence, and as we all know, silence gives consent.

It seems to me that Mr. Lincoln was less Mr. Law and Order than he was Mr. Lawgiver. Mel Bradford's writings on Mr. Lincoln, which Mr. Dirck inexplicably neglects, would have been of service in revealing to Mr. Dirck a very important strain of thought present in Lincoln's imagination: the gnostic, secular puritan. Mr. Dirck is correct that Mr. Lincoln was ambivalent with regards to the Almighty, but Mr. Lincoln was quite convinced of the power he assumed as America's new founder bequeathing to the country a "new birth of freedom." As lawgiver and re-interpreter of the American founding, Mr. Lincoln can rightfully suspend *habeas corpus*, suspend the first amendment for certain folks, shut down newspapers, call up the militias of the several states to federal service, and make war upon non-combatants. Lawgivers get to do these sorts of things as they go about constructing the new birth of freedom and erecting the new regime of equality—whatever that really meant to Mr. Lincoln. For a man who so prized law as the cement binding the American "nation of strangers," he sure wasn't shy about breaking a bunch of them.

I am not surprised that Mr. Dirck seems to be at peace with this fundamental contradiction in Lincoln's imagination and character. I am pleasantly surprised by the generous spirit Mr. Dirck displays when informing us that both Jefferson Davis's "community of sentiment" and Abraham Lincoln's "nation of strangers" are both necessary elements of a coherent American vision of national community. But then this from Mr. Dirck, "Civil rights minded Americans erect new statues to Abraham Lincoln, even as activists fight, in many cases successfully, to remove Jefferson Davis's name from places of honor throughout the country. This is as it should be." (242) I suppose there is "necessary" and then there is "necessary." For you see, Mr. Dirck believes, as did so many abolitionists of the nineteenth century, that slavery taints all—and no amount of good, time, or "necessary" can overcome the stain. Yet, and this is the truly grand part, Mr. Davis comes off in Mr. Dirck's account as so much more authentic and human, dare I say humane, than the abstract and distant Mr. Lincoln. And this is as it should be.

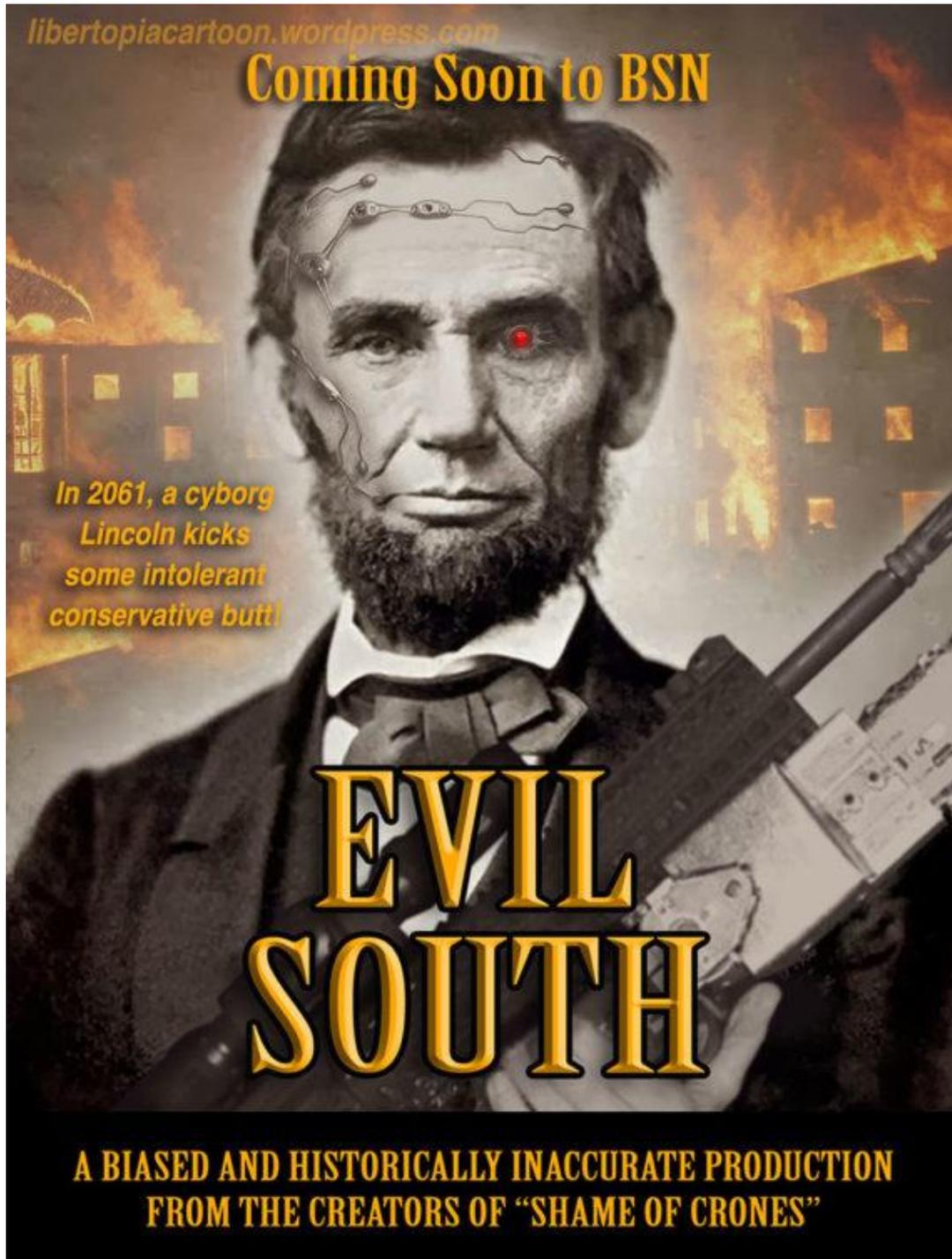
About John Devanny

John Devanny holds a Ph.D. in American History from the University of South Carolina. He is the Dean of Academics at Chelsea Academy and resides in Front Royal, Virginia.

<https://www.abbevilleinstitute.org/review/lincoln-vs-davis/>

The Evil South

By [Lewis Liberman](#) on Oct 27, 2017



Not to be outdone by David Benioff and D.B. Weiss's brilliant idea for a new post-*Game of Thrones* show exploring the drama and high-stakes tension of an alternate America where

slavery still exists (which can be read [here](#) and [here](#)), Keltag Hagrinax and J.X. Parnohack of the hit series *Shame of Cronos* also recently unveiled details of their new show at the Galactic Imperium News (GINS) Media Summit. The sci-fi action epic, which will be called *Evil South*, is planned to release on the BSN Network at about the same time as Benioff's and Weiss's *Confederate*.

“Like *Confederate*, our show will also depict an alternate reality of the United States where the South has successfully seceded and slavery exists,” Hagrinax and Parnohack explained. “However, where our show is different is that we’re actually setting it in the year 2061. A post apocalyptic South where a conservative theocracy is oppressing and enslaving all races – as well as LGBT peoples, will be at odds with a utopian Communist North where freedom, peace and love prevails. After a series of terrifying incidents along the Mason-Dixon line, a cybernetic Abraham Lincoln and a genetically super-engineered William Tecumseh Sherman, with built-in flame thrower of course, will be resurrected in order to fight a third American Civil War.”

“We actually think our show will be much more socially relevant than *Confederate*, as we will seek to incorporate everything you learned in public school about why secession is evil, why confederate veterans monuments are wicked, why the south is terrible and how Abraham Lincoln was the glorious savior of humanity,” Parnohack stated. “And like what happened in the 1860's, we also think that we'll make a compelling case as to why it's necessary for the Northern State to wage a campaign of extermination and destruction in 2061 against the men, women and children of the South.”

“I think the media and entertainment really have a duty to keep hitting people over the head with our take on these themes, especially in our harshly divided society,” Hagrinax said with a smile. “Like in Steven Spielberg's *Lincoln*, Gary Ross's *Free State of Jones*, Quentin Tarantino's *Django Unchained* or even Margaret Atwood's *The Handmaid's Tale*, it's not really about historical accuracy or being unbiased. If you wanted that, you'd check out historians like [Thomas J. DiLorenzo](#)'s *The Real Lincoln* or [Brion McClanahan](#)'s books and podcast. Rather, *Evil South* and other works like it are about shaping people's thinking along the lines that Hollywood and the Establishment believes is the correct way to think. If that causes even more tension and animosity amongst people, then perhaps the State really does need to step in and force people to do what WE want them to do.”

Note: This post is a work of parody or satire.

About Lewis Liberman

Lewis Liberman is a graphic design artist. Find him at <http://www.libertopiacartoon.wordpress.com>.

<https://www.abbevilleinstitute.org/blog/the-evil-south/>

fluttering hearts that are outraged at the thought of it, will the Confederacy never have been, easing delicate minds that are pained by its memory?

I think that would take some supreme act of mental and emotional distortion to achieve.

Let's look at slavery first. It is an institution that has existed in all civilizations, just as armies and aristocracies, from the beginning of history. The Egyptians, the Greeks, the Romans, the Russians all had slaves, and it was they that built the great monuments that are the lasting images of those societies. (Tear down the pyramids, the Parthenon, the Coliseum, and then of course those civilizations will be forgotten, and good riddance, too.) The trans-Atlantic slave trade of the 16th-19th centuries fostered slave societies throughout the Americas, of which that in the U.S. was a minuscule part: at its height slavery in this country accounted for only about 5 percent of the Africans who had been brought to the Americas, the great bulk of whom were sent to Brazil and the Caribbean. (And where, incidentally, they were emancipated without any warfare.)

And just so that you know that it was not some sort of peculiar historical anomaly, slavery exists today. According to an Australian Walk-Free Foundation, which studies such things, there are 30 million people today in slavery—forced laborers, forced sex workers, forced child marriages—in 162 countries, more than any time in the past. Most are in Africa, proving that it is not inherently racist, and in India, but surprisingly there are some 60,000 in the United States, sex workers as well as illegal immigrant laborers forced to work or be turned over to authorities. Not only an ancient institution but an enduring one.

Slavery by its nature involves violence, one person controlling another. But in certain instances, as generally in Greece and sometimes in Rome, slaves were treated with a certain benevolence, a magnanimity even, so as to promote good work and faithful service even while holding them as property. In the U.S. South the record is spotty, but it is clear that in general it paid plantation owners to keep their charges healthy and willing, and not to keep them from the fields with physical cruelty or impinge on their labors with physical injury; they were fed, clothed, and housed (albeit on a second-rate level) and given medical care. Life expectancy was fairly high—after all, slaves might cost the equivalent of \$40,000, so it made sense to keep them living as long as possible—and, like illness in general, it declined sharply after the war. Moreover, it was common for slaves to operate with gang-style labor, the foremen being slaves themselves, and in the case of rice plantations, the whole operation—like the opening and closing of sluices—was entirely in the hands of slaves, who knew the workings better than the owners did.

In the American case, it is important to realize that slavery was an institution that formed the backbone of the economy of the entire country since its foundation, nurtured by the North as well as the South—Northern shipowners created and enriched themselves on the slave trade and the subsequent cotton trade to the North and England, and the national government depended on Southern prosperity for some three-quarters of its budget in the antebellum years. It was an efficient economic system, and it was the primary engine that made the U.S. the fifth-largest economy in the world.

As for the Confederacy, it was created so as to prolong that economy and prevent anyone from destroying it. It was a well-thought-out polity, with a constitution better than the nation's in many respects, it would have served the South well if it had been allowed to continue, and there's a good argument that it could have eventually replaced slavery with a wage system, gradually and with compensation, without a diminution of its economy—and indeed the only institution that could have done so.

To call it racist is really to extend that term beyond meaning. It was certainly built on the belief that blacks were meant for labor, and as workers they were indeed more efficient and profitable than white laborers in the North, but blacks were an intimate part of plantation life, most particularly in the main house, and blacks and whites grew up together, sometimes worked together, and often prayed together. The racism in the North, where blacks were unwelcome and ill-treated—the race riot in New York in 1863, when some 120 blacks were murdered, is illustrative—was far greater and deeper than anything in the South.

Take all the statues down, rename everything connected to the South, and you will still not erase that history. It is important history, and knowing it does not promote but rather serves to diminish racism.

About Kirkpatrick Sale

Kirkpatrick Sale is an independent scholar and founder of the Middlebury Institute. He is the author of twelve books, most recently *Human Scale Revisited* (Chelsea Green).

<https://www.abbevilleinstitute.org/blog/slavery-and-the-confederacy/>

States and Cities Saying “No” to the Feds

By [Kirkpatrick Sale](#) on Oct 12, 2017



What was amazing about watching two dozen states and several hundred cities defy Donald Trump’s decision to take the U.S. out of the Paris Climate Agreement was that so little was made of it. It represented open defiance of the national government and a commitment to follow the principles of a treaty that our elected leader has specifically rebuked. I don’t know what you’d call it, but it looks a lot like nullification, the principle that any American state can refuse to obey certain chosen government laws and policies.

Nullification. That’s quite a strong position. Some might even call it treason.

Following the withdrawal from the Paris Agreement, several liberal governors went on to create a U.S. Climate Alliance that vowed to continue on with that treaty’s provisions and has so far got the backing of 13 states (Hawaii, Washington, Oregon, California, Minnesota, New York, Connecticut, Vermont, Rhode Island, Massachusetts, Maryland and Virginia) plus Puerto Rico. It was followed by a different set of states that declared they would follow — “meet or surpass” — the treaty’s climate goals by 2030, including Wyoming, Colorado, New Mexico, Iowa, Illinois, Ohio, Pennsylvania, Maine, Delaware and North Carolina.

That’s 23 states of the union, almost half, with more than half of the U.S. population and more than half the U.S. GDP. You’d think maybe the press and incessant cable news shows might have made a big deal of that, something more than a passing headline.

And that’s not all. There’s something called a Mayors National Climate Agenda, formed in 2014 to try to get support for the U.S. signing the Paris accord, and now after the Trump withdrawal with some 279 cities — including all of those with the largest populations — saying that they would ignore the president’s decision. This was followed by a meeting of the U.S. Conference of Mayors whose president declared that “the cities themselves are going to create a new national policy by the accumulation of our individual efforts.”

Days later, New York billionaire Michael Bloomberg announced that he was spearheading a new operation to support “innovative policies” in some 40 American cities to outflank and overrule the federal government not only on climate policies but to create policies on the local level that differ from Washington on gun laws, public health and immigration, at least as its initial phase. He is funding it with no less than \$200 million from his own fortune and asking sympathetic philanthropists for similar funds. And he has promised to make up from his own funds the \$15 million that the U.S. was to pay into the UN following the Paris agreement.

To me all of this looks like more than nullification — this has the smell of what can only be called secession. Not de jure secession, to be sure, not formal and legalized, but secession just the same across a whole range of issues where cities and states are deciding which laws to obey and which to be defied. I’d call it de facto secession.

Is that too strong a word? Let’s look at the sanctuary movement, which stands clearly in opposition to U.S. laws and practices and specifically to the Trump administration’s demand that cities cooperate with Immigration and Customs officials or face a cut-off of all federal funds. At the moment there are an estimated 476 counties and cities that have declared that they won’t follow the 1996 law that requires cities to cooperate with ICE — and 50 of them were added to the list after Trump’s January executive order threatened to defund them — plus what the Center for Immigration Studies lists as six states (California, Oregon, North Dakota, New Mexico, Colorado and New York) that declare themselves to be sanctuary states.

That’s nullification again, and on a massive scale.

Then let’s add on states that have nullified federal marijuana laws. To date, 18 states have passed laws making medical marijuana legal and five more have permitted recreational use of marijuana. The feds have so far not taken any action against them, since they clearly fear a significant backlash, but as far as the law is concerned these states are criminally liable.

And what if a state is nullifying all these laws, establishing itself as above federal law and federal jurisdiction? Doesn’t that add up to secession?

Take California, which is prominent in each of these areas of defiance and nullification — accepting the Paris Agreement, promoting sanctuary at state and local levels, passing gun laws that go beyond Supreme Court guidelines and right now considering a single-payer health system — socialized medicine — to replace Obamacare. It has recently banned all official state travel to Texas, Tennessee, Alabama, Kentucky, South Dakota and other states that have policies, particularly abortion policies, that it disagrees with. At this level, with the state in such a range of defiance, it is no wonder that Governor Jerry Brown, coming back after a state visit to China last month, said, “We are a separate nation.”

As a confirmed decentralist and anti-authoritarian, I applaud this whole movement toward what might be called states’ (and cities’) rights, and I would like to see such a movement spread, achieving by de facto secession the right to self-determination and self-government that alone promotes liberty.

And for those of you in the Lowcountry who may at first denigrate this movement, you might consider what would be the appropriate action if the offshore drilling companies actually decide to start their destructive exploration projects off the sea island coast. I can think of nothing better than the local sheriffs and deputies showing up to carry out the wishes and ordinances of the local cities and towns and refuse the oil giants permission. Charleston, Columbia and Beaufort have already pledged to ignore Trump’s withdrawal from Paris, so even more appropriate to fight his environmental assault on our coasts.

About Kirkpatrick Sale

Kirkpatrick Sale is an independent scholar and founder of the Middlebury Institute. He is the author of twelve books, most recently *Human Scale Revisited* (Chelsea Green).

<https://www.abbevilleinstitute.org/blog/states-and-cities-saying-no-to-the-feds/>

The Winds of Change

By [Brion McClanahan](#) on Oct 4, 2017



This isn't 1990. The [Winds of Change](#) have stopped blowing. When the Soviets present a more docile response to self-determination than a "western democracy," the situation is bad. How painful is it to pine for the days of passive Soviet resistance to secession?

[Images and videos of the jack-booted thugs](#) bulldozing their way through crowds of peaceful voters (including firemen and unarmed police officers) in Catalonia are a distressing reminder that the heavy hand of the state is still alive and well when it comes to self-determination.

Spain went full Lincoln, quickly. At least the people of the Southern States held conventions and voted before being bludgeoned and shot.

This was probably to be expected. Donald Trump [offered his encouragement for a unified Spanish government](#) before the referendum was held, clearing a way for Spain to avoid condemnation, at least from one major ally. The court of public opinion has not been so kind.

Even before the election was held, the *New York Times* [tepidly supported](#) the referendum, as did [an opinion piece at Townhall.com](#). Both pointed out the cultural distinctiveness of the Catalonian people. That was the real issue at hand. Can a unique people thumb their nose at what they consider to be illegitimate authority?

Obviously, Spain and the United States said no but the people said yes.

And perhaps this is indicative of more to come around the globe. There are already several secession efforts underway in the United States, and with the newly inflamed cultural war burning in the American mind, this might be the right time to talk about a divorce of incompatible things.

There are now at least two Americas and nothing is going to change that any time soon.

“Blue America” favors a “libertine” society under-girded by the “social justice” identity triplets of race, class, and gender. Mob violence and property destruction are used in conjunction with “peaceful” forms of “resistance” like anthem protests, federal court orders, gender studies, sensitivity training, and character assassination to bully people into capitulating to their desired goal, namely a society that lacks traditional western civilization. In other words, they will use any means necessary to achieve their goal to “erase bigotry,” including state machinery like the courts and favorable legislation. Of course, this can work against them, too, as the results of the 2016 election made clear.

“Red America” wonders what happened. “That ain’t my America,” they say while pulling the lever for someone, anyone, who will talk tough and stand against this neo-Marxist nonsense. They aren’t necessarily opposed to a strong central government because it can work in their favor, and they are weary from years of being made to feel guilty for traditions they admire and support. But “Red Americans” need to understand their love affair with the state can be dangerous. They are barely a majority, if at all, and once the other side is in power the repercussions will be severe.

Catalonia should be a wake-up call for both sides. Young people are already more receptive to secession than any other group in America, and their aversion to violence and a general acceptance of “divorce” could lead to more peace, rather than less. It will require Americans to rethink the Union and to re-evaluate their admiration for both President Lincoln and the mega-state he forged through blood and iron. We don’t need a repeat of 1861 nor even Catalonia of 2017. East Germany of 1989 would be preferable.

[You can go your own way](#) never sounded better. Maybe shacking up in 1788 wasn’t the right thing to do.

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.*

BRIDGES BURNED IN EAST TENNESSEE

The Plot and Plight of Eastern Tennessee Unionists

While Tennessee had seceded on May 20, eastern Tennessee remained mostly loyal to the Union. To check this rebellion against rebellion, President Davis demanded that all eastern Tennessee citizens swear an oath of allegiance to the Confederacy by October. If they refused, they could be seen as “alien enemies,” and subject to having their property seized.



As Confederates under General Zollicoffer moved into eastern Tennessee, worries of a Unionist uprising became very real. For the past week, Zollicoffer and others had written their commanders, as well as the Confederate Secretary of War and even President Davis that the Unionists were “as hostile to it as the people of Ohio and will be ready to take up arms as soon as they believe the Lincoln forces are near enough to sustain them.”²

In September, William Carter, a Presbyterian minister and loyal Unionist, developed a plan. He made a trip to Washington to propose it to McClellan and Lincoln

Carter had become a firm believer in direct action. He wanted to organize a group of fellow Unionist to burn nine important railroad bridges in and around eastern Tennessee. To join in the fun, he wanted a Union force from Kentucky to march on the Rebels. As the Union troops entered Tennessee, the Unionists citizens would rise up. With the railroad bridges destroyed, the Rebels would have no way of receiving reinforcements.

Lincoln and McClellan seemed to like the plan and General William Tecumseh Sherman was ordered to send General George Thomas into the

region. Carter left for his home and then, along with his team of saboteurs, set off for the railroads.

After Thomas had advanced south, Sherman decided to focus upon central Tennessee, instead. The Union uprising in eastern Tennessee would have to wait. Rev. Carter, however, was already poised to destroy the bridges and could not be reached with the unfortunate news.

On November 8, 1861, five railroad bridges were burned by Carter and his men. All over eastern Tennessee, Unionists gathered together to await the advance of Union troops that would never come.³

1. *East Tennessee and the Civil War* by Oliver Perry Temple.

George A. Branard

Color Bearer, 1st Texas Infantry
Co. L, Hood's Texas Brigade

"His was the proverbial timidity of the lamb, and the boldness of a lion."



Furnished by Patricia (Branard) and Sal Gambino with the caption restored by Warren Lane, This Old Printing Press, 1-800-317-0466

George A. Branard was born on Galveston Island on January 5, 1843, and at an early age showed a desire to learn the mechanic's trade. He was employed by M.L. Perry and later by the firm of Close and Cushman. Early in the war, on August 1, 1861, he enlisted as a private in the Lone Star Rifles, and was soon made a non-commissioned officer, being promoted to rank of Corporal. The company was assigned to the First Texas Regiment, Co. L, under Captain A. C. McKeen, and Col. Louis T. Wigfall. The regiment became a part of the famous Texas Brigade under General Hood, in Longstreet's Corps. Soon after reaching Virginia, Branard was assigned to the color guard corps of the regiment. Thomas Nettles of Livingston, Texas was the Color Sergeant. Being impatient at the long delay in the opening of the first battle, he went down into the rifle pit to get his shooting chance. During this engagement at Eltham's Landing Nettles received a bullet in the shoulder and unable to carry the flag, transferred it temporarily to Branard. In the engagement the following day, Branard got too far out in front of the regiment and someone called out to him to fall back. Although cut on the head by a passing bullet, Branard shouted he'd be "**Damned if he'd fall back,**" and remained with the colors until the fight was over. Colonel A.T. Rainey, hearing the remark, and admiring both its courage and spirit, ordered the regiment forward to form under the colors. Rainey then and there promoted Branard from Corporal to Sergeant.



This first flag that graced the ranks of the First Texas Regiment was the handy work of Mrs. Louis T. Wigfall. It was brave borne by it's color bearer, George Branard, at Eltham's Landing, Seven Pines, Freeman's Ford, Thorough Fare Gap, Second Manassas, and Boonsborough Gap.

During the journey to Sharpsburg, Branard was bare-footed. His feet bleeding and sore, Branard was ordered to the hospital by Major Dale, and *the Lone Star Flag* was committed to the care of another. In that ever-to-be remembered corn field, being overwhelmed by numbers, the First Texas, to their sorrow, lost their flag. When the "fallen banner" was discovered by the enemy, eight dead and six wounded Texans were found around and over it. W.D. Prichard, the color bearer, lay at the feet of the foe, bleeding and suffering the agony of death, wept bitter tears, not for his wounds, but because the "flag by angel hands to valor given," all stained with blood of brave men, was trailing in the dust, a trophy to the foe.

Just prior to the Battle of Gettysburg, and in a very romantic gesture, a second silk flag made from Mrs. Louis T. Wigfall's Wedding dress was presented to the First Texas Regiment. The flag was creped in mourning for the heroic dead who fell at Sharpsburg.

On July 2nd, 1863, the Brigade was about to enter into what was described as the wildest, fiercest struggle of the war. But by the time the First Texas fought at Gettysburg, romantic gestures had given way to the hard, bitter reality of war, and individual State Flags were forbidden to be unfurled. All regimental units were commanded to display one uniform flag, namely the Army of Virginia Battle Flag.

A little before the commencement of the battle of *Devil's Den*, on July 3rd, 1863, General Hood, the idol of the Texans, rode in front of the First Texas Regiment. After a short speech, he arose majestically in his stirrups, and in a loud stentorian voice shouted, "**Fix bayonets my brave Texans; forward and take those heights.**" Colonel P.A. Work, commanding the First Texas, pointed to "Little Round Top" in the distance, and said "**Follow the Lone Star Flag to the top of the mountain.**" A Union battery found their range and landed a shot in their midst killing and wounding several comrades. Branard, the youthful color bearer, pulled the case off of

the Lone Star Flag, and regardless of regulations, vowed that he would wave it over the gun that fired the shot, or die trying. Braving death's danger through showers of shell, canister and grape, that Texas Flag, the Lone Star Banner, in the hands of George Branard, without waver or halt, steadily advanced to the mountain top supported by the Texans, who encircled among the nations of the earth a halo of immortal fame - the name of Texas.

There was fierce rivalry among color bearers as to which regiment could advance their flags nearest to the enemy's lines. Several color bearers, Branard among them, had carried their flags far ahead of their respective regiments while shot and shell whistled and shrieked about them. Branard again advanced, stopping at a rock about 50 yards in the lead of his nearest competitor. Not to be outdone, the Georgian again moved forward, approaching Branard, whose colors were waving proudly. But the intrepid Texan was not willing to divide honors, not even with Georgia. Amid a rain of bullets he again moved forward to the summit of Little Round Top. After one third of the Texans had been killed or wounded, the enemy driven and their batteries captured, George Branard, the brave and daring color bearer of the First Texas Regiment, hoisted on the topmost summit the streaming banner of the victorious Texans. There were shouts from the regiment left behind of him to turn back. On he went waving defiance, almost under the ramparts of his adversaries. The order went down Federal lines: ***"Don't shoot that man; he is too brave to kill."*** The rattle of musketry momentarily ceased.

Just then a shell fired at an angle exploding at the feet of the color bearer from Texas. A fragment severed the staff of the colors. Another fragment struck Branard in the forehead, cutting a gash which marked him for life and destroyed the sight of his left eye, and caused a loss of hearing in his left ear. Blinded by blood, with his brain whirling from the force of the concussion, Branard still clutched his flagstaff and attempted to go further forward. The shattered remnant of his flagstaff was clutched in his hand when, unconscious, his comrades thinking he was dead, bore him from the field of battle.

Men who witnessed the incident of Branard's bravery declared that ***"no event of the war surpassed the incident."*** Another said, ***"He held his post of honor, until he fell almost dead from a shell wound to the head. Branard's nature was so modest that he thought nothing of the act and he refrained from alluding to it. He was always inconspicuous in camp and disliked ostentation. His was the proverbial timidity of the lamb, and the boldness of the lion."***

As he lay by his flag his color guard, James Willis Watts, James Williams, Elias Newsome and David Bronaugh were by his side to preserve the unblemished honor of the sacred colors and hoist them afresh, high up in the firmament above the mountain top, that friend and foe from a distance could see the Lone Star standard of our Texans, shining with the effulgence of heavenly glory. After only one day in a field hospital, Branard, the brave young Texan rejoined his regiment.

General Lee's Army regrouped to Tennessee where Hood's Texas Brigade, with their color bearer George Branard, engaged the Federals at the battle for Chickamauga on September 19, 1863. And finally on to the Battle of Knoxville in November of 1863 where George Branard was wounded once again, causing him to lose the use of his left arm. While convalescing from his wounds, he was informed he had become ineligible to be on the promotion list for Ensign. Because Branard became disabled from the effects of his wounds, and upon recovery, he was reassigned as Sergeant in charge of the ambulance corps. He remained in that position until the war came to an end. Although furloughed, he did not return home, and was on duty at Zollicoffer, Tenn., serving as hospital aid. His wounds would not permit him to resume his former duty. He was put in charge of Brigade ambulances at the Battle of the Wilderness. As ambulance Sergeant he was surrounded by Federal soldiers in the fight on New Market Road before Richmond, but fought his way out, saving his ambulances and the wounded in them.

On February 21, 1865, as a member of the invalid Corps, he was detailed for duty in the Trans-Mississippi department, and ordered to report to Marshall, Texas. His journey was a long and tedious one, as it was necessary to walk two-thirds of the way. Before he reached Texas, the war came to an end.

George A. Branard, Citizen



On April 4, 1866, my Great Grandfather married Miss Julia House, and had ten children. This photograph was taken just before the turn of the century. Patricia Branard Gambino

Hood's Texas Brigade Association was organized in 1872 and George Branard did not miss one gathering of Hoods' survivors. In 1895 he was elected Secretary of the association and in 1904 the office of Secretary and Treasurer were combined, and Branard was unanimously elected to fill the place as long as he may live. Branard always said the reason he was made Treasurer was because the boys had so much confidence in him, and also that there is never any money in the Treasury. Branard held this position until his passing on August 7, 1909. He was eulogized by his comrades as "*One of a kind*," disliking ostentation and would rise only when the voice of duty whispered to him. It was said, "*When the grave closes over him it will hide a shell scar which marked his courage at the time and thereafter till the day of his death paid tribute to his valor.*"

The domestic life of this "Old Warrior" was as calm and happy as his public career was honorable and eventful. On April 4, 1866, he was married to Miss Julia House, and is survived by nine children of the union, four of whom were gathered at his bedside when his stiffened lips murmured "*Here*" in answer to the last roll call.

"To shed ones blood in defense of Home of country is man's first privilege"

Written by *Sal Gambino*, dedicated to his wife *Patty Branard Gambino*.

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Franklin

THE VALLEY OF DEATH

BY THOMAS CARTWRIGHT; HALLOWED GROUND MAGAZINE, SPRING 2004 ISSUE



Major General Patrick Cleburne (Library of Congress)

Major General Patrick Ronayne Cleburne was angry on the march from Spring Hill, Tennessee, toward the small town of Franklin in the late morning hours of November 30, 1864. After the campaign he was going to demand a full investigation to defend his conduct on November 29 at [Spring Hill](#) where the Federals slipped past the Southern forces. General Cleburne had been given information from a “reliable channel” that he was being blamed by General John Bell Hood for the Confederate failure the day before.

Around 2:30 p.m., nearing Franklin, General Cleburne rode up on Winstead Hill after the Federals had withdrawn from it and Breezy Hill. He rested field glasses on a tree stump and, looking toward the Federal lines, he remarked, “They are formidable.” A courier from Hood informed General Cleburne that his presence was required for a conference at the home of William Harrison, which stood approximately one-half mile south of Winstead Hill. Hood told his commanders his plans for a frontal assault against the Federal works and asked for opinions. Major Generals Nathan B. Forrest, B. Franklin Cheatham, and Cleburne all advised against an attack over open fields against entrenchments and artillery.

LEARN MORE ABOUT FRANKLIN

- [Battle Overview](#)
- [Battle Map: Breakthrough Region at Franklin](#)
- [Battle Map: Battle of Franklin](#)
- [Photo Gallery](#)
- [Artist's Rendering of Franklin's Future](#)

As General Cleburne mounted his horse to return to his division, Hood ordered:

General, form your division to the right of the pike, letting your left overlap the same. General Brown will form on the left with his right overlapping your left. I wish you to move on the enemy. Give orders to your men not to fire a gun until you run the Yankee skirmish line from behind the first line of works in your front, then press them and shoot them in their backs as they run to their main line; then charge the enemy works. Franklin is the key to Nashville and Nashville is the key to independence. Cleburne replied, “General, I will take the works or fall in the attempt.”

Before the fateful Battle of Franklin, General Cleburne held his last meeting with his brigade commanders on Breezy Hill. Brigadier General Daniel C. Govan felt that General Cleburne was “greatly depressed.” General Cleburne emphasized Hood’s orders that the Federal works must be carried by the point of the bayonet at all hazards. Govan

saluted and said, "Well, General, few of us will ever return to Arkansas to tell the story of this battle." Cleburne replied with a sentiment that was prevalent in most of the hearts of the men in the gallant Army of Tennessee: "Well, Govan, if we are to die, let us die like men."

General Cleburne received permission to form his division in columns of brigades to expose as small a front as possible and then to deploy into line of battle when in range of small arms fire without confusion.

Cleburne's Division was made up of Texans in Brigadier General Hiram B. Granbury's Brigade whom General Cleburne called "a band of heroes." Tough Arkansans in Govan's Brigade and gallant Alabamians and Mississippians in Brigadier General Mark P. Lowrey's Brigade also were in the ranks. The 5th Confederate Infantry Regiment, nearly all Irish and very close to Cleburne, filled out the division.



Cleburne leads his division toward the Federal works in the bloody assault at Franklin. (Image courtesy Don Troiani, historicalimagebank.com)

The Federal main defense line was crescent-shaped, with the center located around the brick home owned by Fountain Branch Carter. In many areas the works were six- to eight-feet high with wide ditches on both sides. Planks from the Carters' gin house, barn, other outbuildings, and even eight plows were used in the construction of the breastworks. Part of the entrenchments had been constructed in 1863 and needed only slight improvement. The breastworks began near the Lewisburg Pike and continued onto the Columbia Pike, then westward past Carter's Creek Pike, ending near the northwest side of town. A thorny osage orange grove grew in the Lewisburg Pike area; the Federal soldiers sharpened branches of the osage orange trees and carried them across the pike to form an almost impassable obstruction. In the center of the line, the Carter house and cotton gin house were situated on a small hill. A retrenched line was placed fifty yards behind the main line. About 250 yards southwest of the Carter house was a locust grove, which served as an obstruction to any attacking force. Fort Granger, located north of the Harpeth River, had artillery batteries placed inside to cover the southeast. Another less formidable Federal line was approximately one-half mile south of the main line.



The Carter House on the Franklin Battlefield (Robert Shenk)

General Frank Cheatham's Corps would assault the center of the Federal works, with Major General John C. Brown's Division on the west side of the Columbia Pike and Cleburne's Division on the east side. Major General William B. Bate's Division would attack to the left of Brown's Division. Lieutenant General Alexander P. Stewart's Corps would assault on the right with Major Generals William Loring, Edward Walthall, and Samuel French's Divisions. Lieutenant General Stephen D. Lee's Corps, coming from Spring Hill, had not yet arrived on the field. It was planned that General Nathan Bedford Forrest would attempt to flank the Federals on the east and west.

Cleburne's Division would move forward with approximately 3,000 men. Granbury's and Govan's Brigades were in front with Lowrey's Brigade in reserve. Colonel A.J. Smith's Georgia Brigade was not on the field.

General Cheatham later stated of final tense moments:

Before moving our troops from Winstead Hill I had arranged with both Cleburne and Brown, the two divisions under my eye to give them the word with a flag when to move. When their lines swung into position they corrected their alignment and then faced toward me, waiting for the signal to advance. A moment of suspense to see that everything was ready, then the flag dropped, and the line moved forward as steady as a clock.

It was a beautiful Indian summer afternoon with a temperature around 45 degrees. The air was perfectly still, and the skyline was a crimson red. At 4 p.m., as the sun was setting in the southwest, the crescent moon rose in the southeast, and 20,000 Confederates, eighteen brigades, and over 100 infantry regiments marched down the slopes and into immortality. Bands started to play. The blue flag with the white moon of Cleburne's Division was conspicuous among the red St. Andrew's cross battle flags.

Lieutenant W.D. Mintz, 5th Arkansas Infantry, remembered the fateful charge:

We had gone but little ways when the artillery opened fire on us, which had but little effect on the line save when a bursting shell would tear its way through the ranks, the men would soon close in and make the line solid again...

The Federal brigades of Colonel Joseph Conrad and Colonel John Lane in Brigadier General George D. Wagner's Division held the advanced line. Wagner's orders were to fall back if there was a frontal assault. Wagner disobeyed

orders, telling a staff officer, "Stand there and fight them." Granbury's hard-hitting Texans were the first to break the center of this advanced Federal line. A memory of this horrific event was later recorded by Private William Eldridge Mathews Preston of the 33rd Alabama:

The ground was open, shells exploding within about one thousand yards of their works and after they had opened on us with small arms the command "double-quick" was given. Then we went on a run and a continuous yell to their works... I was wounded in getting through the abatis, by the time we got to their works our ranks were so thinned that our men could not get over. Many were shot in the attempt...

General Hiram B. Granbury was on foot, encouraging his Texans with his last immortal words: "Forward, men; never let it be said that Texans lag in the fight." A minié ball then hit him in his cheek and passed through the back of his head. Granbury was found on his knees with his hands on his face the next morning, dead.

Cleburne was riding a brown mare that belonged to Lieutenant Tip Stanton, a member of his escort. The horse was killed about eighty yards from the works. James Brandon, a courier from Mississippi, dismounted to give the general his horse. The animal was killed before General Cleburne could place himself in the saddle. Cleburne moved forward into the smoke, sword in hand, waving his kepi and encouraging his men. Around fifty yards from the Federal works in front of the cotton gin house, a minié ball struck him just below the heart and passed through his body. Captain C.W. Frazer of the 5th Confederate would later write:

He [General Cleburne] sought out our regiment, charged in with it, and died with it. He could have selected no better place. John McQuaide would later give to the Vicksburg Herald his account of finding General Cleburne's body:



The McGavock Cemetery at the Carnton Plantation (Robert Shenk)

"The terrible report that Cleburne was missing ran throughout our ranks that whole dreadful night... I and two others were the first to discover his dead body at early dawn, the next morning. He was about 40 or 50 yards from the works. He lay flat upon his back, as if to sleep, with his military cap partly over his eyes. He had on a new gray uniform, the coat of the sack or blouse pattern. It was unbuttoned and open; the lower part of his vest was unbuttoned. He wore a white linen shirt which was stained with blood on the front part of the left side, or just off the abdomen... He was in his sock feet, his boots having been stolen. His watch, dress sword, belt and other valuables were all gone; his body having been robbed during the night..."

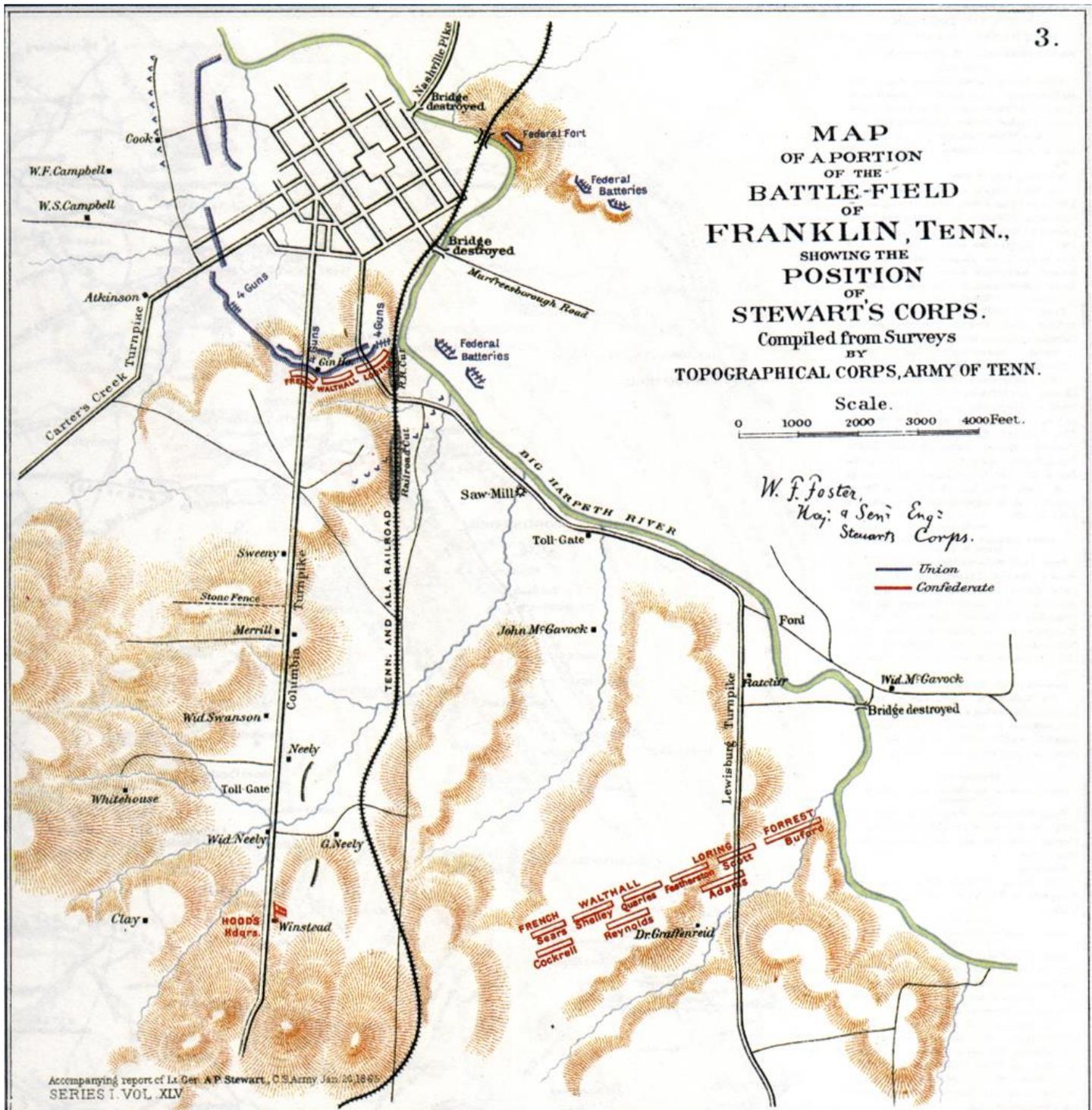
McQuaide found an ambulance in the charge of Rev. Thomas Markham, Chaplain of Brigadier General Winfield Scott Featherston's Mississippi Brigade. The men with the reverend were lifting the body of Brigadier General John Adams into a wagon. McQuaide guided the men to General Cleburne's body and assisted in placing him in the same wagon.

During the aftermath, every building in Franklin was used as a hospital. The bodies of General Cleburne and General John Adams were brought to Carnton, the home of John McGavock, which stood approximately one-and-a-quarter miles to the east. General Cleburne was placed on the porch next to Generals Adams and Granbury, Brigadier General Otho French Strahl, Lieutenant Colonel R.B. Young, and Lieutenant John Marsh.

In 1883, General Frank Cheatham returned to Franklin for the first time since the battle and stated of General Cleburne: "Here one of the best soldiers that ever drew sword gave up his life."

Thomas Y. Cartwright is the Director of the historic Carter House in Franklin, Tennessee.

<http://www.civilwar.org/battlefields/franklin/franklin-history-articles/franklincartwright.html>





The 22nd Texas Infantry - Hubbard's Regiment

Remembering an engagement few people acknowledge The Battle of Richmond, Louisiana, on June 15, 1863:

“The brief Battle of Richmond, Louisiana, ended in another Union victory as the Confederates ultimately retreated. During the engagement, the Union army captured several of Hubbard’s men, including Joseph Clayton, John H. Davis, and John B. Scott. They were all privates with Company D. The prisoners were sent to Memphis, Tennessee, where they remained in custody for a short period. In July, they were received at the Military Prison in Alton, Illinois, along with Private Lewis Stewart of Company E, captured at Young’s Point, and Private William Wagner of Company D.

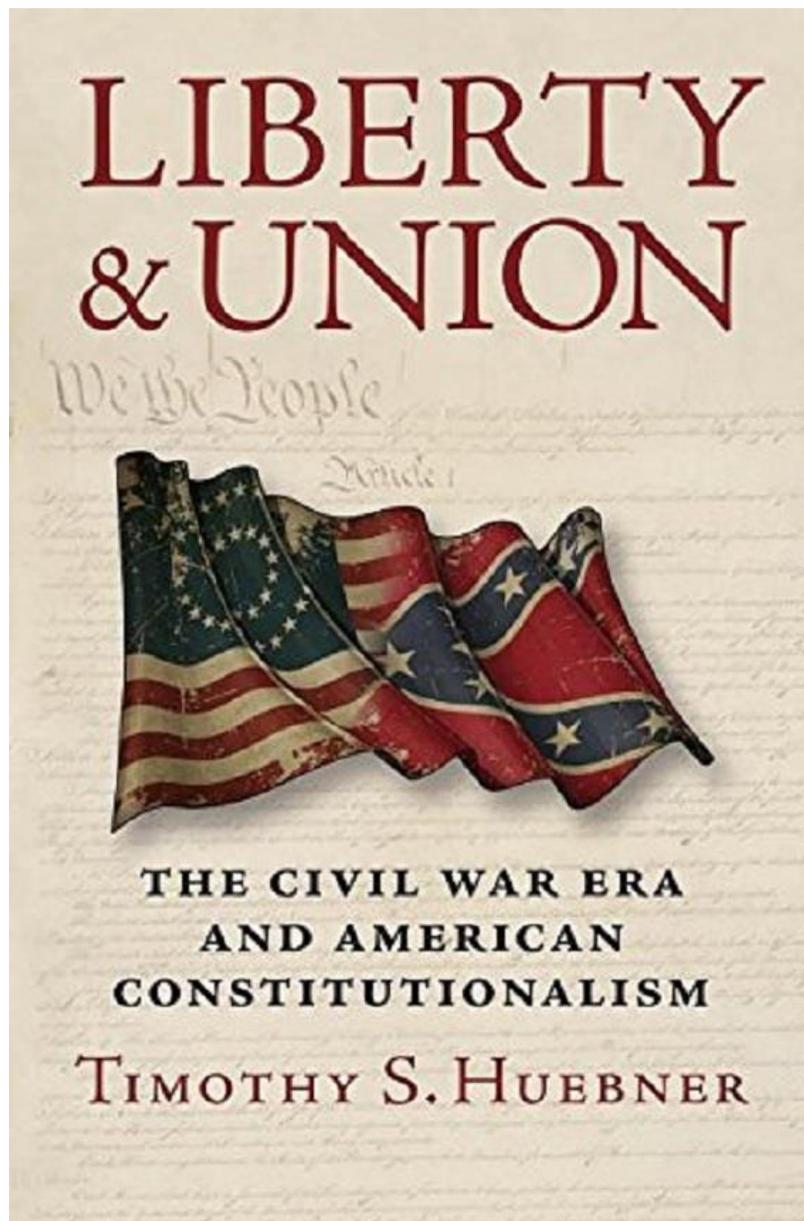
The Union’s Brig. Gen. Joseph A. Mower burned the village of Richmond as Walker’s Division (including the Twenty-Second Texas Infantry) moved to the area of Delhi, Louisiana.

During its existence, the Alton Military Prison imprisoned nearly 12,000 Confederates. With the oppressive summer heat and unbearable winter freezes, the overcrowded prison was inhumane and cruel. Poorly clothed and malnourished, the prisoners developed infectious diseases. Compared to other prisons, deaths at Alton were proportionately higher. Men such as John H. Davis and Lewis Stewart were released on oath soon after their arrival at Alton. Joseph Clayton and John B. Scott were sent to Fort Delaware in April of 1864 and exchanged the following year.”

(Text Source: Sires and Sons by Trevor P. Wardlaw)

Shredding the Constitution to Save the Union

By [Kevin R.C. Gutzman](#) on Oct 24, 2017



A review of [Liberty & Union: The Civil War Era and American Constitutionalism](#) by Timothy S. Huebner (Lawrence: University Press of Kansas, 2016).

Timothy S. Huebner's new synthetic account of the Civil War and Reconstruction melds military history, political history, constitutional history, and black history in telling the tale of the most popular subject in American history. Published by one of the leading academic presses, it likely will serve as the go-to account for a generation.

What distinguishes this synthesis from previous summaries of the state of the field is the incorporation of the notion of black agency into the account from top to bottom. So, for example, runaways become "self-emancipated," slaves are "enslaved people," and the tendentious approach to the US Constitution culminating in Frederick Douglass's urging on of the Union cause is an alternative "constitutionalism."

Once upon a time, historians of the Civil War considered it a tragic event leading to essentially no good results. Now, one might update that reading by recounting the great—and, pace a previous generation's account, highly desirable—

improvement of blacks' situation resulting from the war, which was the war's most important result, while on the other hand detailing the new consensus that even more soldiers died in the war than we once thought and giving attention to the terrible constitutional precedents arising from the Union presidents' conduct during the war and the federal courts' jurisprudential gymnastics in support of that conduct. Unfortunately, such a tragic account of the war is not fashionable.

Take for example Prof. Huebner's version of the Supreme Court's decision of the *Prize Cases* (1863). President Abraham Lincoln imposed a blockade on the seceded southern states early in the war, and this raised considerable difficulty for him. Under the law of nations (the 19th-century analogue of today's international law), a blockade could only be imposed upon a sovereign nation. For his own domestic purposes, however, Lincoln did not want to concede that the Confederate States were a sovereign nation. The Court held that for international purposes, the Confederate States were sovereign, while for domestic purposes, they were not.

Here we have part of the constitutional scaffolding of today's perpetual-warfare Executive Branch. Rather than note the absurdity of the Court's fish and fowl decision, let alone the dangerous ramifications with which it was packed, Huebner merely says it was a great victory for the Lincoln Administration. He then segues into an account of Union conscription, which he says "appeared to pose the greatest direct threat to individual liberty." The most vociferous critic of these developments, Ohioan Clement Vellandigham, is classified as a "symbol for self-proclaimed liberty-loving Democrats," and Huebner refers to him using the partisan term "Copperhead."

This pro-government strain runs through the entire book. So, for example, Lincoln's famous Gettysburg Address "succinctly captured Lincoln's beliefs, his shifting emphasis from the Constitution and 'the Union' to the Declaration of Independence and 'the nation.'" Like his account of the legal issues described above, this is a perfectly biased account. Lincoln's "Declaration of Independence," which Huebner occasionally refers to as "Jefferson's," had essentially no similarity to Jefferson's. The argument of Jefferson's immortal justification of American separation from Britain was that the natural political equality of all men entitled them to replace government when they found the need to do so, and they were doing so in 1776. It declared the existence not of an American "nation," but of thirteen "free and independent states" (that is, sovereignties). This is the very opposite of Lincoln's characterization of Jefferson's argument. Huebner merely recounts Lincoln's statements without providing any analysis at all.

Huebner avers in concluding the pivotal chapter "Politics and Constitutionalism in the Wartime Union" that President Lincoln's "unwavering commitment to his presidential oath gave him a clear-eyed determination to suppress the rebellion and, in order to do so, the president was willing to suspend the writ of habeas corpus, push bold financial legislation, and implement a controversial military draft." Here again he takes for granted what was at issue: this time, that secession was constitutionally impermissible and that the presidential oath bound Lincoln to make war to undo it. In light of the strong evidence that much northern opinion disagreed with him about the first issue, from the ratification of the Constitution to the war's end, this simply will not do. Besides that, one struggles to make supposed commitment to the oath consistent with the various unconstitutional steps Lincoln took in suppressing secession.

As a former student of the great historian of nineteenth-century politics Michael Holt, I cannot resist one further observation: Holt's reading of these events is virtually absent from Huebner's book. One has not the slightest indication that perhaps electoral motives affected President-Elect Lincoln's behavior during the secession winter of 1860-61. Maybe his reading of the oath of office affected his calculations, let us assume *arguendo*, but how about the prospect of running for reelection on a platform of "You voted Republican in 1860, and the Union split in two. Four more years!" Only a very rare bird would relish that prospect. Only a prodigy of a politician would be unaffected by it.

The best part of this tome is its account of black men's role in the war and the improvement in former slaves' lives wrought by abolition. Segregation was unjust, certainly, but contemporary claims that the Civil War was followed by a century of reenslavement are false. Former slaves were treated unjustly, but they were free to make families, organize their own labor, marry, name their children, and otherwise live in newfound dignity. At last.

About Kevin R.C. Gutzman

Kevin R.C. Gutzman is the author of *Thomas Jefferson--Revolutionary*, *James Madison and the Making of America*, *The Politically Incorrect Guide to the Constitution*, *Virginia's American Revolution*, and with Tom Woods *Who Killed the Constitution?*

<https://www.abbevilleinstitute.org/review/shredding-the-constitution-to-save-the-union/>

The Antebellum South in the Reformation Tradition

By **Jonathan Harris** on Oct 30, 2017



On October 31, while many parents whisk their little ones from house to house in the pursuit of temporal tasty treats, a large portion of Christendom will be observing the 500th anniversary of the Protestant Reformation, a movement which arguably changed the very course of Western Civilization up through the present. Many Protestant denominations, seminaries, churches, and para-church organizations are sponsoring trips and teachings, hosting conferences and conviviality in recognition of the great *Solas* that inspired the Reformers to separate from the Roman Catholic Church. If one were to attend an average American evangelical service on any given Sunday during the month of October, one would likely hear a sermon on one or more of the *five Solas*: *Sola scriptura* (“Scripture alone”), *Sola fide* (“faith alone”), *Sola gratia* (“grace alone”) *Solo Christo* (“Christ alone”), *Soli Deo gloria* (“glory to God alone”).

The common narrative usually goes something like this: Over time the Roman Catholic church became corrupt, with regard to the doctrine of salvation. While there were individuals and movements that attempted to self-correct, they were of no lasting significance, that is, until Martin Luther posted 95 thesis to the church door in Wittenberg, Germany on October 31, 1517. Luther’s “Here I Stand” speech, four years later at the Diet of Worms serves as the climax of the divine drama.

Unless I am convinced by Scripture and plain reason – I do not accept the authority of the popes and councils, for they have contradicted each other – my conscience is captive to the Word of God. I cannot and I will not recant anything for to go against conscience is neither right nor safe. God help me. Amen.

Sola scriptura was the great principle Luther championed. It was upon this cornerstone that the other *Solas* were supported and defended. In telling this story, American Evangelicals will often call Calvin, Zwingli, and Knox to the stage for the next scene of the providential production. Their influence, like Luther’s, spread far and wide, eventually culminating in a small group of Bay Staters known as the Puritans. This connection cannot be overemphasized. Reading the Puritans is often viewed as a

necessary credential for being “truly” Reformed. If the survey happens to make its way to the shores of the New World, this is usually where the story ends. Puritans have become the American vanguards of Reformation theology with a straight line linking them to Reformed leaders of our day such as John Piper, John MacArthur, and R.C. Sproul. But what about the 245 years separating John Piper’s *Desiring God* from Jonathan Edwards’s *Sinners in the Hands of an Angry God*? Is the New England of 1741 really where the story of the Reformation ends for America?

Religious adherence in 1776 was roughly at 20% for Northeastern, Middle, and Southern colonies respectively (this percentage may seem low by today’s standards, but it must be remembered that many living on the frontier had limited access to a local church). Congregationalism dominated New England, while the Middle and Southern Colonies depicted much more denominational diversity. In the South, Baptists, Episcopalians, and Presbyterians claimed the lion’s share of Sunday morning pews. With less than 2% of American congregants belonging to the Roman Catholic Church (mainly in Maryland), early America was certainly dominated by Protestantism. From the time of the War for Independence to the War Between the States, this basic perception of a Protestant society is not altered significantly. It was this belief that inspired John C. Calhoun to observe in 1850 that “The cords that bind the States . . . are [in large part] spiritual or ecclesiastical.” In his second inaugural, Abraham Lincoln himself appealed to what he saw as the common ground of a protestant nation when he famously remarked, “Both [sides] read the same Bible, and pray to the same God.” Though Immigration boosted the small number of Roman Catholics and Jews, religious adherence itself increased to as much as 70%, and the Second Great Awakening had granted a numerical advantage to Baptists and Methodists on the frontier. America unmistakably wore the protestant brand. However, sporting a brand and believing a theology are two different things. Though undetected at the time by census and denominational enumerations, a shift away from the *Solas* was underway in the land of the Puritans.

Perhaps the clearest way to recognize the declining influence of Reformed theology in the North is to survey the rise of Unitarianism. An old adage describing Unitarian theology is as follows: “Universalists think God too good to damn them, while Unitarians think they are too good to be damned.” The innate goodness of man, the denial of the Trinity, and the exchange of scriptural authority in favor of human Reason were hallmarks of Unitarian thought. *King’s Chapel* in Boston had become the first American church to adopt a Unitarian liturgy in 1785. Twenty years later Harvard University elected a Unitarian as Hollis Professor of Divinity. It was not long until Congregational churches throughout the Northeast were compromised. One bishop observed that by 1843 “there were one hundred and thirty Unitarian Congregational churches in Massachusetts hardly twenty of which were Unitarian in their origin.” Harriet Beecher Stowe tells us of her experience in Boston between 1826 and 1832:

All the literary men of Massachusetts were Unitarian; all the trustees and professors of Harvard College were Unitarian; all the elite of wealth and fashion crowded Unitarian churches; the judges on the bench were Unitarian.

Even the First Church of Boston, founded by John Winthrop, went Unitarian.

Given these facts, the obvious questions become, “Why was the Reformation halted in New England, while its influence continued in other regions?” The short answer is that the North, by the time of the early nineteenth century, was ripe for the picking. Jonathan Edwards himself feared that the influence of the First Great Awakening was temporary at best. The Puritans had carried with them from England the optimistic view that society could be perfected through human action. In a sermon entitled *A Model of Christian Charity*, Massachusetts Bay Governor John Winthrop famously declared, “We shall be as a city upon a hill, the eyes of all people are upon us.” At the time of Winthrop’s sermon, the foundation was *sola scriptura*, and the form human achievement—but the form far outlasted the foundation.

Utopian schemes such as Oneida Community and Brook Farm were only to be found in Northern soil. Transcendentalist thought permeated even mainline denominations through what Historian Gregg Singer calls, the “New England Theology.” In the “Burned Over District” Charles Finney’s evangelistic methods had impacted local congregations so much so that even Presbyterian churches were practicing decisional regeneration. *Sola pragmaticam* was replacing *Sola scriptura*.

In the Northern academy, scholars like Unitarian minister Joseph Stevens Buckminster were directly attacking the authority of Scripture by introducing German Higher Criticism. In 1839, one of Philadelphia’s most eminent physicians, Samuel George Morton, published *Crania Americana*, in which he “presumed that the Bible had been misread. Caucasians and Negroes were too different to both be descended from Adam through Noah.” Sixteen years later two of Morton’s students published, *Types of Mankind* which “proved” that blacks were a separate species than whites. One of the authors claimed “that science—not the Bible—must decide the true origins of mankind. . . [proposing] that God must have made separate races of men, just as He had made separate species of animals.” While these ideas gained wide acceptance in the North, the reception was anything but favorable in the South where *Sola scriptura* was still alive and well.

To illustrate, after teaching at Northern institutions, Unitarian theologian Thomas Cooper became president of South Carolina College in 1821. Cooper held to biblical higher criticism and an animalistic view of man. In 1834 however, Cooper resigned due to continued resistance. A young Presbyterian pastor named James Henley Thornwell opposed Cooper’s ideas and later succeeded him as president of the institution. Countering “scientific” claims supporting racial inequality, Thornwell wrote,

Science, falsely so called, may attempt to exclude him [negroes] from the brotherhood of humanity . . . but the instinctive impulses of our nature combined with the plainest declarations of the word of God, lead us to recognize in his form and

lineaments—his moral, religious and intellectual nature—the same humanity in which we glory as the image of God. We are not ashamed to call him our brother.

Likewise, Samuel George Morton's major critic was John Bachman, a Charleston minister. Presbyterian Thomas Smyth, another Charleston minister, countered *Types of Mankind* with *Unity of the Human Race* which *The Watchman* and *Observer of Richmond, Southern Baptist* and *Southern Baptist Advocate* published. In fact, Southerners had grown so concerned about the undermining of Scripture that most educational institutions in the South adopted a Christian apologetics program. As a result, 25-50% of total reading content in primary and secondary education became religious. Though many institutions for higher learning at that time have since been abolished, it is known that six major colleges and universities incorporated *Evidences of Christianity* into their curriculum from the period of 1798 to 1860. The *Evangelical and Literary Magazine*, a Southern publication, countered higher criticism when it encouraged parents to

- 1) Express their own view on religion to their children,
- 2) Distribute Christian apologetic material in public,
- 3) Promote "intelligent men to promote their cause,"
- 4) Support institutions that subscribed to orthodox Christianity, and
- 5) Pray for the integrity of the colleges.

It was at this moment that the South stood by itself as the vanguard of American Reformation tradition. Historian Eugene D. Genovese described it this way:

At the very moment that the northern churches were embracing theological liberalism and abandoning the Word for a Spirit increasingly reduced to personal subjectivity, the southern churches were holding the line for Christian orthodoxy.

The thesis had been nailed. The "Here I stand," moment came when Southerners formed their own denominations and broke away from their Northern counterparts. The reason was simple. *Sola scriptura*.

The first denomination to splinter were the "Old School Presbyterians", primarily represented in the South. Since 1801, the denomination's conservatives did not approve of carrying out missionary work with Congregationalists who advocated the "New England Theology". As time progressed, many "New School" Presbyterians also challenged the doctrine of original sin and traditional ecclesiology. In addition, a growing insistence among many "New School" Presbyterians especially, that the relationship between master and slave was innately sinful added to the strain. The synod of South Carolina responded to this allegation by chiding, "whosoever has a conscience too tender to recognize this relation as lawful, is righteous over much, is wise above what is written . . . and leaves the infallible word of God for the fancies and doctrine of men." The conservative wing had enough, and formed their own denomination in 1837.

At this point it is important to note that Southern Christians viewed the role of government much differently than their Northern counterparts. Politically, this was the time of the "American System," resisted by many Southerners and supported by many Northerners. A central bank, government-funded infrastructure projects, and high protectionist tariffs were supposed to move the country in the direction of "progress." In such a religious culture, it should come as no surprise that political agendas often veiled theological motivations. James Brewer Stewart describes the attitude of Northern Christians this way:

Men and women again saw themselves playing dynamic roles in their own salvation and preparing society for the millennium. By the thousands they flocked to the Tract Society, the Sunday School Union, the temperance and peace organizations, and the Colonization Society.

Many Northerners saw organized human action that included the role of government as a way to progress mankind. The South on the other hand, viewed government, in the words of James Henley Thornwell, as an "institute of heaven . . . designed to realize the idea of justice." Social change through government action was not mandated by God. Only the application of divine justice according to the boundaries set in Scripture. They followed the Augustinian "Two Kingdom" model. When it came to the institution of slavery, Southern Christians believed that since "slavery was a political institution," their only duty was to, as the Presbyterian synods of South Carolina and Georgia affirmed, "inculcate the duties of master and slave, and to use lawful and spiritual means to have all, both bond and free, to become one in Christ by faith." Unlike Northern pulpits, Southern pulpits were not filled with political speeches or candidate endorsements. Thus, when a modern Christian asks why Southern pastors did not seek to eradicate slavery politically, the answer has more to do with a Reformed view of government than it does a political position on slavery. Even if Southern preachers did feel so inclined they would not have thought it their duty to leave their appointed sphere of authority for one to which they held no biblical jurisdiction. But it was much more than a Reformed view of government that eventually separated the remaining American denominations. Northerners, in an effort to immediately abolish the institution of slavery in the South traded the authority of Scripture for the authority of human Reason.

It is imperative to realize that the theological motivation for framing the slave-master relationship as sinful in and of itself, was not Scripture driven in the least. There were many Christians in the South who wanted to end slavery politically, but they could

not go the extra step the abolitionists took in condemning any person who owned a slave as being “anti-gospel,” or living in perpetual sin. The words of Presbyterian theologian B.M. Palmer are helpful here.

This spirit of atheism, which knows no God who tolerates evil, no Bible which sanctions law, and no conscience that can be bound by oaths and covenants, has selected us for its victims, and slavery for its issue.

Slavery became the flashpoint for a much greater theological debate. Was Scripture to guide the church, or Scripture plus human Reason? The famous Southern theologian R. L. Dabney, who became Stonewall Jackson’s chief of staff, could recognize that the slave trade was as an “iniquitous traffick” in light of Exodus 21:16. But a biblical view of providence also compelled him to observe that, “This much-abused system has thus accomplished for the Africans, amidst universal opposition and obloquy, more than all the rest of the Christian world together has accomplished for the rest of the heathen.” Dabney was here referring to the reality that many slaves were exposed to the grace and love of Christ and joyfully converted to Christianity. Many Christian slaves, including Booker T. Washington, agreed with Dabney’s assessment. Such fair mindedness and biblical respect could not be found in the ranks of the radical abolitionists.

The Congregationalist turned atheist Elizur Wright, an editor for many abolitionist publications, stated in 1833 that “It is the duty of all men . . . to urge upon slaveholders immediate emancipation, so long as there is a slave—to agitate the consciences of tyrants, so long as there is a tyrant on the globe.” Though William Lloyd Garrison was “completely ignorant of the South,” he published in the *Liberator* that

The slave master . . . debauched his women slaves, had children by them, and in turn defiled his own children and sold them into the slave market; the slave plantation was primarily a gigantic harem for the master and his sons. . . Ministers of the gospel who owned or sanctioned slavery were included in his sweeping indictment of miscegenation and prostitution. In short, Garrison and the anti-slavery societies which he launched, followed soon by Northern churchman, stigmatized the South as a black brothel. . .

Dabney later countered in *A Defense of Virginia and the South*, “That thing which Abolitionists paint as domestic slavery . . . [is] not domestic slavery, but the [abuse] of it.”

Still, Northern denominations answered Garrison’s call. In the late 1840s, Wesleyans, Baptist, and Congregationalists all started three separate organizations “to send anti-slavery missionaries to the south.” Their mission: to inspire slaves to defy and escape their masters, while forming congregations that preached the “whole gospel.” More and more the gospel was seen as being tied to the abolition of slavery.

From the 1830s onward, abolitionists denounced what they called a proslavery gospel that either ignored the issue of slavery or actively denied that Christian principles favored emancipation. In contrast, they preached what they called a ‘whole,’ ‘pure,’ or ‘free,’ gospel, emphasizing Bible precepts that non-abolitionists avoided.

Hinging the application of Christ’s merits upon a sinner’s ability to keep the law (especially an extra-biblical law), was precisely what the Reformers were reforming from! The abolitionist’s requirement that one must denounce a practice that Scripture itself does not denounce in order to be right with God, puts them at odds with the original Protestants.

In 1831, and then again from 1843 to 1861, two “postal crisis” flooded the South with millions of pro-abolition tracts. The appalling, yet inaccurate (Harriet Beecher Stowe was also ignorant of the South) cruelties portrayed in the best seller *Uncle Tom’s Cabin*, did not help Northern Christians perception of their Southern brothers and sisters. When Julia Ward Howe, Ralph Waldo Emerson, and William Lloyd Garrison all payed glowing tributes to John Brown after his failure to spark a violent slave insurrection in 1859, it was the South’s turn to be horrified. But perhaps more horrifying to them was the way in which abolitionists treated the Holy Scriptures.

Garrison praised the deist Thomas Paine for helping him get “beyond the Bible” in 1845. Harriet Beecher Stowe’s brother Unitarian Rev. Henry Ward Beecher “conceded, a defense of slavery could be teased out of obscure, individual texts of Scripture, but surely the defining message of the Bible was something else entirely.” As a result his daughter took a rather cynical view of the Bible, and based her abolitionist sentiment in something other than a biblical moral imperative. Albert Barnes, a Presbyterian abolitionist wrote in *The Church and Slavery*:

There are great principles in our nature, as God has made us, which can never be set aside by any authority of a professed revelation. If a book claiming to be a revelation from God, by any fair interpretation defended slavery, or placed it on the same basis as the relation of husband and wife, parent and child, guardian and ward, such a book would not and could not be received by the mass of mankind as a Divine revelation.

Thornton W. Stringfellow, a Baptist preacher from Virginia pointed out the flaw in such thinking.

Sin in the sight of God is something which God in his Word make known to be wrong, either by perceptive prohibition, by principles of moral fitness, or examples of inspired men, contained in the sacred volume. When these furnish no law to condemn human conduct, there is no transgression. Christians should produce a ‘thus saith the Lord’ both for what they condemn as sinful, and for what they approve as lawful, in the sight of heaven.

After the Presbyterians divided in 1837, the debate over biblical authority as it related to slavery continued. In 1857, and then in 1861, both Northern and Southern wings of the Old and New School denominations split once again, this time exclusively over the issue.

The Methodists followed suit. In 1836, Northerners attempted to foil the election of William Capers to the position of bishop simply because he owned slaves. Capers predicted perhaps more than he realized when he encouraged unity the following year in the *Southern Christian Advocate*.

In the present state of the country, we believe it to be of the utmost importance to the country itself that the churches be kept together. Let the bonds once be severed which hold the churches of the North and South together and the Union of these states will be more than endangered, it will presently be rent asunder.

Regrettably, Caper's call went unheeded. First, the Wesleyan Church broke off in 1843 denouncing slaveholding as intrinsically sinful. The next year, when Bishop James Osgood Andrew received slaves by marriage, Northern Methodists demanded his suspension though he was not in violation of any rule. William Capers and a band of Southerners left the denomination to form their own in 1845. Capers had changed his tune. He exclaimed, "We denounce the principles and opinions of the abolitionists in toto. . . We consider and believe that the Holy Scriptures . . . do unequivocally authorize the relation of master and slave."

The same scenario took place in the Baptist Church during the same year. In the wake of a failed slave insurrection in 1822, the president of the Baptist State Convention of South Carolina, Richard Furman, assured the governor that the uprising was not inspired by Holy Scripture, but rather by Northern agitators. Furman summarized Scripture's teaching.

Had the holding of slaves been a moral evil, it cannot be supposed, that the inspired Apostles . . . would have tolerated it, for a moment, in the Christian Church. . . They would have. . . required, that the master should liberate his slave in the first instance. But, instead of this, they let the relationship remain untouched, as being lawful and right, and insist on the relative duties.

The Alabama Baptist convention of 1835 declared that:

[Abolitionist] activities were "inconsistent with the gospel of Christ." Abolitionists will "oppress the slave, . . . arm the assassin to shed the blood of the good people of our State; and . . . alienate the people in one State from those in another, thereby endangering the peace and permanency of our happy Republic.

In 1843, when two missionaries were discovered to own slaves, anti-slavery Baptists insisted that they be investigated by the Triennial Convention board. A year later, James Reeve was denied entry to the national board of the American Baptist Missionary Union for owning slaves. It was this action that precipitated Georgians and Virginians to establish the Southern Baptist Convention the following year.

Like the Reformers of the sixteenth century, the pastors and theologians of the antebellum South also stood for *Sola scriptura* in the face of political repercussion. The gospel of grace could not be compromised by joining it to the work of abolitionism, or any extra-biblical law. The authority of Scripture had to stand against the God of human Reason. It was for this cause that in July of 1851 the *Southern Literary Messenger* published portions of an address by the prominent Southern Presbyterian James Henley Thornwell.

The parties in this conflict are not merely abolitionists and slave-holders—they are atheists, socialists, communists, red republicans, jacobins, on the one side, and the friends of order and regulated freedom on the other. In one word, the world is the battleground—Christianity and Atheism the combatants; and the progress of humanity the stake.

Historian Greg Singer points out that "Thornwell, Dabney, and their contemporaries . . . saw in abolitionism a threat to Calvinism, to the Constitution, and to the proper ordering of society." Seemingly good intentions can often harbour ill motives, the consequences for which are unrealized until much later. The morality of slavery was not the issue. *Sola Scriptura* was, as it continues to be in our day. The changes that have taken place since the mid-nineteenth century have proven the fears of Southern theologians to be correct. Christianity is practically nonexistent in the Northeastern region of the country, and every modern moral social crusade seems to threaten the moral authority of God and influence of His Church where it still exists. Southern churches are not exempt from this threat. Today is the day to rekindle the dim flame of the Reformation where it still happens to burn. There is a place called Dixie, where it's tradition to defend the *Solas*. May God in His great providence keep it that way for generations to come. Happy Reformation Day!

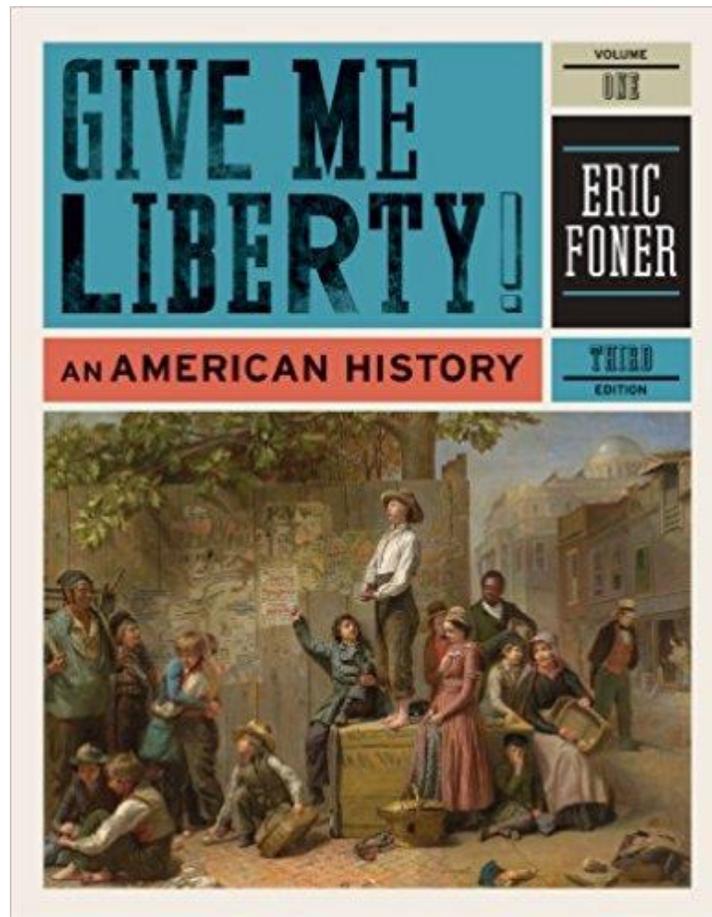
About Jonathan Harris

Jonathan Harris is a student at Southeastern Baptist Theological Seminary.

<https://www.abbevilleinstitute.org/blog/the-antebellum-south-in-the-reformation-tradition/>

American History Textbooks vs. Reality

By [Michael Martin](#) on Oct 20, 2017



Donald Trump made the following statement at a recent rally in Phoenix, Arizona on August 22:

“In the proud tradition of America’s great leaders, from George Washington — please, don’t take his statue down, please. PLEASE! Does anybody want George Washington’s statue? No. Is that sad? To Lincoln, to Teddy Roosevelt, I see they want to take Teddy Roosevelt’s down, too. They’re trying to figure out why. They don’t know. They’re trying to take away our culture. They are trying to take away our history. And our weak leaders, they do it overnight. These things have been there for 150 years, for 100 years. You go back to a university, and it’s gone. Weak, weak people.”

If Trump, an unrepentant New Yorker, can see there are problems with our current cultural cleanse, why are there so many Americans trying to tear our mutual history down? Why is the movement to remove history being filled with such hate and vitriol?

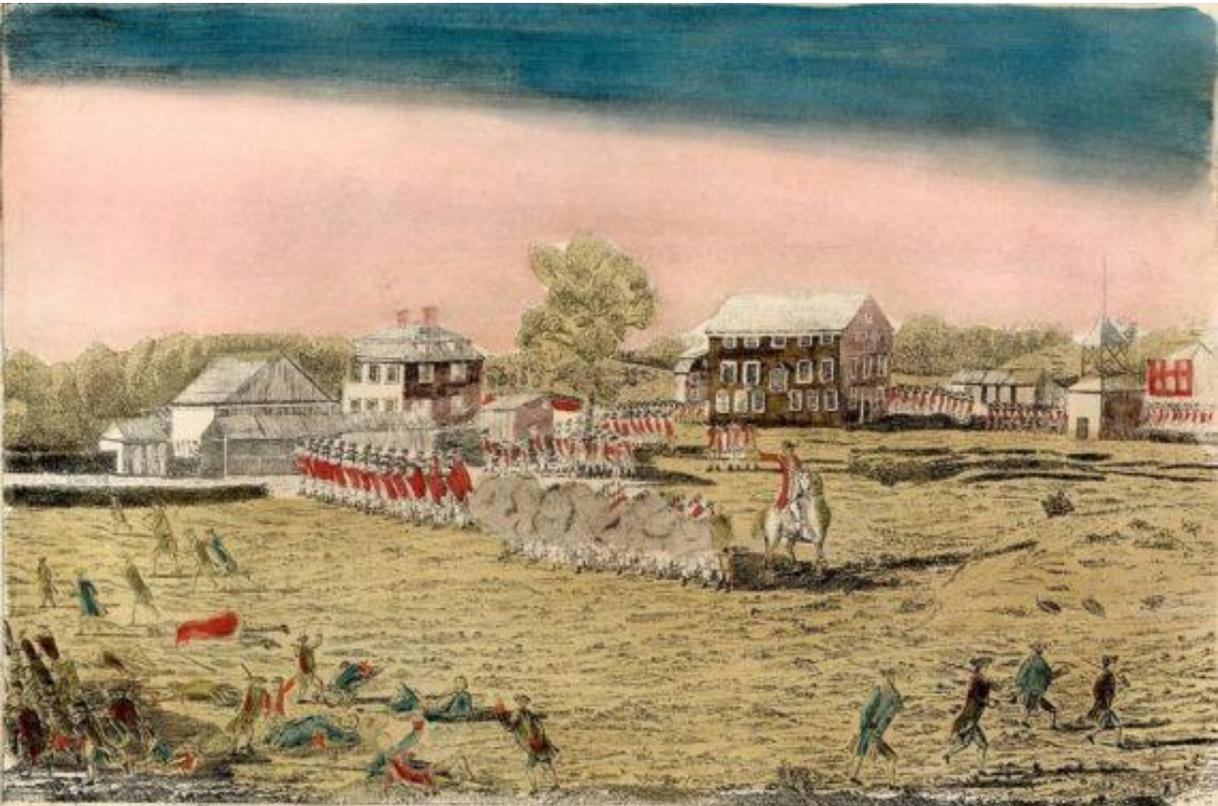
The answers lie in how history is being taught in school. The modern “textbook” has become the substitute for real historical research. Rather than providing students with real history and primary sources, most schools stick to textbooks that have inherent political messages and look to teach some overall “theme” to American history.

The textbook’s origins in America come from Yankees. The “New England Primer” was the first educational textbook used in schools and classrooms. The book consisted of mainly religious overtones and gives insight to the Puritan way of thinking at the time. It taught children letters, rhymes, and basic reading skills by using basic lessons from the Bible.

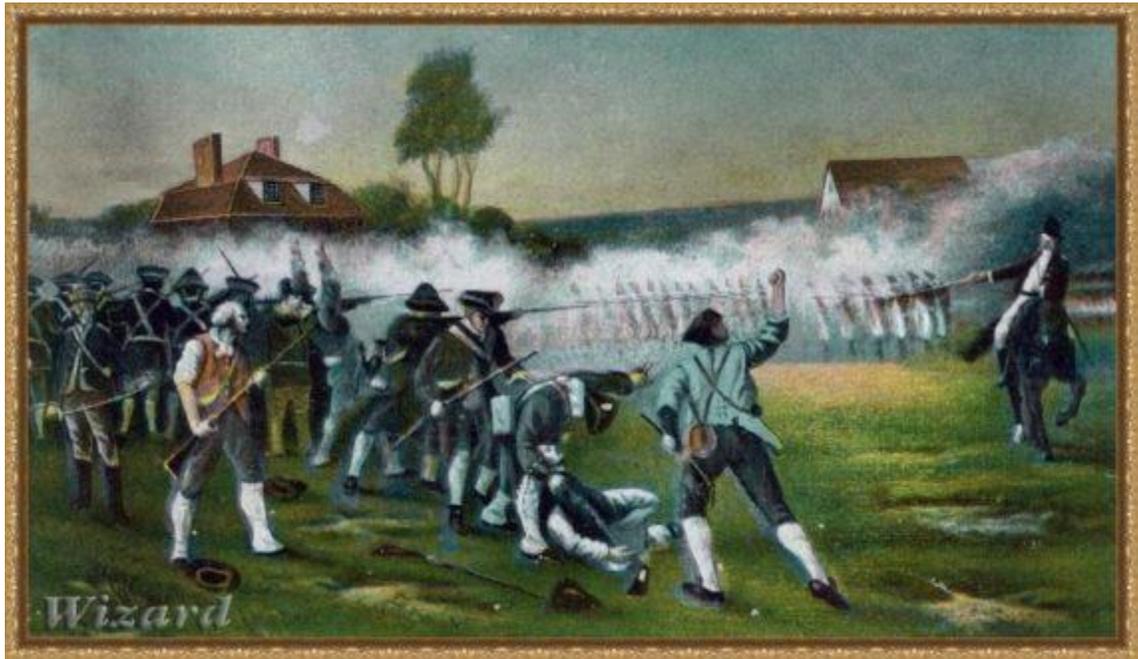
Modern textbooks are created to establish a certain narrative or viewpoint of American history. They often condense all of our history into a watered down, over-simplified version of the actual history. They have almost no primary sources, with the exception of maybe some artwork and an excerpt of a speech here or there. Basically, these textbooks are telling young kids what to think, without letting them interpret anything on their own. Why should historical monuments need contextualization when our most basic teaching tools do not?

To understand this concept, let’s perform an exercise in thinking regarding “The Shot Heard Around the World.” Many textbooks portray this event as a heroic showing by Massachusetts patriots, where they pushed back the British. However, if we examine the real story we will see that this understanding of the events at Lexington and Concord are nothing more than propaganda and mythology. Examine the three paintings below for a visual understanding:

Lexington-Concord, 1775 by Amos Doolittle (who was at the skirmish):



An 1886 depiction of Lexington-Concord:



Finally, the 1975 depiction most people identify with today:



In the first painting, we see that the patriots were routed by the British. This is the most truthful depiction, as historical record has around 35 of the patriots from the battle testifying that the British told them to disperse, and as the patriots were leaving the British fired on their backs. Reading actual accounts from journals of both British and Americans show that both sides claim the other shot first.

Yet, if you watch the old “School House Rock” videos on American history, they explicitly state the British shot first.

The reality is that we do not know who really shot first, but it was most likely the patriots, as several British accounts have their officers’ horses being targeted at the start of the skirmish. The second two paintings are clearly historical revisions, the likes of which perpetuate textbooks everywhere. Overtime, the mythology of the events at Lexington-Concord has distorted the truth more and more.

As a teacher, I am seeing more and more students come to me with a distorted view of American history. Every year, I always ask what students know about slavery and how it ended. I always get the typical “Emancipation Proclamation” answer, and I shake my head in disbelief.

These fallacies are everywhere in our society now thanks to these textbooks and our misinformed youth. Students from a young age are being instilled with ideas about the south being some off-brand America, and the Confederacy being some evil rebellion of traitors. But they are only being taught a small version of the story. Most textbooks, for example, barely mention the Articles of Confederation except in the context of them being a failure. The narrative goes from the American Revolution straight to George Washington and the Constitution, almost completely ignoring the south’s contributions in helping win the Revolution and the hesitation of all the states to create a strong central government.

So how can we fix this problem? The answer is simple: stop using textbooks and provide students primary sources. Discuss the actual history with them and let them come to their own interpretations of our history.

In my own classroom, rather than paint a picture of Lincoln as the “Great Emancipator,” I present students with primary sources on Lincoln during his 1860 presidential campaign and other addresses, where he explicitly stated he was in favor of white supremacy and had no intentions on interfering with slavery. I’ll also examine the actual Gettysburg Address and Emancipation Proclamation with them, then let them come to their own determination on Lincoln.

Where my textbook might skip over the Articles of Confederation entirely, I’ll provide the following sources for my students to interpret:

-James Winthrop’s “*Letters of Agrippa*,” where he explains why large republics cannot work and why confederacies better preserve freedom

-Richard Henry Lee’s “*Observations Leading to a Fair Examination of the System of Government*” where he explains how national government can become despotic and unrepresentative

and

-Mercy Otis Warren’s “*Observations on the New Constitution*,” where she provides eighteen reasons to reject the constitution.

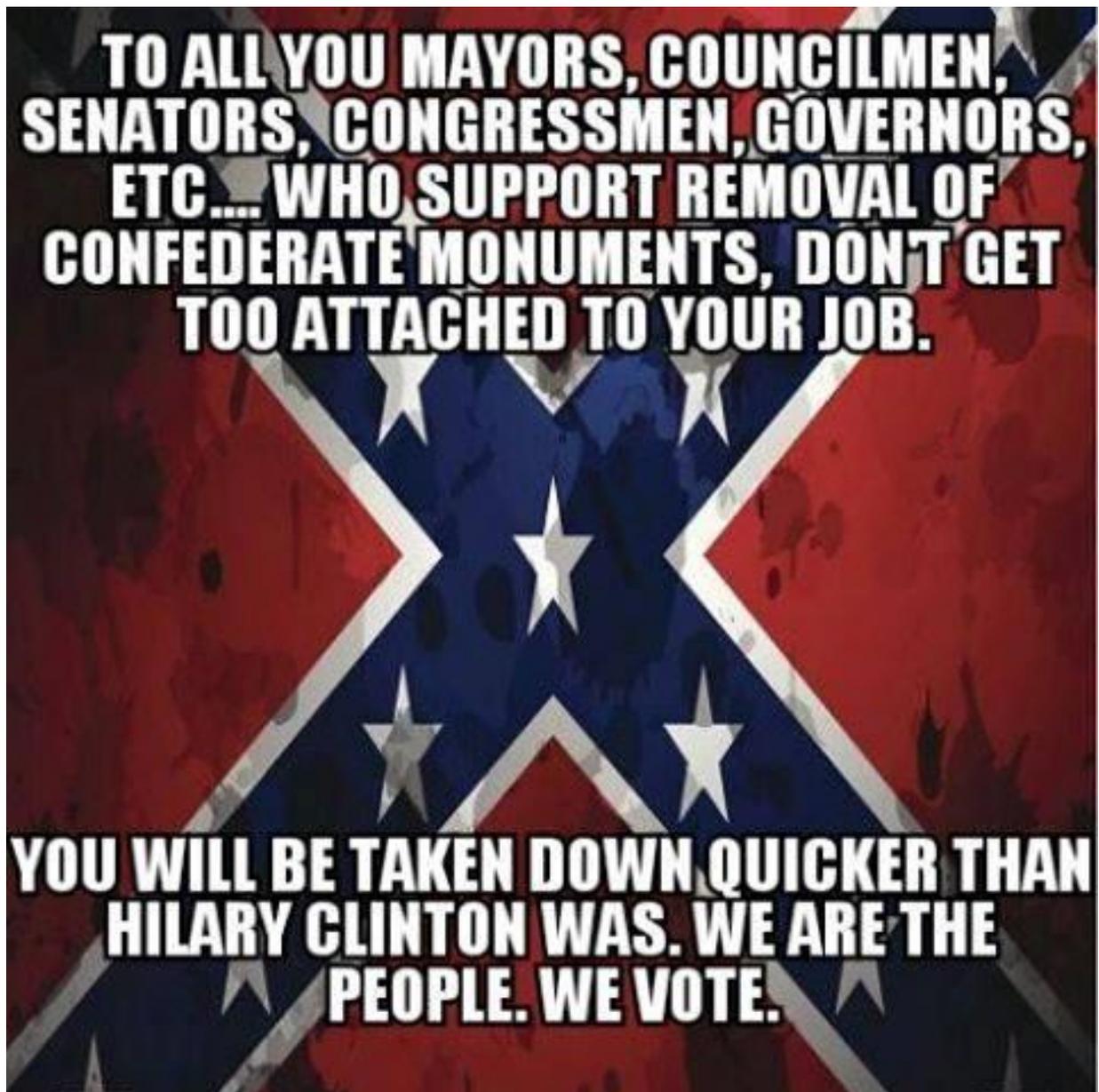
To sum up, our teachers might be overburdened and underpaid, but the students deserve to get an objective and unbiased view of history. There are several alternative, cheap textbooks out there that present a more clear view of history. *Thinking Like a Historian* by Sam Wineburg provides primary sources from various viewpoints and lets students interpret it on their own. *Understanding the War*

Between the States by Howard Ray White, Clyde Wilson, and others is an excellent source on the “Civil War.” It provides the viewpoints of various historians, uses primary sources, and even provides questions to promote discussion. Finally, I rather enjoy the *Major Problems in American History* series. These books look at all kinds of topics in American history and are filled with nothing but primary sources from the period and essays by historians.

Hopefully, schools will someday be filled with textbooks that provide a more complete and well-rounded view of history. Until then, it is up to the historians and educators to seek out the true history and present it to students unfiltered.

About Michael Martin

Michael Martin is a teacher, writer, and historian with experience working in both public and private schools. He currently resides in Charleston, South Carolina with his wife and daughter, where he specializes in early Virginia history, genealogy, and the emerging field of sensory history.



Demonizing the South to Purify the Nation

By **Boyd Cathey** on Oct 19, 2017



Victor Davis Hanson is one of the most lauded and applauded historians of the “conservative establishment.” Honored by President George W. Bush, a regular writer for *National Review*, spoken of in hushed and admiring tones by pundits like Rush Limbaugh and Sean Hannity, Hanson is rightly regarded as a fine classicist and military historian, especially of ancient warfare. But like other authors who tend to cluster in the Neoconservative orbit, Hanson strays far afield into modern history, American studies, and into current politics—fields where his fealty to a Neocon narrative overwhelms his historical expertise.

And like other well-regarded writers of the Neocon persuasion—the far less scholarly Jonah Goldberg (in his superficial and wrongheaded volume, *Liberal Fascism: The Secret History of the American Left, from Mussolini to the Politics of Meaning*) and Dinesh D’Souza (in his historical mish-mash, *The Big Lie: Exposing the Nazi Roots of the American Left*)—Hanson when he writes of contemporary politics or modern American history, writes with an agenda. But, unlike them, his arguments are usually more firmly based and less fantastical.

Like Goldberg and D’Souza and other putative Neocon historians, Hanson is at pains to create a “usable past,” to construct a history and tradition that buttresses and supports current Neocon ideology. Thus, he strains to defend the concept of an American nation conceived in and based on an *idea*, the idea of equality and “equal rights.” And because of

that, like D’Souza and Goldberg, he must read back into American history an arbitrary template to demonstrate that premise.

It follows that, as for other Neocons, the Declaration of Independence becomes a critical and underlying document for this historical approach. The words—“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights”—become irreplaceably essential. Avoiding the contextual meaning of the phrase and the meaning clearly intended by the Founders, which was aimed specifically at the British parliament and the demand for an “equal”—just—consideration for the colonists from across the pond, the Neocons turn a very practical bill of grievances into a call for 18th century Rationalist egalitarianism, which it was not. As the late Mel Bradford and more recently, Barry Alan Shain, have convincingly demonstrated, such attempts to read current ideology back into the Founding, runs aground on factual analysis.

But facts have little to do with Neocon ideology. What is demanded is a usable past to support present practice and to give legitimacy to the current narrative. It follows: if the American nation was founded on the “idea” of equality, then any successive deviances and variations from that idea are wrong and immoral, and, therefore, in some way, “anti-American.” Thus, those Southerners who “rebelled” against the legitimate—and righteous—government of the sainted President Lincoln are become “traitors,” who not only engaged in “treason” against the legitimate government of the Union, but through their defense of slavery, were enemies of the very “idea” of America—equality.

How many times in recent days in the debates over Confederate monuments and symbols have we heard echoes of such a refrain from the pages of “conservative” publications like *National Review* or *The Weekly Standard*? Or from certain pundits on Fox News?

And, more, those Southerners—more specifically, Southern Democrats—who opposed the “civil rights” legislation of the 1960s, who questioned various Supreme Court decisions on that topic (beginning with the atrociously-decided *Brown* decision), who enforced those evil “Jim Crow” laws, are not and never could have been real defenders of the “American [egalitarian] idea,” and therefore, never could be considered “conservatives.”

Confronted by unwashed, rednecky “Southern conservatives,” most Neocons seek desperately to protect their left flank from criticism from those of the *farther* Left. They continually and in “alta voz” protest of their *bona fides*, of how strongly they supported Martin Luther King’s crusade for equality (King was actually a “conservative,” you see), of how they stood on that bridge in Selma with the noble demonstrators—well, at least in spirit!—against the “fascist” Billy club-armed police of “Bull Connor, and how they really do support “civil rights” for everyone, including “moderate” affirmative action, “moderate” feminism, yes to same sex marriage, and yes to transgenderism. Their fear of being called out as and associated with anti-egalitarians far outweighs their fear of confirming the cultural Marxist template, which, in their own manner, they both sanctify and thus, assist to advance.

The Neocon narrative stands history on its head. Not only does it fail as competent history, it simply ignores inconvenient facts, historical context, and the careful investigations and massive documentation of more responsible chroniclers and historians of the American nation, if those facts and documentation do not fit a preconceived narrative. All must be written, all must be shaped, to demonstrate the near-mystical advance and progress of the Idea of Equality and Human Rights in the unfolding of American history. Thus, the incredibly powerful and detailed contributions of, say, a Eugene Genovese (for example, his *The Mind of the Master Class: History and Faith in the Southern Slaveholders’ Worldview*, and various other studies), go basically for naught.

Victor Davis Hanson, **in a recent essay**, adds his own contribution to this historical rewrite, examining what he calls Hollywood’s irrational fascination with what he labels “Confederate Cool.”

It is not the first time he has offered criticism of the Confederacy and Confederate history. In 1999 he authored a strenuous defense of “Sherman’s March” to the sea and through the Carolinas, declaring: “As for the charge that Sherman’s brand of war was amoral, if we forget for a moment what constitutes ‘morality’ in war and examine acts of violence per se against Southern civilians, we learn that there were few, if any, gratuitous murders on the march. There seem also to have been less than half a dozen rapes, a fact acknowledged by both sides. Any killing outside of battle was strictly military execution in response to the shooting of Northern prisoners. The real anomaly seems to be that Sherman brought more than sixty thousand young men through one of the richest areas of the enemy South without unchecked killing or mayhem.”

These comments are as outrageous as they are untrue. Hanson ignores the findings of the very detailed and scholarly study, commissioned by the state of North Carolina, *Sherman’s March through North Carolina*, by Drs. Wilson Angley and Jerry Cross (North Carolina Office of Archives and History, 1995), as well as W. Brian Cisco’s impressively researched, *War Crimes Against Southern Civilians* (Pelican Publishing, 2007), and Karen Stokes’ *A Legion of Devils—*

Sherman in South Carolina (Shotwell Publishing, Columbia, South Carolina), plus contemporary accounts, that give the lie to his cavalier dismissal of pillage and savagery by Northern troops along the march.

In his most recent foray into Confederate bashing, “The Strange Case of Confederate Cool,” his argument goes, if I may summarize it, as follows:

–Throughout the 1920s until at least the 1960s (and even beyond), Hollywood and the entertainment industry were kind, even partial, to the South, and in particular, to the Confederacy;

–But Hollywood and the entertainment industry are on the Left;

–Therefore, there were obviously certain elements of the Confederacy and the Old South that were consistent with a Leftist worldview.

Here is the kernel of his argument in his own words (I quote):

Can Shane and Ethan Edwards [“The Searchers”] remain our heroes? How did the Carradines and the Keaches (who played Jesse and Frank James) survive in Hollywood after turning former Confederates into modern resisters of the Deep State?

The answer is a familiar with the Left: The sin is not the crime of romanticizing the Confederacy or turning a blind eye to slavery and secession per se. Instead what matters more is the ideology of the sinner who commits the thought crime. And how much will it cost the thought police to virtue-signal a remedy?

Folksy Confederates still have their charms for the Left. All was forgiven Senator Robert Byrd, a former Klansman. He transmogrified from a racist reprobate who uttered the N-word on national television into a down-home violinist and liberal icon. A smiling and avuncular Senator Sam Ervin, of Watergate fame, who quoted the Constitution with a syrupy drawl, helped bring down Nixon; that heroic service evidently washed away his earlier segregationist sin of helping to write the Southern Manifesto.

Progressives always have had a soft spot for drawling (former) racists whose charms in their twilight years were at last put to noble use to advance liberal causes — as if the powers of progressivism alone can use the kick-ass means of the Old Confederacy for exalted ends....

Literally, it would take a fat book to unravel Hanson’s farrago of misplaced asseverations.

First, in impressionistically reviewing American film history in the 1930s until the upheavals of the 1960s, he makes an assumption that Hollywood was dominated and controlled by the same ideologically cultural Marxism that owns it today. That assumption is not exact. Indeed, there *were* Communists and revolutionary Socialists working and prospering in the Hollywood Hills during that period—the “Hollywood Ten” and Communist writers and directors like Dalton Trumbo stand out as prime examples. And during World War II, such embarrassing and pro-Communist cinematic expressions as “Days of Glory” (1943) and “Mission to Moscow” (1944, and pushed hard by President Roosevelt), proliferated.

But the fiercely anti-Communist studio bosses back then, Jack Warner (of Warner Brothers Studio), Carl Laemmle (Universal Pictures), Howard Hughes (RKO), Herbert Yates (Republic Pictures) and Walt Disney, were anything but sympathetic to the far Left. They were much more sympathetic to the power of the almighty box office dollar.

And the Hollywood Screen Actors Guild (SAG)—especially under the leadership of Ronald Reagan—attempted to root out Communist influence. It was not uncommon to find dozens of prominent actors supporting conservative or Republican candidates for public office until the 1960s. For instance, during the 1944 election campaign between Roosevelt and Governor Tom Dewey of New York numerous celebrities attended a massive rally organized by prominent director/producer **David O. Selznick** in the **Los Angeles Coliseum** in support of the **Dewey–Bricker** ticket. The gathering drew 93,000 attendees, with **Cecil B. DeMille** as the **master of ceremonies** and short speeches by **Hedda Hopper** and **Walt Disney**. Among those in attendance were **Ann Sothern**, **Ginger Rogers**, **Adolphe Menjou**, Randolph Scott, Joel McCrea, and **Gary Cooper**, plus many others.

A majority of entertainment personalities *did* support FDR, just as did a majority of the American voting public, in those years. But, significantly, it was not considered a “social crime” or “cultural sin” for a famous actor back then to openly support a conservative or a Republican.

Hanson views an earlier sympathy of Hollywood for the South as the expression of some Leftist fascination—and a certain identification—with the South’s agrarian, anti-establishment, and populist traditions, and its opposition to an oppressive Federal government. Thus, he asserts the songster Joan Baez could make popular “The Night They Drove Old Dixie Down,” and more recently, post-Vietnam, director Walter Hill could, in “The Long Riders” (1980), turn “the

murderous Jesse James gang... into a sort of mix of Lynyrd Skynyrd with Bonnie and Clyde — noble outlaws fighting the grasping northern banks and the railroad companies.” And, torturously, he draws out a Leftist meaning.

He misunderstands the history. Hollywood’s fascination with the Old South and its more or less successful effort sixty or seventy years ago to portray the Confederacy with some degree of sympathy reflected the general tenor of the times *then*, of the desire for a united nation, of binding up old wounds—and especially when the nation was apparently threatened by external forces: Nazism and Communism.

But that desire for unity and that respect for the Confederacy and Confederate heroes would evaporate in the 1970s.

And the nature of the Hollywood Left would also significantly change. The cautious leftward movement of the 1950s—which mostly did *not* affect Hollywood Westerns (most studios had their own separate “ranches,” separate from any main studio “contagion”)—was transformed by the growth of a fierce and all-encompassing cultural Marxism in the ‘60s and ‘70s, just as academia and society as a whole were radically transformed. The modern anti-Southern, anti-Confederate bias and hatred emitted by Hollywood and by our entertainment industry today must be seen in that light, and not as simply the seamless continuation of an older ambiguous relationship with the South.

Constructing this narrative permits Hanson and other Neocons to write off the older, traditional South and the Confederacy, while defending their precious narrative of the egalitarian idea of America: “See,” they tell us, “the far Left actually identifies with that anti-democratic, anti-American Southern vision which undermined our progress towards greater unity and progress and”—of course—“equal rights.” The Neocon narrative and version of history is, thus, kept unsullied and ideologically pure, while the attempts by the farther Left to lump them in with associated “neo-Confederates, racists, and the extreme right” are repelled.

The problem is—that view actually undermines a clear understanding of our history and perverts the American Founding and the intentions of those who cobbled together this nation. It is a myth built on a poorly-constructed and poorly-interpreted bill of historical goods. Or, as they say in eastern Carolina, “that dog don’t hunt.”

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/demonizing-the-south-to-purify-the-nation/>

✦ UNION ARMY THANKSGIVING 1864 ✦



Food stolen from Southern women, children & servants who were not only left to starve, but whose land was ruined & wells poisoned.

BE THANKFUL FOR WHAT YOU HAVE

✦ **REMEMBER & HONOR THOSE WHO ENDURED ALL THINGS SO THAT YOU MIGHT HAVE IT** ✦

A People Without Honor

By **John Devanny** on Oct 13, 2017



Back in my days as a graduate student at the University of South Carolina, I and some fellow graduate students were involved tangentially, very tangentially, in the great Confederate flag debate in Columbia, SC. During the 1990s the Confederate flag flew over the capitol in Columbia, SC. Various civil rights groups began to snipe at the flag, viewing it as a symbol of oppression, and demanding its removal from the capitol. Not all folks associated with the civil rights movement held this view. Andrew Young for one saw any debate over Confederate symbols as a great distraction from addressing the very real problems of violent crime, drug use, and failing schools afflicting African-Americans. The majority of African Americans surveyed at the time cared not a whit for Johnny Reb's flag one way or the other. But after a long decade of agitation and supportive media coverage the Left was able to effect the flag's removal from the Capitol. A great compromise, or more accurately a series of compromises were struck from 1990 to 2000 whereby a monument to the contributions of African-Americans to the state of South Carolina was placed on state house grounds, the Confederate

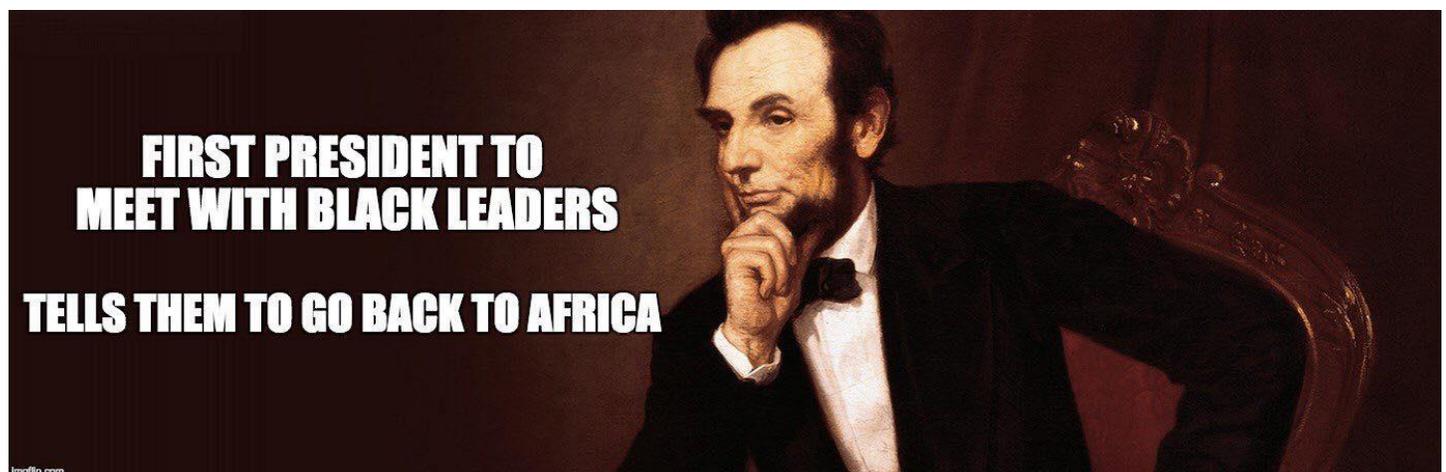
naval jack came down from the Capitol building, and a Confederate flag was placed next to the Confederate soldier monument on state house grounds. Like all compromises, none of us were completely happy with the outcome on either side of the issue, but compromises by their nature are things with which we can live. And those of us who had fought for the flag in print and word could, at the end of the day, live with this one. We are Americans after all, and one of the cultural traits of Americans is our genius for compromise.

Not so the Left. As I write today and think back upon that time I realize my political naivete. The Left never had any intention of keeping the compromise made, it was one step in the long march of redefining American history and American culture. Foolishly, I believed this was just about the South; chalk that up to provincialism, parochialism, or blind affection for one's region and people. No, as Brion McClanahan and many of my other compatriots have argued well in the pages of this blog, the Left always plays for higher stakes, and in obedience to their great master Antonio Gramsci, they always play the long game. The cultural hegemony the Left seeks is about domination, but it is primarily about the destruction of any vestige traditional Christian and European aspects of American civilization. In other words, you folks outside the South, you are next on their list. The South was and remains first on the list because it is a much easier target than other American places and regions. Our people, our history, and our culture have been distorted and demonized for a very long time. We are never in short supply of the native born Quisling on the make ever eager to cooperate with destroyers of his people. There is, however, a third reason. We are still, for the most part, gentlemen and gentlewomen who refuse to plunge into the gutter of lies, detractions, innuendo, and falsehoods used so effectively against us by our enemies. We keep our promises and we honor our word. Unlike Mr. Richard Cheney, we know that if we resort to the methods of terrorists we become terrorists. Trust me, we do not wish to become them: the Alt-Left, the Quisling Southerner, in brief the American cultural terrorist.

We shall continue to ponder, discuss, and debate the best ways to resist the evil of our day. The Abbeville Institute exists in large part for this purpose. One thing is finally clear in my own mind: there can be no more compromises, no more agreements, no more naive trust. We are not dealing with people who merely disagree with us, they wish to destroy us by the redefinition and demonization of those things which give to us our identity. But first and foremost The Left cannot be trusted. These people do not keep their word; they are a people who are void of honor.

About John Devanny

John Devanny holds a Ph.D. in American History from the University of South Carolina. He is the Dean of Academics at Chelsea Academy and resides in Front Royal, Virginia.



Naval shelling of Lavaca



While the Bay City Sentinel history page normally concerns itself with Matagorda County history, a recent trip to Port Lavaca turned up something interesting.

The 10-foot Lavaca artillery battery silhouette, at the city's Bayfront Peninsula Park, left, was commissioned by the Calhoun County Historical Commission with help from The Trull Foundation.

The silhouette, which was placed in Bayfront Peninsula Park in October 2014, depicts a Lavaca artillery battery defending the town with cannon fire Oct. 31-Nov. 1, 1862.

During those two days, two Union Navy ships bombarded Lavaca firing about 252 rounds into the town.

But Lavaca did not surrender, and the gunboats withdrew.

However, Lavaca and Indianola were occupied by Union forces - for the remainder of the war - in December 1863 as part of the Union's push up the Texas coast, under the command of Maj. Gen. N.P. Banks..

That same push did involve Matagorda County in its two main Civil War encounters with the Union

First was the calamitous Matagorda Incident on New Year's Eve 1863 when Confederates stationed at Matagorda took three boats to defend against against Union forces on Matagorda Bay.

But the mission met disaster when a powerful norther pounded the bay, sinking two of the Matagorda men's boats and 22 soldiers perished.

Union forces continue to probe Matagorda Peninsula Confederate defenses and in January bombarded the sand fortress that about 4,000 Confederates defended at the mouth of Caney Creek, under the command of Maj. Gen. John McGruder.

Union forces bombarded the Caney earthworks in January and February 1863 and landed 2,500 soldiers but those troops moved away from the Caney fort.

The Union removed its forces from Matagorda Peninsula and redeployed them in Louisiana.

Bay City Sentinel/Mike Reddell

<https://www.baycitysentinel.com/articles/2016/04/21/naval-shelling-lavaca>

“The Impending Crisis of the South,” by Hinton Rowan Helper - Pub. 1857

[Bobby Edwards-Saturday, July 1, 2017](#)



A Reason for Southern States Secession - It has been suggested that the 'Black Republican Party' worked with Hinton Rowan Helper (Helper) to design a written narrative attacking the Agricultural South and their use of slaves. From North Carolina, Hinton Rowan Helper would later change his name before publishing this book, perhaps not wanting these views published in this book attributed to him. For months, the Republican Party printed this book in pamphlet form and distributed it throughout the South with a Central Theme of - Advocacy of Slave Rebellion in the South, with the Slaves uprising and killing their owners. The Book - "The Impending Crisis in the South" would become a hot topic in Congress as the Republican Party used the book as their policy being offered in the 1860 election. I have transcribed two Newspaper articles about the book, it's author, and the adoption of the strategies against the South of the Republican Party. This is not the only reason, but just one of the reasons that the friction between North & South was generating lots of smoke, and soon lots of fire with the election of Lincoln.

HELPER and The HELPER BOOK. (Baltimore Sun.)

Chapter 7 of the Act of 1860, section 6, the police law for Baltimore City, contained this proviso: "Provided that no Black Republican or indorser or approver of the Helper Book shall be appointed to any office under said board." The author of the Helper Book, to which reference was here made, was Hinton Rowan Helper, who at the age of eighty years, reduced to penury and want and without friends, took his own life in an obscure room in Washington last Tuesday. In Scharf's History of Maryland we find the following mention of Helper:

"Early in 1859 a man destitute of principle, driven from a State of which he claimed to be a native on account of his bad conduct, published a book, which bore his name, at the instance of the publishing committee of the Republican party, to be used as a campaign document, entitled 'The Impending Crisis of the South. By Hinton Rowan Helper, of North Carolina.'"

Some few extracts from this book will indicate its nature and purpose:

"Our own banner is inscribed: No cooperation with them in religion; no affiliation with them in religion; no affiliation with them in society; no recognition of pro-slavery men except as ruffians, outlaws and criminals.

"It is our honest conviction that all the pro-slavery slaveholders deserve at once to be reduced to a parallel with the basest criminals that lie fettered within the cells of our public prisons.

"Slaveholders are more criminal than common murderers.

"Our plan is to make war openly or secretly upon the property of slaveholders and their abettors; not for its destruction, if that can be avoided, but to convert it to the slaves. If it cannot be thus converted we advise its destruction. Teach the slaves to burn their masters' buildings, to kill their cattle and hogs, etc."

It was suggested to negroes to cut their masters' throats.

The publication of this book assumed a serious aspect, as inciting a servile insurrection, when its teachings and purposes were publicly approved by William H. Seward, John Sherman and by, we believe, every Republican member of Congress. The indignation of the people of the South can scarcely be understood by men of this generation to whom the unutterable horrors of a servile insurrection have never suggested themselves as possible. (From 'The Bossier Banner', March 25, 1909 Digital image provided by: Louisiana State University, Baton Rouge, LA)

THE CREED OF REPUBLICANISM, WITH NOTES AND COMMENTS BY CHEVALIER WEBB. -- In yesterday's Courier and Enquirer Chevalier Webb is out again in another long article about the creed of the republican party and his own creed, in reply to some observations we made on Monday last, showing that the cardinal point in the republican creed is the "extinction of slavery," and that Webb had attempted to pass off a counterfeit for the genuine article.

What Webb's own opinions are, or at any time were, we never dreamed of discussing. His opinions are of about as much consequence as his fifty-two thousand dollar note to the United States Bank. Our inquiry had reference to the doctrines of the republican party as proclaimed by their leaders, their organs and their documents. Where do we find the first, the fullest and most complete exposition of the republican creed? In "Helper's Book," which is endorsed by sixty-eight leading members of Congress, including Seward, Sumner, Wilson, together with Morgan, Weed, &c. It is hardly necessary to say that the burthen of that book is the abolition of slavery throughout the Union as an evil and a crime. Mr. Sherman, who lent his name to endorse it, was the republican candidate for Speaker in the last House of Representatives, supported and sustained by the whole party for two months. The opinions contained in that book have never been recanted by these members of Congress, or by the leaders of the party out of Congress. Lincoln has never recanted his speech at Springfield, in which he held up "the ultimate extinction of slavery" as the aim and object of the republican party, organized to wage eternal war against it till the Southern institution is destroyed and the free labor system alone prevails in every State. So far from recantation, Lincoln reiterated this sentiment in still stronger terms a few days ago. So did Mr. Seward, lately, at Boston, reaffirm the doctrine of his "irrepressible conflict" speech, of which Chevalier Webb finds it convenient to take no notice, though we quoted it for him in our article.

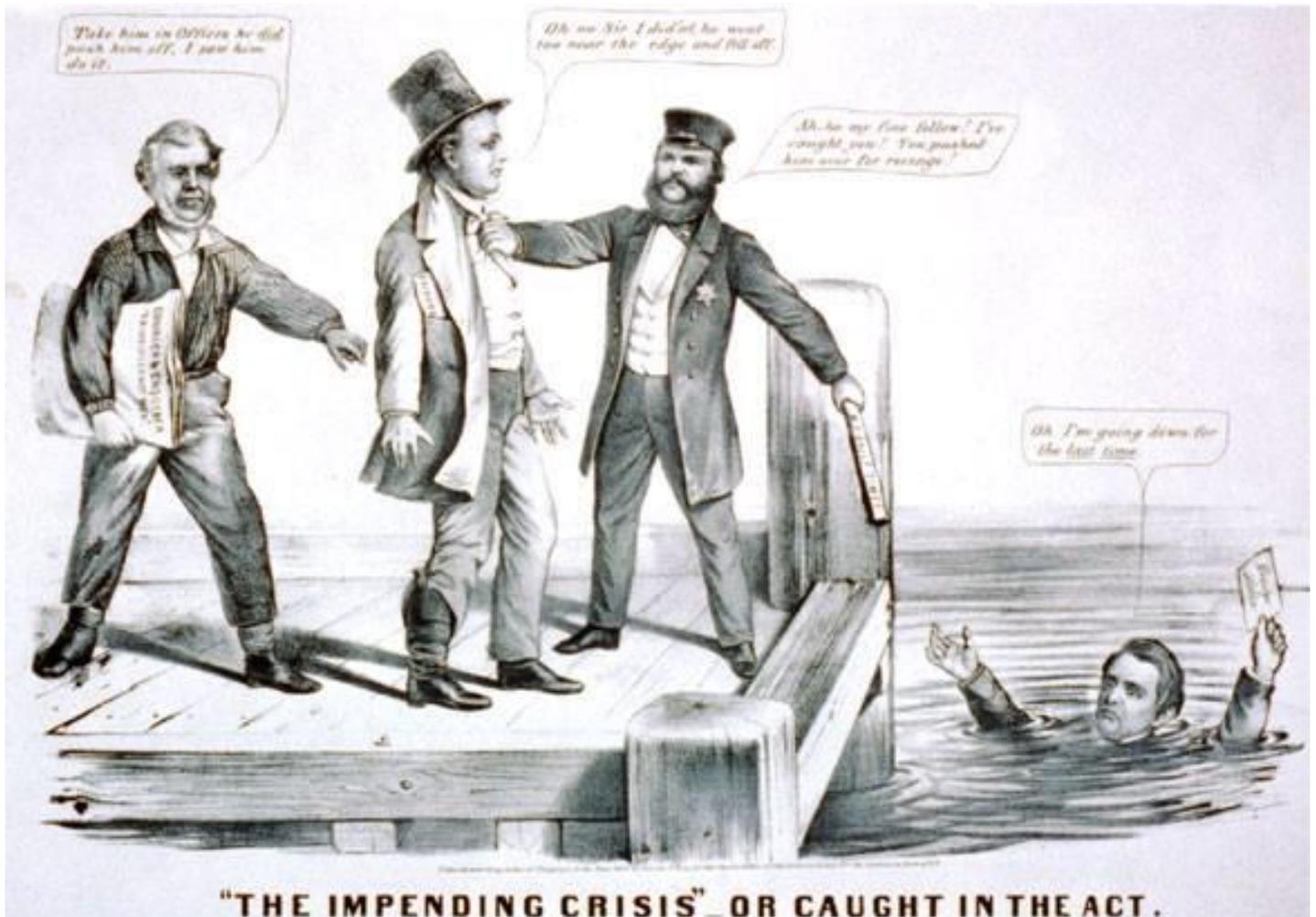
These leaders, and all the leaders, including Greely, Sumner, Wilson and Lovejoy, have declared slavery to be a moral, social and political evil, which it is the purpose of the republican party to extinguish. Believing as they do, they are only consistent in this aim. Webb himself pronounces slavery to be an evil, but stultifies himself by declaring in favor of its "protection," even by force of arms.

We cannot accept Webb's opinions (any more than his note for \$52,000) as the creed of the republican party, but take the declarations of the republican candidate; of the prophet of the party, William H. Seward; of the chief organs of the party, Thurlow Weed and Horace Greeley; of the republican members of Congress, of the leading men of the organization throughout the country, and of the evangel of republicanism, HINTON ROWAN HELPER'S "IMPENDING CRISIS of The South," endorsed by these leaders, and now sent forth by them to the country as a campaign book.

Here we find genuine republicanism, and not in the bogus note of the Chevalier Webb.

NEW YORK HERALD, August 23rd, 1860, Chronicling America - Digital Library

Transcribed by: Bobby Edwards, July 1st, 2017



The Republican Party was caught using franking privileges(1) to distribute tens of thousands of a pamphlet entitled, "The Impending Crisis" throughout the South. The main theme was urging a "Servile Insurrection or Rebellion of The Slaves," and Southerners were understandably upset with the 1860 election of the Republican candidate, Abraham Lincoln.

Only Georgia, Mississippi, South Carolina and Texas published declarations of cause for seceding. Slavery is mentioned a good bit in all four declarations, but the overwhelming majority of the statements address abusive Northern attacks on the South on the slavery issue, including attempts to stir up slave revolts that would endanger public safety. By the election of 1860 northern Democratic editors like James Gordon Bennett, who owned the New York Herald, used Helper's book as evidence that the Republican party was dangerous to the United States. On election day in November 1860 the Herald warned voters that Republicans had "circulated hundreds of thousands of Helper's handbook of treason." Prominent Republicans had endorsed the book, which as the Herald explained, were "[distributed] to abolitionize the Northern mind." If Abraham Lincoln became President, the Herald argued that "one phase of [his] administration [would be] to engender or to inaugurate, if possible, a civil war at the South between the non-slaveholding whites of that section (excited by abolition emissaries) and those who own slaves."

(1) The First United States Congress enacted a franking law in 1789 during its very first session for the purpose of sending out postage-free mail.

The White House Reclaimed

**A Deplorable's View
of the 2016 Election**



Mark K. Vogl

Twenty-four months before November 2016, no one in America could have predicted the surprise on Election Day. Republicans were fractured, Senator Ted Cruz of Texas was the outsider, but there were plenty of Beltway Republicans in the race. On the Democrat side, Hillary had been coronated.

Americans were disappointed. It was clear that America was at a decision point. Should the Democrats win, many Americans felt the America they knew would be gone. President Obama had promised transformation, and his one big victory with Obama Care had seemingly opened the door to a socialist America.

The White House Reclaimed, A Deplorable's View of the 2016 Election is a compilation of articles written during the long, long campaign.

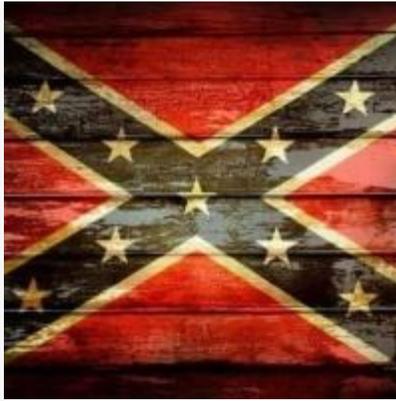
Mark Vogl is a historian who has played in the game of politics, both in New York and Texas.

A Christian conservative, Mark is not your traditional northeast RINO. A Buchanan disciple and Reagan American, you will find his views are neither Rush Limbaugh, nor John McCain. The second half of his book, "The Thinking Room" looks to what America faces in the future. This is one you shouldn't pass up. You won't find it in Barnes and Noble.



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Mark K. Vogl

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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:

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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.

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

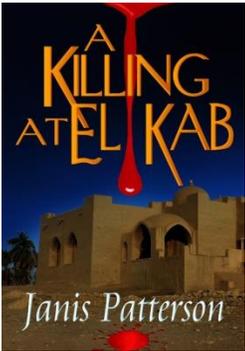


Janis Patterson - under this name I write cozy mysteries including a collection of short stories. **Click on links:**

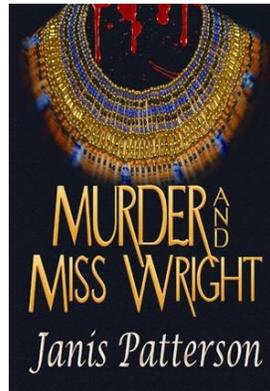
- o [A KILLING AT EL KAB](#)
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- o [Murder and Miss Wright](#)



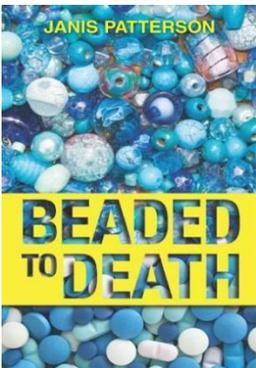
Janis Patterson – Mysteries



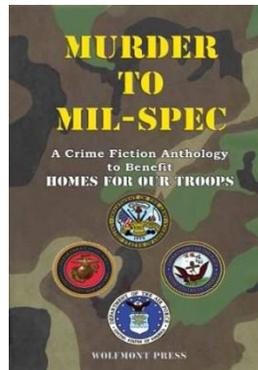
A Killing at El Kab



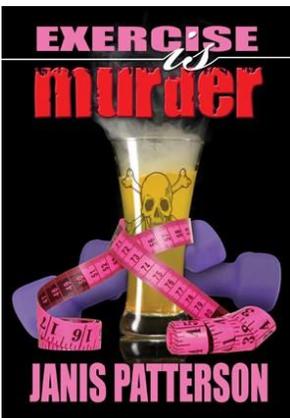
Murder and Miss Wright



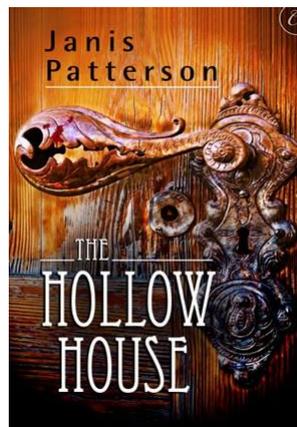
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Murder by Mil-Spec



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The Hollow House

<http://www.janissusanmayauthor.com/janis-patterson-mysteries/>



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 and the boy wearing the watch, I would sadly suggest that the soldier did not survive."

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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!

Yeehah - a good Southron station!



Confederate Broadcasting

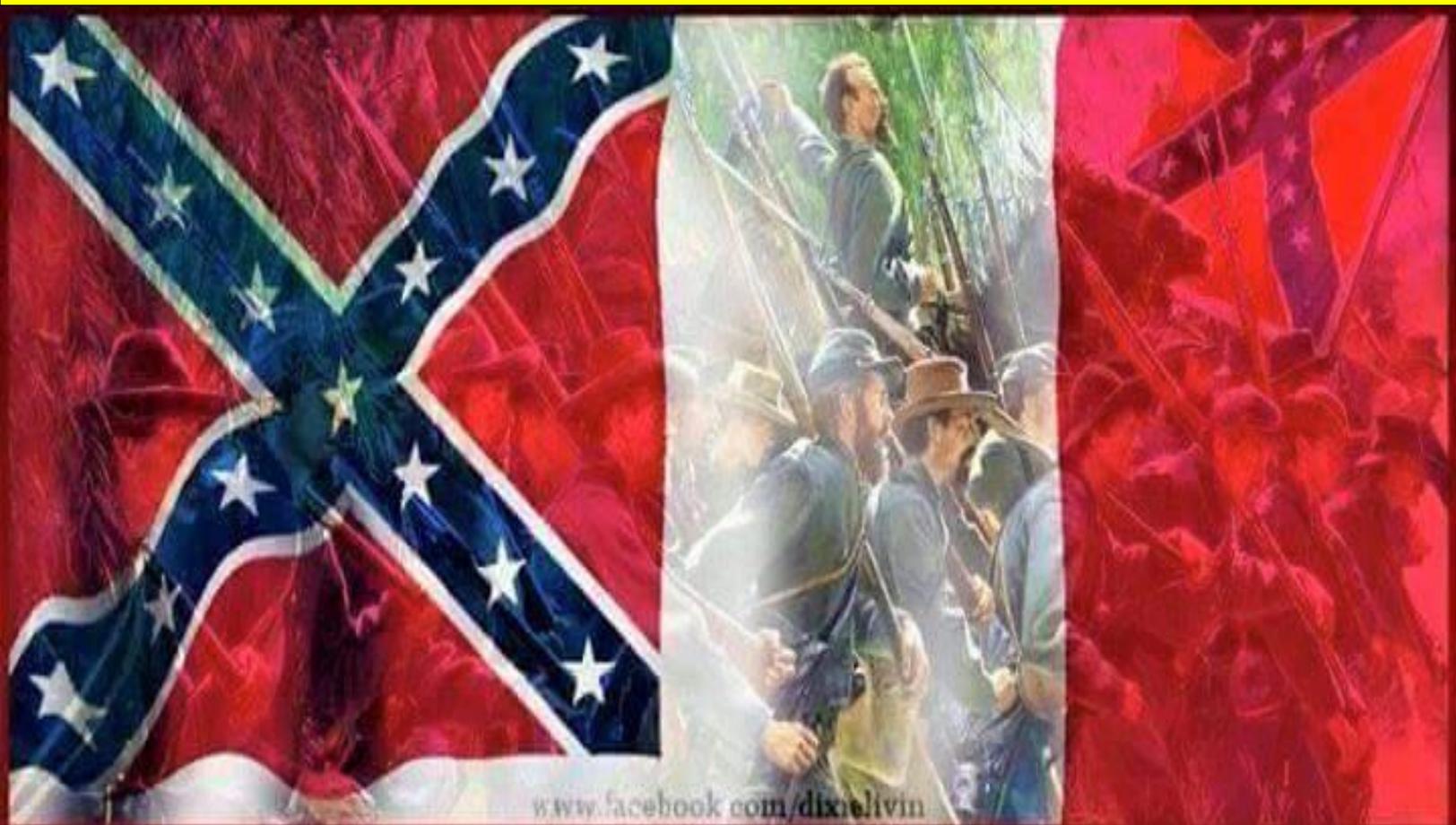
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*Bright banner of freedom with pride I unfold thee;
Fair flag of my country, with love I behold thee
Gleaming above us in freshness and youth;
Emblem of liberty, symbol of truth;
For this flag of my country in triumph shall wave
O'er the Southerner's 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 Christian Youth Camps

Preserving the Truth for Posterity

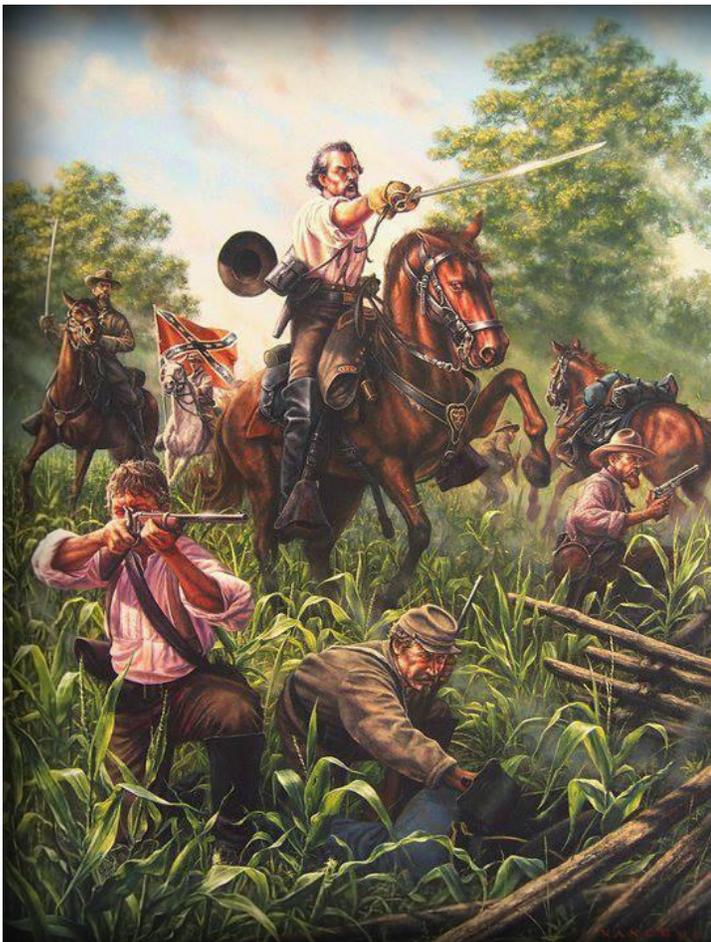
<http://samdavis.scv.org/>

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Criminal Section, PHB
Washington, D.C. 20530

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HERITAGE**

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UPON MY STEED,
WITH FORREST
AND HIS WARRIOR BAND,
I MADE THE HELL-HOUNDS
WRITHE AND BLEED."**

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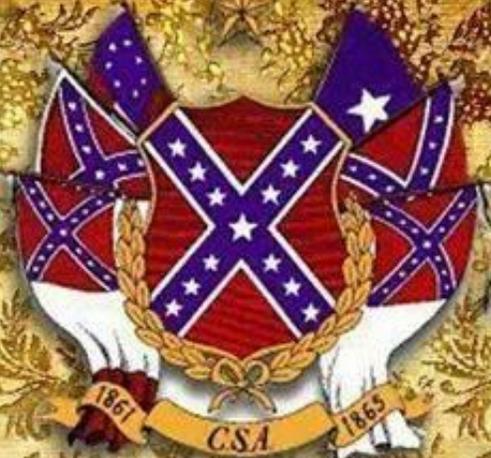
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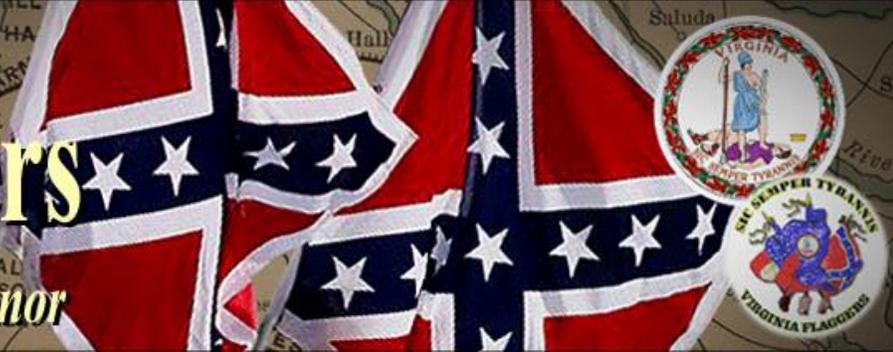


**"The time for compromise
has now passed, and the South is
determined to maintain her position,
and make all who
oppose her smell Southern
powder and feel Southern steel!"**

--Jefferson Davis

The Virginia Flaggers

Return the Flags ~ Restore the Honor



Wednesday, October 25, 2017

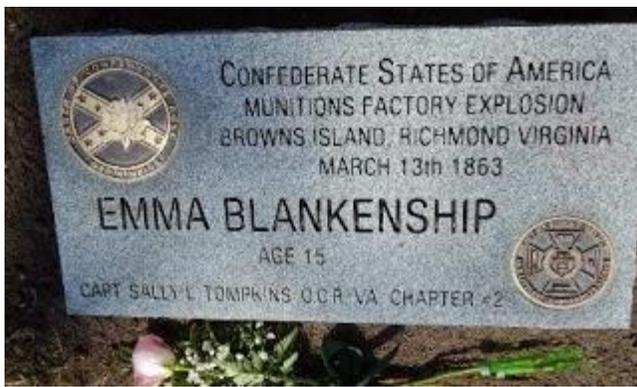
Ceremony Planned to Dedicate 14 New Confederate Memorials In Richmond



"Though their hands were small and not hardened in battle, their service to the Confederacy looms large."

On Friday March 13th, 1863, eighteen-year-old Mary Ryan was at work at the Confederate States Laboratory on Brown's Island. The small ammunition factory had several hundred employees, most of whom were young women between the ages of twelve and twenty. The work, which often required small hands, was vitally important to the Confederate war effort, which suffered often from shortages in the supply of ammunition.

The C.S. Laboratory was divided into six departments, and Mary Ryan worked in the last one. Seated at the end of a table with a handful of other employees, she was filling friction primers—the devices used to ignite gunpowder inside a cannon. This was dangerous work. In fact, the superintendent Captain Wesley N. Smith had reminded her of that during his routine inspection of the facility just fifteen minutes prior. Shortly after 11:00 AM, Mary noticed that the primer had gotten stuck and so she struck the table three times to dislodge the primer. Upon the third strike, the primer ignited and an explosion sent her flying upwards. The first explosion ignited other materials in the room, causing a second, much-larger explosion that destroyed the building completely.



The Confederate munitions factory on Brown's Island exploded with a fury that killed more than 40 of its female workers, most of whom were immigrants with little resources, and were laid to rest in unmarked graves throughout the city.

In 2014, the Captain Sally Tompkins Chapter #2, Virginia Society, Order of the Confederate Rose (OCR) raised the needed funds to mark 14 of the graves in Shockoe Hill Cemetery in Richmond. A ceremony was held in March of 2014 to dedicate the markers.



Almost immediately after that project was completed, the Captain Sally Tompkins Chapter began to raise money to mark 14 more graves, this time at Hollywood Cemetery, and earlier this year, fundraising for the nearly \$8,000 needed was completed.

The stones have been fabricated and will be set this week and a dedication ceremony will be held **this Saturday, October 28th** at 11:00 a.m. at the Gettysburg gazebo in Hollywood Cemetery.

Hosted by the Captain Sally Tompkins Chapter #2, OCR, the ceremony will include a Confederate color guard and rifle salute, keynote remarks by Ms. Teresa Roane, and historical information. Please plan to attend and help us honor these young victims of Lincoln's illegal war on the South.

Across the country, our monuments and memorials are under daily attack by those who would wish to see our history and heritage, and the memory of the Confederate soldier, wiped completely from the face of the earth. While continuing to fight these defensive battles is our primary focus, the placement of new flags, monuments, and memorials is also a top priority. These 14 new memorials, placed when so many are under threat of removal, is a testimony to the hard work and dedication to the men and women of the Captain Sally Tompkins OCR and we offer our sincere thanks and admiration.

Thursday, October 19, 2017

Silver Lining: Monument Vandals Are Catalysts for Much Needed Cleaning and Restoration of Confederate Memorials



Early Tuesday morning, October 17th, we received word that the Jefferson Davis Monument on Monument Avenue in Richmond had been hit by vandals some time overnight, who spray painted "Racist" on the front of the pedestal.



Our folks were on the scene before noon and reported that the city already had dispatched crews to clean the monument.

Monument Guards remained on the scene all day, talking with law enforcement, local press, and local citizens about the vandalism. By 4:00 p.m. the monument was completely cleaned up.

Unfortunately, vandals struck AGAIN Tuesday night, painting the monument again some time before dawn...



This time, the city had crews out early Wednesday morning, and the monument was clean before noon.

Last night, we doubled up our Monument Patrols, and at dawn, Monument Guards reported in that Jeff Davis, and all of the monuments, had been spared the vandals' attacks overnight. They reported heavy police presence throughout the night and increased awareness by Monument Avenue residents, angered by the senseless criminal acts.



We will be looking to increase our Monument Guards presence over the next few weeks, in light of these back to back attacks and the growing rage from leftists as they are turned back at every attempt to eradicate our history and heritage in the Commonwealth.

If you would like to volunteer to help in these patrols, please contact us at info@vaflaggers.com.

We are also working with Richmond Crime Stoppers to establish a reward for information leading to the arrest of the individuals responsible for these crimes. Stay tuned for more information.





Finally, I wanted to give a big Flagger shoutout to all of the Antifa, Black Lives Matter, Take Em Down, and other various leftist activist groups for what has been an unintended, but happy consequence of their actions.

Whenever they desecrate one of our monuments with paint, the memorials end up getting a (in many cases) much needed cleaning. The Stonewall Jackson monument at Manassas was vandalized a few weeks ago, and after the NPS was finished with the clean up (within 24 hours) the photos of the monument after the restoration were stunning! These folks are unwittingly contributing to the much need cleaning up and restoring of our monuments, all across the country!

Before and after pics from Manassas below...





Wednesday, October 4, 2017

Charlottesville Judge Rules State Law Protecting War Memorials DOES Retroactively Apply



GOOD NEWS OUT OF CHARLOTTESVILLE today!

A Charlottesville Circuit Judge today issued rulings that DENIED the city's request to dismiss the lawsuits filed to prevent removal, ruled that the monument IS, in fact, RETROACTIVELY covered by state law, asked for more documentation to confirm it's a war memorial, and left the injunction preventing removal in place!!

<http://www.newsplex.com/content/news/Lawsuit-concerning-Lee-statue-allowed-to-move-forward-449466493.html>

Partial victory and more delays, all the while preventing removal, is a GREAT day for the citizens of the Commonwealth... and a huge loss for the haters on City Council.

It's not over yet. The judge gave the plaintiffs 21 days to provide additional evidence to support the fact that the monument is a war memorial.

21 days to prove that the 14' bronze statues of **WAR** Between The States Generals...in full military gear...on their **WAR** horses...in **WAR** Between the States period tack... are in fact **WAR** Memorials.

Meanwhile, the monuments remain and momentum to push back against the monument destroyers continues to build, AND his ruling today that monuments are RETROACTIVELY covered by state law should serve to quell the isolated monument removal rumblings across the Commonwealth, including the Capital of the Confederacy.

"... the judge said he could not conclude that the General Assembly intended to leave certain memorials unprotected based on when they were built and whether they were built in a city or a county. 'Logic and common sense prevent me from reaching such a conclusion,' Moore wrote."

Logic and common sense...refreshing!

No ruling was issued today on the issue of the (illegal) tarps, which remain on the monuments.

<http://vaflaggers.blogspot.com/>

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

Ft Richardson Civil war reenactment

- November 3rd, 2017 - Ft Richardson Civil war reenactment Step back in time with reenactors as they perform continuous living history demonstrations, including infantry, cavalry and artillery drills, as well as battle re-enactments. There will also be medical demonstrations, camp life, civilian life, period sutlers and a period church service on Sunday. There will also be concessions available. You can find more information at: www.keysbattery.com/battleforfortrichardson Park entry fees apply plus a \$2 event fee (12 and under are free). Friday Nov 3rd will be a special re-enactment day dedicated to school groups (\$1 per person).

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

06/08/18 - 06/10/18

2018 Texas Division Reunion

Nacogdoches, TX

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

Confederate States of America





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>



**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.

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

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

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

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

Events & Functions

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



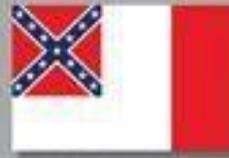
Rattle Flag



1st National Flag



2nd National Flag



3rd National Flag



Bonnie Blue Flag

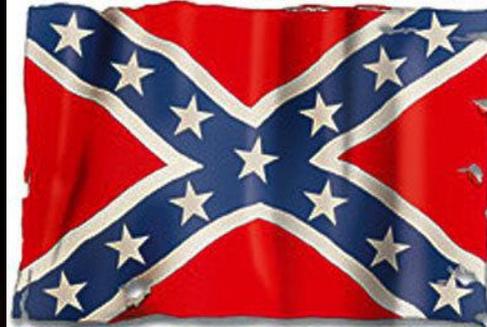


*They took a stand for us.
Now, we stand for them.*

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

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

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

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

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

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

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

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

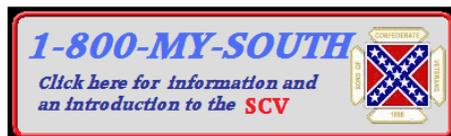
How Do I Join The Sons of Confederate Veterans?



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



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



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

<http://www.scv.org/research/genealogy.php>

CHARGE TO THE SONS OF CONFEDERATE VETERANS

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".

Lt. General Stephen Dill Lee,
Commander General

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