

The Belo Herald

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

October 2017

This month's meeting features a special presentation:

Kirt Barnett History of Slavery



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.BELOLOCAMP.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:

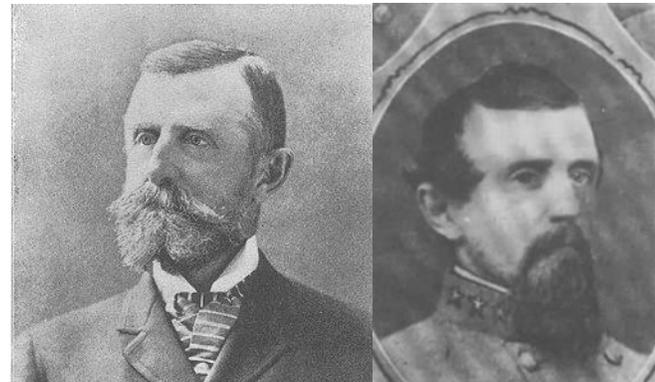
Thursday, October 5th, 7:00 pm

La Madeleine Restaurant

3906 Lemmon Ave near Oak Lawn, Dallas, TX

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

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



Have you paid your dues??

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



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



COMMANDER'S REPORT



Dear BELO Compatriots,

I hope each of you can make it this Thursday, October 5th to **la Madeleine** on Lemmon Ave. for the dinner hour from 6:00 – 7:00 p.m. and our meeting starting at 7:01 p.m..

Well lots has happened since we last met. James always has a good program each month and stay tuned for our change of location and time change for the November meeting (more to come on that at the meeting)!! We also need to talk about camp elections this month and maybe nomination of candidates. Again we can visit about this topic at the meeting.

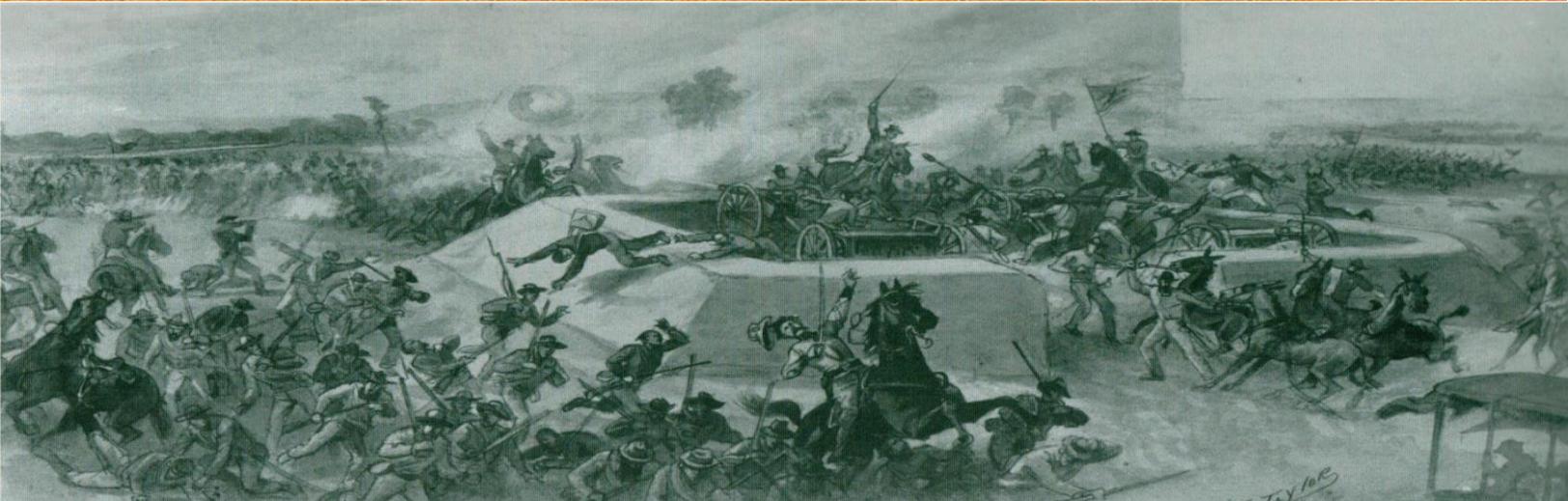
We still have books (might have to burn these here pretty soon), so bring dollars for the books and other money you have laying around for the noble causes we support.

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

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

DeoVindice,

David Hendricks
Commander





Chaplain's Corner

The Bible Belt: Why?

One of the things that strike people visiting the South from other parts of the country (particularly Yankees) is the number of churches we have in our beloved homeland. It would seem you can't drive more than a few blocks in the city or a mile on a country road without seeing a church. Because of this, we are called a people of "The Book" and the South is referred to as the Bible Belt.

And why is that? Why are there so many more Christian Churches, and I dare say, more Christianity, in the South than in other parts of the country? The Scripture tells us, in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This verse, and many others, assure us that God's love and saving grace is available to all He calls and call upon Him. And yes, there are churches, and I'm sure true Christians in other parts of the country. But, why is it so much more prevalent in the South. Why are we called the Bible Belt?

To understand this we must go back to 1861, following the Confederate victory at Manassas. At this time it must be said that spirituality in our Southern Armies was all but non-existent. It was reported at the time there were few chaplains in the Southern armies and many of them were "worthless." Drinking, gambling, and profanity were rampant. One faithful chaplain wrote, "But, O! brethren, the great trial of being in the army is not its hard bread, its weary marches, its cheerless bivouacs, or even its absence from the loved ones at home. It is the having to see and hear, all the time, such abounding wickedness." Another chaplain stated that of 300 men he only found seven who even professed being a Christian. There is much more to be said, but allow this to suffice, "But the general moral picture of the army during the autumn of 1861, and the winter of 1861-62, was dark indeed." (Both quotes from Christ in the Camp)

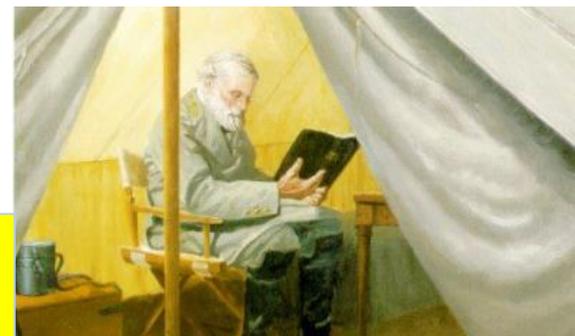
But then something began to happen. It began in the mind of God and settled in the hearts of our Southern soldiers. Chaplains, ministers, colporters, came to the army. They brought Bibles, Testaments, tracts, and other Christian reading material. They preached the Gospel of Christ and visited the troops in the fields and hospitals. Souls were saved by the thousands and professing Christians who had become careless in their conviction became devout servants of Christ. Our kind Southern ladies opened the door to their homes for the sick and wounded and served in hospitals. A revival began in our Confederate Armies that grew and spread for four years.

Then after the war, hundreds of thousands of men returned to their homes as an army of saints. They filled churches, they built churches, they became ministers, pastors, elders, deacons, and servants of Christ, they were elected to public offices and became leading citizens in their communities. They brought Christ home from the war and the great awakening of spiritual truth continued in our Southern cities, towns, and farms. The great revival that began on the battlefields of war grew during the twelve years of dreadful Union occupation to such an extent that today, a hundred and fifty years later, the South is still known as the Bible Belt.

The South lost the war to overwhelming odds (sad to say), and in so doing lost our country and its bid for independence. But, there was another war raging. A war against the dark powers of hell. A war led not by generals, but by Confederate Chaplains. A war they won, and today our beloved Southland is called, The Bible Belt.



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.

Please be in prayer for Chaplain Houston Weaver, of Co. D. Speight Battalion Camp 2241, Silsbee, TX following the passing of his wife, Suellen Martin Weaver.

Please be in prayer for the family of Eddie Furman of the John H Reagan Camp 2156 in Palestine, who passed away on September 13th.

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.

Texas Division Corruption

Privacy, Responsibility and General Robert E. Lee by Janis Patterson

Hough Message to author V.P. Hughes:

Go Away, Dixieland: Dallas' Twisted Path to (Someday) Removing Its Lee Monument

Mob Rule Reigns: Dallas Honors Communists, Dumps Confederates

Dallas Task Force on Confederate Monuments to Take Closer Look at Streets Named for Confederate Figures

To: Mayor of Dallas, TX by Jeff Paulk

Local NAACP calls for removal of Bell County confederate statue

Forget The Alamo? In Dallas, Maybe / Texas' Iconic Alamo Set to Undergo Extraordinary and Historically Devastating Changes

Who paid to have the Confederate statue in Travis Park made and then placed in the park?

SLRC LEGAL UPDATE

SHADOW GOVERNMENTS - PROJECT 2020 SUMMIT WEST BATON ROUGE, LA KENNEDY BROTHERS

More DIVISION SCANDAL from DEAR LEADER and his Command (OCR CRISIS)

or HELL HATH NO FURY LIKE DIVISION COMMAND LEADERSHIP WIVES SCORNED (who's running the SCV anyway?)

Why is our Commander not presiding at DEC meetings? as per Roberts Rules.

National Cathedral Is Removing Stained-Glass Windows Honoring Confederate Leaders

Francis Scott Key statue vandalized in Baltimore

NC: Cooper administration files to move Confederate monuments from Capitol

Tarps covering Confederate statues are being ripped down

VA: Danville group calling for removal of Confederate flags from private property in city

The Confederate Statue Controversy Isn't About Slavery, It's About Ending America

Bill Broun: Why Confederate monuments should be removed from Gettysburg

A Bright New Day a poem by Chuck Porretto

SERIOUSLY? Chelsea Clinton Compares Confederate Statues with Satan Worship

Offensive symbols of the Left must come down

SC SCHOOL BANS FLAG: School Leaders Insult, Follow, and Threaten A Parent Over The Flag

'The Star-Spangled Banner' and Why Revisionist History Is Dangerous

Ole Miss students give the Landshark a strong vote of support as the new mascot

What Rudy Ray has been trying to make us understand for quite some time: Terrorism, Chivalry, and "The Great Compromise"

The Radical Republicans: The Antifa of 1865

THE MONUMENTAL LIE

EXCLUSIVE: DOD Drops SPLC From Extremism Training Material

Battle Over Confederate Monuments Moves to the Cemeteries

More Confederate Monuments Going Up — On Private Land / Amid outcry over Confederate markers, new ones are going u

A Monumental Folly

ANSWERING THE MYTHS by Jeff Paulk

A Confederate Monument Taken Down in Ohio Will Return After Public Outcry

WHITE SUPREMACY A MYTH -- BLACK PRIVILEGE IS REAL!

The Confederate Flag Needs To Be Raised, Not Lowered

The danger of patriotism by Bob Livingston

Understanding Andrew Lytle

Calhoun the Marxist?

THE GENOCIDAL WAR by Tim Manning

The Siege of Petersburg Capture of Union Pickets at Fort Davis: October 30, 1864

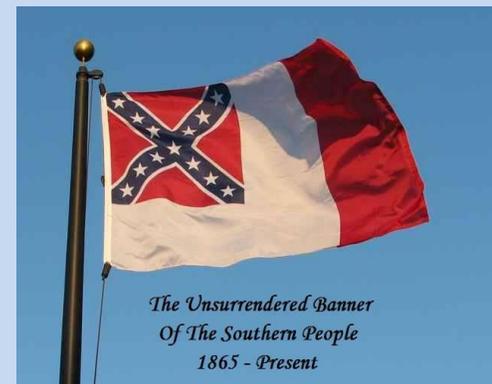
LINCOLN OR LEE? WHAT WOULD HITLER SAY

Original 1861 Confederate half dollar off market for eight decades to appear at auction for first time

The Georgia law that protects Stone Mountain, other Confederate monuments

Biscuit Recipe Used by Confederate Soldiers

Was the Civil War Necessary?



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

AND MUCH, MUCH MORE!

Belo Camp 49 Upcoming Meetings:

October 5th - Kirt Barnett - Slavery

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 6130 - 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

Directions

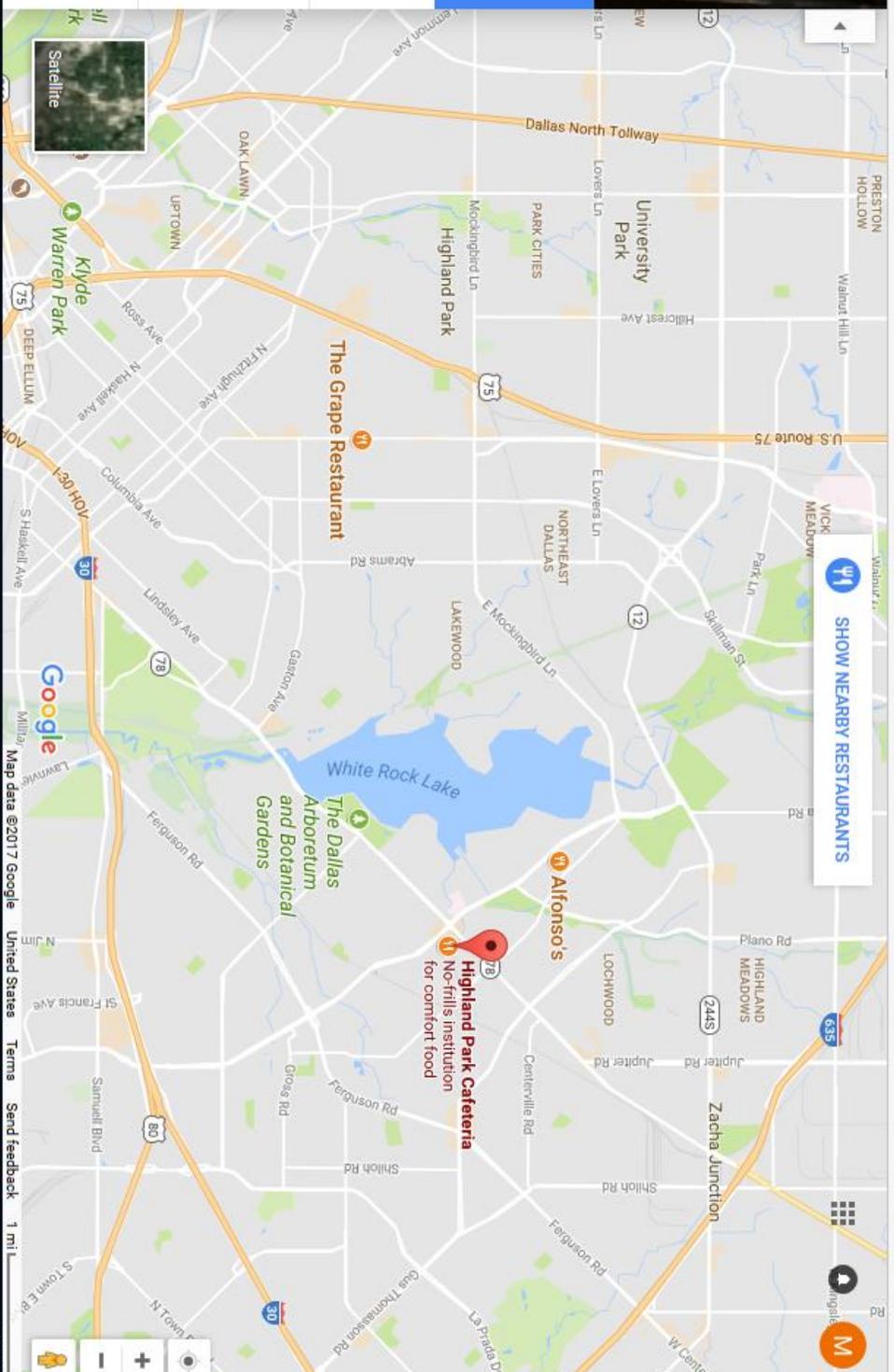
Highland Park Cafeteria
4.2 ★★★★★ · 81 reviews · \$
American Restaurant

- ★ 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 September meeting was filled with much discussion as the attack against the Robert E. Lee Park and Statue were in full force.

We were treated to an outstanding presentation by Historian Stephanie Ford on the SHARED VETERANS OF THE WBTS AND THE FRANCO-PRUSSIAN WAR. Her presentations are based on extensive research of primary sources, and bring to light new information about this war which has been practically erased from history. The presentation was particularly timely considering the attacks on our monuments in Dallas this month.





Stephanie is an accomplished artist as well and she brought some wonderful pen and ink prints of Confederate Monuments in danger of removal to fundraise for Heritage Defence.





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>



TEXAS DIVISION
SONS of CONFEDERATE VETERANS
OFFICIAL CORRESPONDENCE

SCV Compatriots,

As promised, I checked with the SCV NHQ Officer Manager for advice regarding how you all could get added to the SCV Telegraph's mailing list. Here is what she said.

-----BEGIN RELAYED EMAIL FROM NHQ-----

"Ask them to **contact Bryan Sharp here at HQ. membership@scv.org** He confirms that they are a member in good standing and then signs them up for the Telegraph.

Once the new system is up and running we will be able to use it to send out mass emails to everyone in our database. The new system will also be able to confirm/correct email addresses!

I am really excited about the new system but it is taking so long to set it up because it was not actually designed for a business like ours. It is a social networking site in many ways but it is also a way for members/ adjutants to pay dues online. We just have to literally rework it to make it what we need.

Ask everyone to please be patient while we are learning the system and trying to make it work for us.

***Cindy White
Office Manager
Sons of Confederate Veterans Headquarters***

-----END RELAYED NHQ EMAIL-----

So, there you have it. In a nutshell:

CONTACT BRIAN SHARP - membership@scv.org

And, he'll take care of you.

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

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.



© Rebel Mountain Enterprises

Contact the Author @ johnyreb43@yahoo.com
to order this important book of our times.

Texas Division Corruption

Gentlemen,

The corruption within the Texas Division has been rampant - if you are not in the "in crowd," as I was not, you are expelled and cast out. What recently occurred within the Texas OCR is an attempt to finally replace the crowd that has abused its position and control. The letter from the Texas Division Commander in separating the OCR from the SCV is proof that it is not a free and open organization. Freedom of speech was repealed long ago, officers were blocked and ejected from doing their jobs.

There is one group within the Texas Division that believes in royalty. They believe they possess some kind of permanent place of ruling within the Texas division and OCR, and when they lose, they immediately move to be hostile to the people who won. It happened to me, and it has happened to Rudy Ray, and now it is happening to the Texas OCR. I was not the first to suffer their wrath, there were others before me, and have many since.

Long ago I suggested that camps should secede from the Texas Division and form their own organization, and I say that again. I say it because the same abuse continues. And I have felt its wrath. While some camps have continued to invite me, it is considerably less than the entire division. Yet those who have invited will attest that I do not talk politics during camp meetings.

The great sin in all this is that this group of people have done nothing to forward to colors, nothing of substance, not won one battle against the enemies of the South.

It is my hope that broader Sons of Confederate Veterans does not make the mistake the Texas Division made... I would not elect anyone from Texas to any SCV national office.

Folks, all I can say is, our heritage and history is being clouded because of people who put themselves above the Cause.

God Bless the South,

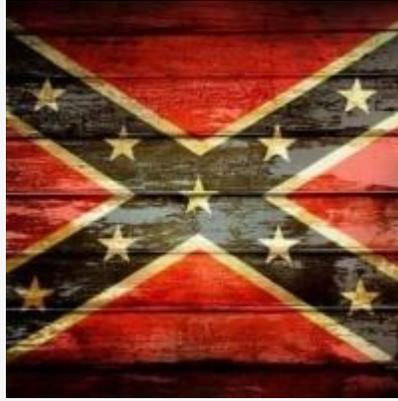
Mark Vogl

Texas Division Confederate of Year 2009

Former Texas Division 1st Lt. Commander excommunicated

Former Commander and Charter member of Gilmer Patriots

Organizer of the Road to Secession



Rebek Nation C.S.A Radio Show

CLICK : [Rebel Nation C.S.A Radio's show](#)

Good book, a must have for your Confederate library at home:

[Southern Fried Ramblings with Grits and All the Fixins](#)

A book that stands alone. Southern Fried Ramblings is a culmination of articles about the contemporary Old South on the 150th Anniversary of the American Civil War (otherwise known as the War for Southern Independence).

If your Southern heritage is important to you, you will find information about how your heritage persists today. There is a large Southern movement today, discover how large.

If you are not a native of Dixie you will be surprised to see just how much of the South is still alive. Did you know there were 50 - 80 million descendants of the Confederates who fought to start a new nation?

You will be surprised to learn the meaning behind the crimson Southern flag, and more, astonished to find out where it has been.

You might want to catch up on the concept of secession and see that it is not solely an American concept.

And you learn about Southern culture and new musicians and composers, and how all of the South is united by the Internet.

This book took a few years to research, and you won't find another like it.

[AMAZON.COM](#)

*Southern Fried Ramblings
with Grits
and
All the Fixins*

**A 21st Century Cultural Buffet
of Dixie's Intellectual Delights**

With Foreword by
Walter D. Kennedy,
Co-author of
The South Was Right!

By
The Rebel Mountain Storyteller Extraordinaire

Mark K. Vogl

Privacy, Responsibility and General Robert E. Lee

Posted on [September 14, 2017](#) by [janispattersonmysteries](#)



by **Janis Patterson**

On this and other blogs I have always ranted about the necessity of a writer for privacy, of how we shouldn't have to open ourselves and our personal lives up just because our fans want us to or because we need the publicity. Privacy is very important to me and always has been. Some say that by being too open, or too outspoken on social media we run the risk of losing or even alienating fans, and that is a distinct possibility. No sane person wants to damage their career deliberately. For some reason writers – especially genre fiction writers – are not supposed to be controversial. Mean people who disagree with us, we are warned, will flock to our retailers and give nothing but bad reviews in an attempt to hurt us and complain about our attacking their freedom of speech if we complain.

That sounds more like bullying than freedom of speech.

However, there are things which supercede a career. We have all been counseled to be quiet or at the most neutral about some things, politics and religion primarily. That's good advice, but I think we are human beings and citizens first, and some things trump both the career and neutrality cards.

I live in Dallas, which is controlled by a very liberal mayor and city council – all of whom are bound and determined to take down a statue of Robert E. Lee that has been standing for over 80 years – all in a rush of indecent and (in my opinion) barely-legal haste. The powers that be had a crane ready to dismantle the statue within minutes of the council's vote. (After over 80 years in the same place it suddenly had to be removed **THAT AFTERNOON?** Sounds like something's fishy to me.) Had not my wonderful husband rushed to file a Temporary Restraining Order we would have lost an incredible work of art. The statue (or as the council member spearheading this idiocy calls it, the 'statcha') is one of the finest examples of heroic-sized bronze art in the country. Whoever/whatever the statue (statcha) represents, the fine detail work, the intricate delineations, the entire piece is exquisite and to take such a work of fine art out of the beautiful park setting created for it decades ago and probably out of public view forever is just plain heinous.

But that's not the worst. Dallas is a perpetually cash-strapped city where (among other things) it can take months to get a pothole repaired, and where over 400 policemen quit the force last year because of the poor pay and a very shaky, poorly managed pension fund. Even with such financial problems the mayor and the city council simply cannot wait to pay over (and maybe a LOT over) \$400,000 just to remove the statue. One statue. And that's when even the liberal media admits that over 80% of Dallas citizens want the statue (and all such monuments) left alone.

How can I as a tax-paying citizen of this city stand still for such deliberate fiscal irresponsibility? How can I remain silent when our tax dollars are being wasted so egregiously? How can I ignore it when the city is always complaining that they don't have enough money and say our taxes should go up yet again but our services always seem to shrink? When I think of how that almost HALF A MILLION dollars (and probably more before all is said and done) could be spent on paying our police the salaries they should have, or putting after-school enrichment programs in underprivileged schools, or creating some health-care storefronts in the poorest areas of town, or...

There are so many ways that money could be used constructively, and as a citizen I must raise my voice in spite of the wisdom that says writers should not offend anyone, that stating what you feel or believe or espouse can damage your career. I am not so naïve as to believe that there are not people who will judge my stories by my activism, even though those stories have nothing to do with it. Frankly, I don't care. I was a human being before I was a writer, and I will be a human being after I quit being a writer.

I have a conscience. I have a voice, and I should have a say about what affects me, be it a statue or a tax increase or a mis-managed pension fund or whatever! After all, it is my hard-earned tax money that the powers that be want to squander so idiotically. I love writing, and I love my career, but life is more important than selling books. If we do not stand up for what is right, for the love of fine art and the integrity of history, for freedom of expression, we have no right to complain when things go wrong. That's why I've spent days urging people to telephone or email the mayor and the city council to stop this attack on freedom, fine art, history and the will of the people.

Plus, my most recent exercise in activism is self-serving, and I believe all writers should applaud. Everything offends someone, so if a small minority can dictate – for no real reason other than they don't like it – the removal of a statue that the majority wants left alone, how long will it be before they start burning the books they don't like? Or destroying the art? And after books and art, what next? People?

Remember, those who do not remember history are condemned to repeat it.

Hough Message to author V.P. Hughes:

In your [*A Thousand Points of Truth*](#), you have given us a fascinating view of a fascinating Southern hero. Yours is a shocking, truth-filled, historical text. What a novel thing—truth in a history book! Amazing! Your research has resulted in a remarkably candid biography of an American who did his best and gave his all—despite enemies determined in both war and peace to destroy him. What a wonderful—what a marvelous movie Mosby's true story would make if ever truth returns to importance in Hollywood.

I never would have believed that any loyal Confederate, after the War Against Southern Liberty, could vote for a Republican President—could become a Republican. John Singleton Mosby, in his own words, gave me a real understanding of the value of someone doing just that. His plan to ameliorate the hells of Reconstruction involved Southern supporters placing General Grant, rather than **Horace Greeley** into the Oval Office. Although Grant was elected, Southerners, however, undoubtedly lost a great opportunity by failing to do as did Mosby, and support him.

After reading your book, I have reached the following conclusions as to what Mosby knew/ realized about the candidates for the White House and the U.S. government. Unlike most Southern leaders, Mosby was aware that GREELEY, the man behind the worst of the Republican Party's torturous War and prison horrors, was responsible for the Emancipation Proclamation created in the hope blacks would massacre whites—that it emancipated nobody, but kept England and France from supporting the Confederacy. Mosby must have realized that Greeley was the master-mind behind the Creation of the Republican Party by his Ripon Wisconsin Commune members and those 1948ers. Mosby must have recognized that Greeley was a Republican hypocrite “suddenly turned Democrat” in hope of deceiving Southern voters into placing him in the Oval Office.

Mosby knew that GREELEY, wallowing in Socialism-communism along with his great friend Abe Lincoln, had, as editor-publisher-owner of the New York Tribune, employed for ten long years, Communist Karl Marx and let him flood the north with articles and editorials thoroughly preparing northerners to hate the South and kill Southerners. Mosby knew that Greeley's offices became Charles Dana's personal employment center wherein American jobs with influential power were obtained for immigrant European Marxists, including jobs, historically significant—jobs giving the Communists immense “Hate the South” propaganda opportunities and causing Lincoln to slap titles of General or Colonel on many of them.

Too bad all Southerners were kept ignorant of Mosby's plan. Had it been put into motion, the Radical Republican Party most likely would have been forced to leave Abe Lincoln alone. The South would have benefitted from Lincoln's kinder Reconstruction policies. The suffering of Southerners might have been greatly ameliorated.

This reader, if living then and knowing all that Mosby knew, would have joined Mosby in supporting Grant for office. Excellent, thought-provoking history book. More, please.

JHough

VISIT AUTHOR V.P HUGHES' NEW BLOG SPOT [HERE](#)

Go Away, Dixieland: Dallas' Twisted Path to (Someday) Removing Its Lee Monument

TUESDAY, SEPTEMBER 12, 2017 AT 4 A.M.

BY JIM SCHUTZE,
STEPHEN YOUNG



The Dallas City Council voted Sept. 6 to remove the Robert E. Lee statue from Lee Park.

Jim Schutze

On Sept. 6, when the Dallas City Council sat to consider bringing down the city's 81-year-old equestrian monument to Confederate Gen. Robert E. Lee, slavery and the American Civil War flowed into the moment as if yesterday and today were one.

A packed council chamber was alternately raucous and respectful as dozens of public speakers urged both positions — tear it down, leave it up. The house fell silent when the Rev. Gerald Britt, former pastor of New Mount Moriah Baptist Church, spoke to the council in a tightly controlled rumble.

"This is no academic argument to me," he said, warming gradually. "It is not one about which I can be dispassionate. I cannot nor should I be asked to see both sides.

"My fourth grandmother came to this state from Georgia as a slave in 1850, having given birth to her white master's two children. She is buried in Jones, Texas, with a weather-beaten stone used as a marker to show us

where her remains lie. So it is personal to me when I see monuments erected to the memories of men who fought to maintain this monstrosity of an institution in perpetuity.

“When I read upon those monuments and statues that extol their ‘virtue,’ their ‘valor,’ their ‘bravery’ and their ‘courage,’ I find it odd that those who say those statues should remain say I want to rewrite history. We are not trying to rewrite history. We’re trying to redeem history.”

When Dallas Mayor Mike Rawlings spoke, he spoke of what’s going on in the nation right now.

"So it is personal to me, when I see monuments erected to the memories of men who fought to maintain this monstrosity of an institution in perpetuity." – Gerald Britt

“The reason really is because of Charlottesville, [Virginia]” he said. “When I saw those hundreds of white men with torches parading around and what happened the day following, I realized that something as innocuous as a piece of stone can be turned into a thing that bad people worship, and I didn’t want any part of it.”

On Aug. 13, violence among white nationalist marchers protesting the removal of a Lee statue in Charlottesville left one woman dead when a nationalist sympathizer rammed his car into a group of counterprotesters.

Council member Jennifer Staubach Gates, a conservative from an affluent, mostly white part of the city, gave one of the more affecting speeches of the day at Dallas’ City Council chamber. Her father is revered former Dallas Cowboys quarterback Roger Staubach, now a major real estate developer.



City Council Member Jennifer Staubach Gates advocated strongly to have the statue removed. Council Member Rickey Callahan, to her left, exited the council chamber just before the vote to avoid officially declaring himself.

Brian Maschino

Gates bristled when a speaker who wanted the statue left in place tried to equate Robert E. Lee with Gates' father (something about both being heroes who graduated from military academies). She assured the audience that both of her parents taught their children early not to be racists.

Then Gates explained her evolution on why the Lee statue, a fine equestrian work by a nationally respected artist atop a prominence in an affluent high-rise residential neighborhood, needed to be pulled down.

“When this came up initially, my first question was why the timing?” she said. “Why did we bring it up at this time? What ... motivation behind it? Was this being done for a political motivation?”

“When I sat down and educated myself on the history and the origin of some of these monuments in our public spaces that are supposed to be welcoming for all, I came to the conclusion that the Robert E. Lee statue was a monument to the discriminatory practices of the past.”

The Lee monument went up in 1936, when the city was crawling out of an era of brutal Ku Klux Klan control. Across the former Confederacy, some mechanisms of racist control were already under attack in the courts, especially the use of racial deed restrictions to enforce housing segregation. Dallas' Lee memorial, like similar Confederate monuments put up across the South around the same time, was the expression of an imposing public vow. It said that no matter what the Yankee courts might decide, Dixie would always be Dixie.

Gates echoed the mayor. She said the vow that the statue expressed in 1936 has been appropriated by a new breed of exponents of hatred. She called the statue “a symbol of white supremacy and neo-Nazism.”

“That was the reason that I came to the conclusion that this statue needed to come down,” she said.



Council Member Philip Kingston, shown in an earlier photo, launched the effort to bring the removal of the Lee statue before Dallas City Council. Council Member Sandy Greyson, to his right, was the only person on the council to vote against it.

A clear moral statement

Council member Philip Kingston, in whose district the monument stands, launched the effort to bring the issue to the City Council. He proposed that the council make a clear moral statement condemning the principles expressed by all of the city's Confederate monuments, most of which went up during the 20th century era of Jim Crow segregation.

"When I saw those hundreds of white men with torches parading around and what happened the day following, I realized that something as innocuous as a piece of stone can be turned into a thing that bad people worship." – Mayor Mike Rawlings

The mayor and the city's four black council members initially opposed Kingston's argument. They called instead for the creation of a task force to debate the city's position on Confederate monuments.

City Council member Dwaine Caraway, who is black, said he opposed Kingston's resolution because Kingston had failed to consult the four black council members first and because Kingston's resolution falsely linked African-Americans with slavery. Caraway offered a long, complicated argument about racial terminology, culminating with his insistence that only Africans were slaves.

Kingston says Caraway's version of events is not true. He insists that he did go to Caraway first and that Caraway told him he didn't care about the Confederate monuments. Regardless, Kingston's basic proposal — that the City Council state its moral condemnation of the Confederate relics — eventually carried the day, but only after a major push from the public.



Council member Dwaine Caraway opposed Kingston's resolution because it was not brought before the four black council members first and because, he said, it falsely associated African-Americans with slavery.

On the evening of Aug. 19, between 2,000 and 3,000 demonstrators gathered at City Hall in an endorsement of Kingston's call for moral condemnation. Early the next week, the mayor and the black council members came around to a watered-down version of Kingston's position: take the Lee statue down immediately, let an appointed commission decide later what to do with the rest of the city's Confederate monuments. (A Confederate War memorial in Pioneer Park on Young Street includes statues of Lee, Gen. Thomas Jonathan "Stonewall" Jackson, Gen. Albert Sidney Johnston and Confederate President Jefferson Davis.)

A major part of their effort, both in announcing the shift in their position and later in remarks made before the council vote, was to deny any credit to Kingston, who is a likely future candidate for mayor. This was a very small window on the pettiness of City Hall politics, but beyond it lurked a bigger more painful window on traditional black culture in old South Dallas.

From early days through the 1970s, most of elected black leadership in Dallas has been ultraconservative on racial and civil rights issues, even turning its back on the national civil rights movement, Martin Luther King Jr. and the Afro-centric cultural revival. In an interview a day before the Lee vote, Caraway expressed the contemporary stance.

"Kingston's resolution starts off by saying African-Americans were enslaved for over 400 years," he said. "I am African-American. I have never been in slavery.

"African-Americans were never in slavery. Who were enslaved were enslaved Africans."

Caraway said the resolution presented to the council under the names of three black council members (not including the newly elected Kevin Felder) got the history right while Kingston got it wrong. He said of Kingston's earlier resolution: "It tells you right there that some white guy must have wrote it, and black people wrote this one."

Correcting history

"The important part of this process was to set a high moral standard," Kingston said the day of the vote. "We do not need a task force to tell us right from wrong. We are capable moral leaders."

He echoed Britt's statement about the erasure of history.

"These monuments," Kingston said, "represent a false telling of history. There is no erasing of history. There is really a correction of history today."

A recurring theme from people seeking removal was what they had been seeing in the news lately — the appropriation of hoary Confederate symbols by the violent racist and neo-Nazi movement of today. It was almost as if the monuments could have slumbered on in dust and silence for decades, forgotten and ignored, if white supremacists had not adopted them as their own imprimatur.

RELATED STORIES

- [Fatal Crash Stops Yet Another Attempt to Take Down Robert E. Lee Statue](#)
- [Robert E. Lee Statue Is Gone, but it Certainly Was a Painful Process](#)
- [Confederate Statue Debate Has Been Great for Dallas, Believe It or Not](#)

"As a member of the Jewish community, I am very concerned with the close association of neo-Nazism with the Confederate symbols," said Linda Abramson Evans, a well-known Dallas activist on refugee issues.

“My concern extends to my refugee and immigrant neighbors,” she said. “I have never seen such fear since 9/11 among people who are a part of our community. After the University of Virginia, they are wondering: Could this happen here?”

“As an educator, I would never advocate for destroying or even defacing these relics, but I do ask you to remove them from positions of prominence.”

John Fullinwider is a prominent longtime community activist on civil rights issues.



John Fullinwider wants a future not bound by the delusions of white supremacy.

Mark Graham

“This resolution, with its strong statement that the public display of these monuments is against City Hall policy, with its implementation task force and with its provision for the immediate removal of the Robert Lee statue, is a gift to the city of Dallas,” he said.

“It is a gift to the young people of this city who deserve to grow up in a public landscape that affirms their full humanity and is not bound by the mythology and romanticism that still surrounds the Confederacy in this country.

“It is a gift to the young people of this city who deserve to grow up in a public landscape that affirms their full humanity.” – John Fullinwider

“The people like me who want to remove these monuments, we are not erasing history. In fact, it’s quite the opposite. We are making a claim on the future, and we want that to be one that is not bound by the delusions of white supremacy and the way they play out in the current city.”

Some of the strongest proof that the removers were right came from opponents of removal.

“Removing these monuments will not alter our race hatred,” John Clay told the council.

“The South fought for constitutional principles such as states’ rights,” he said. “All the South has ever desired was that the union as established by our forefathers should be preserved and that this government as originally organized should be administered in purity and truth.

“Removal of these monuments will not change the fact that the wrong side won.”

Dick Zinnendorf visits right-wing websites to call people “tools of the Israeli mafia” and “stooges of the globalists.”

“I don’t care about the statues either way,” he told the council. “There is a mural of Lee Harvey Oswald on private property at Madison and Seventh Street in Oak Cliff. If the left is serious about having moral authority to take down the statues of a Confederate general, where is the outcry about a mural of a criminal like Oswald?”

“Will the Jewish community, will Linda Abramson Evans and John Fullinwider stand up and talk about Lee Harvey Oswald’s mural up in Oak Cliff? Where is the outcry there? You see a double standard there, right? A big one. A big one.”

Zinnendorf’s speech won strong applause from one portion of the audience, groans and sighs from the other.

And then there were the public speakers whose words seemed to miss both sides of the argument, falling instead into a muddle in the middle. Meticulously avoiding any mention of history or morality, some speakers said their gravest concern and worry was that the proper bureaucratic process be observed.

One of these speakers was Buddy Apple, spokesman for Preservation Dallas, an organization purported to be a font of wisdom on local history.

“Preservation Dallas fully supports the mayor’s task force on Confederate monuments to provide a process that will thoughtfully consider and determine the future of each monument individually,” said Apple, a member of the organization’s board of directors.

“Removal of these monuments will not change the fact that the wrong side won.” – John Clay

“We believe that this process shouldn’t be hastened before conversations can take place and the task force has had time to make recommendations.”

Apple found fault with the resolution to remove the Lee statue, which he called “broad in scope and nature.”

“We would urge the council to consider its potential impact on other sites in Dallas, including Fair Park, which we consider to be totally separate ... a national historic landmark, one of two in the city of Dallas,” he said.

Fair Park is home to two Confederate memorials, the most striking of which is a tall, muscular, crowned woman with cantaloupe breasts and prominent nipples protruding from beneath heavy robes. A bit walleyed, perhaps from grit, she wields above her head what could be an art deco rendering of a whip. She is called Confederacy.



Crews in Lee Park work to remove the Lee statue.

Brian Maschino

Hurry up and wait

The City Council eventually voted to bring down the Lee statue immediately, then allow the mayor's commission to figure out what to do with dozens of other Confederate artifacts salted around the city in statuary, plaques, school and street names, and random other reminders. Only one council member, Sandy Greyson of North Dallas, voted against the resolution, citing first the will of her constituents and later her grave concern for the proper bureaucratic process.

Two miles north of City Hall, at almost the moment the council voted, a crane appeared over the statue in Lee Park, and straps were attached with the purpose of abruptly whisking the 6-ton monument away, at a price tag of around \$500,000. With police looking on, some in riot gear, a crew began drilling and prying away at the statue in a mostly unsuccessful, frustrating attempt to free it from an anchoring system in its massive stone-faced plinth.

A crowd of about 200 onlookers gathered behind barricades to witness what they wrongly assumed would be the monument's final moments. Broadcast trucks pulled up. Cellphones were held high. Emotions were decidedly mixed.

"My husband is a history buff, and he couldn't make it," Karen Johnson said. "I drove in from Mansfield just in case."

Like many others at the park, Johnson didn't want Confederate statues removed, but she didn't have a huge problem seeing them placed in a history museum, either. The only thing she was worried about, she said, was the potential for a slippery slope should the city decide to rename parks and streets named after Confederate figures.

"I would like it to stay because it's beautiful," she said.



Working on removing the statue at Lee Park in Dallas.

Brian Maschino

Ginger Bellamy, a frequent visitor to Lee Park who has attended its annual pet parade, took issue with those who think the statue is worthwhile public art.

"Germany doesn't have a lot of Hitler statues. Adolf's not a popular name," she said. "Dallas is such a segregated city, and it's sitting here in a neighborhood where Highland Parkies come to retire. To me, it's just a monument to white privilege."

Beth Biesel, a member of the leadership team of the Park Cities-Preston Hollow Leadership Forum, complained that those who signed up to speak to City Council were given only one minute each to express their opinions. She believes the plan to remove the statue was made before the vote — and it clearly was.

"They brought us in," Biesel said. "They give us one minute, and it's a farce. It's a sham. It's a kangaroo court."

"This won't stop," she warned. "There's no unity in this. ... The City Council is not my moral leader. Their job is not to pronounce morality on people."

She said the debate is about more than just a statue.

"It's about destroying the United States Constitution and the United States as a country," Biesel said. "There's a force that wants to destroy us, and they're just chipping away. You destroy the man sitting on that horse, and you destroy the ideas he contributed to the greater cause."

Caraway made a brief appearance at the statue before heading back to City Hall for the afternoon's continued City Council session on other city business. Removing the statue immediately was imperative, he said, to keep Dallas police safe by stopping further protests against such monuments.

"It's about destroying the United States Constitution and the United States as a country. There's a force that wants to destroy us, and they're just chipping away." – Beth Biesel

"We do not need to revisit something that happened a year ago," Caraway said, "because there would be more rallies. More rallies means folks within our police department would be at risk. ... Now we can go and concentrate and let the task force do their work."

But Caraway's wish for the general to make a speedy exit stage left was not to be. The first crane, deemed to be too small, was replaced by a bigger one. Holes were drilled, to no avail. Much tugging, yanking and whacking took place. Then suddenly, with Lee and escort still firmly in their saddles, work was halted. A voice came through the crowd announcing that a judge had ordered the project stopped in its tracks. And a kind of legal tragic comedy ensued.



Onlookers debate the removal of the Lee statue.

The far right goes to court

The scenario most feared by the mayor and City Council — an intrusion into the local issue by the national white supremacy movement — seemed to be taking place. Kirk Lyons, a lawyer in North Carolina whom the Southern Poverty Law Center has linked to numerous hate groups, persuaded Hiram Patterson, a Dallas Confederate history buff, to put his name on a complaint asking a court to stop the removal. Federal Judge Sidney Fitzwater of the Northern District of Texas granted a last-minute temporary restraining order.

Patterson, whose signature was on the complaint, had agreed to sign it sight unseen.

“It was a very last-minute thing that the injunction was done and delivered,” he said hours after the removal was halted. “I haven’t had much time to read anything.”

Patterson, a safety manager for a dental school, is a member of the Sons of Confederate Veterans, which the SPLC, a nonprofit that monitors hate groups, does not include on its list. The SCV claims a friendly relationship with a parallel northern group, the Sons of Union Veterans. The SUV refers to the SCV as “our Confederate cousins.”

Lyons, the lawyer in North Carolina who wrote the complaint, is the topic of a long and lurid sheet maintained by the SPLC. An SPLC report about Lyons and the group he co-founded, the Southern Legal Resource Center, says, “controversy has dogged the SLRC because of Lyons’ extensive extremist background, which includes his infamous wedding at the Aryan Nations compound in a ceremony officiated by longtime Aryan Nations leader and Christian Identity preacher, Richard Butler.”

Patterson said he knew nothing about Lyons. “Oh, I have no knowledge of this person,” he said. “I have never met him. Never heard of him before today.”

He said a member of SCV called him the morning of the council vote and asked him to put his name on the complaint.

“I went to work this morning, and Mr. Mark Brown, who is a member our local Sons of Confederate Veterans group who’s in charge of the emails and likes history and collects history, things like that, he said that they were going to file an injunction against the city of Dallas to prevent them from taking down the monument,” Patterson said.

“Since the SCV as an organization could not be a complainant, he said that they really needed someone who lives in Dallas to do that. So I volunteered to do that.”



William Rutledge III protests against the removal of the Lee statue.

The complaint signed by Patterson turned upside down the arguments at City Council in favor of keeping Lee horsed. Except for the pure bureaucratic process worriers, most defenders of the statue insisted it honors only something called legacy and says nothing about slavery or the rebellion of the Southern states against the United States of America.

The complaint said the opposite. It made a First Amendment freedom-of-speech argument based on the contention that the statue says the very things that the City Council found objectionable with its vote.

“The Confederate monument was erected to express a controversial political opinion,” the compliant stated. “The city’s plan to remove the monument in a matter of hours is an imminent and unconstitutional attempt to curtail free speech by ordaining what mute political symbols must mean. The city’s planned suppression of the monument’s political speech is a first step in a totalitarian move to determine authorized forms of political communication and to punish unauthorized political speech.”

Dale Carpenter, a constitutional law professor at Southern Methodist University's Dedman School of Law and a prominent commentator on First Amendment issues, quickly knocked apart the free-speech argument. He said that while there might be other issues not addressed in the complaint, such as ownership of the park or ownership of the statue, the First Amendment argument alone didn't have staying power.

“My conclusion,” Carpenter said Sept. 7, the day after the complaint was filed, “is that the First Amendment claim as it stands is meritless. It is true, as the complaint argues, that the government cannot pick and choose ideas that it likes and allow only those ideas to be expressed. That is true.

“However, as I understand in this case, this is a city-owned park and a city-owned statue,” he said, which means the city has the right to keep or remove the statue and any speech or message implied by the statue.

“The statue is what the court would call government speech. It’s the government’s own speech,” he said. “The government can discriminate on the basis of viewpoint when it’s the government itself that is speaking.

“It would be a different thing if someone put up a statue of Robert E. Lee in their backyard or even in their front yard, and the government said, ‘We’re going to remove all statues of Robert E. Lee on people’s private property because we regard those as objectionable.’”

Hours after Carpenter spoke, Fitzwater tossed the complaint and withdrew his restraining order.

Still in the saddle

All that afternoon and into the evening, then again at dawn Sept. 8, news crews gathered at the barricades in Lee Park. Police sat in parked patrol cars at a discreet distance. But no crane appeared.

Shortly before noon, Michael Van Enter, an art conservator hired by the city to oversee the removal, said that the city appeared to be having trouble finding a crane operator willing to take on the job. He said he was told that most of the heavy machinery in the state had been pulled south to Houston for hurricane recovery. That explanation, of course, did not account for how the city was able to hire two cranes earlier in the week.



Art conservator Michael Van Enter said last week that hiring heavy machinery to remove the statue would take time. A crane was dispatched Sunday to remove the monument but was damaged in a fatal accident before its arrival.

Brian Maschino

Van Enter said it was his understanding the statue would not be removed that day and he was pulling his own crew off the site to wait for further instructions from the city.

Gay Donnell, president and CEO of the Arlington Hall and Lee Park Conservancy, said the hall adjacent to the statue, a replica two-thirds the size of Lee's Virginia home, was booked the morning of Sept. 9 for a long-established annual gathering of a black church and later in the day for a wedding. She said she had asked the city not to have a large crane or wrecking crew appear during either event.

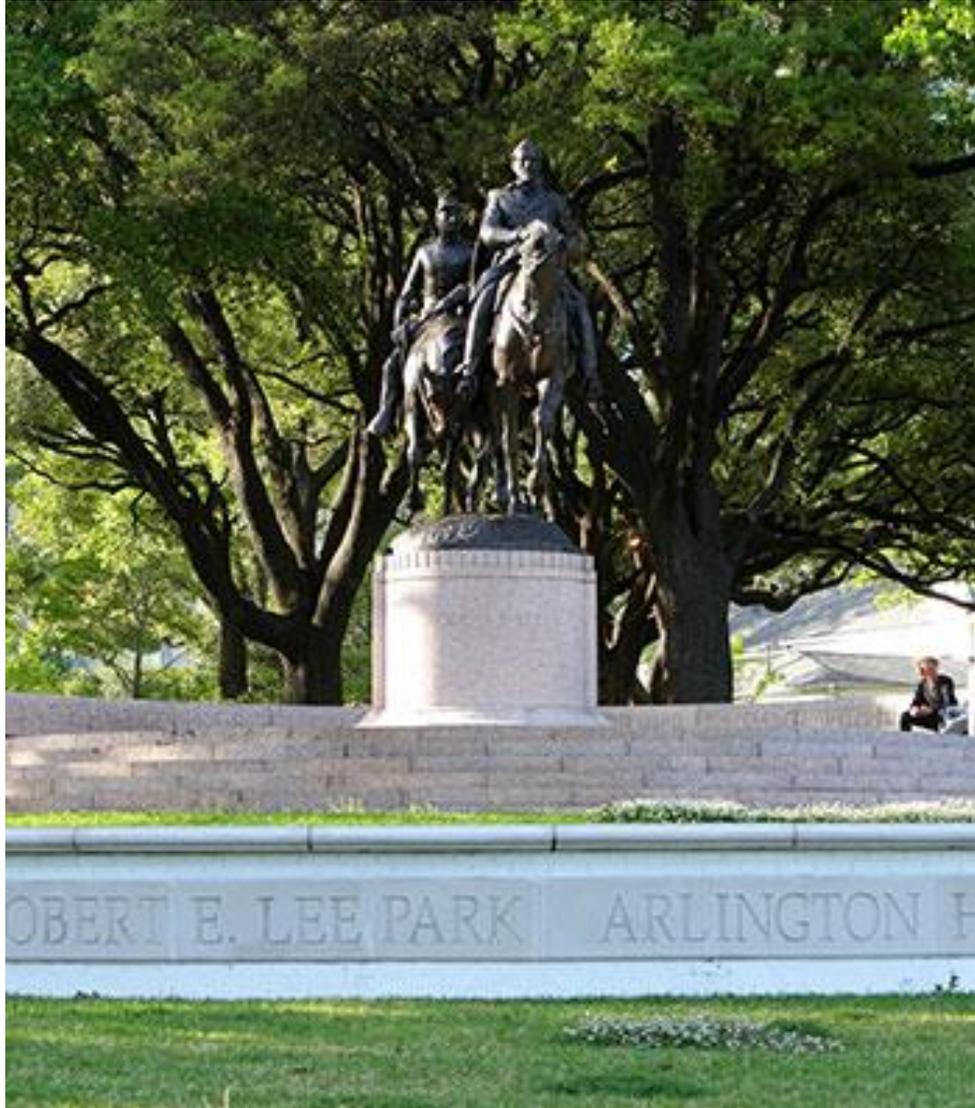
On Sunday evening, the saga took a sad and lugubrious turn when a crane operator, dispatched to carry out a stealthy removal during a Dallas Cowboys game, was struck in traffic on his way to the site by a semitractor driver. Dallas City Manager T.C. Broadnax said the truck driver apparently ran a red light. He died. The crane operator was unhurt, but the crane was wrecked. Broadnax said removal was on hold while the city sent condolences to the family of the deceased man.

And so the general and his loyal enlisted escort rode on into the new week, voted down, abandoned by the courts, battered by hammers and drills, insulted by straps and cranes, now with a death on their heels but still tall in their saddles, unbowed as yet.

<http://www.dallasobserver.com/news/how-dallas-came-to-its-vote-to-take-down-confederate-memorial-9857278>

Mob Rule Reigns: Dallas Honors Communists, Dumps Confederates

By Carole Hornsby Haynes, Ph.D. September 8, 2017



Mob rule has taken over Dallas City Hall.

The fix was already in even before the Dallas City Council heard our public testimony on September 6. Prior to the meeting, cranes had been dispatched to the statute to remove the statue of Robert E. Lee. In a blatant overreach of authority, the City Council decided 13-1 to ignore citizens and railroad the removal of all Confederate memorabilia, even that in the Fair Park displays. Names of buildings and streets and schools must be changed. Former Texas House Representative Will Harnett has warned this will cost many millions. Just think of the disruption to businesses and even traffic as crews set about removing all things Confederate.

It seems that City Hall is out of control and may even be incapable of governing Dallas.

Mayor Pro Tem Dwaine Caraway told radio talk show host, Mark Davis, that waiting 90 days for the Task Force report was dangerous. His reason: As long as the statute stands, Dallas police are in danger. Quick removal will assuage future rioting.

Is Caraway mentally capable of governing Dallas? Such irrational comments lead us to wonder.

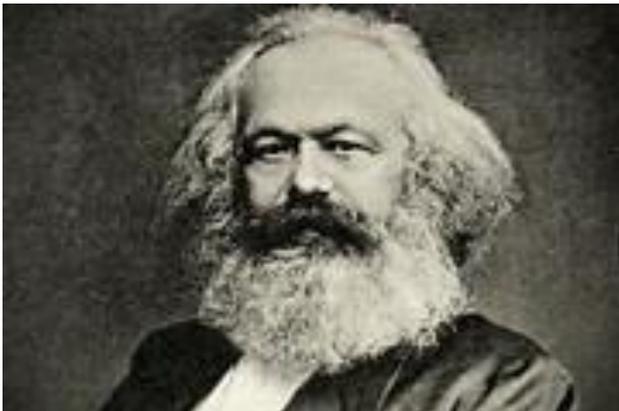
Of course, getting rid of Confederate memorabilia is not the real issue here. The real issue is that, since the 1930s, neo-Marxists have been on a "long march through the institutions" in America to rewrite our history and destroy our Republic. They intend, IF we allow it, to destroy every last vestige of our history.

Unfortunately the lessons we as a society could learn from the War Between the States have been hijacked by northern liberals who used the issue of slavery to taint the South. The hoodwinking of Americans as to the cause of the Civil War is one of the more egregious acts of educational sabotage ever perpetrated on our nation. Original Civil War documents indicate there were multiple political cause with one being slavery.

If we are going to destroy our history, why target only Confederate history when there are numerous monuments to communists/Marxists? Millions have been enslaved and murdered under this type of government.

A good place to begin is with monuments to communists/Marxists Cesar Chávez and Dr. Maya Angelou. Throughout Texas and even in Dallas there are schools, buildings, streets, and more named after these hard left radicals.

Since noises are being made to erect a statute of Angelou in place of the Lee statute, I thought it appropriate in my testimony before the City Council on Wednesday to point out that we must continue our purge of the memory of slavery and violence by removing all references to Chávez and Angelou. Surely Dallas doesn't want to replace Lee with a communist. Mayor Rawlings seemed quite angry with my comment as he scowled and tapped his foot.



Let's check the facts on Chávez and Angelou.

Cesar Chávez

Cesar Chávez is touted as a civil rights leader for oppressed agricultural workers, organizing and leading them to achieve the American dream.

However, it was his organizing efforts and leadership of the early farm workers' movement that brought him celebrity status. He was trained at the far left wing Saul Alinsky School of Revolution and then returned to California to found the National Farm Workers Association (N.F.W.A.) labor union.

In 1966 Chávez organized a fake strike when workers preferred harvesting a large grape crop to striking. Strike leaders brought in outside revolutionaries and declared the regular workers to be strike-breakers -- scabs. When workers left his union, Chávez used radical

left wing students who were rioting on American college campuses about the Vietnam war.

Media hounds ignore that Chávez regarded illegal workers with disdain and sent union thugs to the U.S. border to bar illegal Mexican immigrants from crossing the border to take the jobs of legal resident union workers.

Pulitzer Prize-winning author and editor, Miriam Pawel, writes that Chávez cared much more about stardom than helping workers and eventually seemed to cease caring about them at all. By the end of the 1980s he spent most of his time making money, usually with openly commercial ventures. He had set up a fund, to which workers contributed, to pay for health and pension plans for migrant workers. Most of the money was never spent and Chávez used millions from the fund for his own businesses.

When Chávez combined revolutionary racism with labor agitation, he attracted Communist support. For representation and counsel about strike issues, Chávez and his union chose a Communist sympathizer and Communist Party members. A top aide was Luis Valdez of the Communist Progressive Labor Party, who had trained for activity in Communist Cuba. Personal speech writer was Wendy Goepel, a delegate to the Communists' Eighth World Youth Festival in Helsinki. His secretary was Donna Sue Haber, a founder of the Communist W.E.B. DuBois Clubs.

Cesar Chávez Honored

Numerous streets, schools, parks, and libraries are named after Chávez. His birthday, March 31, is a state holiday in California, Texas, and Colorado. In 1994, President Bill Clinton posthumously awarded him the Presidential Medal of Freedom. In 2003 the U.S. Postal Service issued a stamp in his honor. In 2011 the U.S. Navy named a cargo ship in his honor and Barack Obama proclaimed March 31 as "Cesar Chávez Day." Instead of celebrating Easter on its home page in 2013, Google honored the birthday of Chávez. Military funeral honors were extended by the Navy in 2015, twenty-three years after his death. The Cesar E. Chávez National Monument was established in 2012 and later added to the national park system.

Dr. Maya Angelou

Maya Angelou, born Marguerite Johnson, acted, wrote poetry, danced, and sang. From hooker to presidential poet for Bill Clinton, Angelou played the role of a victim who rose above her humble beginnings to become an icon, cultivating a persona and manner to reflect superiority. She insisted that she be addressed as "Dr. Angelou" though she did not attend college. She was billed as a teacher at Wake Forest University, yet had no students. Her office listed in the Wake Forest telephone directory was a storage closet in a remote campus building.

Eulogist Debbie Schlussman described Angelou as a racist, U.S. hating, anti-Semitic, and over-rated writer.

Angelou's hard left turn is evidenced in her embrace of Fidel Castro, Malcolm X, and Bill Clinton. She wrote, "Of course, Castro never had called himself white, so he was O.K. from

the git. Anyhow, America hated Russians, and as black people often said, 'Wasn't no Communist country that put my grandpappa in slavery. Wasn't no Communist lynched my poppa or raped my mamma.'"

Liberals praised her talents with typical ideological solidarity, calling her a literary giant though she was "an author more revered than read."

Playing the race card as a downtrodden victim of racist America, Angelou created for herself a handsome income well into the six-figures.

Dr. Maya Angelou Honored

A public school in Dallas is named in her honor as are schools in New Jersey, Florida, Illinois, and Washington, D. C. She received numerous honorary doctorates from universities, including the University of North Texas in 2004. The U. S. Postal Service issued a postage stamp in her honor in 2015 and Congress named a Winston-Salem post office after her.

Why are these radical leftists being given America's highest honors? Traitors once were punished, not honored. When we honor America-hating communists, we as a nation are in deep trouble. Toppling Confederate statutes and flags is merely the tip of the iceberg. This destruction of America will only stop if we take a forceful stand against further destruction.

<http://drcarolehaynes.com/index.php/articles/government/228-mob-rule-reigns-dallas-honors-communists-dumps-confederates>

Email Contacts for the Mayor and City Council

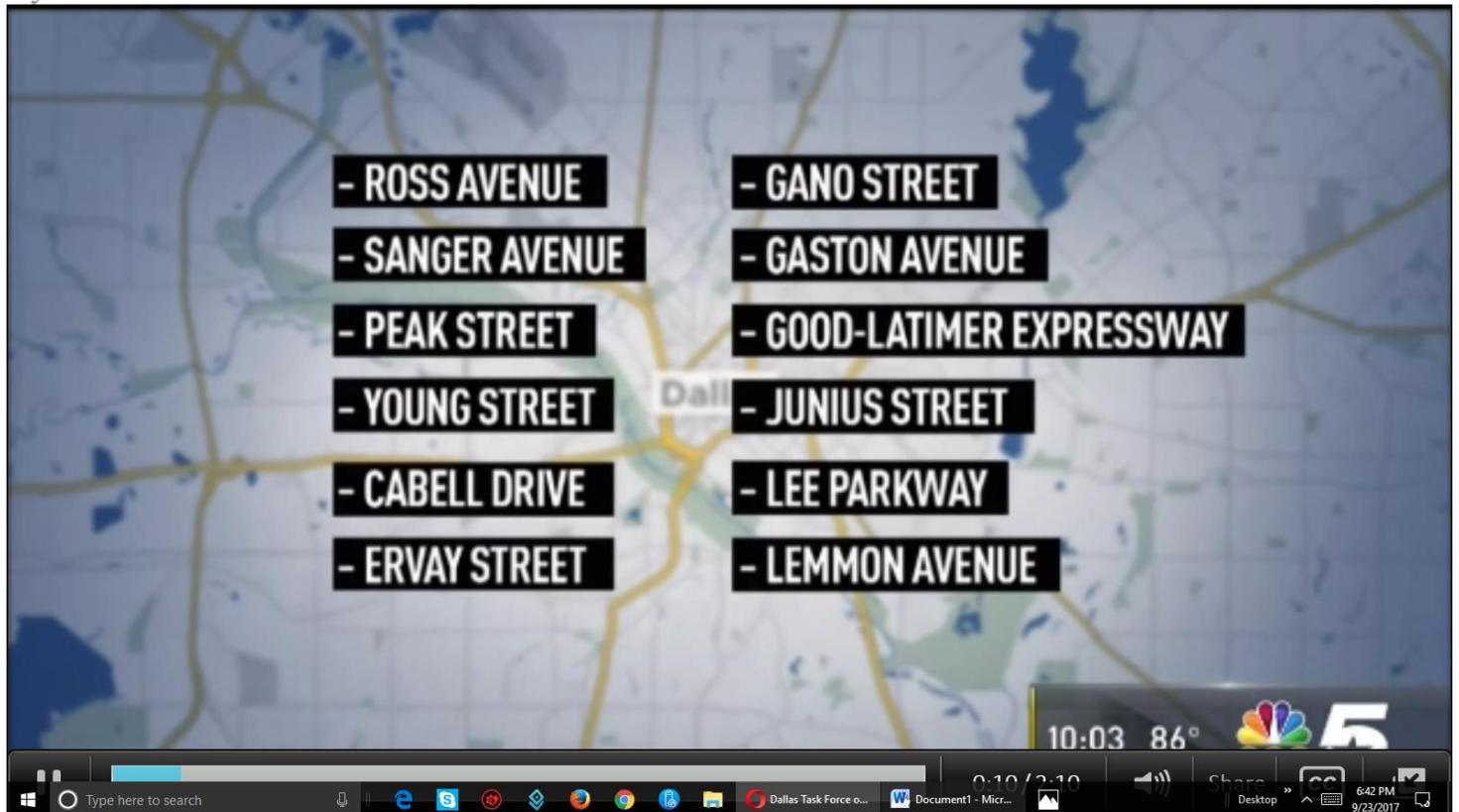
Email the **Mayor and all of the Councilmembers** at one time.

Click on any of the names below to send an *individual* email:

- **Mayor: Mike Rawlings**
- **Mayor Pro Tem/District 4: Dwaine Caraway**
- **Deputy Mayor Pro Tem/District 2: Adam Medrano**
 - **District 1: Scott Griggs**
 - **District 3: Casey Thomas II**
 - **District 5: Rickey D. Callahan**
 - **District 6: Omar Narvaez**
 - **District 7: Kevin Felder**
 - **District 8: Tennell Atkins**
 - **District 9: Mark Clayton**
 - **District 10: B. Adam McGough**
 - **District 11: Lee Kleinman**
 - **District 12: Sandy Greyson**
 - **District 13: Jennifer Staubach Gates**
 - **District 14: Philip T. Kingston**

Dallas Task Force on Confederate Monuments to Take Closer Look at Streets Named for Confederate Figures

By Noelle Walker



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

The Dallas mayor's task force on Confederate monuments is set to discuss whether to recommend changing the names of city streets that are named after Confederate figures. (Published Monday, Sept. 18, 2017)

Gaston, Ervay, and Lemmon are well-known street names in the city of Dallas. They are also some of the streets in the city named after Confederate figures.

Now, the Dallas mayor's task force on Confederate monuments is set to discuss whether to recommend changing the names of city streets that are named after Confederate figures.

"There is not really anywhere you can go that doesn't have some layer of difficult history about it in Dallas," said Chris Dowdy, who lives on Junius Street, another street named after a Confederate soldier. "We have street names for a reason. Because we have values and we tell stories and we become certain kinds of people based on how we do that work."

Dowdy believes the name of his street and others like it should be changed.



Protesters and counter-protester clash at rally to protest the removal of the Robert E. Lee statue.

- (Published Saturday, Sept. 16, 2017) [One Arrested at Lee Statue Removal Protest](#)

"It's the least we owe each other to talk through what these spaces, what these names mean," he said.

"I did not know that Junius was Confederate," said Lorenzo Brown. "We've been living here going on 20 years, and it's always been Junius, so I prefer it to stay Junius."

A Dallas city staff report estimates the cost of changing names on some of the streets in question. For Lemmon Avenue, the cost would top \$364,000. For Gaston Avenue, the cost would be nearly \$44,000. For Lee Parkway, the cost is estimated at about \$1,430.

"I don't think changing the name will accomplish what people want to accomplish," said Rachel Reininger. "I believe in education rather than just changing history, because history is there, whether or not we like it."

He then promised to file legislation that would bar the removal of monuments from land owned by the state and prohibit cities from using taxpayer money to alter or take down tributes like the Lee statue.

 **Fallon For Texas** 11 hours ago 

SHAME! The city of Dallas buckled & removed the beautiful Robert E Lee statue from Lee Park (a renaming is sure to follow). The statue, dedicated in 1936 by Franklin D Roosevelt, was in removed in 2017 by cowards. I WILL file the Texas Historical Protection Act to drop this madness!



 Save Southern heritage and history's Post  110

 Like  Comment  Share

State Representative Pat Fallon serves the people of Denton County as the elected legislator for House District 106.

The son of public school teachers, Pat is a graduate of the University of Notre Dame where he earned a degree in Government and International Relations and played varsity football under legendary coach Lou Holtz as a member of the 1988 national championship team.

Stephanie Elizalde, Chief of School Leadership

*Dr. Sharon Quinn, Deputy Chief of School Leadership * Brian Lusk, Deputy Chief of School Leadership
Jolee Healey, Assistant Superintendent of ACE *Leslie Williams, Assistant Superintendent of ISN*

Schools to be Renamed

1. Albert Sidney Johnston Elementary School
2. William L. Cabell Elementary School
3. Stonewall Jackson Elementary School
4. Robert E. Lee Elementary School

The schools listed below will require further research as their connection to the Confederacy varies.

1. Roger Q. Mills Elementary School
2. W. H. Gaston Middle School
3. Wilmer-Hutchins High School
4. James Bowie Elementary School
5. James S. Hogg Elementary School
6. John F. Peeler Elementary School
7. John H. Reagan Elementary School
8. Wilmer-Hutchins Elementary School
9. James Madison High School
10. Benjamin Franklin Middle School
11. Thomas Jefferson High School
12. David G. Burnet Elementary School
13. Stephen C. Foster Elementary School
14. Nancy J. Cochran Elementary School
15. Sam Houston Elementary School
16. Sidney Lanier Elementary School
17. John Ireland Elementary School
18. Kleberg Elementary School
19. William B. Travis Elementary/Middle School
20. William Brown Miller Elementary School

Go [here](#) for more information on Renaming Dallas Schools...

[Houston, Franklin and Jefferson are among Dallas ISD campuses that 'require further research' for possible name changes](#)

**THE FOUNDER OF DALLAS WAS A
CONFEDERATE SOLDIER**

JOHN
NEELY
BRYAN
PVT
18 TEXAS CAV
CSA
DEC 24 1810
SEP 8 1877
FOUNDER OF
DALLAS TEXAS

TIME TO LEVEL DALLAS

To: Mayor of Dallas, TX

Dear Mayor Rawlings,

It is a particular sad occasion when we see Southern “leaders” cave in to the whims of the politically correct and historically ignorant cultural genocide crowd. Those of you who label our Confederate monuments and ancestors as “racist” and “representative of slavery” have no clue in your heads about the truth of our history. I would invite you to research the Corwin Amendment and the Crittenden-Johnson Resolution. Both of these prove the War of Northern Aggression was not about slavery. And just how did those slaves get here in the first place? Yankee slave traders from New England brought them here in the ships they built and sold them to both Southerners and Northerners. The South is always blamed for slavery in this country when it was the Yankees who brought them here. The truth is not taught about our history. General Grant had slaves, but Confederate General Robert E. Lee did not. What were these two men fighting about? Grant was not fighting to free Southern slaves while he was himself the owner of slaves. You people have been so brainwashed with Marxist rewritten history, which defies all common sense, that you can’t even think for yourselves. We know why politicians such as yourself attack Confederate monuments; it is for political expediency to garner favor with a few brain-dead minority voters. If the history of the South bothers you, I invite you to pack your stuff and haul your worthless carcass OUT of the South and leave it to those of us who love it, are proud of it and our heritage, and who honor our brave dead who fought to repel an illegal invasion and suffered the rape, burning, and looting of the Yankee villains sent by the first socialist president, Abraham Lincoln. You have just removed a Confederate monument from your city, so you fall in line with other genocidal regimes like the Nazis and ISIS. You are a disgrace, and so are all the other communists in this country who disparage, deface, and remove our monuments. There are those of us who will NEVER surrender to the whims of the cultural genocide crowd. We will fly our Confederate flags and honor our fallen dead. We will continue to promote the truth about our history in the dim hope that maybe, just maybe, there are a few people out there remaining with just enough sense to see through the Marxist propaganda, do just a little research, and discover they have been lied to for years when it comes to our history and the reasons the War of Northern Aggression was perpetrated against the South.

Unreconstructed,

Jeff Paulk
Tulsa, OK

"Truth crushed to the earth is truth still, and like a seed will rise again." Jefferson Davis

Local NAACP calls for removal of Bell County confederate statue

Emani Payne , KCEN 6:37 PM. CDT September 12, 2017



CONNECT TWEET LINKEDIN GOOGLE+ PINTEREST

Click [HERE](#) to watch video news report.

BELTON - A local chapter of the NAACP is calling for the relocation of a confederate statue that has been in Bell County for more than 100 years.

This comes on the heels of rising violence and racial tensions across the country as confederate statues are being removed.

The statue is right outside of the Bell County courthouse and is dedicated to confederate soldiers – something that is getting mixed reactions from people in the area.

The request to relocate this statue is just the latest in a string of requests all around the country with some history enthusiasts telling us it needs to be stopped.

However, Bennie Walsh, president of NAACP's Temple chapter disagrees. He met with County Judge Jon Burrows and several commissioners early Tuesday to express his concerns. He suggested moving the statue to a museum or confederate cemetery and said he did not ask for it to be destroyed.

The group met for more than an hour and Walsh said he walked away frustrated.

"We believe from talking got them that their mind is pretty much made up," Walsh said. "Hopefully, they'll think about it and consider the whole community we believe that they're only thinking about one part of the community."

History Enthusiasts Jane Pitts said the it is an antique and it is art.

"The statue has been standing there for over 100 years, why move it now," Pitts said.

Channel 6 spoke with the judge after the meeting.

He said everyone in the room had productive dialogue and said he plans to meet with the NAACP again about the issue sometime in the future. A date has not been set.

He also said concerns were raised about the safety of moving the statue since it is so old.

Jon Burrows left the following statement:

The Bell County Confederate Statue differs from the statues that have been removed in other locations. Many of the other statutes were of specific Confederate Generals or Officers that had no relation to the State of Texas or to the location of the statues.

The Bell County Statue has a direct relation to Bell County. As shown on the statue, it was dedicated to soldiers from Bell County that fought in the Civil War. It has the simple inscription, "To our Confederate Heroes – Erected by Bell County Chapter No. 101 – United Daughters of the Confederacy – October 1916."

The Confederate Statue is similar to the World War II Statue also located on the Courthouse grounds, in that both have direct historical connection to Bell County. Both commemorate fallen soldiers from Bell County with no commentary on the wars in which the soldiers fought.

Due to the history of Texas, the names of many schools, parks, streets, buildings, statutes, federal installations and other locations may have links to the Civil War, but that is the history of the state. Where there is a direct relation between the named "structure" and its locale, that is simply "History". The Statue on the grounds of the Historic Bell County Courthouse is simply history.

Members of the Commissioners Court met with a group of citizens today who requested the Statue be removed to another location, such as to the Bell County Museum. They were told the Museum does not have the structural capacity to hold the Statue. Ideas presented by the Court included adding a marker next to the Statue giving the Historical Context of the Statue's erection. The parties agreed to give thought to other ideas and meet again later to continue the discussion.

JON H. BURROWS

Bell County Judge

<http://www.kcentv.com/news/local/local-naacp-calls-for-removal-of-bell-county-confederate-statue/474201661>

More news on this issue at:

[MONUMENTAL ISSUES: Some want Confederate statue moved](#)

Forget The Alamo? In Dallas, Maybe

By ROD DREHER • September 18, 2017, 3:07 PM



The Alamo, where white Texan males got their comeuppance, or something ([Dean Fikar/Shutterstock](#))

Oh, here we go:

Dallas ISD [Independent School District — that is, the public school system — RD] is researching the histories of Ben Franklin, Sam Houston, Thomas Jefferson and 17 other historical figures, looking into whether their connections with slavery or the Confederacy should prompt reconsideration of their names on DISD campuses.

Last Thursday, DISD administration recommended changing the names of four schools honoring Confederate generals: Stonewall Jackson, Robert E. Lee, Albert Sidney Johnston and William L. Cabell

elementary schools. During that discussion, it was mentioned that there is a much broader list of at least 21 names that bear further investigation, if trustees were compelled to do so.

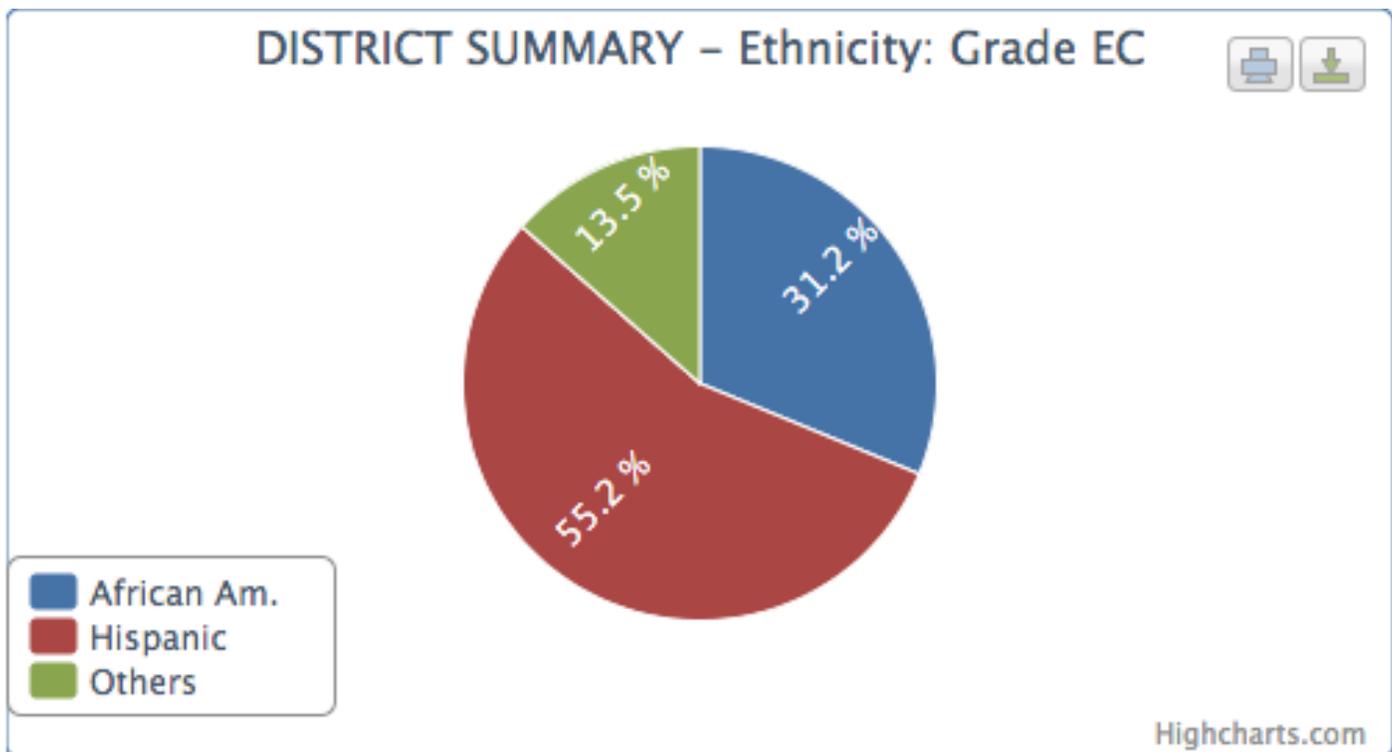
They'll be compelled, all right. More:

The Dallas Morning News has obtained a copy of that list, which includes Texas revolutionaries and founders such as Sam Houston, James Bowie and William Travis, U.S. presidents Thomas Jefferson and James Madison, and Dallas pioneers James Gaston and William Brown Miller.

Elizalde acknowledged to trustees the difficulty in drawing a line on where to proceed. Some of the schools' namesakes were involved with the Confederacy, but in lesser army ranks or non-combat roles. As examples, Elizalde mentioned John H. Reagan, the Confederacy's postmaster, and Nancy Cochran, who according to Elizalde's research, "encouraged her sons" to fight for the Confederacy.

So let me get this straight: in Dallas, Texas — *Dallas, Texas!* — the school board is thinking about expunging the names of Sam Houston, as well as Alamo heroes Jim Bowie and William Travis? That is even more shocking than Thomas Jefferson, James Madison, and Benjamin Franklin. If you're not from Texas, or never lived there, it is impossible to overstate the reverence with which Texans hold men involved in the Texas Revolution. Except in 2017, I guess it actually is possible.

The demographics of the DISD student body tells the story:



That graphic is from DISD data, which also reveal that whites make up only five percent of DISD students. What is troubling is that racial identity is so strong that black and brown Texans may not see the state's history as *their* history — and indeed, may not see *American* history as their history, owing to the impure thoughts and deeds of 18th and 19th century men with regard to race.

Imagine the impoverishment of the minds who believe the most significant thing to know about Jefferson, Madison, and Franklin, is that they were in some way tainted by slavery. Imagine the ignorance of school leaders who are going to investigate whether **William Travis** and **Jim Bowie** — both of whom died in 1836 at the Alamo — could have been involved with the Confederacy, which came into existence in 1861.

And imagine the spiritual decrepitude of those who would scrub the names of Travis and Bowie from Texas schools if they were found to have had anything at all to do with the Confederacy.

It's disgusting, this iconoclasm. In 2015, **40 percent of DISD's schools received a failing grade from the state**. To be fair, over 90 percent of DISD's students come from low income homes, meaning that the school

system has tremendous barriers to overcome in educating them. Still, the fact that the DISD trustees are even considering a cosmetic, p.c. gesture like this is a farce.

Yeah, yeah, I know: Dreherbait, no big whoop. But here's the thing: this knee-jerk iconoclasm tells us something important about where we are headed as a country. When the Founding Fathers, as well as regional figures like Travis and Bowie, are held up to contempt, and "banished" because they do not fit contemporary standards — well, we are destroying the kinds of historical narratives that all nations need to cohere. We certainly should not overlook grave flaws in these men (e.g., that Jefferson, architect of liberty, owned slaves), but it's madness to regard them as if these tragic flaws made them mere villains. I mean, look: Martin Luther King Jr. was unfaithful to his wife, but it takes an ideological pinhead to believe that this ugly fact diminishes King's extraordinary accomplishments, takes away from what he gave to America, or in any way threatens his place in American history.

Very few great men and women are saints. I wish the knotheds pushing this iconoclasm would reflect seriously on where this is all headed, or likely to lead.

By the way, **it's starting in France now**. There's a movement to rename schools, etc., that were named after Jean-Baptiste Colbert, Louis XIV's finance minister who, in that post, had a lot to do with French involvement in the slave trade. The man leading the campaign is head of the French equivalent of Black Lives Matter, and writes in *Le Monde*: "How can we teach living together and republican values in the shadow of Colbert?"

Right, because the name of a 17th-century French minister of state on the school prevents students from learning about republican values. What a crock. In Dallas, those public school students may graduate knowing next to nothing, but at least they will not have suffered the indignity of having studied in a school named for someone their progressive elders told them to hate.

The French reader who sent me the link said:

French republicanism has it good that culture wars and identity politics are virtually non-existent — until now. The local equivalent of BLM is trying to ban the name and effigies of Colbert from the public square because of his ties with the slave trade. First reactions are perplexed and even frankly hostile but it also started that way in America and now...

UPDATE: Reader Devinicus says:

Symbols are fundamentally statements about who/whom (or as Lenin said, кто кого?). This movement to rename schools in Dallas is just as Rod says — a statement by non-white residents that Texas history is white history and therefore is an affront to them.

Whether they are correct to feel this way is neither here nor there in my view. What interests me is the (I would say necessary) effect which Diversity has upon history.

As America becomes less and less white, the history of America becomes less and less valuable and interesting to Americans. And why wouldn't that be the case? After all, white Americans are not especially interested in 17th, 18th, and 19th century American Indian history because "that's not us".

Before the era of Diversity was the era of assimilation and the "melting pot". The effort was to convince (and force, let's be honest) all that American history belonged to them and theirs even if they were not white, not Anglo, not Protestant, not even Christian. And to a significant degree, it worked.

But that is not the project of Diversity, which instead values difference for the sake of difference and either objects to solidarity in principle or has absolutely no program to produce it beyond "Hey, let's listen to John Lennon's 'Imagine' again ..."

<http://www.theamericanconservative.com/dreher/forget-alamo-dallas-isd-schools-erasing-history/>

Texas' Iconic Alamo Set to Undergo Extraordinary and Historically Devastating Changes



By [Mike Hendren](#) September 28, 2017 8:50 AM



Alamo entrance

The

The Alamo is one of the most sacred and revered places in Texas. It was the sight of a pivotal moment in Texas history. 185 men, fighting for independence from Mexico, were killed in the Battle of the Alamo. Those '13 days of glory' bought valuable time for Gen. Sam Houston to pull back, regroup and successfully defeat the Mexican forces at San Jacinto.

[San Jacinto](#), [Goliad](#) and [Gonzales](#) are all important and sacred sites in our history. But [The Alamo](#) is an especially sacred spot. The 185 defenders who entered the compound knew they were facing impossible odds, but, nonetheless, stood shoulder to shoulder with Crockett, Bowie and Travis to do their part to try and secure independence for Texas.

There is a plan to change the Alamo, even renaming it, and ultimately attempt to erase the Battle of the Alamo as the defining moment in the Franciscan mission's existence. The 'Save The Alamo' campaign has been launched to help preserve the history of the Alamo. Rick Range, a Dallas-area Alamo Historian and founder of Save The Alamo committee, discovered what is believed to be [one of the cannons](#) used in the Battle of the Alamo stored in a barn in North Texas. Range is sounding the alarm over what will ultimately be the desecration of one of Texas, and America's, most sacred sites.

'Reimagine the Alamo' certainly appears to be nothing more than another attempt at erasing our history and our heritage in the name of political correctness. George P. Bush, the current Texas Land Commissioner, is pushing this plan to destroy the Alamo as we know it. Part of this plan includes the removal of the [Alamo Memorial, the Cenotaph](#), which has stood in Alamo Plaza since the 1936 centennial, to a site blocks away.

The plan also calls for rebuilding the original plaza walls, but not with limestone as they would have been over 180 years ago, but with German-made, see-through glass. Bush wants to turn this hallowed ground into a Disney-like theme park. And just what does Bush think Texas, and himself for that matter, have to gain from this controversial plan?

Ann McGlone, AIA, a preservation architect and a former Historic Preservation Officer for the City of San Antonio, voiced her objections in a May 2017 [Houston Chronicle](#) article. McGlone thinks the plan is motivated more by politics than by design. **"I think George P. Bush has some very high political ambitions, and this might be part of that"**, she told the Chronicle. And she's almost certainly right on that point. Among the prominent opponents to Bush's plan is Albert Seguin, a third great-grandson of [Juan Seguin](#), one of the heroes of the Texas Revolution. Juan Seguin had been at the Alamo with Travis, Crockett and the others, but was sent as a courier to Gonzales and ultimately fought alongside Gen. Sam Houston at San Jacinto. In a letter to the GLO, Albert Seguin states:

The plan being favored greatly disrespects the ultimate sacrifice made by the men who fought at the Alamo and died at the Alamo for the right to self govern. With all due respect to George Skarmees, not a Texan, he has stated that "We cannot single out one moment in time." However, the Alamo is about a brief period of time, a very crucial period for Texas—1836.

Bush has contracted with a Philadelphia, Pennsylvania-based company called PDP Architects, led by George C. Skarmees, to develop this so-called 'new image' for the Alamo. Commissioner [Bush asked the Texas Legislature to appropriate](#) \$175,000,000 for the project. [\\$100,000,000 has been appropriated](#) to start implementing the reimagining of this most sacred battle site. The "Reimagine the Alamo" plan will cost Texas taxpayers an estimated \$450,000,000 to implement.

The motivations of Bush and PDP could not be any more clear. According to the Austin American Statesman:

Writing at the [Rivard Report](#) in June, Jerry Patterson, Bush's predecessor as Land Commissioner, wrote that, "When asked, 'Why not restore the Alamo to its 1836 appearance?' the answer from the Alamo chief planner, George Skarmees, was always, 'The events of 1836 were just one small chapter in 10,000 years of history.'"

According to Rick Range from [Save the Alamo](#), by Skarmees and PDP's own admission, this plan "will greatly diminish the significance of the world-famous 1836 Alamo battle. In addition to the changes listed above, here just some of the additional changes Commissioner Bush is backing:

- The plan calls for the west side of Alamo Plaza to be lined with trees, tables, chairs, and canopies to create a "tourist-friendly environment".
- Spend millions of dollars to renovate three old buildings across Alamo Street into a 135,000 square foot "multicultural" museum. The 1836 Alamo Battle story will have to be abbreviated to fit inside the basement.
- Build an open-air restaurant and garden/observation deck atop the three renovated buildings.

According to the Save the Alamo website:

The Texas General Land Office took over management of the Alamo from the Daughters of the Republic of Texas in 2015. The General Land Office did not disclose their plans to transform the Alamo and Alamo Plaza into a glass-enclosed 21st century theme park until after seizing control. Commissioner Bush should be asked to explain why he fully endorses the Reimagine the Alamo Plan, and why a Pennsylvania-based company, instead of a Texas-based company, was selected to develop the Reimagine the Alamo Master Plan. The above facts were presented by Dr. George C. Skarmees at an April 10,

2017 public hearing in San Antonio, Texas, reported by the San Antonio Express News April 11, 2017, and approved by the San Antonio City Council May 11, 2017.

Texas [GOP leaders are currently pressuring](#) Bush to revise this plan to make sure the battle is still the signature element of the history of the mission. More can be found on the plan at www.reimaginethealamo.org

Learn more about the efforts to halt the project at www.savethealamo.us

[NEXT: Texas Woman Suing U.S. Government For Hot Nacho Cheese Incident](#)

Contact your state officials and let them know how you feel about this project:

Rep. James Frank (TX House 69th district)

Room E2.604
P.O. Box 2910
Austin, TX 78768

(512) 463-0534
(512) 463-8161 Fax

District Address

1206 Hatton Road
Wichita Falls, TX 76302
(940) 767-1700

The Honorable Craig Estes (TX Senate District 30)

P.O. Box 12068
Capitol Station
Austin, TX 78711

(512) 463-0130
(512) 463-8874 (FAX)

District Office

2525 Kell Blvd., Suite 302
Wichita Falls, TX 76308

(940) 689-0191

If you live elsewhere in Texas, [click here to find your state officials contact info.](#)

Note: Information for this article and for SaveTheAlamo.us contributed in part by John L. Hinnant, San Antonio, Texas

Read More: [Texas' Iconic Alamo Set to Undergo Extraordinary and Historically Devastating Changes](http://newstalk1290.com/texas-ionic-alamo-set-to-undergo-extraordinary-and-historically-devastating-changes/?trackback=fbshare_mobile&trackback=tsmclip) | http://newstalk1290.com/texas-ionic-alamo-set-to-undergo-extraordinary-and-historically-devastating-changes/?trackback=fbshare_mobile&trackback=tsmclip



Photo: Saen File Photo / Express-News File Photo

Dedication of the Confederate monument at Travis Park: Named for the commander at the Alamo, Travis Park has been a San Antonio landmark since the 1870s. The park is located on a former orchard owned by Samuel Maverick. Like many Confederate monuments, the one at Travis Park -- dedicated in 1900 -- faces South

Who paid to have the Confederate statue in Travis Park made and then placed in the park?

P.L.J. McGanity

The city gave it space, but a women's group willed the statue into being.

According to the San Antonio Light, April 17, 1900, the Confederate statue was "the first public monument ever erected in San Antonio." The monument was "a work that for three years has been filling the hands and hearts of the Daughters of the Confederacy of San Antonio."

As credited in a speech by former U.S. Rep. Christopher Columbus Upson at the April 28, 1900, unveiling of the statue, on Oct. 6, 1896, "Some 30 intrepid and leading representative surviving Confederate women of San Antonio organized the Barnard E. Bee chapter No. 8 of the Texas Daughters of the Confederacy to collect and preserve material for a truthful history of the war between the Confederate states and the United States; to honor the memory of those who fell in the service of the Confederate States and to record the part taken by southern women...in their patriotic devotion during the struggle and to fulfill the duties of sacred charity to the survivors of the war." The National Association of the Daughters of the Confederacy was organized in 1894 and changed its name the following year to the United Daughters of the Confederacy. The UDC still exists.

The Confederate monument, as it was called, stands about 40 feet high, including the 8-foot statue on top of a column and pedestal. Unlike many such Confederate memorials, installed all over the South during the 1880s and

'90s, ours doesn't commemorate a general or politician. He's a generic private soldier with a rifle, "the image in granite form," said Upson, "of a brave Confederate soldier...proudly pointing heavenward, whither has gone the spirit legions of his departed compatriots in arms." On the column, a Texas star and a wreath are inscribed, and in center are the words "To Our Confederate Dead."

The figure was designed by Virginia Montgomery of New Orleans; the base and column by San Antonio's "marble man" Frank Teich, a quarry owner and sculptor who also made the statue. The base was composed of "artistically carved granite...put into monument shape" in the park less than two weeks before the unveiling ceremony. Teich may have been chosen for this project because of the columnar shaft and ornamentation of the base; he carved the columns for several local bank buildings around the turn of the last century as well as embellishments for San Antonio's City Hall and Maverick Building and courthouses in La Grange and Victoria.

Although "friends of art" had been invited in the newspaper to watch Teich work on the statue in his studio for weeks before the dedication, the monument was shrouded from view when the event began at 4 p.m., with "several thousand people gathered to witness the pleasant ceremony" with a speakers' platform set up opposite the covered statue.

As was the custom at the time, the occasion was largely given over to speechifying politicians, most notably San Antonio Mayor Marshall Hicks and John H. Reagan who had served in federal and state government before and after the Civil War and was introduced as the last surviving member of the Confederate cabinet, where he was postmaster general.

The main speaker was Upson (1829-1902), a New York native who moved to San Antonio at 26 to practice law, served as an officer in the Confederate Army and in Congress from 1879 to 1883. An "orator of distinction," according to advance publicity, Upson made multiple references to the Daughters of the Confederacy and Mrs. A.W. Houston, president since the chapter's inception, as champions of the statue. "By her zealous work and faithful devotion to the cause, (Houston) has done much for this beautiful tribute to the noble forces who wore the gray," he said, also crediting "the loyal support of each and every member of the organization."

The Daughters raised funds through bake sales and bazaars; when those efforts fell short, they appealed to local business people for "subscriptions" or pledges to contribute toward the monument. It wasn't an easy time for such appeals. After the Panic of 1893, the country had fallen into an economic depression that lasted nearly until the end of that decade.

After his speech - which touched on the heroism of the park's namesake, Alamo garrison leader William Barret Travis, and those earlier defenders of a "lost cause" - the monument was to be unveiled by Houston's granddaughter "little Laura Winstead...chosen for this position by a unanimous vote of the chapter."

Winstead pulled the rope, says the Light's next-day story. "Unfortunately, by some means, the part around the figure was caught, and only that portion of the veil that covered the column and pedestal came down. The mayor then sent for the hook and ladder company and later on, before the audience retired, Fireman Duncan ascended the ladder, cut the veiling and revealed the figure of the Confederate soldier in all its artistic beauty."

Before the crowd broke up, surviving Confederate soldiers gave the Rebel yell. While it was often heard at troop reunions - which by the late 1880s, had begun to include both Confederate and federal veterans - this might have been the last time it was performed in public here.

Well-received at the time, the monument was intended to last. "San Antonio may well be proud of this handsome monument, which will ever be an ornament to Travis Park," said the Light.

Long before the present controversy over the statue's fitness for public display, there was a challenge to its location in Travis Park. While the Alamo Cenotaph was being built, some Texas Centennial officials wanted it to be in Travis Park, but "to locate the large memorial (there) would necessitate moving of (the) Confederate monument," says the Light, April 24, 1936. "Such a move (was) strenuously opposed by the Daughters of the Confederacy," who got their way when the newer monument was installed in Alamo Plaza.

<http://www.expressnews.com/militarycity/article/Who-paid-to-have-the-Confederate-statue-in-Travis-11817622.php#photo-13691539>

SLRC LEGAL UPDATE

[Kirk David Lyons](#)

Our Newsletter is out - please check it out.

www.slrc-csa.org/ CLICK ON NEWSLETTERS

. We have filed 3 federal lawsuits to save monuments - we will need the prayers & help of every patriot to survive - our ultimate aim of course is to have this issue decided by the

highest court in the land. So help us get there.

AND WHERE are your flowers placed at the site of our fallen monuments??? - the photo below, taken at Buckingham Palace after the death of Diana is the standard we need to emulate. So stop by FTD and lets get some floral tributes at the site of desecrated monuments! They will be of course be removed by our foes - BRING MORE, AND MORE!

Get it? And support www.slrc-csa.org



FLAGGERS BEWARE - This from an attorney in the trenches for liberty: "This will be the next step: trying to attack private property. The lawyer's legal reasoning (in the article below) is incorrect, but his conclusion is right."

From Kirk D. Lyons, Chief Trial Counsel SLRC Inc: : We've said this for several years now. Our enemies will eventually find a way to successfully attack and remove our heritage symbols & flags on private property. Their legal teams are working like gravity to accomplish this. Their operating theory may sound something like this: "Fighting hate speech trumps private property rights." and demonizing Confederate symbols as "political pornography." We should do all we can to get as many flags and monuments on private property as possible.

BUT a percentage of every dollar raised to place flags & monuments up on private land should be socked away for legal research, legal defense and legal offense and lobbying.

That day is coming sooner than anyone thinks - part of it is already here.
Do we want another Pearl Harbor? And support www.slrc-csa.org

Stafford County attorney on Confederate flag: 'The board's hands are tied'

• By KRISTIN DAVIS THE FREE LANCE-STAR

Sep 19, 2017



Local business owner Kim Wyman speaks about a high-flying Confederate flag in Stafford County that's visible to drivers on Interstate 95. 'It's a symbol of hate,' she told supervisors.
SUZANNE CARR ROSSI / THE FREE LANCE-STAR

For the third time in six weeks, at least two dozen people pleaded with Stafford County officials to do something about a Confederate flag that flies high above Interstate 95.

Many carried signs at Tuesday's meeting of the Board of Supervisors. At least two waved American flags; Kim Wyman wore it on her shirt. "If you want a rebel flag," it read, "nothing beats the original."

The overwhelming message from those who spoke was the same as it had been at the two meetings before it. Surely, the speakers said, one after another, there is some step the county can take to, at the very least, regulate the size and height of the flag that was erected legally on private property at least three years ago.

"It's a symbol of hate. It was corrupted by neo-Nazis and the Klan," Wyman said.

While many of the protesters trickled out, Wyman and a handful of others stuck around for the four-hour board meeting to hear what, if anything, the supervisors would say about it.

In an unusual break from his customary silence, Stafford County Attorney Charles Shumate shared the legal advice he had given to supervisors two years ago and again in the wake of the new wave of protesters who had come out in the aftermath of a deadly white nationalist march in Charlottesville last month.

Shumate shared his advice at the behest of the board.

"I have concluded, without equivocation, this county has no legal authority to require the removal of that Confederate flag from that private property," he said.

As he spoke, one protester interrupted. After a warning, she was escorted out by sheriff's deputies.

Wyman yelled "coward" and left voluntarily.

Shumate went on. "The law is very clear," he said. The flag is protected by the First Amendment right to free speech.

Even if the board were to pass an ordinance regulating the size and height of flags, the Confederate battle flag would not be affected. "The flag pole would be grandfathered," he said. "That pole and the flag on it would remain."

If the board, contrary to his legal advice, Shumate continued, "attempted to take it down ... they would expose themselves to litigation."

Shumate gave a personal account of the nearly one year he spent in combat in Vietnam. He said he wanted the protesters to know that he understood the emotional impact of a sign or symbol.

"To this day, if I see someone burning an American flag—that is so disrespectful and hateful to me that I want to grab a hold of that person and do them harm," he said. "I relate that to how you feel when you see the Confederate flag. I understand the strong feelings that you have because I have strong feelings, as well."

But Shumate said he is forced to remember the rights guaranteed by the Constitution.

"There are a lot of things we deal with in a free society that are hard to understand," he said. "Right now, this board's hands are tied."

Kristin Davis: 540/374-5417

kdavis@freelancestar.com

http://www.fredericksburg.com/news/local/stafford/stafford-county-attorney-on-confederate-flag-the-board-s-hands/article_ab313eb0-a596-5f6e-b4c7-747765be1d2d.html?utm_content=buffer9049c&utm_medium=social&utm_source=facebook.com&utm_campaign=buffer



Help! Help! Help!

By Kirk D Lyons

SLRC takes on UT Austin, San Antonio AND Dallas over Monuments.



To our Supporters,

The message above about sums it up! we are hotly engaged in a 3 front war with the University of Texas at Austin, the City of San Antonio and the City of Dallas. Our Florida Board member, David McAllister is prosecuting 2 lawsuits in Florida and monuments are under attack all over Dixie. And we are giving practical advice to SCV Camps and other heritage groups all over Dixie.

And because these attacks, fostered by spineless politicians, Antifa & BLM, was never really about the monuments, but more about "revolution," we are now seeing attacks on monuments all over the country, including Abraham Lincoln in DC & Chicago, a revolutionary War General in Ohio and statues of Christopher Columbus in NYC and other places.

In the middle of the night of August 20, a Sunday, UT Austin President Fennes struck again removing the statues of Gov James Hogg, John H Reagan, General Robert E Lee and General Albert Sydney Johnston. Before Fennes could remove the pedestals or "plinths." the SLRC filed suit in federal court on behalf of George Washington Littlefield descendant Steven Littlefield and Texas Division Sons of Confederate Veterans to block their removal & contest the removal of the statues on First Amendment grounds. A temporary restraining order was requested but UT agreed to maintain the status quo while the briefing period on their inevitable Motion to Dismiss is pled and eventually argued.

This was fortuitous because on August 31, the SLRC sued the City of San Antonio in federal court on behalf of the Tx Division SCV over the City council's impending vote to remove the 117 year old Confederate monument in Travis Park. On September 1, Chief Trial Counsel argued (by telephone hook up) a Temporary Restraining Order to block removal of the monument, but Judge David Ezra refused to

grant a TRO and the monument came down the next day. Lawsuit continues.

Finally after Labor Day the SLRC sued the city of Dallas over the impending vote & removal of the General Lee Statue in Lee Park. Judge Sydney granted a TRO and held a hearing the next day able argued by atty David Vandenberg. The Judge grilled David for 22 minutes on the law, but ultimately dissolved the TRO. But through several mishaps, the City, at this writing, (14 SEP) have been unable to remove the Lee statue.

The wisdom of filing in federal court needs to be explained:

1. On September 1, the Supreme Court of Texas finally ruled on our Jeff Davis Statue case of 2015 - without opinion they let stand the 6th Court of Appeal ruling denying the SCV standing to sue. If we had filed the UT, San Antonio & Dallas suits in Texas District courts we would already have lost and been shown the door.

2. By filing in federal court we allege a "federal question" in that UT, San Antonio & Dallas are engaging in prohibited "government speech" in labeling monuments, they accepted years before (for better or worse) as "white supremacy" etc. Government, in our view, does not have the right to pejoratively brand anything - as they have no right to anything save a neutral opinion.

3. To federal-crats, this flies square in the face of the 2015 US Supreme Court case Walker v SCV - which proclaims the supremacy of "government speech."

4. This fight has gone so far beyond Confederate Heritage - this is a fight that any decent American, North or South, East or West, should be willing to join! Attacks on Revolutionary War heroes, Christopher Columbus, Thomas Jefferson and even Abraham Lincoln prove this. This is a cultural war between light & dark.

5. If we can survive, if we can remain in federal court - if we survive the motions to dismiss, we will have a viable remedy for protecting monuments across the country. This will eventually need to reach the Supreme Court of the United States - where hopefully our case will receive a better reception in 2018 or 2019 than under an Obama Court.

But to do this you must help us. So far we are fighting 3 Goliaths on a shoe string. They will be filing mammoth Motions to Dismiss that we must respond to AND WIN!!!

With nothing we have already performed several miracles - with your financial help we could actually be dangerous to our heritage foes! GIVE NOW!

*Nathanael D. T. Lyons -
Editor*

SLRC PURCHASE/CONTRIBUTION FORM

(Please fill out, sign, and return to the address below with your remittance.)



- Please send me: _____ copies of "Lincoln: How the South Should Know Him" (\$7 each + shipping)
 - _____ copies of "This Constitution Shall Be The Supreme Law of the Land" (\$20 each + shipping)
 - _____ "Blue Lives Matter" Battle-Flag (\$15 each + shipping)
 - _____ "Big Sister Hates Your Heritage" Commemorative Poster (\$20 each, or 3 for \$30, or 10 for \$50 + shipping)
 - _____ "Thumbs-up for Dixie" Stickers pack of 100 (\$10 each + shipping)
- Total: \$ _____** *(Please add \$4 shipping for first item, and \$2 for each additional item)**

- I wish to show my support. Enclosed is my tax deductible gift of \$ _____ to further the SLRC's work.
- I will serve on the Confederate Monument Committee for _____ county, _____ state.

Name *(please print)*

Street Address or P.O.Box City State Zip Code

Phone E-Mail

Credit Card # Exp. Date CVV Code

Signature

- Method of Payment:**
- Check
 - Visa
 - MasterCard
 - Discover

Send Form to:

Southern Legal Resource Center
P.O.Box 1235
Black Mountain, NC 28711
828-669-5189
info@slrc-csa.org

** (please allow 3-4 weeks for delivery.)*

From the National Confederate Monument Registry Project

ATTN Monument Guards:

We need a nation wide effort to remember ALL the removed monuments with floral tributes. Floral wreaths, wildflowers, roses, small battle flags need to be left at the sites of these vandalized monuments UNTIL THEY ARE RETURNED! The more the merrier.

The flowers need to be placed at the desecrated sites EVERY DAY or as often as possible. THINK like the flowers that stacked up at Buckingham Palace after Diana died! This is something EVERY compatriot can do! We need to step up our game. Everyone, Everyone can do this!

Enjoy the struggle!
- Kirk D. Lyons Chairman

Breaking News

Texas Speaker of the house calls for Capitol Children of the Confederacy Plaque - This illegal precedent must not be allowed to take place!

See my letter below. If you are a Texas citizen Send your own letter & copy your State Rep & Senator.
(<http://www.fyi.legis.state.tx.us/Home.aspx>)

Gov Greg Abbott, Lt Gov Dan Patrick, Speaker Joe Straus, Sen Lois Kolkhorst, Rep.Charlie Green, Citizen: Ms Iris H. Moore, Executive Director Rod Welsh
webmaster@tspb.texas.gov

This is to register my outrage at the attempted illegal removal, suggested by TSPB member Joe Straus, of the 1959 Children of the Confederacy Plaque in the Texas State Capitol. The mandate of the Capitol Preservation Board is to maintain &

preserve Capitol plaques, monuments and memorials, not dismantle them.

If the standard for removing historic plaques, monuments & memorials is a modern interpretation of "incorrect information," the TSPB would need to dismantle much of the current Capitol complex.

This is my request that the TSPB Board overrule or quash any attempt to remove the Children of the Confederacy Plaque and further that member Straus be reprimanded by the Board for so suggesting.

My family votes and has a long memory
- Kirk D. Lyons Attorney at Law

The Southern Legal Resource Center is a 501(c)(3) nonprofit organization, and contributions to it are fully tax deductible. Credit card and PayPal donations may be made at our website (slrc-csa.org) by clicking the "Support the Cause" link.

Checks payable to the Southern Legal Resource Center should be mailed to:

P.O. Box 1235
Black Mountain, NC 28711.

VISIT US ONLINE AT SLRC-CSA.ORG



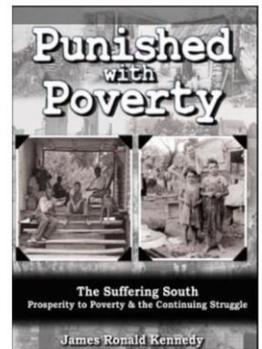


The Kennedy Twins Newsletter

September 2017

**The Cause of the South is now the Cause of all
[Americans].**

C.S.A. V/P Alexander Stephens 1868



Web site: www.kennedytwins.com

FaceBook: The Kennedy Twins

Ron Kennedy

4700 LA Hwy 22 PMB 600

Mandeville, Louisiana 70471

jrk1861@gmail.com

Inside this issue:

- Left Claims Trump a “white supremacist” ----- 2
- Directions to West Baton Rouge Summit ----- 3-4
- Shadow Govt-Project 2020 Summit Agenda ----- 4

Shadow Governments—Project 2020 Summit

West Baton Rouge Louisiana

October 28, 2017

Are you tired of defeats; tired of being viciously slandered just because you understand the truth about the War for Southern Independence; tired of seeing daily news reports of the continuing campaign of anti-South cultural genocide? Are you tired of meeting, eating and retreating? If so you need to be a part of the South’s counter-offensive! We need your help to establish and conduct a strategic strategy that will result in final victory for the Cause of Freedom—a fundamental change in America’s governance—a return to our original Constitutionally limited Republic of Republics enforced by *real* States’ Rights.

The Kennedy Twins are sponsoring a summit Saturday October 28, 2017 in West Baton Rouge Parish (directions on page 3 & 4). We will cover the basic steps need to establish a shadow government in Southern States. By the end of the day we will have the beginnings of a shadow government in Louisiana. Attendees from other states will then be able to decide when they want to organize their states. The purpose and workings of the shadow government are detailed in *Dixie Rising—Rules for Rebels*.

This summit is not for the timid, the defeated or faint-of-heart. Recent polls have demonstrated that over 61% of Americans do not favor the removal of Confederate monuments. A minority of only 27% is in favor **yet** this vicious, leftist “tail is wagging the dog!” Our elected leaders bow to the demands of the minority while ignoring the will of the majority! Why? The answer is simple: The left has political clout while we do not have political clout. We have relied on “educating people about the truth” (and done a poor job at that!) without tying our “education” to political action. Remember, our monuments and our freedoms have been lost by the action or inaction of “our” politicians. As pointed out in the first chapter of *Dixie Rising* “conservatives” have *never won a strategic victory*—with your help we can set in motion a “conservative revolution” to reclaim liberty and vindicate the Cause for which our Colonial and Confederate ancestors fought, bled and died. See you at the Summit.

Leftwing Extremists on ESPN Calls President Trump

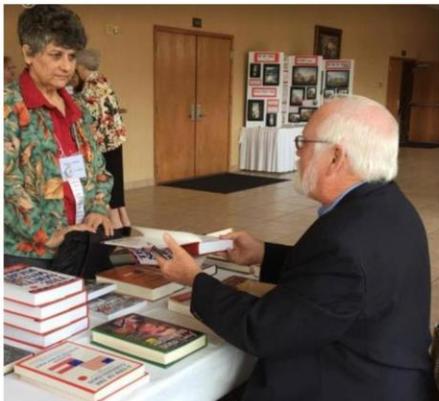
White Supremacist

It is no secret to those of us who have done battle with the left that they are full of hatred and will stop at no form of evil to destroy those they view as their enemy. This was demonstrated recently when the Louisiana Legislative Black Caucus labeled all who support protecting Confederate monuments as advocates of white supremacy. No notice of the slanderous insult was taken by the local mainline media. The hate filled attacks by the left against their enemies recently reached the White House. Jemele Hill, a host for ESPN, used Twitter to call President Trump a “white supremacist.” No evidence is required, no factual documentation supporting the slanderous allegation—all that is needed is a heart full of hatred. For “those people” the only thing needed to label someone a “racist” or a “white supremacist” is for the targeted individual to disagree with the left’s politically correct agenda. Hatred is a primary tool for the left and the politically correct media enthusiastically reports these hate-filled allegations. The politically correct media and educational institutions provide the censorship necessary for maintaining the current authoritarian Federal empire. Their hate-filled attacks are intended to chill free speech and thereby leave their agenda unchallenged. The next time a liberal, progressive or Antifa calls you a “racists” remember you are in Presidential company.

<http://www.breitbart.com/sports/2017/09/12/espn-gives-jemele-hill-wrist-slap-calling-president-donald-trump-white-supremacist/>

And Jemele Hill is not alone, see:

<http://www.breitbart.com/video/2017/09/15/marc-lamont-hill-calling-for-jemele-hills-firing-an-abuse-of-power-trump-absolutely-is-a-white-supremacist/>



Donnie Kennedy at Louisiana UDC meeting September 15, 2017 signing books & visiting.

For more information about the upcoming “**Shadow Government—Project 2020 Summit**” check out the information on the Kennedy Twins web site. Additional information includes copy of invitation letter with registration form, lunch menu, and information on Project 2020. Cost for seminar including lunch is \$35.00 for individual or \$30.00 each for husband and wife.

www.kennedytwins.com

West Baton Rouge, Louisiana Conference Center

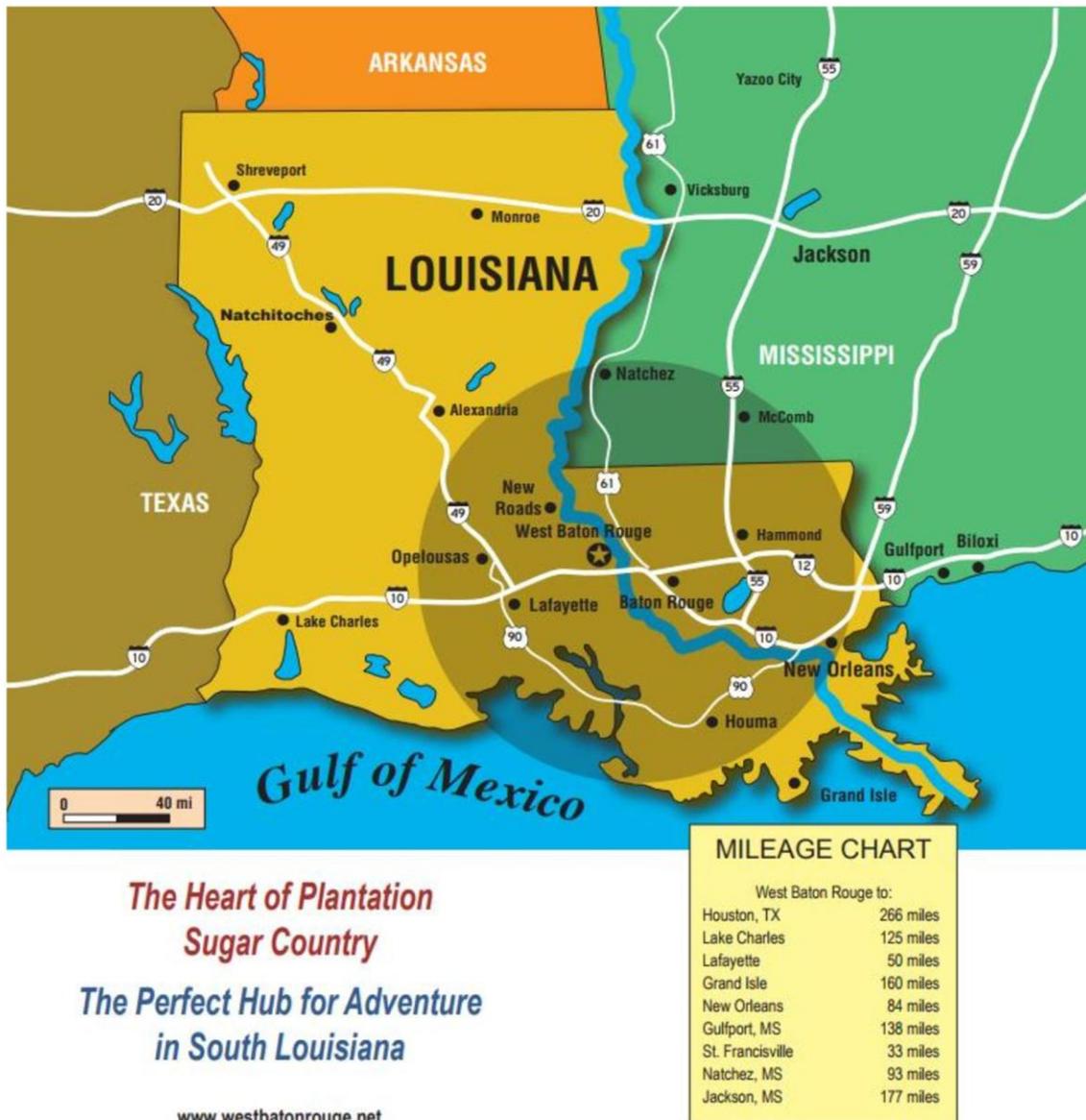
West Baton Rouge Convention & Visitors Bureau

2750 North Westport Drive

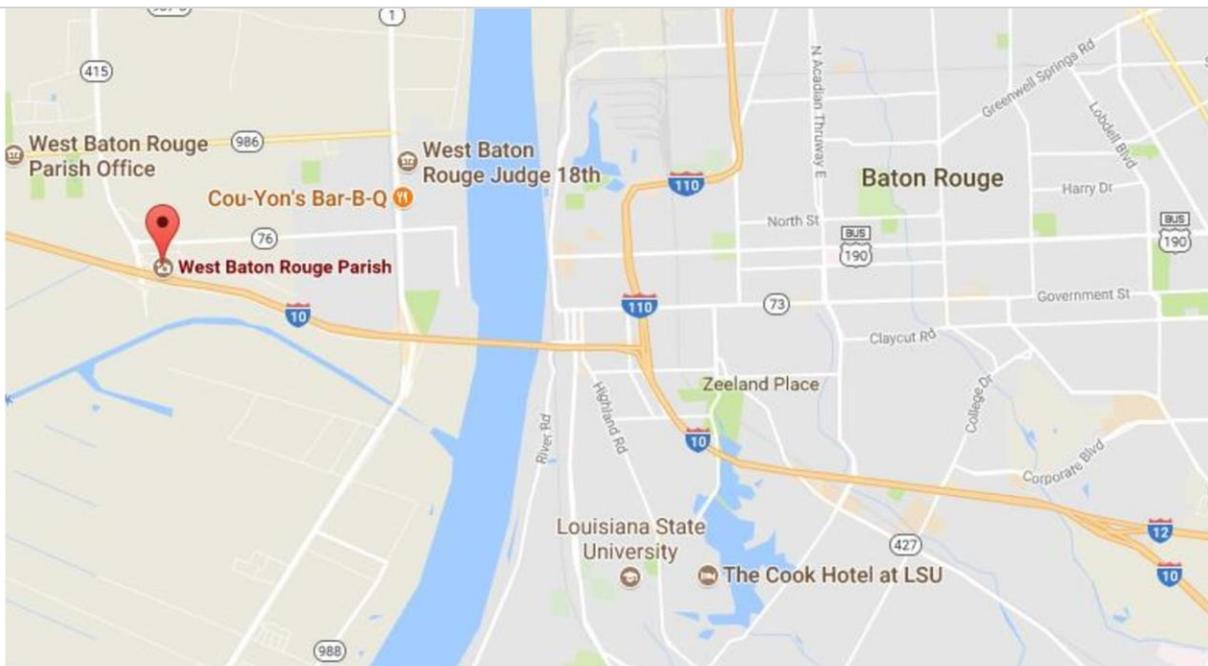
Port Allen, Louisiana 70767

Conveniently located off **Interstate 10 at Exit #151**. Follow the Tourist Information signs to the building with the bright red roof.

<https://www.westbatonrouge.net/conference-center/20>



[Map taken from Convention Center web site—does not indicate an endorsement of the views expressed by Liberty Books, LA Home Rule Association or anyone associated with this meeting]



Labeled on map as “West Baton Rouge Parish”

<https://www.google.com/maps/place/West+Baton+Rouge+Parish/@30.4552184,-91.2771641,12.75z/data=!4m5!3m4!1s0x0:0x49b8a0cf60e09201!8m2!3d30.448092!4d-91.2413512>

Shadow Government—Project 2020 Summit

October 28, 2017

Agenda

8:30—9:00 AM	Registration	
9:00—9:50 AM	Surrender or Attack?	Ron Kennedy
10:00—10:50 AM	Irregular Political Warfare	Ron Kennedy
11:00—11:50 AM	Educate to Motivate	Donnie Kennedy
Noon	Lunch (Provided)	
1:00—1:50 PM	Project 2020	Ron Kennedy
2:00—2:50 PM	A Southern Bully Pulpit	Donnie Kennedy
3:00 PM	Summit Over	
3:00—4:00 PM	Joining LA Home Rule Association/Organize other Southern States	

More DIVISION SCANDAL from DEAR LEADER and his Command or HELL HATH NO FURY LIKE DIVISION COMMAND LEADERSHIP WIVES SCORNED (who's running the SCV anyway?)

Division-wide announcement regarding: Status of Texas OCR - 11SEP2017.



TEXAS DIVISION
SONS of CONFEDERATE VETERANS
OFFICIAL CORRESPONDENCE

From: David McMahon, Division Commander
Date: September 11, 2017
To: Membership of the Texas Division SCV
Re: Vote of September 9, 2017

It is my duty to inform you the Texas Division Executive Committee (DEC) met September 9, 2017 in Gatesville, Texas, and we voted to end any relationship with the Texas Society Order of Confederate Rose, Inc. The Texas OCR no longer conducts itself as a Southern organization, is in perpetual turmoil, and the Sons of Confederate Veterans can no longer consider it to be any form of a support group. Each camp is to treat the OCR as they would any other group in their community. When we gather for our annual Reunion next June in Nacogdoches, there will be no rooms reserved for their use.

Attached below is the letter I have sent to the Point of Contact (POC) of the Order of Confederate Rose Confederation of State Societies (OCR COSS).

Deo Vindice!

David McMahon
Commander
Texas Division
Sons of Confederate Veterans
dmctx.scv@gmail.com

[Letter to OCR COSS](#)

Respectfully Commander

Subject: Rose thorns?

Date: Mon, 18 Sep 2017 20:30:47 +0000

Respectfully Commander,

I love my roses. And I'll leave the door open to the likes of Eileen, Betty, Becky, and Barbra I could name more, but the message is plain.

By your own description of the arrangement to us; we are no longer associated as partnered organizations. Your email took liberty to be insulting. We did not vote you that right. Also if not noticed, I did not participate in your vote as I found it hypocritical. The Rose is enduring the same problems as we, and it's based in familial ties.

We have real problems and this little petty revenge is not going to unite the Division.

Official disassociation does not mean that I can not recognize an affiliation with partisan Rangers on my side. They are honorable and hard hitting, and worthy of respect.

Say what you want, I like fighters who don't sell out their lady status while tripping up the common foe.

Now, ladies if you want to use that near \$10k that they are now not obligated to donate to us. I'll ask them to join the fight as allies. Save it up, and get land. Buy choice pieces of it with strategic intent.

We will need it. We won't be making the mistake of trusting the cities and counties in the future.

But we must have a place to build.

I ask you our ladies to save and invest well for the future.

This is what I want for you. A place at the table that is all your own, and that I know you will fill gloriously. Because it is your own destiny now; go fourth and teach us all how shortsighted revenge is, but how enduring love and purpose are.

God bless you all with what ever course you choose. I'll be proud of you as I have always been.

**Chad Weldon
SCV, Dead Rabbit**

From Frank Bussey

Compatriots,

I am sharing the following redacted report from a Camp meeting for your information.

A Texas SCV Camp Commander asked to have a special meeting with their SCV officers and the Local TSOCR officers following their regular meeting.

1 - The vindicators were not involved. Many the camps that have sprung up since 2009 that do not have TSOCR Chapters.

2- This was the result of the 09-11-2017 email in which the Texas Division Commander separated the Tex. Div. from the TSOCR and & accompanying letter in which he called for the OCR Confederation of States to revoke the Charter of the TSOCR.

Some history of the TSOCR and the Texas Division SCV for newer members:

In July of 1994 Texas Division Commander Gregory T. Hector empowered the TSOCR to act in every way as a Camp of the Texas Division.

In 1995, it was decided by the SCV National Organization that the State Division Commanders would appoint the Director of the TSOCR.

In 1996, the SCV National Commander Dr. Norman Dassinger, declared that the Order of Confederate Rose would not be an Official Auxiliary group of the SCV.

At that time the TSOCR was legally separated from the SCV Texas Division as per the SCV National Commander. The SCV and the OCR agreed that the OCR continue to support the SCV to their mutual benefit.

In 1999, the TSOCR filed Articles of Incorporation in the State of Texas as the Texas Society of Confederate Rose, Inc. The officers who incorporated the Organization were, Eileen Lehmborg, Scarlett-Arlene Pricer, Marilyn C. Sweeney, Elizabeth Satterfield, and Sandra Perry.

In July of 2003 the Alabama OCR lost a lawsuit against the Louisiana OCR in which the Texas, North Carolina, South Carolina, and Arkansas supported the Louisiana OCR. At that time, the courts of Louisiana ruled that the state organization had the right to continue to use the name "Order of Confederate Rose" because they already had a EIN number granted by the Internal Service, and they had been Incorporated in their respective states.

There is no doubt that in 2017, Texas Society of Confederate Rose, Inc. has long been a stand alone Southern Heritage Group. The Group has continued to work along side the Texas Division as long as they were welcomed and will continue to work with whomever wants to work with them and does not interfere in their Corporate business.

Again, the TSOCR was incorporated under the Texas Non-Profit Corporation Act in 1999.

Supplemental Minutes Called Meeting of TX SCV Camp _____ and TSOCR Chapter
09/--/2017

A called meeting of the executive councils of TX SCV Camp #_____ and the TSOCR Chapter #_____ met to discuss the letter Received by Camp Commander _____ from Texas Division Commander David McMahon. The individuals present were as follows, SCV: _____ Cmdr., _____ Lt. Cmdr. _____ 2nd Lt. Cmdr. TSOCR: _____, Pres., V. Pres. _____, _____ Sec., and _____ Tres. The called meeting had been announced in the regular joint business meeting of the SCV/ TSOCR earlier in the evening.

A Copy of the signed and dated letter is available upon request. An email version of the letter was sent to many of the SCV members on Sept 11, 2017. All SCV and TSOCR members present had received said email. The letter was read aloud for all present by 2nd Lt. Cdr. _____. Discussion of the contents followed. All officers of the SCV Camp present vocally acknowledged their unwavering support for the local TSOCR chapter and every one of its members. All officers present universally and unequivocally condemned the division commander's assertions concerning the TSOCR both on a division level and his assertions concerning the OCR on the local level. The officers of the local TSOCR Chapter discussed their views and were equally condemnatory of the Division commander's assertions in the same ways as the SCV officers present.

Both groups present were unified in their defiance of the order to de-legitimize the TSOCR and will stand together to defend the local TSOCR chapter and its members from any attempt to dissolve it as it is currently known to be or take away any of the elements of its distinctive identity and character by outside forces. If need be the local TSOCR chapter will be translated into a purely local organization at the sole digression of the local TSOCR members who are currently paid members and are in good standing. The special meeting held on this eve *could* potentially be interpreted as just such a move. The members of both bodies are the only people qualified to make such an interpretation both now or at some future date.

The following should be taken as a joint and official statement from both groups:
The men & women who comprise the local TSOCR chapter are an integral and indispensable part of the health and success of Camp # _____ and any attempt to alter the strong bond of fellowship, understanding, and mutual support from anyone unqualified to take such measures and/or for illegally derived reasons will not be supported, enacted, acknowledged, carried out, or recognized under any circumstances by any member of Camp # _____ or the camp as a whole. The authority of Division Commander David McMahon is not recognized as legitimate in this matter. We are unified in our disgust and outrage at such an immoral, illegal, and unethical overstep of appointed duties. We will continue to monitor the situation closely and will react accordingly if and when any further action is needed. The meeting was adjourned at --:-- on 09/--/2017

Signed:

_____, Cmdr.

_____, Pres.

Division-wide announcement regarding: Status of Texas OCR - 11SEP2017.



TEXAS DIVISION
SONS of CONFEDERATE VETERANS
OFFICIAL CORRESPONDENCE

From: David McMahon, Division Commander
Date: September 11, 2017
To: Membership of the Texas Division SCV
Re: Vote of September 9, 2017

It is my duty to inform you the Texas Division Executive Committee (DEC) met September 9, 2017 in Gatesville, Texas, and we voted to end any relationship with the Texas Society Order of Confederate Rose, Inc. The Texas OCR no longer conducts itself as a Southern organization, is in perpetual turmoil, and the Sons of Confederate Veterans can no longer consider it to be any form of a support group. Each camp is to treat the OCR as they would any other group in their community. When we gather for our annual Reunion next June in Nacogdoches, there will be no rooms reserved for their use.

Attached below is the letter I have sent to the Point of Contact (POC) of the Order of Confederate Rose Confederation of State Societies (OCR COSS).

Deo Vindice!

David McMahon
Commander
Texas Division
Sons of Confederate Veterans
dmctx.scv@gmil.com

[Letter to OCR COSS](#)

This email is Official Correspondence of the Texas Division, SCV. It is intended for the dissemination of important information to Texas Division Compatriots. It is NOT intended to be used as a forum or blog. If you have a concern, comment or suggestion, please convey them directly to the originator listed above via a private, personal email.

Best regards,
Lee R Lance
3rd Lt. Commander
Texas Division
Sons of Confederate Veterans



SONS OF CONFEDERATE VETERANS, TEXAS DIVISION

David P. McMahon
Commander, Texas Division
PO Box 3311
San Angelo, TX 76902

September 9, 2017

To: Whom It May Concern
From: David P. McMahon, Commander

Subject: Order of Confederate Rose, Texas Society

This letter will attest that the Texas Society Order of Confederate Rose (TSOCR) officially has been determined by the Texas Division Sons of Confederate Veterans to no longer represent the principles of the Order of Confederate Rose Confederation of State Societies (OCR COSS) and is hereby no longer associated with our organization.

This decision was made by vote of the Texas Division SCV Executive Committee meeting on the the 9th day of September 2017 in the City of Gatesville, Texas. From this day forth the Texas Society Order of Confederate Rose is no longer considered a support group to the Texas Division SCV and the local camps thereof. Until such time this organization is prepared to meet and comply with the constitutional principles of the OCR COSS and is prepared to support the Texas Division SCV and its camps, we will not recognize the TSOCR. We request the OCR COSS to immediately revoke the charter of the Texas Society Order of Confederate Rose, Inc.

By the authority vested in me as Commander of the Texas Division Sons of Confederate Veterans, I hereby duly attest that the foregoing is true and have hereunto set my signature as witness to the fact.

David P. McMahon
Commander
Texas Division Sons of Confederate Veterans

CC: Laura Stallard, POC OCR COSS
TSOCR Director Golda Foster – McMahon
Eileen Lehmborg, TSOCR Chapter 4 President
TDSCV Permanent Files

**Division-wide announcement regarding:
Order of Confederate Rose - Confederation of States Societies
Letter Dated 12SEP2017.**



**TEXAS DIVISION
SONS of CONFEDERATE VETERANS
OFFICIAL CORRESPONDENCE**

Fellow Compatriots,

The attached letter from the Confederation of States settles once and for all the issue between the two groups that are battling for control of the Order of Confederate Rose in Texas.

At this time, there is no longer an organization to be known as the Texas Society Order of Confederate Rose and both groups need to read the OCR bylaws that concern the dissolution of the organization.

The attached letter clearly states that the charter, issued by the Confederation of States, has been revoked.

The barrage of Facebook and email traffic has got to stop before it does any more damage to the Sons of Confederate Veterans. We have enough on our plate as it is, we no longer need this war in the public eye to interfere with our operation.

I have asked our Division Judge Staff Advocate to write a letter to cease and desist to all parties that started this revolt against the duly elected officers of the organization.

**Regards,
David McMahan
Commander
Texas Division
Sons of Confederate Veterans
dmctx.scv@gmail.com**

[OCR-COSS Letter](#)

This email is Official Correspondence of the Texas Division, SCV. It is intended for the dissemination of important information to Texas Division Compatriots. It is NOT intended to be used as a forum or blog. If you have a concern, comment or suggestion, please convey them directly to the originator listed above via a private, personal email.

Best regards,
**Lee R Lance
3rd Lt. Commander
Texas Division
Sons of Confederate Veterans**

**ORDER OF CONFEDERATE ROSE,
CONFEDERATION OF STATE SOCIETIES (OCR COSS)**

From: Laura Stallard, Membership Point of Contact OCR COSS,
134 Nelson St., Kernersville, NC 27284

Date: September 12, 2017

To: Mrs. Eileen Lehmborg
11712 Whisper Dew, San Antonio, TX 78230

cc: Commander David McMahon, Texas Division SCV
PO Box 3311, San Angelo, TX 76902

Mrs. Lehmborg,

On behalf of the Order of Confederate Rose Confederation of State Societies it is regrettable this letter must be written.

The Order of Confederate Rose Confederation of State Societies (OCR COSS) has existed since 1993 and during these 24-years the confederation of state societies has worked together to support our individual state divisions of the Sons of Confederate Veterans and their camps. On May 1, 1993, eleven wives and daughters of Alabama Division Sons of Confederate Veterans (SCV) members met in Alabama City during the Alabama SCV state convention and organized the order. Great interest in the Order of Confederate Rose was expressed by women from other states at the 1993 SCV National Convention in Lexington, KY. The Alabama ladies put up a sign and handed out applications. As a result, several State Societies were created. Texas OCR joined in 1995. The SCV gave approval of the organization as an "official auxiliary group" with the Director for the State being appointed by the State SCV Division Commander. In 1996 the SCV declared the group would not be an "auxiliary group", but always a "support group". One must have the signature of the SCV State Division Commander, along with a sponsoring SCV Camp in order to have a chapter. We gathered in August, 1995 and adopted the OCR Articles of Confederation and Texas' own president Marilyn Sweeney signed that document with 12 other state presidents. In 2003 the state presidents met in Asheville, NC to develop and adopt an Operational Guide to help facilitate our annual meetings and provide some coordination of policies within each state society. If you will recall, **you were the Texas Director (President) in 2003 and your signature was notarized on that work product.** You helped draft the Operational Guide and insisted a financial report from hosting state societies be submitted detailing all income and expenses for hosting the annual OCR COSS meeting. You also participated in the 2004 annual Presidents Planning Meeting in Dalton, GA.

I only bring these points up because we don't understand why you would permit the Texas Society to ignore the Operational Guide and violate two key provisions which you helped write. Texas Society's previous Director Gloria Wilson made it clear in communications that TSOCR was not going to pay the \$825.00 in unused 2016 Seed Money to the Tennessee Society for the 2017 OCR COSS annual meeting. Mrs. Wilson's creation of a Texas Society OCR 'Order of the Black Rose' was a serious affront to Yvonne Brown, creator of the Society of the Black Rose. It was Mrs. Brown's desire and intention that the Society of the Black Rose be a permanent auxiliary to the Order of Confederate Rose as stated in the Operational Guide. A secretary was designated to record and preserve the Black Rose applications and create and distribute the official membership certificates and the membership pins. Each state society would designate one person to be the contact person (Keeper of the Rite) for their Black Rose members.

After all these years, your state chose to ignore Mrs. Brown's desires and the Operational Guide which states there is only one Society of the Black Rose for all states to use under one umbrella.

These major violations are what caused the 90-day suspension to be issued to Texas at the July 21, 2017, annual Presidents Planning Meeting in Memphis, TN. It was clearly explained and signed by all the Presidents attending that failure to comply with the provisions of the suspension would result in the Texas Society's charter being revoked.

We are aware a Special Called Meeting was set for September 9, 2017, at which time the TSOCR was to address compliance with the suspension issues. We communicated with Director Golda Foster – McMahon and explained how serious these violations are and what 'suspension' means. No other business except the payment of debts was to be transacted during this suspension. We have learned you headed a separate group that held disciplinary hearings, have elected new officers, and conducted regular business. Additionally, we understand your group voted to not pay the \$825 seed money to Tennessee, and to keep the illegal Texas Black Rose group.

Your group's deliberate and willful violation of the OCR COSS Operational Guide demonstrates your total lack of respect and appreciation for the objectives of the Order of Confederate Rose Confederation of State Societies. Have you and your group forgotten that a state society cannot be created without the prior approval of that state's SCV Division? Additionally, the SCV Division Commander must send a letter to the OCR COSS POC requesting a State Society of the OCR be established in their state. State presidents must sign the OCR Articles of Confederation and the OCR COSS Operational Guide, and agree to comply with both. Texas Society OCR has never voiced an objection to the provisions of the Operational Guide nor to any proposed updates. This is what the Presidents Planning Meeting is for. Texas Society OCR has attended every meeting of the OCR COSS since 2003.

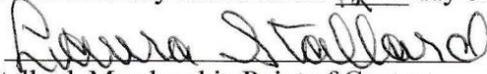
The OCR COSS is a strong believer in States' Rights and we do not interfere in the operation of state societies, unless that Society's actions are detrimental to the reputation and objectives of our societies. The Texas Society's actions have crossed that line and have become a serious detriment to our organization.

For all these reasons, the Order of Confederate Rose Confederation of State Societies officially revokes the charter of the Texas Society OCR.

You may no longer use the names 'Order of Confederate Rose' or 'Society of the Black Rose'. You may not conduct any ceremonies using these names.

As the attached document was voted on and signed by a majority of chartered state societies at the Friday's Presidents Planning Meeting on July 21, 2017, and for all these reasons, the Order of Confederate Rose Confederation of State Societies and in agreement with the Texas Division SCV and local camps thereof consider this your official notice that the charter of the Texas Society OCR is officially revoked. On behalf of the Order of Confederate Rose, Confederation of State Societies:

This order is officially issued on the 12th day of September 2017.

Signed: 
Laura Stallard, Membership Point of Contact,
Order of Confederate Rose Confederation of State Societies

Encl: Copy – July 21, 2017 OCR COSS Letter of Suspension to TSOCR



McMahon REMOVED from Office and EXPELLED

Golda Foster-McMahon has been removed from the Office of Director of the Texas Society Order of Confederate Rose, Inc and expelled from the TSOOCR effective Friday, September 8, 2017.

Please disregard any unlawful and illegal information sent to you from “Director” Golda Foster-McMahon, who having been expelled from the TSOOCR, DOES NOT SPEAK for the TSOOCR. Mrs. McMahon cannot make any agreements, contracts or send any e-mails/ letters or make any appearances representing the TSOOCR.

Any meetings held by Mrs. McMahon, as “Director” following her immediate expulsion from the TSOOCR on Friday night, September 8, of which she was notified that evening, is of no consequence and not a legal meeting of the TSOOCR.

A Disciplinary Hearing was held at Gatesville, TX on Friday, September 8, 2017 where Golda Foster-McMahon was found guilty of the charges brought against her by a member in good standing and was removed from the Office of Director and expelled from the TSOOCR. It was not the intent of the Board of Directors or the Disciplinary Committee to reveal these results to any but members of the Rose. However, Mrs. McMahon's refusal to submit to the decision of the Disciplinary Committee according to TSOOCR's Bylaws and her violation of those bylaws as evidence in the documents she sent on 9/13/2017 illegally claiming to be Director of the TSOOCR, leaves no choice but to announce the results of the Disciplinary Hearing to protect the TSOOCR and other organizations.

TSOOCR Bylaws: Chapter V Discipline of the Membership, Section 3. Discipline of a State TSOOCR Officer:

3. A. Any member (in good standing) of TSOOCR may bring charges against a state officer
- 3.B. If the officer is to be expelled, the expulsion shall be effective immediately.

Robert's Rules of Order 11th Edition, Section 63 Investigation and Trial, page 655 Line 12

If (after trial) a member is expelled or an officer is removed from office, the society has the right to disclose that fact—circulating it only to the extent required for the protection of the society or, possibly, of other organizations.

The Disciplinary Committee, as dictated by the TSOOCR Bylaws, heard the violations and the evidence against Mrs. McMahon. The Disciplinary Committee voted to remove Mrs. McMahon from office and to expel Mrs. McMahon from the TSOOCR.

On Saturday, September 9, 2017 a Special Called meeting discussed the issues between the TSOOCR and the COS OCR. Following that another meeting was held to elect a Director and a Secretary to complete the unexpired terms of Mrs. McMahon (expelled) and Mrs. Smith (resigned).

Eileen Lehmborg was elected Director of the TSOOCR and is the only legal Director of TSOOCR, Inc.

Contact information for TSOOCR Director:

Eileen Lehmborg
11712 Whisper Dew,
San Antonio, TX 78230
(210) 497-7416
<elehmborg@sbcglobal.net>

TSOOCR Board of Directors

Editors notes:

Some other notable members of TSOOCR Emma Sampson Chapter 31:

Betty Aronson, Monore, TN.

Vonda Dixon, Pleasant Shade, TN. - President of the Tennessee OCR.

Cooper Goodson SCV ATM Adjutant & TX Div Parliamentarian and wife Mary June

Johnnie Holley SCV ATM Commander, Past Commander TX Div, & wife Norma, (also members of a TN OCR Chapter)

Laura Stallard, Kernersville, NC - Point of Contact for the North Carolina OCR

TSOCR, Inc. response made to Rose a member question & Rose Facts

Rose Member:

OCR is a Confederation of States. There is no National Organization, there are no bylaws and the ONLY governing document is the Articles of Confederation. Nowhere in the Articles does it give one or even a majority of State Societies the authority to "pull the Charter" of another. Our Charter is with our Articles of Incorporation with the State of Texas.

If we no longer belong to the OCR, the only loss will be theirs. Any so-called "Charter" claimed by OCR is just a piece of paper, without teeth or the authority to disband a Corporation of the State of Texas.

At issue is \$825. Stallard and McMahon want it to go to Tennessee OCR. We have proof that it is not owed to Tennessee and have rightly refused to be intimidated into committing fraud by making an unlawful transaction.

As we have said, all of the TSOOCR records are being held by Golda Foster-McMahon, who has been removed as Director and expelled from the TSOOCR for causes listed in our Bylaws. Since Mrs. McMahon took office on June 3, 2017 and even after she was officially expelled on September 8, 2017, she has been trying to give money to the Tennessee OCR. The President of the Tennessee OCR, Vonda Dixon, is also a member of the TSOOCR Emma Sansom Chapter 31, BUT that \$825 is NOT OWED to them. We have evidence that there is no "unused seed money" to pass on to Tennessee.

TSOCR has been a member of the OCR since 1995, we have followed the rules and have never broken the Articles of Confederation. Why the threats from Commander McMahon and Laura Stallard of the North Carolina OCR to "revoke our Charter" unless we pay un-owed money to Tennessee? We are a 501c3 non-profit public charity Incorporated by the State of Texas and subject to Internal Revenue regulations. To fraudulently spend \$825 to appease the unlawful demands of Stallard and McMahon would put the TSOOCR in jeopardy of losing our 501c3, being penalized and/or other legal action from the State of Texas and the IRS.

We are being good stewards of your funds. We are following all the rules, not just the ones we like or with which we agree. TSOOCR is ruled and governed by laws and we adhere to them to the very best of our ability.

We will continue business as usual and will work with the local camps who have always welcomed us as partners. We will form new alliances with other like-minded 501c3 Heritage groups.

There are several deserving Heritage Defense projects we will be discussing in the coming months. We need to find a way to support Heritage Defense with the \$7,000.00 plus in matching funds from TSOOCR that the Texas Division Commander has turned down.

We value each Rose member and would love for all of you to stay with us during this upheaval.

If that is not possible, we wish each one Godspeed.

Ladies and Gentlemen:

- A. TSOCR, Inc and Texas Sons of Confederate Veterans are separate and have been for the past 21 years. In 1995, the "Rose group" was an auxiliary to the SCV. In 1996, NATIONAL Commander Nelson Dassinger decided that the Rose would NOT be an auxiliary. From that time on, they were separate entities. In 1999, TSOCR was Incorporated and doing business as a 501c3, non-profit, public charity with its own EIN, fully answerable to the Texas Laws and regulations of the Internal Revenue Service. TSOCR Director Eileen Lehmborg's name is on that original incorporation paper. Her name is also on the current incorporation papers along with the names of the current Board of Directors elected/appointed.
- B. OCR is NOT a National organization but a Confederation of EQUAL STATES. TSOCR, Inc. is a member of a Confederation of States, all equal in power and authority. There is NO NATIONAL organization. The only requirement of the Confederation is to abide by the "Articles of Confederation" a one page document with ten requirements listed. Those requirements can never be changed and there will never be a National OCR.

I call your attention to the Operational Guidelines of 2015: Section III – Governing Document, it states that: The Articles of Confederation is the ONLY document that will serve as the OCR's governing document. It also says: An Operational Guide will serve as a PROCEDURAL GUIDELINE. (Not a mandate)

That being said: Texas Society Order of Confederate Rose, Inc. has NEVER violated the Articles nor the Procedural Guidelines.

- C. \$825 in UNUSED seed money, (read the Guidelines A) does not exist it was spent! A financial accounting by 2016 TSOCR Treasurer Linda Turner attests to this fact. The \$825 start up money to host the 2016 Convention in Texas was used as it was intended. The Virginia OCR who hosted the Convention in 2015 did not pass on any "unused" seed money to Texas.

There are 18 State Societies in the Confederation, \$1800 in seed money should have come to Texas. Texas only received \$800 from a total of 8 states (and \$25 from a 9th to be used only for ditty bags). The 10 States that did not pay Texas the seed money and have not been suspended!

- D. The Black Rose issue may still be worked out. Texas will either remain in the Black Rose Society or will not. If not, then we will develop our own Mourning Ceremony, along with an appropriate new name.

It is business as usual for the Texas Society Order of Confederate Rose, Inc. Fact.

Eileen Lehmborg is the Director of TSOCR. Fact.

TSOCR did not violate the Articles of Confederation. Fact.

There is no unused seed money for Tennessee OCR from Texas. Fact.

TSOCR has been separated from the TX Division SCV since 1999 (21 YEARS). Fact.

TSOCR has given the TX Division SCV more than \$20,000.00 over the past 5 years. Fact.

The Texas Order of Confederate Rose, Incorporated is composed of Ladies and Gentlemen who love our heritage and adhere to the cause which was dear to the hearts of our ancestors. We are energized by so many efforts underway to preserve our monuments. We are dedicated to assisting those local SCV Camps that have always welcomed us as partners and to forming new alliances with other like-minded groups. This is a great opportunity to make a difference that counts. TSOCR Scholarships will continue. There are several deserving Heritage Defense projects we will be discussing in the coming months. Please contact any Board member for further information or if you would like to be considered for a committee. Next meeting will be January 2018 in Gatesville.

Why is our Commander not presiding at DEC meetings? as per Roberts Rules.

- **fbussey** <fbussey@cctc.net> Oct 4 at 10:48 PM To Chad Weldom DEC 7th Brig Lt Cmdr

Chad,

I noticed your reply to the meeting minutes below:

Notice the amount cleared? If memory serves, that is wrong.

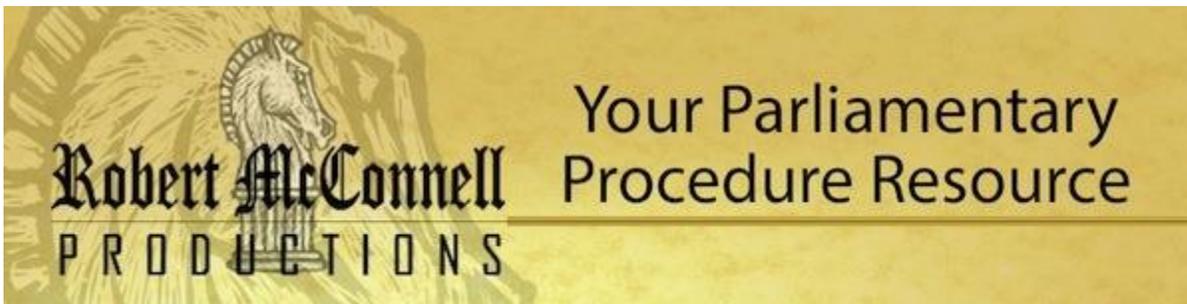
No motion to adjourn.

Pitiful!

But it's only the second one that Bill Boyd has run.

I think you missed this note that I sent earlier about who and how a meeting should be run as per Roberts Rules of Order.

I thank you for reminding all of us that it is the second one that the appointed COS has run and not the elected Commander as Roberts Rules clearly states.



Question: Can the Director/President/ Chairman/Commander while present at a meeting appoint another officer to conduct the entire meeting? I think they do this so they can have input into decisions and discussions they would not have as presiding officer. This is happening at more and more meetings

Answer: Dear Sir, You did not state whether this is at a board meeting or assembly meeting.

If it is a board meeting whose members are under 12, operating under Robert's Rules, the Commander/President/Chairman can speak, make motions, and vote.

If it is an assembly meeting, of course, the rules are different. It is highly unusual what your Commander/President/Chairman is doing. He can certainly step down during certain issues to debate and then return when the motion is disposed of.

Why don't you ask him why he is doing this? If he is uncomfortable presiding at meetings, then training should help him. If he is stepping down so that he can debate, then perhaps he needs to give up his role as Commander/President/Chairman. One of the most important points as Commander/President/Chairman is to remain impartial so the members can decide the issue, not the chair.

If this is a board meeting (less than 12 members), then he has the same rights as the other directors. However, it is still important not to dominate the meetings.

Have a good week,
Ben

Secessionist Party member hit by car in Confederate Flag incident says it was intentional

by Caroline Balchunas



Lee Anne Walters, 43, is charged with damaging personal property and leaving the scene of an accident.

[WATCH VIDEO NEWS REPORT HERE](#)

CHARLESTON, S.C. (WCIV) —

The Confederate Flag debate moved to the Battery Saturday. Charleston Police say a woman tore a vanity plate from a car, then [backed into a man carrying the flag](#).

Lee Anne Walters, 43, is charged with damaging personal property and leaving the scene of an accident. James Bessenger, a member of the South Carolina Secessionist Party, was injured. On Monday, he said he's used to people protesting his cause, but this went too far.

“We've had situations like this before at the Battery, she's not the first person to get physical or get out of the way but this is by far the worst incident that we've had,” Bessenger said. “We've had people try and take flags off the trucks before, put people in headlocks, but nobody hit by a vehicle.”

Bessenger was with other Secessionist Party members at the Battery waving Confederate Flags, something they do often.

Bessenger said Walters got out of her car and walked over to another car bearing a Confederate Flag on the front plate, and ripped it off. Then Bessenger says Walters got back in her car, then backed into him multiple times while he was trying to get her license plate number. She then drove away.

Bessenger believes it was intentional.

“Absolutely, she made eye contact with me right before she got into her car,” he said. “I was standing behind her car with a 20-foot pole with two flags on it there's no way she couldn't see me.”

Despite his injury, Bessenger said moments like this push him to continue displaying his beliefs in public.

“When people behave like that, it ensures that we'll be out there even more,” he said. “This is confirmation that we're doing the right thing, so this strengthens it a little more.”

<http://abcnews4.com/news/local/secessionist-party-member-hit-by-car-in-confederate-flag-incident-says-it-was-intentional>

National Cathedral Is Removing Stained-Glass Windows Honoring Confederate Leaders

September 6, 2017 1:34 PM ET

BILL CHAPPELL



The Washington National Cathedral decided to remove the Confederate battle flag from its windows last year. Its leaders decided this week to take down stained-glass windows portraying Robert E. Lee and Stonewall Jackson.

Courtesy of The National Cathedral

Two stained-glass windows honoring Confederate Gens. Robert E. Lee and Thomas "Stonewall" Jackson at the Washington National Cathedral will be removed immediately, the cathedral says.

The facility's leadership says the decision came after long deliberations on an important question: "Are these windows, installed in 1953, an appropriate part of the sacred fabric of a spiritual home for the nation?"

The answer, [the National Cathedral's leadership decided](#) Tuesday, is no.

The point, the Cathedral Chapter says, is to improve the narrative told to visitors and worshippers by the building in Washington, D.C., that calls itself "a spiritual home for the nation."

"We have concluded that these windows tell an incomplete and misleading account of our history," the cathedral says of the move. "We are committed to finding ways to offer a richer, more balanced expression of our nation's history."

The idea of removing Confederate symbols from the religious center came up two years ago, after the mass shooting of black churchgoers in Charleston, S.C.

"The recent violence in Charlottesville brought urgency to our discernment process," the cathedral's leaders said Wednesday, referring to the demonstrations and counterprotests over Confederate symbols [in Virginia last month](#) that left one woman dead and other people injured.

In June 2016, the National Cathedral decided to remove two images of the Confederate battle flag from the building's stained-glass windows.

At the time, as [NPR's Camila Domonoske reported](#), the church planned to hold "a period of public discussion on issues of race, slavery and justice and revisit the question of how to treat other depictions of the Civil War on the windows." The cathedral's leadership says they determined that the windows, which were sponsored by the United Daughters of the Confederacy, are inconsistent with its mission and also "a barrier to our important work on racial justice and racial reconciliation."

Last year, the cathedral said that [its docents who give tours](#) of the landmark building tell visitors that the inclusion of controversial figures such as Lee and Jackson "underscores the building's role as a repository of American memory, carrying the very wounds of war within its walls."

One of the windows portrays Jackson kneeling and reading the Bible; another window depicts Lee on horseback at [Chancellorsville](#).

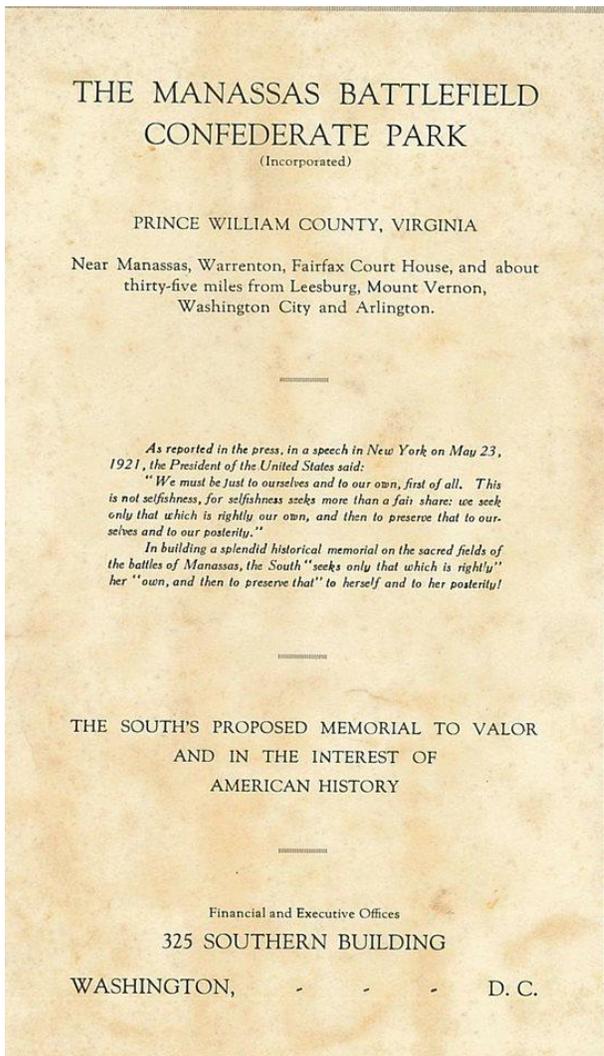
The statement was issued jointly by the Rev. Mariann Edgar Budde, bishop of the Episcopal Diocese of Washington; the Rev. Randolph Marshall Hollerith, dean of the Washington National Cathedral; and John Donoghue, who chairs the Cathedral Chapter group.

As for what will happen to the windows — and the voids they will leave — the cathedral's bishop and other leaders said, "These windows will be deconsecrated, removed, conserved and stored until we can determine a more appropriate future for them. The window openings and stone work in the Lee-Jackson Bay will be covered over until we determine what will go in their place."

<http://www.npr.org/sections/thetwo-way/2017/09/06/548929726/national-cathedral-is-removing-stained-glass-windows-honoring-confederate-leader>

Did you know that there was a proposal to create a Manassas Confederate Park? Here is a quote from the booklet. We are now living their prophesy.

[Teresa Roane](#)



"To the South the pages of her story are all the more important because today and in the past her chapter of American history is neither rightly nor fully, as a rule, told. In this day of conciliation, forgiveness and commercialism, even we of the South are forgetting all too far how that, when rightly related, honorable chapter of American history is seriously, hurtfully and dangerously untruthfully taught to our children! Yes, and to children everywhere. Propaganda, however dangerous, uncontradicted, soon scatters an irradicable poison! There could be no better time than right now to look this stern fact "square in the face," to see a few representative instances of the persistent poison that is being innoculated into child mind."

Francis Scott Key statue vandalized in Baltimore

WMAR Staff 10:28 AM, Sep 13, 2017







BALTIMORE (WMAR) - Wednesday morning people in Baltimore found the Francis Scott Key statue vandalized.



[Erick Ferris](#)

Baltimore's Francis Scott Key statue vandalized.

[9:09 AM - Sep 13, 2017](#)

The statue, located on W Lanvale Street and Eutaw Place in Bolton Hill, was spray painted from the sidewalk to the top its columns.

Francis Scott Key was a lawyer, author, and poet from Frederick, Maryland. His poem "The Defense of Fort McHenry" eventually became the United State's national anthem, "The Star-Spangled Banner".

Racist anthem was spray painted on the statue.



[Erick Ferris](#)

This...Baltimore residents and city workers first look at the vandalized Francis Scott Key statue on W Lanvale St & Eutaw Pl in Bolton Hill.

[9:25 AM - Sep 13, 2017](#)

Copyright 2017 Scripps Media, Inc. All rights reserved. This material may not be published, broadcast, rewritten, or

redistributed.<http://www.abc2news.com/news/region/baltimore-city/francis-scott-key-statue-vandalized-in-baltimore>

RAISE YOUR BATTLE FLAGS!



BLANKET THE SOUTH WITH THEM!
COVER DIXIE LIKE THE DEW!

Cooper administration files to move Confederate monuments from Capitol

9 8 2017 By Travis Fain

RALEIGH, N.C. — Gov. Roy Cooper's administration formally petitioned the state's Historical Commission Friday in an effort to remove three Confederate monuments from the Capitol grounds in downtown Raleigh. Cooper wants to move the statues 45 miles south to the Bentonville Battlefield historic site in Johnston County. A state law passed in 2015 to protect Confederate monuments and other "objects of remembrance" restricts what the state can do, even with consent from the Commission, which is slated to meet Sept. 22. The law says no state-owned monuments or works of art can be removed without its approval, but it also lays out rules for when the commission does allow changes. Monuments can be relocated only "when appropriate measures are required by the state" to preserve them or when removal is needed to make room for construction.



[Take a tour of the NC Capitol's Confederate monuments](#)

In its petition, the administration argues that this move indeed is needed "to ensure the monuments' preservation." There's a full prohibition in the law against moving monuments to a museum, cemetery or mausoleum unless they were originally placed at one. Also, any movement requires monuments to be relocated "to a site of similar prominence, honor, visibility, availability, and access that are within the boundaries of the jurisdiction from which it was relocated," the law states.

The administration argues that Bentonville, the site of the largest Civil War battle in North Carolina, fits these requirements.

State Sen. Jim Davis, R-Macon, who co-sponsored the 2015 monument protection law, said his understanding of the law is that the Historical Commission has the power to approve removal of the State Capitol monuments. That doesn't mean it should in this case, he said.

"I think that we ought to preserve history and remember it," Davis said. "We have a checkered past in America and all the things that have gone on we are not proud of. ... And I think, before we remove these historical monuments of any kind, that we ought to do our due diligence and examine what we're doing it for."

The three statues at the Capitol that Cooper's administration wants to move are The 1895 Confederate Monument, The Henry Lawson Wyatt Monument and The North Carolina Women of the Confederacy Monument. The petition notes that the Capitol grounds are sometimes referred to as "Union Square."

<http://www.wral.com/cooper-administration-files-to-move-confederate-monuments-/16935662/>

Tarps covering Confederate statues are being ripped down

CHARLOTTESVILLE, Va. (AP) -- Officials in Charlottesville, Virginia, are trying to stop people from ripping down tarps that cover statues of Confederate generals.

[The Daily Progress reported Tuesday](#) that the city has placed plastic fencing around the monuments to Robert E. Lee and Thomas "Stonewall" Jackson. The tarps have been ripped down six times.

The coverings are a gesture of mourning for Heather Heyer. She was killed Aug. 12 when a car plowed into a group of people at a rally in which white nationalists and counterprotesters clashed.

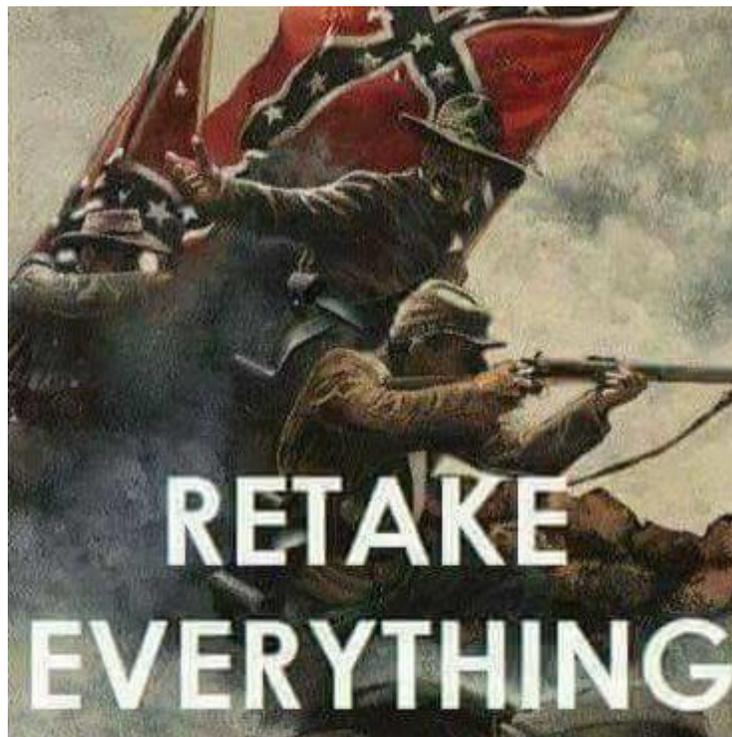
[NBC 29 reported Monday](#) that rally organizer Jason Kessler led a group to remove tarps from both statues.

Charlottesville Commonwealth's Attorney Dave Chapman said it's not a crime to remove the shrouds. But he said the fencing will allow authorities to file trespassing charges against anyone who goes beyond them.

Information from: The Daily Progress, <http://www.dailyprogress.com>

© 2017 The Associated Press. All rights reserved. This material may not be published, broadcast, rewritten or redistributed. Learn more about our [Privacy Policy](#) and [Terms of Use](#).

http://hosted.ap.org/dynamic/stories/U/US_CONFEDERATE_MONUMENTS_VIRGINIA?SITE=AP&SECTION=HOME&TEMPLATE=DEFAULT&CTIME=2017-09-20-08-44-55



Danville group calling for removal of Confederate flags from private property in city

Local law professor says request is unrealistic

WATCH VIDEO NEWS REPORT [HERE](#)

By [Colter Anstaett](#) - Southside Bureau Reporter

Posted: 5:09 PM, September 06, 2017 Updated: 7:14 PM, September 06, 2017

[DANVILLE, Va.](#) - More than a dozen [Confederate flags](#) are flying on private property in Danville.

Now, Rev. [Avon Keen](#), a member of the Danville Ministerial Alliance and president of the Virginia Southern Christian Leadership Council, is asking the city to change that.

He says the flag is a symbol of hate.

"The city can regulate actions on private property, such as uncut grass, trash, and also symbols of hate," Keen told city council members at Tuesday night's council meeting.

Liberty University law professor Jeff Toumala says if the city wanted to try to regulate what flags can be flown on private property, any regulation put in place could not single out Confederate flags.

"It's got to be content neutral unless it can satisfy a very, very high standard of review that the courts refer to as strict scrutiny and that's virtually impossible to satisfy," Toumala said.

He says satisfying the strict scrutiny requirement is virtually impossible.

The city could put limits on the size of flags, but Toumala says it's unlikely city council members would ever go beyond that.

"If they listen to their city attorney, I would think that they would not do that," Toumala said.

Bill Soyars Jr., who represents the pro-Confederate flag group Virginia Flaggers, also addressed council Tuesday night in response to Keen's request and the Ministerial Alliance's request to rename Stonewall Recreation Center.

Soyars says the city's decision could have dire consequences.

"Will we let the thugs and radicals and anarchists of Charlottesville come down to Danville in the next few weeks and wreak havoc on Danville, Virginia? I pray not, but I say be aware," Soyars said.

The city has not indicated if the requests will be considered.

Copyright 2017 by WSLs 10 - All rights reserved.

<https://www.wsls.com/news/virginia/southside/danville-group-calling-for-removal-of-confederate-flags-from-private-property-in-city>



The Confederate Statue Controversy Isn't About Slavery, It's About Ending America

Attacks on Confederate heritage have quickly evolved into attacks on American heritage, which was always the ultimate goal.



By [John Daniel Davidson](#)

SEPTEMBER 22, 2017

Whether the rest of the country likes it or not, what happens in Texas matters a lot, not just because it's the second most populous state but also because it serves as a kind of bellwether for what's going on in those parts of America that coastal elites would prefer to ignore.

That's especially true of the controversy over Confederate statues and symbols and names, of which there are many in Texas, along with people in power who feel obliged to get rid of them. But if you think the iconoclastic impulse to purge public memory of the Confederacy has

anything to do with the Civil War or a deeper understanding of American history, **you haven't been paying attention**. The campaign against Confederate heritage is really a campaign against American heritage. The goal is to divide the country into irreconcilable camps for the purpose of waging political warfare. In the end, it's really about giving up on the idea of America as a place where, despite our many differences, we can be a united and prosperous people.

Here again Texas is a bellwether. This week, Texas House Speaker Joe Straus **requested** that an old plaque about the Confederacy be removed from the Capitol in Austin. The plaque itself is a piece of mid-twentieth-century Confederate Lost Cause paraphernalia that was erected in 1959, likely in protest of the Civil Rights movement. It claims the Civil War wasn't really about slavery and the Confederacy wasn't really a rebellion. Straus, a Republican, wants the thing to come down because it isn't accurate. And he's right: the Confederacy was indeed a rebellion, specifically over the issue of slavery. It should probably come down, in part because it probably shouldn't have been put up in the first place.

But in issuing his request, Straus has become the latest well-meaning public figure to blunder into the Confederate monument mêlée under the misperception that it's all about accurately portraying history. If it were, those calling for the removal of statues and the renaming of schools would have articulated some limiting principle to prevent the defunding of **the Jefferson Memorial** in Washington DC, or the removal of a **Christopher Columbus statue in New York City**, or the **dynamiting of Mount Rushmore**.

There's No Limiting Principle To Confederate Iconoclasm

But there is no such limiting principle, which is why the Dallas Independent School District last week **announced** that it was not only recommending that four schools named after Confederate generals be renamed (Stonewall Jackson, Robert E. Lee, Albert Sidney Johnston, and William L. Cabell elementary schools) but that those were just part of larger list of 21 school names being considered for renaming because of "the biographies of the individuals." And who are these individuals? Among them are Benjamin Franklin, Thomas Jefferson, and Sam Houston. Houston is of course the hero of the Texas Revolution, the first president of the Republic of Texas, and the only governor of a future Confederate state to oppose secession and refuse an oath of allegiance to the Confederacy.

But he did own slaves, which is probably why that school is on the list, along with Texas revolutionary heroes James Bowie and William Travis, who were killed at the Alamo. If the standard for scrubbing the names of historical figures from public places is slaveholding, then very few of America's Founding Fathers are off the hook, including George Washington.

Here again, Texas is instructive. A statue of Washington was until recently the centerpiece of the University of Texas at Austin's main mall, an historic sextet of buildings (locally referred to as the "six pack") situated around a broad lawn in front of the iconic, 27-story UT tower. It's still there, but not as a centerpiece: all the other statues have been removed.

When university officials decided two years ago in the wake of the Charleston church massacre that **a statue of Jefferson Davis must go**, they also took down an adjacent statue of Woodrow Wilson on the flimsy pretext that doing so would "maintain symmetry" on the mall. But then last month UT president Gregory Fenves ordered the removal, **in the dead of night**, of four other statues: Confederate generals Robert E. Lee and Albert Sidney Johnston, along with Confederate Postmaster John H. Reagan and James Stephen Hogg, the first native-born governor of Texas and

the son of a Confederate general. The first three will be relocated to the university's Briscoe Center for American History, where the Davis statues now sits, but it's still unclear where the hapless bronze likeness of Hogg will land; he wasn't a Confederate, just the son of one. But that was enough.

For The Left, America Is Irredeemably Racist

The only statue that now remains on the mall is that of Washington, erected in 1955 by the Texas Society of Daughters of the American Revolution. It sits smack in the center of the mall, for all to see. Earlier this month, student protesters at the University of Virginia **draped a black shroud over a statue of Thomas Jefferson** (UVA's founder) in front of the Rotunda and put up signs calling him a "rapist" and a "racist." They called for the removal of all Confederate plaques on the Rotunda and "adding context" to the Jefferson statue.

Nothing similar has happened yet to the Washington statue on the UT campus, but there's no reason it won't. After all, what is the justification for keeping this supposed symbol of slavery standing in a place of public prominence? The initial rationale for removing Davis was that, as president of the Confederate States of America, he was unique in defending and promulgating slavery (and of course getting rid of Wilson, whose racist views were well-known during his presidency, was an added bonus). But of course the rationale changed after Charlottesville, as it inevitably would have changed even without Charlottesville. Now, all the Confederates had to go—and Hogg, too. Why not Washington—or Houston, who also owned slaves?

There is no reason why not, and that gets us to the heart of the matter. This is not about the Confederacy, or even about slavery. It's about a significant faction of the Left having decided that it's not possible to share a country with the Americans with whom they disagree. That's the true message of Ta-Nehisi Coates' widely read essay in *The Atlantic* about how Trump has **cracked open the amulet of whiteness and released its eldritch energies**.

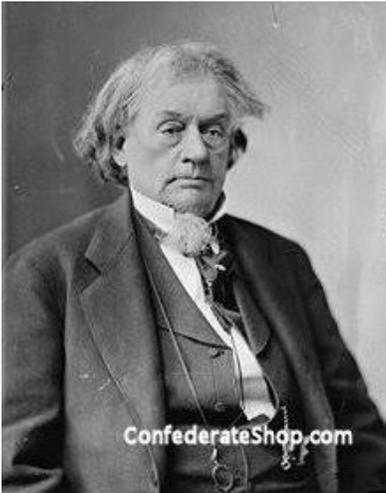
Coates' long piece, "The First White President," boils down to an argument that it's impossible to support Trump without at least tacitly accepting white supremacy. It allows for no other factors in Trump's electoral victory last year, and it paints a picture of America as an incorrigibly racist and irredeemably unjust society. For Coates, and indeed for the mobs clamoring for the eradication of Confederate symbols, coexistence is impossible because America is damned by its original sin, slavery.

For those like Straus, a moderate and thoughtful politician on the Right, it will never be enough to simply remove an historically inaccurate plaque, or politely relocate a Confederate statue to a museum. The promise of great Americans like Abraham Lincoln and Martin Luther King Jr., that the founding promise of America—liberty and equality—is available to all, holds no sway for Coates and his milieu. They are not interested in forgiveness and reconciliation, just as they are not interested in the Civil War that ended more than 150 years ago. They are interested in the one to come.

John is a senior correspondent for The Federalist. Follow him on Twitter.

Copyright © 2017 The Federalist, a wholly independent division of FDRLST Media, All Rights Reserved.

<http://thefederalist.com/2017/09/22/confederate-statue-controversy-isnt-slavery-ending-america/#.WcUDWwoCtis.facebook>



**"THE CORNERSTONE OF THIS GOVERNMENT
WAS THE PERFECT EQUALITY OF THE FREE,
SOVEREIGN, AND INDEPENDENT STATES
WHICH MADE IT."
~ ROBERT TOOMBS**

The “Cornerstone” speech

More recently we’ve heard the Yankee outcry mentioning Alexander H. Stephens speech claiming that “The cornerstone of the Confederacy was white supremacy” [paraphrased]. Not only is this ad hoc and badly reported, as some historians claim, but other prominent men of the times stated something completely different about what the “cornerstone” was.

Robert Toombs, soon to become the Confederate Secretary of State, gave a speech before the Georgia Legislature in November 1860, in which he said, **“the cornerstone of this Government was the perfect equality of the free, sovereign, and independent States which made it.”** William W. Freehling and Craig Simpson, (eds.), *Secession Debated*, (New York: Oxford University Press, 1992), 33.

Jefferson Davis wrote that **“the principle of State sovereignty and independence ... was regarded by the fathers of the Union as the cornerstone of the structure.”** Jefferson Davis, *Rise and Fall of the Confederate Government*, vol. 1, 127. Elsewhere, Davis wrote that **“the principle of the sovereignty of the people [was] the cornerstone of all our institutions.”** Davis, vol. 2, 718.

To demonize the South over a cherry-picked piece of information is unfair and simply wrong. Why is one cornerstone given more attention than another? Because it fits an agenda?

I have literally been online, all day, searching for this newspaper article to load up in the files tab. I do have another paper which lists his first name wrong, but I'll take it. It's from the Brownsville Daily Herald, Monday December 23, 1907 in Brownsville, TX. I'm going to call the Times Picayune and pay to get a copy of their article. When I have it I'll load it up. This is one I want for several reasons, not the least of which is to shame NOLA.

This is Robert (Bob) Shropshire and here is the article from the Times Picayune when he was buried. I know the picture is not very good, but maybe when I get the original article it will be better.

"CONFEDERATE NEGRO

Will Be Buried in Gray Uniform He Loved....

Bob Shropshire, Who Was Familiar At Reunion, Dies at Lafon Home.

Robert Shropshire the "old Confederate negro," so well-known about the city, who has attended a number of the Confederate reunions, and always wore the gray uniform, is no more. He died at the Lafon Home yesterday afternoon, after having been feeble for some time. According to his request, he will be buried in his uniform of Confederate gray, with conquered banner wound around him.

Shropshire was treated with genuine regard by a large number of people, who knew that he was a real Confederate soldier, and was wounded while in the service of the South. He was quite an intelligent old fellow, too, and a colored man of high personal integrity and reliability.

He was born in Nashville, and was over 74 years old when he died. He became a member of Company A, Fifth Texas Cavalry, and was regularly sworn in, served as a teamster and paid monthly. He belonged to Major John Shropshire, who was killed at the battle of Glorietta, near the Texas line, and afterwards to Mrs. Robert Shropshire, who was still living last year, and who gave him a high recommendation. He served with Ben Shropshire, a brother of his former master, and later went to Holly Springs, Miss. where he was wounded on the head by a piece of a shell. After the war he worked on steamboats, and afterwards went to Columbus, Tex. to live with Mrs. Robert Shropshire. He was probably the only negro entitled to a pension from the State, but did not get it, although an effort had been made to secure one for him, and some of the Confederate organizations appropriated money monthly for him .

In the parade at the various reunions Shropshire was always a prominent figure, and he was always treated with consideration by the veterans, and money raised to allow him to be present.

The funeral will take place from the Thomy Lafon Home this afternoon at 3 o'clock."

Times-Picayune, Jackson, Mississippi, December 18, 1907

CONFEDERATE NEGRO

Will Be Buried in Gray Uniform
He Loved.

Bob Shropshire, Who Was Familiar
At Reunions, Dies at
Lafon Home.

Robert Shropshire, the "old Confederate negro," so well-known about the city, who has attended a number of the Confederate reunions, and always wore the gray uniform, is no more. He died at the Lafon Home



ROBERT SHROPSHIRE.

Bill Broun: Why Confederate monuments should be removed from Gettysburg



The 'Alabama State Monument' was placed at Cemetery Ridge in Gettysburg National Military Park in 1933. (BILL BROUN/CONTRIBUTED PHOTO)

Twelve score years ago, and some change, our founders did bring forth a new nation, but it wasn't "conceived in liberty."

In fact, Abraham Lincoln in his Gettysburg Address fails to mention that one in five people in the original British colonies was enslaved. For women, blacks, indentured servants and Native Americans in 1776 and long afterward, the proposition that "all men are created equal" was a bitter fiction.

How slowly we learn! More than 150 years after the Civil War, our country hasn't grasped that liberty for all must be an ongoing process, not an event. As part of the process of healing and reconciliation, it's time the Confederate

monuments in our own neck of the woods, particularly at Gettysburg National Military Park, be systematically and humanely removed to a museum.

Yes, I said it. Take them away. It's past time.

These inanimate objects have served their purpose. For decades after the Civil War, Confederate monuments may, perhaps, have helped bridge two sides whose fissure led to the deaths of 620,000 American soldiers. The monuments conceivably helped Southerners, once again, feel more part of a republic they had betrayed.

But these hunks of marble and granite always possessed another side, too. They valorize and sanitize the horrors of slavery and racism. They also enshrine the notion of the Lost Cause, the debunked fable that the South fought a noble struggle of self-determination. It didn't. The South fought to defend its sinful addiction to slave labor.

No one will ever, thank heavens, build monuments to the baseball-helmeted, armed dingbats who marched for white supremacy in Charlottesville, Va., last weekend. Similarly, if you drive around Germany today, you won't find public monuments to Nazi militarism. Yet at Gettysburg, we accept dozens of hagiographic monuments that hallow principles just as immoral as the Nazis'.

Don't equate the removal of Confederate monuments at a premier national park with hatred or disrespect for the ordinary men of the Southern army who tragically perished at Gettysburg. While most of these young, rural, impoverished Confederate States of America soldiers — some of them conscripts — were far removed from privileges of the small percentage of wealthy Southern slave owners, they most certainly fought their battles. Still, they were our countrymen, and they were human beings, and they merit our respect on those grounds alone.

As in post-war Germany, tombstones of individual confederate soldiers and mass graves should always be preserved and treated with respect in America. At Gettysburg, especially due to its size and complexity, there should be ways of making exceptions to removal for historical or artistic purposes. A serious Department of Interior study should be engaged to assess the Confederate monuments, and public hearings should ensue. Through education, we can mourn these men's memories without publicly sanctifying their cause in statues that idealize white supremacy.

But make no mistake — the Confederate monuments at Gettysburg totally whitewash history. Consider the "Alabama State Monument," placed at Cemetery Ridge in 1933, with the help of the Daughters of the Confederacy. It presents a mystical personification of "The Spirit of the Confederacy" — a beautiful Greco-Roman goddess — alongside two noble Alabama soldiers, one of whom looks positively pieta-esque in his suffering. Etched on its pedestal is the all-capped exhortation: "Your Names Are Inscribed On Fames [sic] Immortal Scroll." But the true "spirit" of the Confederacy was a degenerate one, built on human bondage, violence, and a sick form of profit-making.

This isn't 1933. Times change. I've not taken a poll, but my guess is that the vast majority of African-Americans today find these monuments hurtful, infuriating, and misleading. That, alone, should be reason enough to put them away.

But don't destroy them. If nothing else, they are proofs of how our nation tried — and failed — to deal with the legacy of the Civil War. Destroying such monuments may provide brief catharsis, but it also erases a reality. The proper environment is a closed, starkly candid location, where these monuments can be made available to posterity in a context that does not dress up the ugly facts.

And what of the monuments to Union dead at Gettysburg? They must remain right where they are, as heroic sentinels to true freedom, just as the heroes they justly memorialize did in their very real fight against evil in 1863. In short, they won — but their struggle goes on with us.

Bill Broun, who lives in Hellertown, is an associate professor at East Stroudsburg University. His novel, "Night of the Animals," appeared in paperback this year. Twitter @broun.

Copyright © 2017, [The Morning Call](#)

<http://www.mcall.com/opinion/yourview/mc-confederate-monuments-gettysburg-broun-yv-0818-20170819-story.html>

A Bright New Day

Chuck Porretto

Kick in that marble headstone, for he wore a coat of grey.
He has no right to rest in peace upon our bright new day.
Dismantle that old statue; for he battled for the south.
And don't you stand against us, either join or shut your mouth.

Knock down that bloody obelisk; you know he owned a slave;
and dump his wretched remnants deep inside an unmarked grave.
The bearded top hat fellow, blow him up and knock him down.
The Navajo will tell you that he scorched their sacred ground.

The one that wore a wheelchair, let us purge him from the earth,
His new deal was internment for the sin of Asian birth.
And every war memorial is next upon our list.
for the innocent collateral demands they not exist.

Blow up that Black Hills mountain, as we feel the rush no more;
for a roughish riding monger killing Spaniards by the score.
The other peddled genocide against the native Sioux,
and bondage is the stain upon the loathsome other two.

Rip up the iron railway from our sea to shining sea.
The Chinaman was chattel, as he toiled slavishly.
Incinerate the White House, and then bury its remains;
for some of its construction was completed wearing chains.

There is no rest until our noble cause is finally through.
And that is when we burn the flag adorned with red and blue.
And now that we are at it, let us cross the briny sea,
and topple every monument where righteous disagree.

The Roman Colosseum, for the Christians that would bleed.
The Arc de Triomphe glorifies a tyrant's bloody greed.
The Taj Mahal for celebrating executed kin.
The tower up in London for the torture held within.
We shall tear down Chichen Itza for its human sacrifice.
The Vatican for patriarchal view of paradise..
And all the German building that were built before the war.
And every Ancient fortress that still stands upon a shore.

The Pyramids an edifice to power over serf
The China Wall a racist, xenophobic love of turf.
The world is full of evil, we shall right it with our force.
And everyone is guilty..... Well except for us of course.

SERIOUSLY? Chelsea Clinton Compares Confederate Statues with Satan Worship

posted by *Hannity.com Staff* - 3 weeks ago



Chelsea Clinton left twitter users scratching their heads on Thursday, when the former First Daughter compared southern Confederate war memorials with Satan; equating the relationship between the Northern and Southern United States to that of God and the Devil.

Clinton posted her comments on social media, writing, "The story of Lucifer-who rebelled against God-is part of many Christians' traditions. I've never been in a church with a Lucifer statue."

[Follow](#)



[Chelsea Clinton](#)

The story of Lucifer-who rebelled against God-is part of many Christians' traditions. I've never been in a church with a Lucifer statue.

[7:05 PM - Aug 17, 2017](#)

The backlash on twitter was swift, with users pointing out not only the absurdity of her statement, but also that she was factually incorrect.

"There are churches & cathedrals throughout the world that depict Satan as he is a necessary part of understanding the history of the Bible," wrote one user.

[17 Aug](#)



[Chelsea Clinton](#)

The story of Lucifer-who rebelled against God-is part of many Christians' traditions. I've never been in a church with a Lucifer statue.

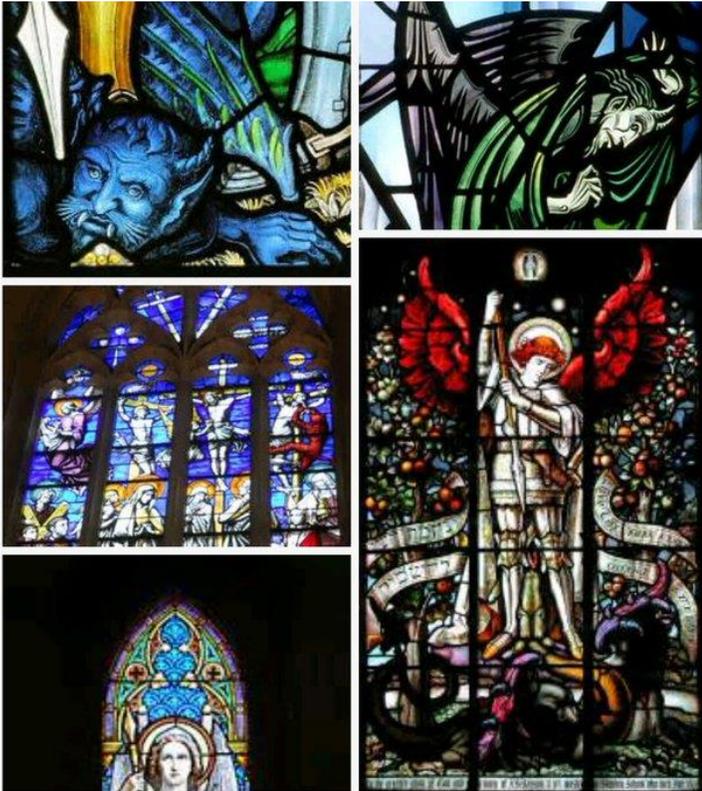
[Follow](#)



[\(\(\(Darth Kitteh\)\)\)](#) @eloraacnasus

There are churches & cathedrals throughout the world that depict Satan as he is a necessary part of understanding the history of the Bible pic.twitter.com/OWUbMrjGww

[8:33 PM - Aug 17, 2017](#)



17 Aug



Chelsea Clinton

The story of Lucifer-who rebelled against God-is part of many Christians' traditions. I've never been in a church with a Lucifer statue.

Follow



strawman san @strawman chan

Here ya go. pic.twitter.com/YU9CCiG7tf
9:57 PM - Aug 17, 2017



Chelsea's comments come on the heels of a growing controversy surrounding Civil War memorials and monuments throughout the southern United States. President Trump has called the removal of Confederate statues "sad," saying you can't change history but you "can learn from it."

<http://www.hannity.com/content/2017-08-18-seriously-chelsea-clinton-compares-confederate-statues-with-satan-worship/>

Offensive symbols of the Left must come down

Aug 17, 2017

by Lynn Woolley

Not much offends me. I make it that way because nobody much cares if I'm offended, so why bother? On the other hand, the Left is easily offended and when liberals ain't happy, ain't nobody happy. They take to the streets and demand that other people conform to their demands.

Click [HERE](#) for Podcast

The media, a part of the Left, jumps on the bandwagon and pretty soon, weak-kneed politicians are tearing down statues.

So I got to thinking.

What symbols of the Left are most offensive? There are a few we can mention, starting with the left-wing, anti-gun monument that is on the grounds of the United Nations building in New York. Never before have I thought about tearing it down – but now, the idea is starting to appeal.

As an example, I was offended when [President Obama bathed the White House in rainbow colors](#) to promote homosexuality. There's much more, of course.

Here's just a few things that might ought to be removed.

You know – because they offend conservatives. (Yes, this is satire. In America, it is bad bad bad to offend liberals but offending conservatives is sport. So I'm writing about a parallel universe in which conservatives are people too.)

- **The United Nations “Knotted Gun” sculpture.**



A sculpture of a 45-caliber revolver with its barrel knotted, titled Non-Violence but frequently referred to as the “knotted gun”, outside the UN in New York, USA.

[Here is some info from the UN website:](#)

Swedish artist Carl Fredrik Reuterswärd, best known for his sculpture of a revolver with a knotted barrel, died recently on May 3, 2016, aged 81. The famous sculpture is one of the first artworks seen at the UN on the outdoor Plaza at the UN Visitors Entrance on 46th Street and 1st Avenue. Reuterswärd made this sculpture after his friend, the singer and peace activist John Lennon, was shot dead in 1980. Yoko Ono asked him to commemorate Lennon. The bronze sculpture, *Non-Violence*, is of a giant Colt Python .357 Magnum revolver with a knotted barrel and the muzzle pointing upwards. Initially, the sculpture was placed in the Strawberry Fields memorial in Central Park, New York, across the street from where Lennon and Yoko lived. In 1988, the Government of Luxembourg donated the bronze sculpture to the United Nations. It was placed outside the United Nations headquarters in New York and Kofi Annan, the UN Secretary General and Nobel Peace Laureate, said: "The sculpture *Non-Violence* has not only endowed the United Nations with a cherished work of art; it has enriched the consciousness of humanity with a powerful symbol that encapsulates, in a few simple curves, the greatest prayer of man; that which asks not for victory, but for peace."

Well, nice. But when I was in New York, and saw the sculpture, I took it to mean peaceniks were making a statement against my right to bear arms – and against the Second Amendment to the U.S. Constitution. This monument is in the United States, so what do we do? Demand that it be town down?

- **Rainbow symbols that promote homosexuality.**



Rainbow White House & (L) Kevin Barragan and his partner Adam Smith celebrate as do Kelly Miller (with glasses) and her wife Lindsey Miller. (Michael S. Williamson/The Washington Post)

Remember that [the rainbow is a symbol of Christianity](#) – or God's promise not to send another flood to destroy the world. But the symbol was co-opted by the gay agenda.

[In major cities, including Austin, there are entire sections of town that display rainbows](#) to indicate gay bars and other gay-friendly establishments. But homosexuality is abnormal and goes against science? Should we ban the gay rainbow?

- **The Eddie Bernice Johnson Union Station in Dallas.**

It's always better to wait until someone is dead before naming stuff after them. But Dallas took the plunge and [named this historic building after a congresswoman](#) that has used her position for personal enrichment – and [who has her share of ethical problems](#).

Oh well. At least it's not the Robert E. Lee Building.

- **Planned Parenthood centers and signs.**



Circa 1915: Studio headshot portrait of American social reformer Margaret Sanger, founder of the birth control movement. (Photo by Hulton Archive/Getty Images)

Planned Parenthood and its spiritual mother, Margaret Sanger, should offend everyone – but doesn't offend liberals. But wait! Liberals claim to despise Hitler because he was trying to exterminate a powerless group of people based on identity – the Jews.

But liberals never seem to understand that Planned Parenthood makes blood money off of killing a powerless group of people – unborn babies. [Ms. Sanger was proponent of eugenics](#) – the practice of weeding out human being that are deemed inferior – just as Iceland is now doing to eradicate people with Down Syndrome. Another word for this is “genocide.” Every Planned Parenthood sign is a tribute to the despicable Margaret Sanger. We should demand they come down.

- **The Woodrow Wilson statue at the University of Texas at Austin.** [Actually, this statue has been removed](#) – ostensibly for aesthetic reasons. Nice try, UT! Wilson may be a favorite of the Left, but how is he better than Robert E. Lee?



*Woodrow Wilson's statue was removed along with the statue of Jefferson Davis.
Wally Gobetz/flickr*

This is from The Federalist:

Like most progressives of his era, Wilson wasn't merely a common racist, he embraced the pseudo-scientific eugenics that would haunt millions. After his election, he didn't only say terrible things—"There are no government positions for Negroes in the South. A Negro's place in the corn field"—he institutionalized racism in the federal government, segregating the civil service in 1913. He personally fired 15 out of 17 black supervisors appointed to federal jobs, while his postmaster general and Treasury secretary segregated their departments. He's the only president that I know of

who's ever celebrated the Ku Klux Klan in the White House. While governor of New Jersey, Wilson signed a bill making sterilization of criminals and the mentally ill compulsory. Is that the legacy Princeton was talking? A well-regarded scholar, Wilson, who argued that Americans needed to get "beyond the Declaration of Independence" and valued "progress" over freedom, is typically given a pass because he was the first president to lead a massive expansion of the federal government, activating the state in the "service of humanity."

Oh, so? Perhaps we should scrub Woodrow Wilson from history and send him down the Memory Hole. What about it?

- **The Bill Clinton Presidential Library.**



Clinton Library in Little Rock

Tear it down?

Remember, Slick Willie arguably presided over [the most scandal-ridden administration](#) in American history – worse than Grant, Harding, or Nixon. I haven't been, but I'll bet there's no Monica Lewinsky wing complete with videos of Bill saying – I didn't have sex with that woman – or – it depends on what the meaning is is. Clinton's years produced a good economy due to relative peace and the fact that he had to work with Newt Gingrich. But as a human being, Bill Clinton was – and remains – despicable with a near total lack of character. And yet, a library and museum in his "honor."

Excuse me?



After the Kosovo War of 1998 to 1999, the Albanians in Kosovo wanted to thank Clinton for his help in their struggle with the government of Yugoslavia. They erected this statue of Bill. I don't suppose we can tear it down.

I've never before asked for monuments I disagree with to be removed.

But I'm watching the liberals, and learning. I imagine that they learned by watching ISIS and the Taliban – groups that participate in the same type of history scrubbing.

So what about it? What do we want to tear down first?

<http://www.wbdaily.com/culture-wars/offensive-symbols-left-must-come/>



Prince William Supervisors Reject Renaming of Jeff-Davis Highway; Condemn Racist Groups

Stacy Shaw | October 4, 2017



Citizens begin to file out of the board room, once the once failed to receive a second. Many cried “Shame!” and called out individual board members for their inaction.

Prince William County Supervisors reject renaming Jefferson-Davis Memorial Highway, Tuesday evening, but agreed to a symbolic resolution to strongly condemn white supremacy and racist groups.

Supervisor Frank Principi (D) of the Woodbridge District brought forth a resolution to condemn white supremacy and change the name Jefferson-Davis Memorial Highway in Prince William County at the Oct. 3 Board of County Supervisors meeting.

He also wanted to rename the Stonewall Jackson Volunteer Fire Department and Stonewall Jackson high school and middle school in Manassas.

His motion did not receive a second. As a result, there was no vote on the agenda item.

The audience, the great majority of which were in support of the amendment, reacted with boos and cries, calling “shame! shame! shame!” and hurling insults at the supervisors. In response, Chairman Corey Stewart (R) asked everyone to clear the room.

After a recess, Supervisor Mary Nohe (R) of the Coles District presented his own resolution, one that reaffirms the board’s condemnation of white supremacist groups, racism, and acts of political violence.

“I am very sympathetic to most of the concerns that were raised here this evening,” said Nohe, adding that it was a difficult time for the nation.

He said he realizes that many other communities are considering renamings of streets and other significant markers of the Confederacy following the Charlottesville tragedy in August, but he wanted to focus on Prince William.

"I intentionally crafted this as a separate resolution...as our community values. How this community, people in Prince William County, feel about the division taking place in the country right now."

According to his resolution, the Prince William Board of County Supervisors clearly denounce any person or group that promotes racial discrimination, division or inequality or uses violence to advance political means.

Nohe and the other Republican Supervisors said that while they would not rule out name changes in the future, they wanted to follow a slower process that would allow for more community discussion.

The supervisors said they are in complete agreement about denouncing white supremacist groups, whether they called themselves n-o Nazis or the Alt Right.

"I did support a good amount of the condemnation language that was in Supervisor Principi's resolution. Alt right, white supremacists, neo Nazis, any organization that proclaims the belief that one race is superior to another, that is offensive to me, and I believe that is offensive to most Americans," said Supervisor Pete Candland (R) of Gainesville.

However, Candland was critical of the process by which Principi brought his motion forward, saying it was meant for "political opportunism," and said the renaming of the highway could open a can of worms as so much of the names in Prince William have connections to either the Confederacy or slavery.

John Jenkins (Neabsco), the only other Democrat on the board, said he intended to second the motion for the purpose of discussion, but did not have a chance before the audience reacted.

After the recess, Chairman Corey Stewart invited the citizens to come back into the board room, but they refused.

Wednesday morning, the Park Service found that a statue of Stonewall Jackson at [the Manassas Battlefield had been defaced.](#)

In other areas of Northern Virginia, Jefferson-Davis Highway will be getting a name-change. After the tragedy in Charlottesville the Alexandria City Council voted to rename the road, and are asking the public to help find a name. The Fairfax County School Board decided to change the name of J.E.B. Stuart High School, named for a Confederate general.

In Prince William, School Board Chairman Ryan Sawyers set up online crowd funding to raise money to rename Stonewall Jackson High School and Stonewall Jackson Middle School in Manassas. Those changes have not been brought forth in an official resolution.

A large crowd gathered at the McCoart Building, Tuesday, advocating for the name change, but also hoping the supervisors to take a stand against white supremacy.

Today, on an online Indivisible site, many of progressives vocalized their disappointment that the supervisors were reluctant to even second the motion. Many of the same people have been outspoken and critical of Stewart's campaign for Governor within the Republican Primary.

Chairman Stewart had made the preservation of confederate monuments paramount to his campaign. He spoke at a previous rally at the Lee monument in Charlottesville, one that did not turn violent. He also met with Unite the Right organizer Jason Kessler, before that rally was organized, and he posed in front of a Confederate flag, something Supervisor Nohe publicly admonished.

And after the tragedy in Charlottesville, Stewart made divisive statements, blaming both sides for the violence, and predicating that liberals would use the violence to further their political agenda.

Stewart did not comment on either Nohe's or Principi's resolution, but did vote in favor of Nohe's resolution.

In presenting his resolution, Principi acknowledged Virginia's complex history of being the state from which many Founding Fathers resided as well as Confederate Generals and it is also a slave state. He said Confederate names serve as a "constant reminder of bigotry and repression" and that the county should choose better people to "honor or memorialize"

"These names are haunting and they serve as a reminder of a time of great pain, great suffering and great loss...Very few issues are clear cut, very few issues are obvious" said Principi, but in this case he said "the decision is clear."

Wednesday, October 4, 2017

SC SCHOOL BANS FLAG: School Leaders Insult, Follow, and Threaten A Parent Over The Flag



HEATHWOOD HALL EPISCOPAL SCHOOL vs. SOUTHERN HERITAGE

A private school in Columbia, SC has taken measured steps to preventing the display of the Confederate Battle Flag (and pretty much any other flag for that matter) from being displayed at their school. The ban isn't only directed at students, however. This ban will also affect the parents of the children who are already paying roughly \$13,000.00 per year per student in tuition to the school.

In an email dated September 29, 2017, Heathwood hall Episcopal School advised parents that a new policy had been unanimously adopted by the schools Board of Trustees. This new policy banned parents from displaying all but a select few flags on their vehicles while on school property or displayed in the classroom. The email stated "students, parents, employees and guests will not be permitted to fly, display, or wave flags or banners of any size or type at any time while on campus, including on their automobiles". The email goes on to specify that exceptions to this rule include "official flags of the United States of America, the State of South Carolina, the Episcopal Church, Heathwood Hall Episcopal School, and accredited post-secondary schools (not larger than 12" x 14)". There it is, crushing of the student AND parents First Amendment Rights with the stroke of a keyboard.

IT ALL STARTED ON CONFEDERATE MEMORIAL DAY



(Rhett Inram's Truck On Confederate Memorial Day)

Imagine it's Confederate Memorial Day, Tuesday May 10th 2016, and you're waiting to pick your children up from school. From the antenna of your truck, a small square Confederate Battle Flag flies to commemorate your Confederate Ancestors on the holiday dedicated to their honor. Suddenly a man you've never met before approached your window, introduces himself as the Headmaster of the school, and says to you "Your flag isn't welcome".



(Heathwood Headmaster Chris Hinchey)

That's exactly what happened to Rhett Ingram, father of two students at Heathwood Hall last year, and it quickly turned escalated to the point where both sides had lawyers on alert. The headmaster, Chris Hinchey, of Heathwood Hall Episcopal School in Columbia, SC made his feelings toward the father very clear in his first interaction. Regardless what Mr. Hinchey feels about Southern Heritage, this

is a clear indication of a lack of civility and professionalism on the part of the Headmaster. Perhaps being from the North East played a role in his lack of manners and common decency.

SCHOOL BOARD MEMBER FOLLOWS/CONFRONTS INGRAM



(Board of Trustees Member H. Freeman Belsar)

An entire year passed. Mr. Ingram still had his flag on his truck when picking up his children on occasion, despite the opinion of Mr. Hinchey. But on Confederate Memorial Day 2017, exactly one year since the last incident, a member of the Board of Trustees would express their position on the Flag in a much more disrespectful, creepy, and arguably threatening way.

On May 10th 2017, Confederate Memorial Day, Mr. Ingram dropped his daughter off at school and took his son to the State House to attend the Confederate Memorial Day Service. A member of the school's Board of Trustees, Mr. H. Freeman Belsar, followed Mr. Ingram and his son from the school, all the way to the State House, and pulled in behind them. Mr. Belsar stepped out of his vehicle, approached Mr. Ingram (whose young son was standing beside him), and began to rant about his position on the Confederate Flag, stating that he himself had children at Heathwood and that what Mr. Ingram was doing was "not right". Keep in mind that all Mr. Ingram was "doing" is flying a small Confederate Battle Flag on the antenna of his truck while picking up his children from school. Also bear in mind that this overpaid social justice warrior did that at the State House *DURING* The Confederate Memorial Day service.

Mr. Belsar still sits on the Board of Trustees to this day.

CHAIRMAN OF THE BOARD AND GENERAL ROBERT E. LEE



(Chairman of the Board Rox Pollard)

Demonstrating pride and resolve in the way only a Southerner can, Mr. Ingram did not remove the Confederate Battle Flag from his trust after being accosted by Mr. Belsar, and it didn't take long for the Board of Trustees to get involved. Chairman of the Board, Mr. Rox Pollard, spoke directly with the parent on multiple occasions. In one exchange Mr. Rox stated, "I have a lot of Southern heritage too. I have visited the graves of Jackson and Lee and read their biographies. They were find, honorable men and I have no disagreement with you about them and their character". That's a mouthful for someone pushing a ban of Confederate Flags on the campus of his school. Nonetheless, the policy went into place with the consent of this gentleman.

SCHOOL RESORTS TO THREATS OF ARREST



HALLIGAN MAHONEY
& WILLIAMS

HALLIGAN MAHONEY WILLIAMS
SMITH FAWLEY & REAGLE, PA
THE TOWER AT 1301 GERVAIS STREET, SUITE 900
PO BOX 11367 | COLUMBIA, SC 29211
PH 803.254.4033

HMWLEGAL.COM

WILLIAM F. [BICK] HALLIGAN
KATHRYN LONG MAHONEY
ALLEN D. SMITH *
SHIRLEY M. FAWLEY *
JOHN M. REAGLE *
VERNIE L. WILLIAMS
THOMAS K. BARLOW **

ALLISON AIKEN HANNA
CONNIE P. JACKSON
KIMBERLY KELLEY BLACKBURN
JASMINE ROGERS DRAIN *
DWAYNE T. MAZYCK
SHENEKA S. LODENQUAI *

TRESPASSING NOTICE

October 2, 2017

VIA SERVICE OF PROCESS

Mr. Rhett Ingram



Dear Mr. Ingram:

We represent Heathwood Hall Episcopal School and are writing this letter on behalf of the school's Board of Trustees. In light of your conduct that continues to disrupt the normal operations of the school, as well as your written and stated intent to violate the Flag and Banner Policy adopted unanimously by the Heathwood Hall Episcopal School Board of Trustees at its meeting on September 21, 2017, which written policy was provided to you on September 26, 2017, you are being placed on Trespass Notice effective immediately. Further, you did in fact intentionally violate the policy on five separate occasions on September 27-29, 2017.

Members of the Board's Executive Committee have discussed with you on numerous occasions since late August, both in personal conferences and via telephone, email and text, the effect on school operations of your disruptive conduct, including having unsecured weapons in your truck on campus in violation of state law and posting comments on Facebook that are considered by many to be threatening to the safety of certain individuals associated with the school. The school has attempted in good faith to work with you to address the interests, rights and concerns of all parties involved – you, your children, other children and families, and the greater Heathwood community. At this point, the disruption you continue to cause on an almost daily basis is taking valuable time and resources from the normal functioning of the school and cannot be allowed to continue.

This trespass notice applies to **ALL** areas of the Heathwood Hall campus. You may be on the property only if you have made an appointment and received written or electronic permission from Chris Hinchey in advance.

Mr. Rhett Ingram
October 2, 2017
Page 2

Violation of this notice will result in charges for Trespassing After Notice per South Carolina Code of Laws § 16-11-620.

Should you have any questions about the school's expectations, please either contact me or have your attorney contact me or my partner Tom Barlow at (803) 254-4035.

Sincerely yours,



Allison Aiken Hanna

/lmc

c: HHES Board of Trustees Executive Committee
Mr. Chris Hinchey
Sheriff Leon Lott
SRO John Thomas Rawl
Ms. Kelly Ellisor
Thomas K. Barlow, Esq.

(The Trespass Notices Given To Mr. Ingram)

Feeling that the schools policy was a direct infringement on his constitutional rights, Mr. Ingram continued to pick his children up with the flag of his forefathers proudly displayed on the antenna. On October 2, 2017 the father was presented

with a Trespassing Notice from the legal counsel of Heathwood Hall. The notice states that Mr. Ingram violated the new flag policy on September 27th, 28th, and 29th, claiming "the disruption you continue to cause on an almost daily basis is taking valuable time and resources from the normal functioning of the school". Who would have known that a small flag fixed to an antenna was capable of consuming so much time and resources.

The notice advises the Mr. Ingram that he may only be on the schools campus "if you have made an appointment and received written or electronic permission from Chris Hinchey in advance". That's right. Rhett Ingram can only go onto the campus of the school he is paying around \$26,000.00 a year for his children to attend if he has the written permission of the man who approached his truck to insult his ancestors. But wait, there's more. The lawyers go on to tell Mr. Ingram that if he *does* to come to the school to say...pick up his children...and the flag is still on his truck, that he will be prosecuted criminally.

They even went so far as to make false claims about Mr. Ingram having "unsecured weapons" in his vehicle "in violation of State law". You know this is nonsense, otherwise the school should be answering as to why it would allow such a thing and not contact the authorities immediately. Because it is almost certainly a lie. The insanity continues, however. They go on to say that Mr. Ingram had posted "comments on Facebook that are considered by many to be threatening to the safety of certain individuals associated with the school". Truly? These individuals felt genuinely threatened but took no action? This certainly doesn't sound like the kind of people that should be trusted to oversee the safety of children.

Remember that Mr. Ingram's children have been attending Heathwood for a collective 17 years. That's' a lot of tuition money to be treated in such a way. When asked why he's taking this stand, Mr. Ingram said "to prevent other families from experiencing the same thing".

HOW YOU CAN HELP

It is incumbent on every defender of Southern Heritage to speak up the moment these types of injustices and cultural attacks become known. Indoctrination of the children is a tactic as old as conflict itself and facilities like these that become breeding grounds for such intolerance should not be supported. If your children are students at Heathwood, the SCSP recommends looking elsewhere. If the administration is willing to act so irrational in this instance, what else might they target next?

You have a voice and you should use it. Contact the school and let them know how you feel about this new policy and their threats of legal action to enforce it. You can contact the school at their listed number **(803) 765-2309**.

Spread the word. It is important that these types of things are confronted head on and that everyone is made aware of such injustices.



'The Star-Spangled Banner' and Why Revisionist History Is Dangerous

Those throwing a fit these days need to take a look back at how and why Francis Scott Key wrote the national anthem in 1814

by Fr. George Rutler - 27 Sep 2017

The current mania for tearing down statues and stifling free speech by cultural ingénues ignorant of history and logic has reached a stellar absurdity in the demands to censure “The Star-Spangled Banner” on lame claims that it is racist. If ignorance is bliss, then those who indulge their revisionism must be in Nirvana.

Francis Scott Key penned the words in 1814, later set to an English song “To Anacreon in Heaven,” a tune that is a challenge to singers, as even Renée Fleming confessed after performing it at the 2014 Super Bowl.

It is often mutilated by rock stars calling attention to themselves by “interpreting” it. Key wrote the words after watching 19 British ships fire more than 1,500 cannon balls, mortar shells and rockets on Baltimore.

Key was a slave owner, which was, a legal common practice at that time. Frances Scott ordered the manumission of his slaves, and in 1820 he embarked on a seven-year effort pleading before the Supreme Court for the liberation of 300 African slaves captured off the ship “Antelope” along the Florida coast. He also worked with John Quincy Adams in the “Amistad” case to free 53 slaves.

Key’s poem “The Defence of Fort McHenry” — which, renamed “The Star-Spangled Banner,” became the national anthem in 1931 — was based on verses he composed in 1805 to celebrate victory over the Muslim slave-trading pirates on the Barbary coast (“the shores of Tripoli”).

And pale beam’d the Crescent, its splendor obscured / By the Light of the star-spangled flag of our nation ... And the turban’d heads bow’d to the terrible glare” — John Langdon, was a Founding Father who, as first president pro tempore of the Senate, administered the vice-presidential oath of office to John Adams.

In 1805 as governor of New Hampshire, he set aside a day in thanksgiving “for the termination of our contest with one of the African powers; the liberation of our fellow-citizens from bondage...”

Islam, which means “submission,” has never had abolitionists like the Christians Bartolomé de las Casas and William Wilberforce. Muhammed was a slave trader, and the Qur’an devotes five times as much space to regulating labor slavery and sex slavery as it does to prayer.

Nearly 200 million slaves, white and black, were sold by Muslim traders over 14 centuries, and almost all the Africans sold to European traders for export to America were enslaved by Muslims. Muslim slavers even raided Ireland in 1631. So many Eastern Europeans were enslaved that the word “slave” itself comes from “Slav.”

While lip service is given to abolition in Islamic lands, slavery today is blatant in Sudan, Niger and Mauritania, and it was not abolished in Saudi Arabia and Yemen until 1962 (under western pressure).

Where is the indignation of protesters here? If revisionists would burlesque the past and mute the voice of reason, they should first recognize that the value of life is secured best by the standard of the Cross and not the Crescent.

Fr. George William Rutler is a Catholic priest and the pastor of the Church of St. Michael in Manhattan.

This article from his parish church bulletin.

<http://www.lifezette.com/faithzette/star-spangled-banner-revisionist-history-dangerous/>



LINCOLN THE TYRANT

The grandson of Francis Scott Key, Francis Key Howard, the editor of the Baltimore Exchange, was arrested as well as others who wrote against Lincoln. While he was imprisoned at Fort McHenry, he wrote the following words:

"When I looked out in the morning, I could not help being struck by an odd and not pleasant coincidence. On that day, forty-seven years before, my grandfather, Mr. F. S. Key, the prisoner on a British ship, had witnessed the bombardment of Ft. McHenry. When on the following morning the hospital fleet drew off, defeated, he wrote the song so long popular throughout the country, the Star Spangled Banner. As I stood upon the very scene of that conflict, I could not but contrast my position with his, forty-seven years before. **The flag which he had then so proudly hailed, I saw waving at the same place over the victims of as vulgar and brutal a despotism as modern times have witnessed."**

When he was finally released on November 27, 1862 he wrote:

"We came out of prison just as we had gone in, holding the same just scorn and detestation [for] the despotism under which the country was prostrate, and with a stronger resolution than ever to oppose it by every means to which, as American freemen, we had the right to resort."

Ole Miss students give the Landshark a strong vote of support as the new mascot

Watch Video News Report [HERE](#)

[Ron Maxey](#), USA TODAY NETWORK – Tennessee Published 9:17 a.m. CT Sept. 29, 2017 | Updated 10:17 p.m. CT Sept. 29, 2017

The University of Mississippi's Associated Student Body, the school's student governing council, passed a resolution Tuesday calling for the university to remove the Mississippi state flag from campus because it has the Confederate battle emblem on it. According to the resolution, the flag "divides the campus, undermines the school's efforts to promote diversity, and violates the university's creed, which calls for respect for the dignity of each person." The measure was passed 33 to 15. Wochit



(Photo: Matt Bush/USA TODAY Sports)

97CONNECTTWEETLINKEDIN 1COMMENTEMAILMORE

The vote is in, and it's a Landshark by a landslide.

More than 81 percent of roughly 4,100 students participating in a four-day [referendum](#) on the University of Mississippi Oxford campus backed replacing Rebel the Black Bear with the Landshark as the official mascot, Associated Student Body President Dion Kevin III announced on Facebook Friday evening.

"In an age as politically divisive as our own, such agreement and unanimity is rare," Kevin said. "Today is certainly a day that ought to be celebrated and remembered as a seminal moment in the life of our school."



Jeffrey Vitter (Photo: File)

The vote is not binding. Kevin said the next step will be an official document detailing the the vote that will be presented to university administrators. University officials, led by Chancellor Jeffrey Vitter, did not take a position on the student-driven Landshark initiative.

"We hope this will be a catalyst for a transition toward a new mascot," Kevin said. "We believe affection for the Landshark serves as a symbolic rallying point"

Students selected the Black Bear, a nod to the William Faulkner short story *The Bear*, in a 2010 mascot referendum. It never really caught on.

The bear replaced the iconic Colonel Reb, which the university dropped in 2003 as part of efforts to distance the university from its Old South ties considered offensive by many.

The Landshark alternative grew out of the popularity of the hand-to-helmet Landshark gesture popularized by Rebel football players.

Not everyone was happy with the Landshark referendum.

"Without Colonel Reb on the ballot it was a sham," commenter Jonathan Maki said on Kevin's post announcing the results. "Of course 81% want the shark over that ridiculous bear. Put the real Ole Miss mascot on the ballot and see what happens."

Kevin made it clear earlier this week that Colonel Reb would not be an option.

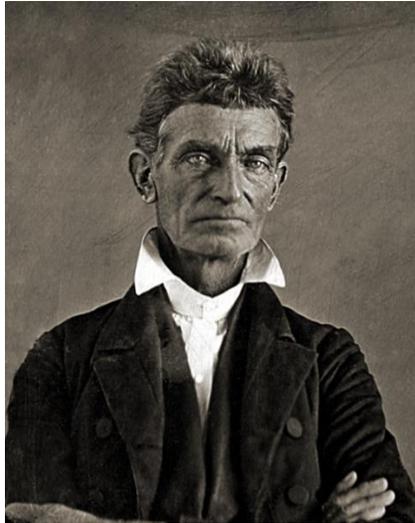
"That issue was decided a long time ago," he said.

<http://www.commercialappeal.com/story/news/2017/09/29/ole-miss-students-finish-referendum-on-making-landshark-the-mascot/715949001/>

What Rudy Ray has been trying to make us understand for quite some time:

Terrorism, Chivalry, and “The Great Compromise”

By Jerry Salyer on Sep 21, 2017



It is unsurprising that one of the antifa groups that have been making the news lately identifies itself with John Brown, the revolutionary abolitionist who was hanged shortly after leading an attack upon Harper’s Ferry in 1859. Brown’s career embodies the progressive fixation with being on the ostensibly “right” side of history, and as the attempted massacre of Republican senators by an unhinged Bernie Sanders activist suggests, Brown’s **spirit** is alive and well in 2017 America. Antifas and James Hodgkinson’s failed rampage are not the only signs of said spirit’s continuing presence, however. The ongoing purge from the South of Confederate symbols also reflects the triumph of Brown’s totalitarian utopianism over novelist-historian Shelby Foote’s “Great Compromise.”

For those unfamiliar with Foote’s expression, the term *Great Compromise* here refers to an unspoken understanding which supplemented the formal peace treaty signed by the opposing generals at Appomattox. The idea was that Southerners would accept the reality of their defeat and render dutiful service to the Union, especially in the military, even as Northerners agreed to honor Southern heroes and admitted that Southern culture and principles had made valuable contributions to America’s development. As a result, former Confederate general Joseph Wheeler served in the United States Army during the Spanish-American War, while the Kansas-born President Eisenhower generously praised Robert E. Lee as a man “selfless almost to a fault and unflinching in his faith in God.”

It is an understatement to say that the Great Compromise no longer holds. Thanks to Allan Bloom and neoconservatives hostile to the South, the consensus is now that the War Between the States was indeed a simple contest of Good Guys in blue versus Bad Guys in grey, and anyone who rejects such comic-book interpretations of history must be a relativist. Yet Northerners of goodwill might well ask themselves whether the wholesale repudiation of the South by American elites has not wrought considerable damage upon America as a whole. A case can be made that American society is becoming increasingly coarse, sordid, and perverse precisely because America’s leaders have in recent years decided to define the South as “the Other.” The result of defining America in opposition to the South has been the rejection of Southern values like honor, Biblical tradition, forms and courtesy, and deference toward the female sex and its unique role in sustaining civilization. Likewise, the large-scale rejection of Southern political ideals – states’ rights and decentralization, rurally-rooted republicanism, modest and constitutionally-restrained government – has played no small part in transforming American politics into what could be best described as a cold civil war.

In addition to being one of the last exemplars of the Great Compromise, **Eugene Genovese** of Brooklyn was also one of the most colorful intellectuals of our times. Though a Marxist for much of his career, Genovese seems to have been an unusually independent-minded one, for even in his *Das Kapital* phase he found himself defending against the attacks of liberation theology activists what seemed to him sensible and humane Catholic teachings. Over the years he grew more and more alienated from international socialism, until at last he left the Communist fold and came into the Church.

In *The Southern Tradition* Genovese evaluated Southern conservative thought from the perspective of an outsider. Among other things, he **noted** his leftist former colleagues' tendency to self-righteously vilify and caricature the long-defeated, long-dead plantation owner. This inclination struck him as strange indeed, given that leftists themselves had promoted "a political movement that piled up tens of millions of corpses to sustain a futile cause and hideous political regimes." Although he could still identify with many leftist ideals, he also believed that "the Left would have to learn some hard lessons from southern conservatives if it were ever to rescue itself from the overt totalitarianism of Stalinism and the disguised totalitarian tendencies that infect left-liberalism and social democracy."

In contrast to most works by mainstream conservatives Genovese's takes quite seriously the anxieties of Flyover Country, especially that portion of it found below the Mason-Dixon line. Indeed, were populist conservatism to turn truly ugly, America's leading journalists, professors, and political operators would have only themselves to blame for having ignored Genovese's analysis:

We are witnessing a cultural and political atrocity – an increasingly successful campaign by the media and an academic elite to strip young white southerners, and arguably black southerners as well, of their heritage and, therefore, their identity. They are being taught to forget their forebears or to remember them with shame [...] It is one thing to silence people, another to convince them. And to silence them on matters central to their self-respect and dignity is to play a dangerous game – to build up in them harsh resentments that, sooner or later, are likely to explode and bring out their worst.

Genovese's complex essay "The Chivalric Tradition In the Old South" does not ignore the worst of the South, but nonetheless focuses upon its best – namely, its aspiration toward nobility. This aspiration explains why so many antebellum Southerners made a point of employing anachronistic language, as when they would label a man *knightly* to signify approval of his conduct:

Exuberant southerners meant to draw attention to such presumed aristocratic virtues as gallantry, classical education, polished manners, a high sense of personal and family honor, and contempt for money-grubbing. These themes appeared frequently in publications and orations, most notably in college commencement addresses, for which the Middle Ages provided an especially favorite topic [...] they cherished the courtly virtues as products of the Middle Ages and, specifically, of feudal and manorial life.

As a man of the left, Genovese had never held simpleminded, romantic illusions about medieval serfdom, much less life on the old plantation. At the same time he was also too common-sensical to mistake for an argument Mark Twain's personal prejudice against Sir Walter Scott, the Southerner's favored novelist. Men without chests might sneer at high-minded traditions like chivalry (particularly Southern chivalry) all they liked, yet the fact that a people did not always live up to its own principles "hardly rendered unworthy the ideal of the chivalric gentleman as a standard." Even after allowing for much idyllic self-delusion on the part of the planter who styled himself a beneficent *paterfamilias*, any scholar studying the South is "still left with masters who knew what God and their consciences expected of them and what they assumed their neighbors expected or should have expected." Genovese would not claim that the South is or ever has been a perfect society, nor would he claim that only Southerners have a sense of honor, nor would he deny the worth of characteristically Yankee traits like industriousness and a spirit of innovation. What he does insist upon is that America will never recover its collective sanity unless its leaders once again admit that, flaws or no, Dixie is a network of real, distinctive human cultures worth cherishing and fostering.

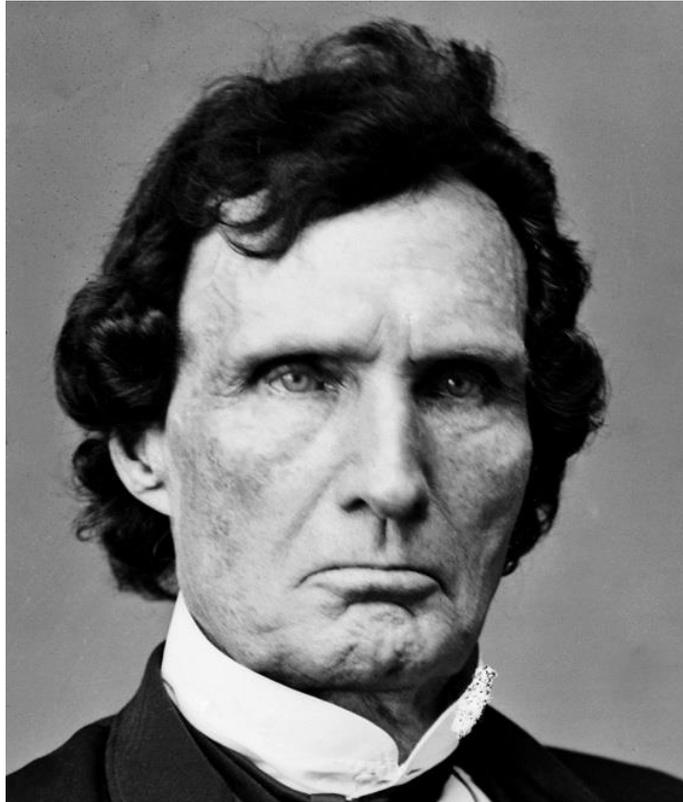
As for John Brown, no sharper contrast to the chivalric ideal could be found than the puritanical terrorist with whom Henry David Thoreau openly sympathized. Nor could a more chilling and ironic omen be found than the oft-neglected fact that **Heyward Shepherd** was the first civilian killed by Brown's raiders. If we are at all prone to seeing symbols in history, reflecting upon this initial casualty of the irrepressible conflict must surely make us think twice about the ultimate effect of progressive zealotry upon actual, flesh-and-blood African-American communities. Shepherd was not only a baggage handler employed at Harper's Ferry, Virginia, but a free black man with a wife and children.

About Jerry Salyer

Jerry Salyer is an Upper School Latin and Physics Instructor for Immaculata Classical Academy in Louisville, KY.
<https://www.abbeyvilleinstitute.org/blog/terrorism-chivalry-and-the-great-compromise/>

The Radical **Republicans**: The Antifa of 1865

By **Ilana Mercer** on Sep 29, 2017



“Anybody who would trash Lee and laud Lincoln is either stupid as a post or just plain evil,” **said** a sage reader. This applies in spades to anyone who would laud the Radical Republicans of 1865, as one TV GOP blonde has recently, and asininely, **done**.

The Radical Republicans, if you can believe it, considered Abraham Lincoln a moderate (a bad thing, in their book). Lincoln successor Andrew Johnson these fanatics branded a reactionary (punishable by obstruction and impeachment).

Praised these days by the blonde-ambition faction of the Republican Party, the Radicals were stars of America’s own **Reign of Terror** over the South, at the end of the War Between the States.

If the French Reign of Terror was led by the terrifying Robespierre and his **Jacobins**; its American equivalent was infused with the spirit of lunatics like John Brown. (His abolitionist activists snatched five pro-slavery settlers near Pottawatomie Creek, in 1856, and split the captives’ skulls with broadswords, in an act of biblical retribution gone mad.)

Thaddeus Stevens was another of their “inspirational” madmen, lauded in the annals of the Party of Reconstruction. In his biography of Stevens, *Thaddeus Stevens: Nineteenth Century Egalitarian*, historian Hans Trefousse even makes a brief reference to the Jacobin Club, a term reserved for the most extreme Republicans in Congress (p. 168). **Other club members**: Henry Winter Davis, Benjamin Butler, Charles Sumner, Benjamin Wade, Zachariah Chandler.

Although Republicans shared “the drive toward revolution and national unification” (the words of historian Clyde Wilson, in *The Yankee Problem*, 2016), the Radicals distinguished themselves in their support for sadistic military occupation of the vanquished Rebel States, following the War Between the States.

While assorted GOP teletarts may find the rhetoric of Radical Republicans sexy; overall, these characters are villains of history, for helping to sunder the federal scheme bequeathed by the Founding Fathers. In their fanatical fealty to an almighty central government, Radical Republicans were as alien to the **Jeffersonian tradition** of self-government as it gets.

Today's **Republicans** should know that the Radical Republicans were hardly heartbroken about the assassination of Lincoln, on April 14, 1865.

A mere month earlier (March 4, 1865)—and much to the chagrin of the Radicals—Lincoln had noodled, in his billowing prose, about the need to “bind up the nation’s wounds and proceed with “malice toward none ... and charity for all.”

Radical Republicans were having none of that charity stuff. They promptly placed their evil aspirations in Andrew Johnson. A President Johnson, they had hoped, would be a suitable sockpuppet in socking it to the South some more.

Alas, Johnson, a poor, white tailor from North Carolina, turned out, in today’s political nomenclature, to be something of a populist. In going against the Radical Republicans, the 17th president of the United States was the Trump of his time, up against the Rubio-McCain-Graham Radical Republicans. (Marco Rubio, incidentally, has gone as far as to **rationalize** the **Antifa** ruffians’ violence, tweeting: “When [an] entire movement [is] built on anger and hatred towards people different than [sic] you, it justifies and ultimately leads to violence against them.”)

When Johnson failed to deliver the radical changes Radical Republicans demanded, our 1865 Antifans accused him of being “tainted by Lincolnism.”

Let’s unpack this:

To **rational and righteous individuals**, Lincoln did a radical thing in prosecuting a fratricidal war **in 1861**. Did not the ignoble institution of slavery dissolve relatively uneventfully in most slave societies, around that time? Indeed, it did. Alone in all nations did the U.S. and Haiti share the dubious distinction of shedding blood, where other options presented themselves.

But to Radical Republicans, the late Lincoln had not been radical enough and Johnson had disappointed.

While number 17 was a Southern Unionist, President Johnson was, nevertheless, still a Democrat. Then as now, the Republicans were the party of the crony capitalist centralized State. Unlike the current Dems, 1861 Democrats were the party of states’ rights.

And it was proving a little harder to take the old republic of radical decentralization out of President Johnson.

Consequently, Johnson allowed “each of the Rebel States to determine its suffrage.” Remember, only the rights to life, liberty and property are inviolable natural rights. Not so the right to vote. The franchise is a grant of government privilege, never a natural right.

And it was to field hands that the Radicals gave the vote and, subsequently, governorship of the South. “Nearly four million slaves had been freed overnight. Very few of these were equipped to meet the rudimentary responsibilities of citizenship.” (*A Complete History of the United States*, by Clement Wood, p. 342.) Confessed one freedman: “I can’t read, I can’t write. We go by the [Union League’s] instructions. We don’t know nothing much.” (In their strong-arm, violent tactics, **Union League** members were most definitely the Antifa arm of Reconstruction-era Republicans.)

Is there any wonder that the South under Radical-Republican Reconstruction became a “howling Babylon of Corruption”? This was to be expected from the “riffraff of conquerors and conquered alike.” The planter class had been destroyed. “Many whites and Negroes of the new ruling class could not even sign their name,” attests historian William Miller.

In mitigation, the less-radical Lincoln had proposed that “the right to vote be given to the most capable [blacks].” Johnson’s advice was to give the vote to propertied blacks worth \$250. (Wood, P. 349.)

Not unlike today’s Republicans and Democrats, the Radical Republicans of yore had sidelined a large segment of the white population in the South. Johnson had dared to flout congressional Radicals by showing some fairness to these vanquished Southerners.

“When the South came to elect its Senators and Representatives in 1865, it had but one class of men it would trust to turn to, and that was leading secessionists.” (Wood, P. 349.)

“Northerners were [being] asked by the Southern States to recognize, on terms of civic and official equality, confederate cabinets members, congressmen and brigadier generals.” (P. 346.) Radical Republicans set about preventing such charitable normalization.

During the lame-duck session of December 1865, the Radicals excluded “men elected in the rebel states.” Full-well did they know that the 14th Amendment was unconstitutional (*A New History of the United States* by William Miller, p. 220). Over Johnson’s veto and advice to the South to reject the rigged ratification process—the Radicals demanded the South ratify the 14th Amendments as a condition of representation in Congress.

Johnson’s riposte, bless him, was to accuse Republican Representative Thaddeus Stevens of “seeking to destroy the rights of Southern states” (Wood, p. 349). And with good reason:

The Supreme Court had ruled against the legality and constitutionality of martial law in the South. Against the SCOTUS’s ruling, the Radical Republicans went on to,

- “Throw out the governments of all confederate states (but Tennessee) and bring the South under military rule.” “Military governors backed by national troops” replaced governments whose formation Johnson allowed in 1865.” Twenty thousand “**troops were quartered in the South,**” shades of the reason an earlier generation of Americans fought the War of Independence.
- Radical Republicans next divested the SCOTUS of its constitutional role. They removed the constitutional jurisdiction of the Court over deciding—yea or nay—about martial rule over the South. Neither was the SCOTUS permitted to test the First Reconstruction Act.
- Radical Republicans also made the ratification of the 14th Amendment subject to a *quid pro quo*: If the Rebel States ratified it, they’d be let into the Union again.
- The Radicals “disqualified all trusted leaders of the Confederacy from holding either national or state office,” “branding them as criminals, depriving them of political rights at the same time that [they] gave civil rights” to all Africans.

In a word, white electors were largely disqualified.

“Having brushed aside the Court, the Radicals tried to subordinate the Executive.” These odious types turned to divesting the commander-in-chief of his constitutional authority and role.

These days, the Army **ignores President Trump’s executive order** as commander-in-chief, a precedent Radial Republicans may have helped cement, when they “forbade President Johnson to give the army orders except through [*Generalissimo*] Grant.”

The Radicals soon put in place new state constitutions which—wouldn’t you know it?—were liberal in the extreme, prescribing much of the publicly-funded miseducation that has propagandized America’s kids even since.

The nation’s schools soon became a conduit for the “dispensing of radical doctrine,” starting with the un-American Radical Republican orthodoxy.

So, **Ms. Liz Wheeler**, one can’t at once claim a commitment to the ideas of a decentralized constitution and regional autonomy yet twerk (politically) on TV for the Radical Republicans.

** My thanks to historian Dr. Boyd D. Cathey for useful comments and corrections.*

† Historian Clyde Wilson corrects historian Clement Wood, quoted in the column: “The Southern states,” writes Dr. Wilson, “in the first elections after the war, did not elect ‘secessionists’ to office. In fact, they carefully elected, and Johnson appointed, men who had not been active secessionists.”

Ilana Mercer has been writing a weekly paleolibertarian column since 1999, and is the author of ***The Trump Revolution: The Donald’s Creative Destruction Deconstructed*** (June, 2016) & ***Into the Cannibal’s Pot: Lessons for America From Post-Apartheid South Africa*** (2011). Follow her on **Twitter, Facebook, Gab & YouTube**.

<https://www.abbevilleinstitute.org/blog/terrorism-chivalry-and-the-great-compromise/>



TEXAS DIVISION
SONS of CONFEDERATE VETERANS
OFFICIAL CORRESPONDENCE

SCV Member Works to Save His School from the Uneducated Hordes of History Haters

SAN ANTONIO SCHOOL CONFEDERATE FUNDRAISER

Robert E. Lee High School alumni plan to sell a Fiesta-type medal depicting a Confederate soldier mascot holding a Confederate flag on the heels of the NEISD board's decision to rename the school.

The medal is called "Mad Rebel," according to the former student who created the medal for the purpose of distribution at an upcoming class reunion.



Tim Adams, a 1979 graduate of the school, says that the medal now has more significance for the school's alumni.

"If indeed this name change happens, obviously [the medal is] going to take on a sentimental value, almost a memorial to the school that had its name changed," said Adams who is one of the organizers who helped pass a school bond in 2011.

Adams also created a Facebook page called "[Friends of Robert E. Lee High School](#)" to connect parents, former students, and schools together.

"The end result of that was the 2011 bond included \$49 million in new construction and improvements for the school campus," Adams noted. He also said that the online group is made up of a thousand people trying to reverse the board's decision to rename the school.

"It's part of the current climate that we live in, politically, where everything has been politicized, even a school mascot. It's really unfortunate because it diminishes our public conversation," Adams said.

The medals will cost \$10 each and will be up for sale soon.

According to the original announcement posted on Facebook, the creator of the medal plans to release information on where to purchase them soon.

North East Independent School District said that, as of 4 p.m. Tuesday, more than 800 had people submitted suggestions for a new name for Lee High School. The district is asking the public to submit new name ideas at its website.

Tim Adams is a member of the San Antonio City Guards Camp # 1325 and is fighting for the preservation of both his school and his ancestry.

Excellent work Tim!

John McCammon

1st Lt Commander

Texas Division, SCV

mccammon@beecreek.net

THE MONUMENTAL LIE

David Kupelian exposes revolutionary madness behind removing memorials

8/22/2017



DAVID KUPELIAN [About](#) | [Email](#) | [Archive](#)



Judge Roy Moore stands beside a stone monument depicting the Ten Commandments (Photo: Facebook)

Editor's note: In last Tuesday's Alabama primary election to fill the U.S. Senate seat vacated by Jeff Sessions, a field of nine Republican candidates was narrowed down to two, now headed for a Sept. 26 run-off. The top vote-getter was former Alabama Supreme Court Chief Justice Roy Moore (39 percent), with the state's former attorney general, Luther Strange, placing second (33 percent). And a post-election poll now shows Moore with a commanding 19-point lead over Strange.

Roy Moore is best known for his dramatic stand, while chief justice, against the removal of a Ten Commandments monument from his own courthouse, a stance that resulted in his being removed from the state's high court.

Since monuments – not only those commemorating Civil War heroes – but also America's Founding Fathers, from George Washington to Thomas Jefferson and even Abraham Lincoln, are currently under attack across America, WND is presenting the following in-depth look, not just at the story of Judge Roy Moore and his battle to save the Ten Commandments monument, but the far more crucial battle at the heart of monument removal then and now – the fundamental transformation of America's core operating system, the Constitution of the United States. For that is what is truly under attack.



A bust of Abraham Lincoln torched by activists in West Englewood (Photo: Twitter)

The following is excerpted from David Kupelian's culture-war best-seller, *"The Marketing of Evil,"* a chapter titled *"Buying the Big Lie."*

"Get your hands off our God!" shouted one indignant protester.

Others, urging him to stay calm, knelt on the ground and prayed. Still other demonstrators took to chanting, *"Put it back! Put it back! Put it back! ..."*

Prominent national voices wailed in indignation. Dismayed and angered Americans unleashed a fusillade of letters, faxes and e-mails to politicians and newspapers and each other. Evangelical leader Dr. James Dobson, who had urged his 3 million radio listeners to head to Montgomery, Alabama, in a show of support, fervently warned that America was witnessing a campaign "to remove every vestige of faith or reverence for God from the public square."

But all the agonized protests were to no avail.

The spectacular 5,300-pound monument of the Ten Commandments, installed in the courthouse's rotunda by then-Alabama Supreme Court Chief Justice Roy O. Moore, was being kicked out.

It took little more than an hour for three workers and a security guard to hoist the washing machine-sized granite cube onto a dolly and scoot it out of sight of television cameras to an undisclosed location – and out of public view.



Workers remove Ten Commandments monument from the grounds of the Alabama Judicial Building in 2003

To top off the spectacle, Moore was then suspended from his position as the state's top jurist for defying the mandate of U.S. District Judge Myron Thompson, who had ordered the monument's removal.



U.S. District Judge Myron Thompson (Photo: USCourts.gov)

Exactly why, you ask, did the 10 Commandments – the spiritual basis for America's laws, and which are carved into the U.S. Supreme Court building in Washington, D.C. – have to be banished from the Alabama Judicial Building?

You see, Judge Thompson had determined that the monument violated the First Amendment's "Establishment Clause," which says, "Congress shall make no law respecting an establishment of religion."

"Congress shall make no law." Thompson never did explain how a granite display of the Ten Commandments in a courthouse constituted Congress "making a law."

But that didn't matter. Somehow, though the vast majority of Americans are repulsed by it, a virulent and increasingly pervasive legal theory of the First Amendment holds that Christmas manger scenes must be eliminated from public places, commencement exercises conducted without a prayer, and kids must refrain from saying "Merry Christmas" at school.

How far, millions wonder aloud, can this judicial assault on the nation's religious and traditional values – a jihad waged most prominently and notoriously by the American Civil Liberties Union – possibly go before *someone* stops it?

The truth is, the notion of "the constitutional separation of church and state" that underlies all of these cases, indeed, that underlies the legal transformation of America into a de facto atheistic, secular state, is a lie.

It is one of the truly outrageous, malignant – and provably false – "Big Lies" of our generation.

Get David Kupelian's culture-war blockbuster "The Marketing of Evil," its sequel "How Evil Works," and his latest "The Snapping of the American Mind," all at the WND Superstore. Autographed, e-book, and audiobook versions also available.

Follow David Kupelian on Facebook

Secularist fantasy

Think back. If you attended public school in the last few decades, you probably remember being taught that America was founded by a lively assortment of slave-holding Christians, deists and free-thinkers who insisted on instituting a "constitutional separation of church and state." Thomas Jefferson, you were reminded, had famously affirmed this "wall of separation" in his 1802 letter to the Danbury Baptists.

You could be forgiven for inferring from all this "education" that, back in the good old days at least, government scrupulously kept religion at arm's length.



But that would be a truly deluded secularist fantasy. In reality, throughout the late 1700s – the era of the Revolutionary War and the subsequent adoption of the U.S. Constitution and Bill of Rights, including the First Amendment – Christianity permeated America from top to bottom.

- In 1777, with the Revolutionary War threatening the flow of Bibles from England, Congress approved the purchase of 20,000 Bibles from Holland to give to the states.
- No fewer than six of the 13 original states had official, state-supported churches – “establishments of religion”! I’ll bet you didn’t know that. In fact, these states – Connecticut, Georgia, Maryland, Massachusetts, New Hampshire and South Carolina – refused to ratify the new national Constitution unless it included a prohibition of federal meddling with their existing state “establishments of religion.”
- Still other states *required* those seeking elected office to be Christians.
- The Continental Congress routinely designated days of “fasting and prayer” and other religious observances, appointed government-funded chaplains and appropriated money to pay for Christian missionaries to convert the Indians.

In other words, the original American government under the Constitution would have driven the American Civil Liberties Union stark, raving mad.

What do YOU think? What’s the gravest danger America faces? Sound off in today’s WND poll!

What a difference 200 years can make. Today, for every big case that makes the evening news – like the banishment of the Ten Commandments from the Alabama courthouse, or the judicial ban on the “Under God” phrase from the Pledge of Allegiance – there are countless other smaller cases, every bit as mind-boggling:

- A federal court ruled that a schoolteacher couldn’t be seen in school with his own personal Bible, and later ruled that a classroom library containing 237 books must remove from the library the two titles dealing with Christianity.
- A criminal, convicted and sentenced by a jury for brutally clubbing to death a 71-year-old woman with an ax handle so he could steal her Social Security check, got his sentence overturned. Why? The prosecuting attorney, in a statement lasting less than five seconds, mentioned a Bible verse in the courtroom.

- A public cemetery, ruled a federal court, couldn't have a planter in the shape of a cross, since, as the court explained, the mere sight of it could cause "emotional distress" to a passerby and thus constitute "injury-in-fact."

"Injury-in-fact"? From looking at a planter?

Isn't it about time we face the painful truth – that we Americans have had our Constitution, and therefore the very reins of power, stolen from us while we were busy going to work, raising our kids, paying the bills and watching "Jeopardy"?



What 'wall of separation'?

First, a quick civics lesson. The section of the Constitution that deals with religion is Amendment I of the Bill of Rights – the first 16 words of it, anyway.

There's the "Establishment Clause" ("Congress shall make no law respecting an establishment of religion") and the "Free Exercise Clause" ("or prohibiting the free exercise thereof").

The "Establishment Clause" – that's the one today's courts almost always focus on – simply prohibits the federal government from "establishing" a national church, or from interfering with the established churches in the states! (Remember, several states already had state-supported "establishments of religion.")

Possibly, you wonder whether the issue is really this cut-and-dried. After all, for the last half-century, judicial activists on the Supreme Court and lower courts, ACLU lawyers, the press and the secular culture in general have embraced "the constitutional separation of church and state" as though it actually existed somewhere in the Constitution. Of course, none of these words – "separation," "church" or "state" – are in the First Amendment.



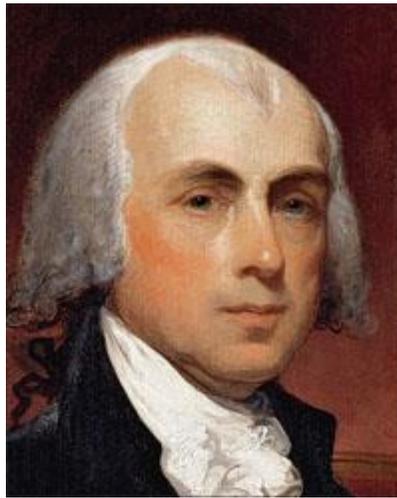
Let's go back in time and witness the conversation among those who debated and approved the wording of the Bill of Rights, and find out what they really meant.

The date is June 8, 1789. James Madison – key architect of the Constitution and a leading member of the First Congress – is proposing the following wording for what ultimately will become the religion clauses of the First Amendment:

“The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner, or on any pretext, infringed.”

The representatives debate this for a bit, and then turn it over to a committee consisting of Madison and 10 other House members, which comes up with a new version:

“No religion shall be established by law, nor shall the equal rights of conscience be infringed.”



Founding Father and fourth U.S. president, James Madison

More debate. Madison explains that “he apprehended the meaning of the words to be, that Congress should not establish a religion, and enforce the legal observation of it by law, nor compel men to worship God in any manner contrary to their conscience.”

Rep. Benjamin Huntington complains the proposed wording might “be taken in such latitude as to be extremely hurtful to the cause of religion.” So Madison suggests inserting the word “national” before the word “religion,” to assuage the fears of those concerned over the establishment of a national religion – and of being compelled to conform to it. (After all, wasn't that precisely the reason their forefathers the Puritans had come to America in the first place – to escape the tyranny of England's compulsory state religion?)

But Rep. Gerry balks at the word “national,” because, he argues, the Constitution created a federal government, not a national one. So Madison withdraws his latest proposal, but assures Congress his reference to a “national religion” had to do with a national religious establishment, not a national government.

A week later, the House again alters the wording this way:

“Congress shall make no law establishing religion, or to prevent the free exercise thereof, or to infringe the rights of conscience.”

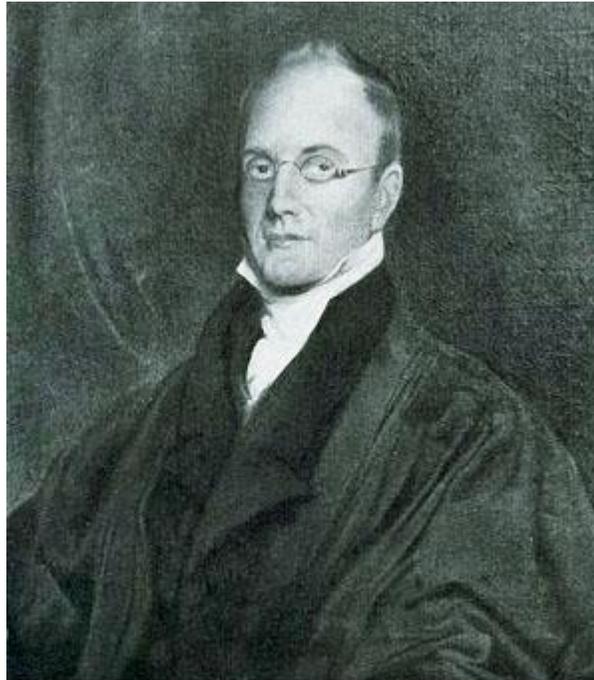
Meanwhile, the Senate debates other versions of the same amendment and on Sept. 3, 1789, comes up with this wording:

“Congress shall make no law establishing articles of faith or a mode of worship, or prohibiting the free exercise of religion.”

The House doesn't like the Senate's changes and calls for a conference, from which emerges – finally – the wording ultimately included in the Bill of Rights:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

OK, now that we've “witnessed” the debate over the First Amendment, do you really think the Founding Fathers wanted to make kids into criminals for saying “Merry Christmas” at school? Did they intend for the Supreme Court to outlaw prayer in the nation's learning institutions, when all of their own congressional sessions to this very day open with a prayer?



Joseph Story

U.S. Supreme Court Justice Joseph Story (Sept. 18, 1779-Sept. 10, 1845) sat on the court from 1811 to 1845

Of course not. In fact, Joseph Story, appointed by President James Madison to the Supreme Court in 1811, where he served for the next 33 years until his death, explained exactly how the high court regarded the First Amendment in his celebrated “Commentary on the Constitution of the United States”:

Probably at the time of the adoption of the Constitution, and of the amendment to it now under consideration [First Amendment], the general if not the universal sentiment in America was, that Christianity ought to receive encouragement from the State so far as was not incompatible with the private rights of conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of state policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation.

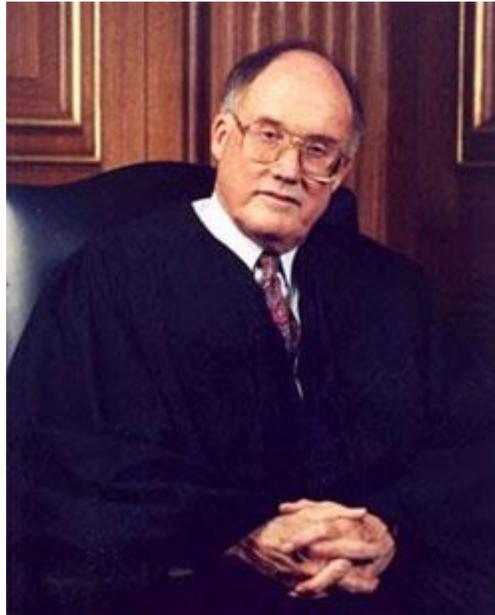
The real object of the [First Amendment] was, not to countenance, much less to advance Mahometanism [Islam], or Judaism, or infidelity, by prostrating Christianity; but to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment, which should give to an hierarchy the exclusive patronage of the national government.

In our own time, Supreme Court Chief Justice William Rehnquist, in reviewing the same 1789 First Amendment deliberations you just “witnessed” comes to the same conclusion as Story:

On the basis of the record of these proceedings in the House of Representatives, James Madison was undoubtedly the most important architect among the Members of the House of the Amendments which became the Bill of Rights ... His original language, “nor shall any national religion be established,” obviously does not conform to the “wall of separation” between church and State idea which latter-day commentators have ascribed to him. His explanation on the floor of the

meaning of his language – “that Congress should not establish a religion, and enforce the legal observation of it by law” is of the same ilk. ...

It seems indisputable from these glimpses of Madison’s thinking, as reflected by actions on the floor of the House in 1789, that he saw the Amendment as designed to prohibit the establishment of a national religion, and perhaps to prevent discrimination among sects. He did not see it as requiring neutrality on the part of government between religion and irreligion. ...



Former Supreme Court Chief Justice William Rehnquist

Rehnquist adds tellingly that “None of the other Members of Congress who spoke during the August 15th debate expressed the slightest indication that they thought the language before them ... would require that the Government be absolutely neutral as between religion and irreligion. The evil to be aimed at, so far as those who spoke were concerned, appears to have been the establishment of a national church, and perhaps the preference of one religious sect over another; but it was definitely not concerned about whether the Government might aid all religions evenhandedly. ...”

Oh, by the way, as if to thumb its nose through time at the ACLU two centuries later, the very day after the House of Representatives adopted the First Amendment’s religion clauses, Rep. Elias Boudinot proposed a resolution asking the president, George Washington, to issue a national Thanksgiving Day Proclamation.

Boudinot said he “could not think of letting the session pass over without offering an opportunity to all the citizens of the United States of joining with one voice, in returning to Almighty God their sincere thanks for the many blessings he had poured down upon them.”

On Sept. 25, 1789, Boudinot’s resolution was passed, and within two weeks Washington responded with the following Presidential Proclamation. Read it carefully:

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

These inspiring words from the father of our country would no doubt have inspired a lawsuit threat from the ACLU had the group been around then.

Get David Kupelian's culture-war blockbuster "The Marketing of Evil," its sequel "How Evil Works," and his latest "The Snapping of the American Mind," all at the WND Superstore. Autographed, e-book, and audiobook versions also available.

What happened to God?

For the next 150 years or so, America's judiciary interpreted the First Amendment in accord with what you have just read – as prohibiting the establishment of a single national denomination. Court rulings and public policies reflected that common understanding.

But then, halfway through the last century, something happened that changed all that.

This "something" first showed its face in 1947, in the landmark Supreme Court case *Everson v. Board of Education*. Speaking for the majority, Justice Hugo Black announced a new and previously unknown legal principle: "The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach."

Ever since then, the high court's rulings have progressively and relentlessly aimed at removing every vestige of Christian words, imagery or symbolism from public property.



U.S. Supreme Court

From the decisions during the 1960s outlawing school prayer and religious instruction in the nation's schools to surreal court battles over whether it's OK for school kids to pledge allegiance "Under God," today's judiciary interprets the First Amendment in a radically different way than did their predecessors during America's first one-and-a-half centuries.

Time to ask some disturbing questions.

First, about these judges. When they create legislation through judicial fiat that no legislature in the nation could, or would, dare enact – as the Massachusetts Supreme Judicial Court did in November 2003 when it *mandated* same-sex marriage in that state – do these judges realize what they're doing? Do they understand that they're flouting the U.S.

and state constitutions, violating their oaths of office daily, betraying the trust of current and future generations of Americans, and usurping power that's not legally theirs?

You might think: How could they not know? After all, these judges are all lawyers and supposedly constitutional scholars. They've sworn an oath to uphold the Constitution. Before rendering a decision, they presumably have conducted a thorough investigation into what the Constitution says – and means – about the matter at hand.

Keep in mind that, despite what you may have been led to believe, it's a simple task to ascertain the original meaning of any part of the Constitution or its amendments. We've more or less demonstrated that in these pages by briefly examining the debate over the First Amendment's religion clauses. The Constitution is not long, mystical and transcendent like the Bible, open to all sorts of conflicting interpretations. Rather, it is a short, clear, relatively recent, English-language contract that was written for the average person. Its original intent is an open book and therefore beyond reasonable dispute.

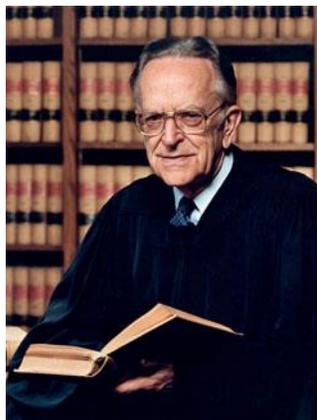
How about some more specific questions:

How can Supreme Court Justice Ruth Bader Ginsburg, sworn to uphold the U.S. Constitution, proclaim that she and her fellow justices are now looking to international law to guide their decisions, as she did in a 2003 speech to the American Constitution Society? "Our island or lone-ranger mentality is beginning to change," she proclaimed, adding that justices "are becoming more open to comparative and international law perspectives."

Similarly, how could Justice Stephen Breyer, on ABC News' "This Week," question whether the Constitution will be sufficient to governing America in the future? Breyer said to host George Stephanopoulos: "We see all the time, Justice O'Connor and I, and the others, how the world really – it's trite but it's true – is growing together. Through commerce, through globalization, through the spread of democratic institutions, through immigration to America, it's becoming more and more one world of many different kinds of people. And how they're going to live together across the world will be the challenge, and whether our Constitution and how it fits into the governing documents of other nations, I think will be a challenge for the next generations."

Say what? "... *whether* our Constitution"? "... *how* it fits"? What happened to the Constitution being the "supreme law of the land"?

How does the Supreme Court justify mountains of federal gun-control laws when justices know very well the original intent of the Second Amendment was to guarantee to the individual an unfettered ("shall not be infringed") right to use firearms to defend himself and his family – whether from criminals, or, as was the Founders' greater concern, from tyrannical government?



Supreme Court Justice Harry Blackmun

How did Justice Harry Blackmun, who wrote the majority opinion in the most controversial Supreme Court decision in history, *Roe v. Wade*, divine the right to abortion from the 14th Amendment's supposed "right to privacy," when there simply is no right to privacy in the 14th Amendment or anywhere else in the Constitution?

Let's pause for a moment on *Roe v. Wade* – a decision that opened the door to over 50 million abortions. If we're exploring how and why judges feel perfectly justified in ignoring the Constitution's original intent, let's consider one illuminating little story involving Blackmun, the hero of *Roe v. Wade*, and his pregnant daughter.

In March 2004, when Blackmun's private papers were finally released to the public decades after the momentous 1973 Roe decision, his daughter, Sally Blackmun, revealed something remarkable.

Talking to Womens Enews, Sally Blackmun disclosed for the first time that her father consulted with members of his family after being assigned responsibility for writing the majority opinion on Roe v. Wade.

"Roe was a case that Dad struggled with," Blackmun told the feminist news service. "It was a case that he asked his daughters' and wife's opinion about."

Most pertinent among those opinions would have been Sally's. Seven years before Roe v. Wade, while she was a 19-year-old sophomore at Skidmore College in Saratoga Springs, New York, Sally Blackmun discovered she was pregnant.

"It was one of those things I was not at all proud of, that I was not at all pleased with myself about. It was a big disappointment to my parents," she told Womens Enews. "I did what so many young women of my era did. I quit college and married my 20-year-old college boyfriend. It was a decision that I might have made differently had Roe v. Wade been around."

Shortly after the wedding, Sally Blackmun lost her child to a miscarriage. Although it took six years to complete her graduation requirements, she questions whether she would have graduated at all had her child been born. Getting pregnant had caused a major dent in the life she had planned. In those same six years, her hastily formed marriage collapsed. By then it was 1972 – the same year her father sought her input on Roe.

At the time of the Roe decision, Sally Blackmun lived and worked in Washington, D.C. Although Supreme Court decisions are generally made without advance announcement, Justice Blackmun notified his daughter so she could be present in court when the decision was read.

"I remember that it was very tense in the courtroom, very crowded. The decorum is such that people aren't yelling and screaming and carrying on. We didn't know how he was going to come down on it. And I was very pleased with the decision and the fact that it gave women that right of choice," Blackmun told Womens Enews. "Dad always felt that it was the right thing to do and the necessary thing to do toward the full emancipation of women in this country. So we certainly were in favor of what he did."



(Photo: Pinterest)

The obvious question: Did U.S. Supreme Court Justice Harry Blackmun's passion for championing abortion rights have anything at all to do with his own daughter's out-of-wedlock pregnancy experience and the pain, embarrassment and trauma it caused the Blackmun family? Do we need to guess what sort of advice Sally – who later became an attorney and chairwoman of Planned Parenthood of Greater Orlando – might have given her father? And is this how a Supreme

Court decision, especially one responsible for over a million abortions every year for over four decades, is supposed to be made?

Is this what we've come to? Judges just make rulings based on their personal whims, emotions and family traumas, oblivious to the fact that they're changing the course of history in profound and destructive ways?

How did we get from having justices like Joseph Story, who revered the Constitution and honored the intent and wisdom of the founders, to today's justices? While a minority of modern judges are principled, many are simply unfettered by the Constitution.

Do you really want to know what happened in the mid-20th century that caused the Supreme Court to lose its prior allegiance to higher principles? The answer to this question is as obvious as it is unsettling: America as a whole was drifting away from its prior allegiance to higher principles.

Want to know how the Supreme Court could crank out its revolutionary 1962 ruling that outlawed school prayer and its 1963 decision banning Bible reading, religious classes and religious instruction in the nation's schools? Just look at what was going on in Middle America at the same time.



On its April 8, 1966, cover, Time magazine asked, Is God Dead?'

'Is God Dead?'

The cover of the April 8, 1966, issue of Time magazine – perhaps its most controversial edition ever – said it all. On a black background, giant red letters trumpeted the scandalous question: “Is God Dead?”

“There is an acute feeling that the churches on Sunday are preaching the existence of a God who is nowhere visible in their daily lives,” wrote Time reporter John T. Elson, surveying the religious malaise and uncertainty of mainstream Christianity during the 1960s. Leader after religious leader expressed doubt and confusion about the faith of their fathers. Even Francis B. Sayre, then Episcopal dean of Washington’s famed National Cathedral, admitted, “I’m confused as to what God is – but so is the rest of America.”

In light of the nation’s identity crisis during the 1960s, is it so shocking that the Supreme Court would lose its moorings and drift into uncharted legal waters?

Read a little more of what Time had to say:

Lutheran Church historian Martin Marty argues that all too many pews are filled on Sunday with practical atheists – disguised nonbelievers who behave during the rest of the week as if God did not exist. ...

"I love God," cries one anguished teen-ager, "but I hate the church." Theologian Langdon Gilkey says that "belief is the area in the modern Protestant church where one finds blankness, silence, people not knowing what to say or merely repeating what their preachers say." ...

Says Marty's colleague at the Chicago Divinity School, the Rev. Nathan Scott, who is also rector of St. Paul's Episcopal Church in Hyde Park: "I look out at the faces of my people and I'm not sure what meaning these words, gestures and rituals have for them." ...

In search of meaning, some believers have desperately turned to psychiatry, Zen or drugs. Thousands of others have quietly abandoned all but token allegiance to the churches, surrendering themselves to a life of "anonymous Christianity" dedicated to civil rights or the Peace Corps. Speaking for a generation of young Roman Catholics for whom the dogmas of the church have lost much of their power, philosopher Michael Novak of Stanford writes: "I do not understand God, nor the way in which he works. If, occasionally, I raise my heart in prayer, it is to no God I can see, or hear, or feel. It is to a God in as cold and obscure a polar night as any non-believer has known."

Whoa, talk about a fiery faith! With shepherds like this, no wonder the 1960s flock was scattered and befuddled. No wonder Eastern and cultic religious movements, from Transcendental Meditation to Hare Krishna, flourished and proliferated. And no wonder government, especially the judiciary, became intoxicated with the idea that it could create a more perfect world by enlarging its scope and power.

There was a spiritual vacuum in America – and government, as it usually does, came whooshing in to fill it.

Time's analysis went on to explain that, in America, faith was being replaced by a new source of wisdom and truth – namely, science. "The rebellion against this God of faith is best summed up by the word secularization," wrote Elson, who noted that the prestige of science had become so great that it had come to dominate other areas of life.

In effect, knowledge has become that which can be known by scientific study – and what cannot be known that way somehow seems uninteresting, unreal. In previous ages, the man of ideas, the priest or the philosopher was regarded as the font of wisdom. Now, says [Anglican theologian David] Jenkins, the sage is more likely to be an authority "trained in scientific methods of observing phenomena, who bases what he says on a corpus of knowledge built up by observation and experiment and constantly verified by further processes of practice and observation."

In other words, faith was out as a basis for governing our lives or country. In light of this zeitgeist among America's elite – and believe me, Supreme Court justices live among the elite – is it any wonder that genuine respect for a Constitution and Bill of Rights that were largely the result of a Christian worldview would drastically diminish?

Wouldn't this seismic shift in worldviews, with its worship of scientific progress and dismissive attitude toward traditional faith, fit perfectly with the notion at the heart of all judicial activism that the Constitution is a "living, breathing" – and, therefore, changing – document?

What's wrong with living and breathing?



Times do change. The world has been radically transformed by technology. We don't keep slaves any more. So what's *wrong* with regarding the Constitution as a "living, breathing" document as, indeed, a great many people do today?

Of course, the Constitution can be changed through the amendment process – as it has 17 times since the adoption of the first 10 amendments in the Bill of Rights. But the idea of a "living" Constitution is very different; it means the contract between America and her government is to be "interpreted" anew by each generation.

Here's the problem: Though our technology, knowledge base and culture have all changed dramatically over the centuries, human nature and human character weaknesses haven't changed a bit. Objective reality – “the Laws of Nature and of Nature's God” as the Declaration of Independence puts it – hasn't changed. The Bible and the Ten Commandments haven't changed. The universal appeals to man's pride – ambition, greed, lust, envy, power – haven't changed. Specifically, the tendency for too much power to corrupt those entrusted with it has most definitely not changed.

Thus the need for strictly constitutional government with clearly defined and limited powers is still necessary, because, despite our advances, absolute power still corrupts absolutely.

Unfortunately, in today's America, the judiciary has assumed something approaching absolute power.



Without question, there are some fine judges in America today, including several on the Supreme Court. But far too many see themselves, not as humble servants and guardians of a sacred, 200-plus-year-old contract between Americans and the government they created, but rather as high priests of a new order, chosen to chart the path of civilization in the new, globalist, more enlightened world.

It's their job – their destiny, or so they think – to help us lesser folk make the transition from the old days of wooden ships, muskets and Indians to today's world of microchips, speed-of-light communications and the long march of man.

Of course, the illogic in all this is that if the Constitution – meant to be the standard by which we measure all other laws – can be changed on the whim of the current court, then we really have no Constitution.

How a slogan can change the world

Now we understand who sold us big, secular government, and why they did it. But how did they pull it off? Through what slight-of-hand did the Establishment Clause – “Congress shall make no law respecting an establishment of religion” – become transformed into a total ban on religious expression in the public square? It's a fascinating bit of linguistic legerdemain.

First, to better convey the technique, let's recall the Stephen Stills mega-hit song, “Love the one you're with.” Remember that one?

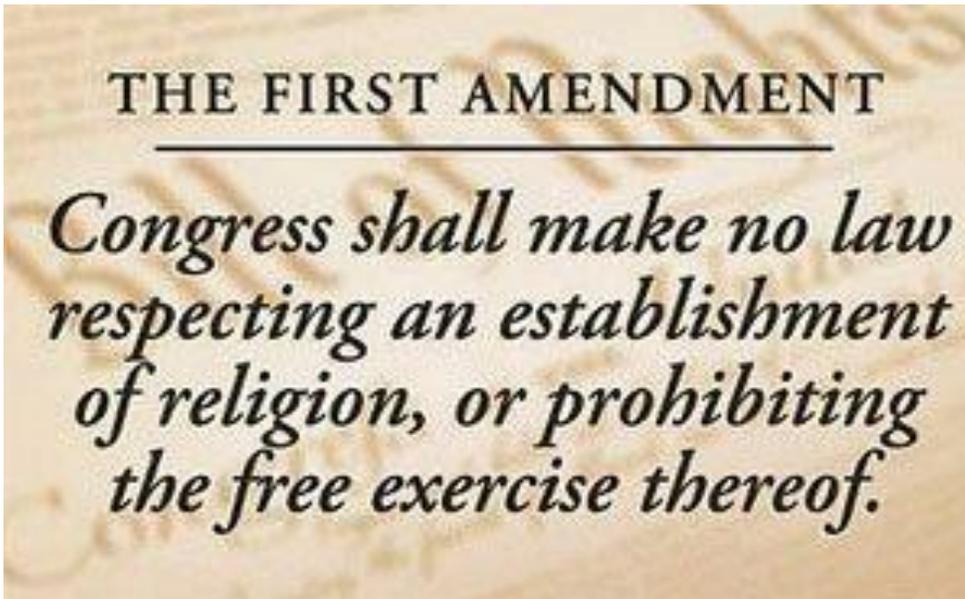
A whole chorus of soulful singers, against a lively, up-tempo disco accompaniment, urged millions of lonesome souls, *“If you can't be with the one you love, honey, love the one you're with.”*

How many adulterous affairs and spontaneous teen “hook-ups” resulted from this devious message encouraging sexual anarchy, no one will ever know. But notice how the seduction worked:

The way the first phrase (“If you can’t be with the one you love”) is mirrored in the second phrase (“love the one you’re with”) by using the same words, the whole equation sounds almost logical in a hypnotic sort of way – which is to say, if you don’t think about it. After all, love is good, right? So if you can’t love one person, then love someone else!

“One” in the first phrase refers to your sweetheart, but in the second phrase the same word, “one,” means someone else. “Love” in the first phrase implies commitment and fidelity – key elements of real love. The same word, “love,” in the second phrase, implies an impulsive, self-indulgent, and very likely immoral and unfaithful act, and a betrayal of what love is all about.

This is verbal seduction.



Now look at the First Amendment:

“Congress ...” – we know what that is.

“... shall make no law ...” Well now, I’ll bet you thought you knew what that means. You thought it meant Congress shall make no law. But what you didn’t know was that in 1940, in the Supreme Court case of *Cantwell v. Connecticut*, the justices decided – citing a mysterious legal principle called “incorporation” – that the First Amendment applied not just to Congress, but to state governments, too. So now the federal government could force the states to follow its dictates in regards to prohibiting the “establishment” or prohibiting the “free exercise” of religion. This is obviously something the original 13 states would have rejected outright, given that half of them had state “establishments” of religion.

“... respecting an establishment of religion ...” For 150 years, an “establishment of religion” in the context of the First Amendment meant that a national church, a particular denomination, wouldn’t be supported and imposed on the states by the federal government. But with the decline of Christianity in the U.S. and, indeed, increasing hostility toward it, the meaning of “establishment of religion” has been radically changed – just like the words in the Stephen Stills song. Today, “establishment of religion” means the mere public mention of God, Christ, the Bible, the Ten Commandments, prayer and so on. The “God Bless America” banner erected on a California public school to honor those killed in the Sept. 11 terror attacks was attacked by the ACLU as an unconstitutional establishment of religion.

But to make this seduction even more powerful, the First Amendment religion clauses have been morphed into the phrase, “a wall of separation between Church and State” – eight words taken out of context from an incidental letter of courtesy Thomas Jefferson wrote in 1802.

You rarely hear the actual wording of the First Amendment anymore. But “separation of church and state” is one of those phrases that roll off the tongues of judges and journalists so easily and so often, most of us assume it’s in the Constitution.

In fact, one of the justices on the New York Supreme Court, back in a 1958 First Amendment case called *Baer v. Kolmorgen*, made this very point when he commented: "Much has been written in recent years concerning Thomas Jefferson's reference in 1802 to 'a wall of separation between church and State.' ... Jefferson's figure of speech has received so much attention that one would almost think at times that it is to be found somewhere in our Constitution."

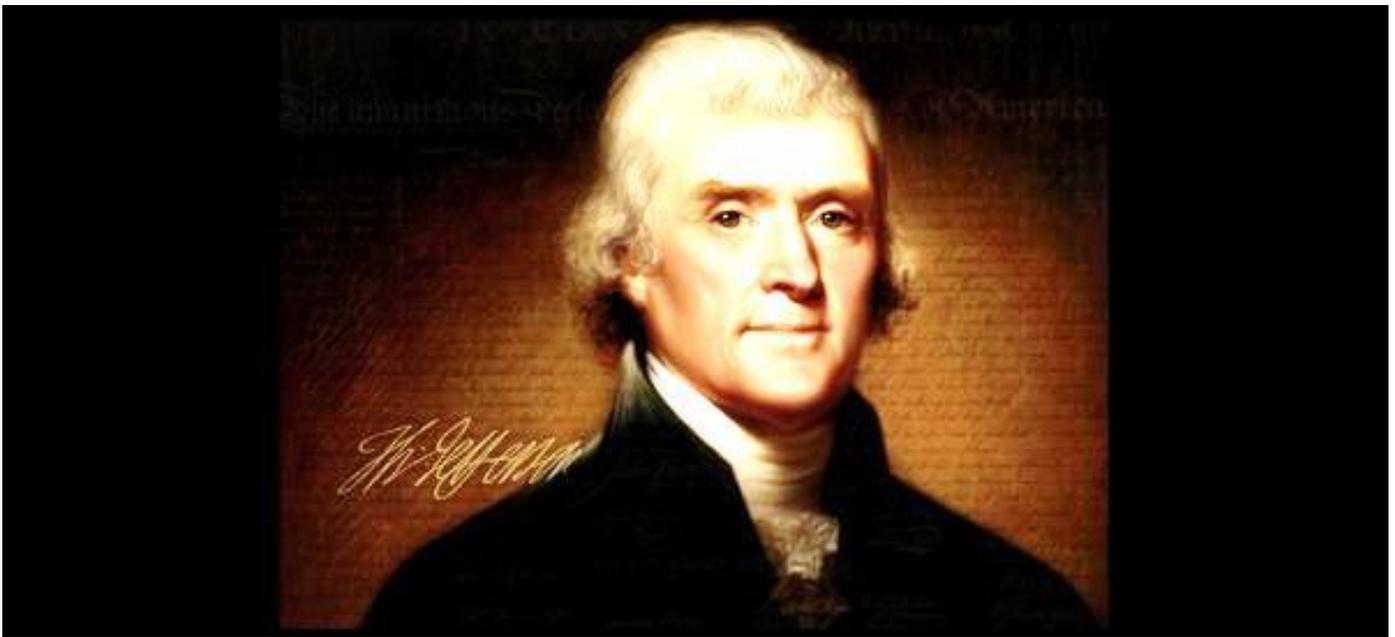
But there's a method to this constant repetition, as marketers well know: Say it enough times, and people come to believe it.

The celebrated 18th-century American philosopher William James put it more pungently: "There is nothing so absurd but if you repeat it often enough people will believe it."

Indeed, there are very few phrases more familiar to Americans than "the separation of church and state." Marketers pay millions to brand their product or make their political candidate a household name. But just as with commercial or political marketing, widespread familiarity with a slogan doesn't necessarily mean the message is true.

If Jefferson's "wall of separation" has come to mean that any reference to God must be eliminated from government, schools and anything else the government funds, then what did the phrase originally mean, as Jefferson used it?

Ironically, Jefferson intended for his letter to the Danbury Baptists to reassure them that the new federal government would not endanger the free expression of their religion. This is widely known. But what is not well known is that Jefferson did *not* actually coin the phrase "separation of church and state."



Thomas Jefferson

Rather, he borrowed the metaphor from the sermon, "The Garden and the Wilderness," which was very familiar to Baptists of the time. As Jim Henderson, senior counsel for the American Center for Law and Justice, explains it:

That sermon, rendered by Roger Williams (the founder of the Rhode Island Plantation colony, and a Baptist), depicted the church as a garden, the world as a wilderness, and the wall as a device of the Creator's invention that protected the garden from being overrun by the wilderness. Williams explained that, from time to time, for the purpose of disciplining sin in the church, "it hath pleased" the Almighty to break down the wall.

Thomas Jefferson, ever the politician, knew when he communicated with the Baptists that "The Garden and The Wilderness" was well known and widely read nearly two generations later. He appealed to them in the terms of their own great man's idiom.

There you have it. The "wall of separation" was meant to protect "the garden" of the church from being overrun by "the wilderness" of government. No wonder Chief Justice Rehnquist said: "The metaphor of a 'wall of separation' is bad history and worse law. It has made a positive chaos out of court rulings. It should be frankly and explicitly abandoned."

To Messrs. Nehemiah Dodge, Ephraim Robbins, & Stephen S. Nelson a committee of the Danbury Baptist Association in the state of Connecticut.

Gentlemen

The affectionate sentiments of esteem & approbation which you are so good as to express towards me, on behalf of the Danbury Baptist Association, give me the highest satisfaction. my duties dictate a faithful & zealous pursuit of the interests of my constituents, and in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more & more pleasing.

Believing with you that religion is a matter which lies solely between man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no law respecting an establishment of religion, or prohibiting the free exercise thereof; thus building a wall of eternal separation between church and state. Congress thus inhibited from acts respecting religion, and the Executive authorized only to execute their acts, I have refrained from prescribing even those occasional performances of devotion ^{practised indeed legally where an} national as the legal head of ^{a national} church, but subject here, as religious exercises only to the voluntary regulations and discipline of each respective sect. ^{confir} ^{authority to the expression of the supreme will of the nation in behalf of the people themselves} ^{ing myself} therefore to the duties of my station, which are wholly temporal, ^{being} ^{to} ^{conforming} with this great act of National legislation in behalf of the rights of conscience, and that I shall see with ^{sincere satisfaction} friendly dispositions the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties.

I reciprocate your kind prayers for the protection and blessing of the common father and creator of man, and tender you for yourselves and ^{your religious} the Danbury Baptist Association, assurances of my high respect & esteem.

20593

Jan. 1. 1802

This paragraph was omitted in the suggestion that it was unnecessary to name the signers. It was first in the original draft. Also the prohibition of the establishment of a national church.

Thomas Jefferson's letter to the Danbury Baptists (Photo: Library of Congress)

One other deceptive marketing device we should note is the aforementioned slogan that says “the Constitution is a living document.” The opposite of a “living document” is a “dead document,” and who wants that? “Living” and “breathing” are positive-sounding attributes. But, if you told your spouse that your marriage contract is a “living” document and, therefore, you should be able to have intimate relationships with other “partners,” would your spouse approve?

After all, “if you can’t be with the one you love,” why not “love the one you’re with”?

Why not? Because it’s a lie. The “living” quality of any contract, including the Constitution, is its integrity – its unchanging nature. What kills a contract is when one or the other party attempts to change, twist or reinterpret it. So in reality, the secularist’s “living” Constitution is dead, while the document, interpreted according to its original intent, is full of life and value.

Common sense provides ample proof to a rational person that the First Amendment’s religion clauses couldn’t possibly mean what the ACLU and many of today’s judges say they mean, since there is simply no evidence of it in history. Think about it: It’s the first and most important right enshrined in the Bill of Rights, and yet there are no examples of this modern, radical, anti-Christian interpretation being applied during our nation’s first 150 years?

OK, I think we all understand the problem. Now the question is, what do we do about it?

In America, unlike virtually all other countries, the power really does reside in the people. We have the legal means of making this the most enlightened nation in history, administered by a limited, constitutional government. After all, it’s regular people like you and me that elect the president, who in turn nominates judges for the Supreme Court and other federal courts. It’s we who elect the senators who confirm the president’s judicial nominees.

Moreover, we elect the congressmen who actually have the constitutional power to control the federal judiciary! As former Texas congressman and Constitution champion Ron Paul explained: “... Congress [can] exercise its existing constitutional power to limit the jurisdiction of federal courts. Congress could statutorily remove whole issues like gay marriage from the federal judiciary, striking a blow against judicial tyranny and restoring some degree of states’ rights. We seem to have forgotten that the Supreme Court is supreme only over lower federal courts; it is not supreme over the other branches of government.”

Constitutional amendments – like the Federal Marriage Amendment or the Human Life Amendment – can and would trump any errant Supreme Court decisions by becoming part of the Constitution. Supreme Court justices can also be impeached, just like presidents.

And did you know presidents aren’t compelled to obey unlawful Supreme Court decisions? Andrew Jackson and Abraham Lincoln actually defied Supreme Court orders.

But, many would warn, a president defying the Supreme Court would lead to a “constitutional crisis.” I would call it a “constitutional conflict” – a conflict that can be resolved only by reference back to the nation’s founding principles as established in the Constitution.



U.S. Supreme Court

Whatever we attempt to do to rectify this terrible wrong must start with brutal honesty – an unflinching realization of what we have allowed to transpire in our nation. Only by facing hard truths can we ever make any real progress.

So let me ask: In allowing the First Amendment to be changed from its original meaning to what it has become – namely, the prohibition of any acknowledgement of God or His laws inside the schools where most American children spend their youth – do you realize what we’re doing? Similarly, in making any reference to God or biblical principles off-limits for those we’ve entrusted with running this nation’s government and charting its future course, do you realize what we’re doing?

We are deluding ourselves into believing there is some neutral ground between good and evil, and that this is where the government is supposed to be. But such a “neutral ground,” if such can even be said to exist, is in itself evil. When Jews are being gassed and cremated down the street, “neutrality” is not neutral – it’s collaboration.



When we realize that the Creator has stationed us on this earth in a battleground between a good kingdom and an evil one, and that our real choice in life is between obedience to Divine law or disobedience, between honesty and dishonesty, nobility and shallowness, selflessness and selfishness, courage and cowardice, we see there really is no neutral ground.

Thus, if government is not populated by godly, principled people, we are doomed to live as glorified serfs. Why? Because true religion and its fruits – love of truth and one another – constitute a powerful force working against the natural tendency of power to corrupt. To put it another way, without having a real relationship with the Living God, men *automatically* become their own miserable “gods.” That pathetic, false god in turn owes his allegiance to dark forces he doesn’t recognize or comprehend – and if he’s in a position of power, he is compelled to become a demagogue or a tyrant.

What we’re witnessing before our very eyes, in our own lifetime, is the official, ever-so-gradual “squeezing out” of everything that’s really precious to America. It’s as though we’re throwing away something so valuable that it goes almost beyond the ability of words to convey it. We’re taking the finest life has to offer, like the most precious memories of our children, of their birth, of their accomplishments – and we’re taking the sacrifices of our soldiers, of our patriots, our nation’s martyrs – and we’re spitting on all of them.

Think of the Puritans who braved the two-month sea voyage to an unknown land, only to lose one-half of their number during that first, brutal winter. And the loyal patriot soldiers with Gen. George Washington at Valley Forge, shivering shoeless and miserable in the snow. Think of the death and suffering of the millions of young American boys lost and wounded in war during the last two centuries. Ponder as well the tremendous sacrifices of their families. Now think of the sustaining role God, faith, prayer and the Holy Bible had in the lives of all of these people.



Judge Roy Moore

If we really have been convinced that our Constitution – conceived, written, believed in, fought for and died for overwhelmingly by Christians and God-fearing people – requires that the Christian faith be taken out of government, then there's really no hope for us as a nation.

But I don't think we've all bought the Big Lie.

Yes, we have a lot of judges who offer pious lip-service to the Constitution, while really believing this 200-plus-year-old document drafted by a bunch of flawed slaveholders is in dire need of major updating by bright, gifted jurists such as themselves.

But then, there are those like Judge Roy Moore. Standing on the courthouse steps as his beloved Ten Commandments monument was being dragged away, he commented: "It is a sad day in our country when the moral foundation of our laws and the acknowledgment of God has to be hidden from public view to appease a federal judge."

Focus on the Family's James Dobson summed it all up. Decrying the judicial banishment of the Ten Commandments as part of a movement to remove every trace of "faith or reverence for God from the public square," he warned, "We're at a pivotal point in the history of this country." He added, "Be a participant. Don't sit on the sidelines while our basic freedoms are lost."

<http://www.wnd.com/2017/08/the-monumental-lie/>



Judge Roy Moore



he Pentagon is seen from the air over Washington, DC on August 25, 2013. The 6.5 million sq ft (600,000 sq meter) building serves as the headquarters of the US Department of Defense and was built from 1941 to 1943. Saul Loeb/AFP/Getty Images.

EXCLUSIVE: DOD Drops SPLC From Extremism Training Materials



JONAH BENNETT

National Security/Politics Reporter

1:40 PM 10/02/2017

More on the SPLC. Click below...

[Why Does The Southern Poverty Law Center Have Millions In Offshore](#)

The Pentagon has officially severed all ties to the Southern Poverty Law Center (SPLC) after previously relying on the group's training materials on extremism.

Brian J. Field, assistant U.S. attorney from the Civil Division, stated that the Department of Defense (DOD) Office of Diversity Management and Equal Opportunity removed any and all references to the SPLC in training materials used by the Defense Equal Opportunity Management Institute (DEOMI), in an email obtained by The Daily Caller News Foundation from the Department of Justice.

The DEOMI is a DOD school [founded to fight segregation and inequality](#) that teaches courses in racial, gender and religious equality, among other subject areas like equal opportunity and pluralism. The courses are available to DOD civilians and service members.

As part of a response to a Freedom of Information Act (FOIA) request from the Immigration Reform Law Institute, Field wrote in the email sent in late September:

Additionally, the DEOMI office informed me that, based on a previous FOIA request, DEOMI records concerning, regarding, or related to the preparation and presentation of training materials on hate groups or hate crimes were forwarded ... That 133-page document did reference the SPLC; however, based upon guidance from the Office of

Diversity Management and Equal Opportunity, all references to the SPLC have been removed from any current training.

Interestingly, DEOMI still makes use of materials on “Hate Symbols” from the Anti-Defamation League (ADL), a group similar to the SPLC. Students at DEOMI use the Hate Symbols reference on the ADL site to “learn more about gang colors or clothing; hate group tattoos and body markings associated with such gangs.”

As a matter of policy, the DOD does not have an official list of hate groups.

In early 2014, [the Pentagon told CNS News](#) that while it would remove information on hate groups provided by the SPLC, it would continue to rely on SPLC data in “non-federal reference material” for DEOMI. It appears that the DOD’s DEOMI has now decided to sever ties with the SPLC, as DEOMI is the only sub-branch of the Pentagon with any records of SPLC materials.

The Pentagon’s decision to terminate its relationship with the SPLC comes at a time when the group has under major fire from conservative organizations, particularly in the form of lawsuits. D. James Kennedy Ministries, a Christian ministry from Fort Lauderdale, Fla., [recently sued the SPLC after being labeled a hate group](#). The SPLC has also faced criticism from liberals. In late August, anti-Muslim extremism activist and feminist [Ayaan Hirsi Ali argued in The New York Times](#) that “the S.P.L.C. is an organization that has lost its way, smearing people who are fighting for liberty and turning a blind eye to an ideology and political movement that has much in common with Nazism.”

For Ali, corporations and donors in Hollywood “need to find more trustworthy and deserving partners to work with than the SPLC.”

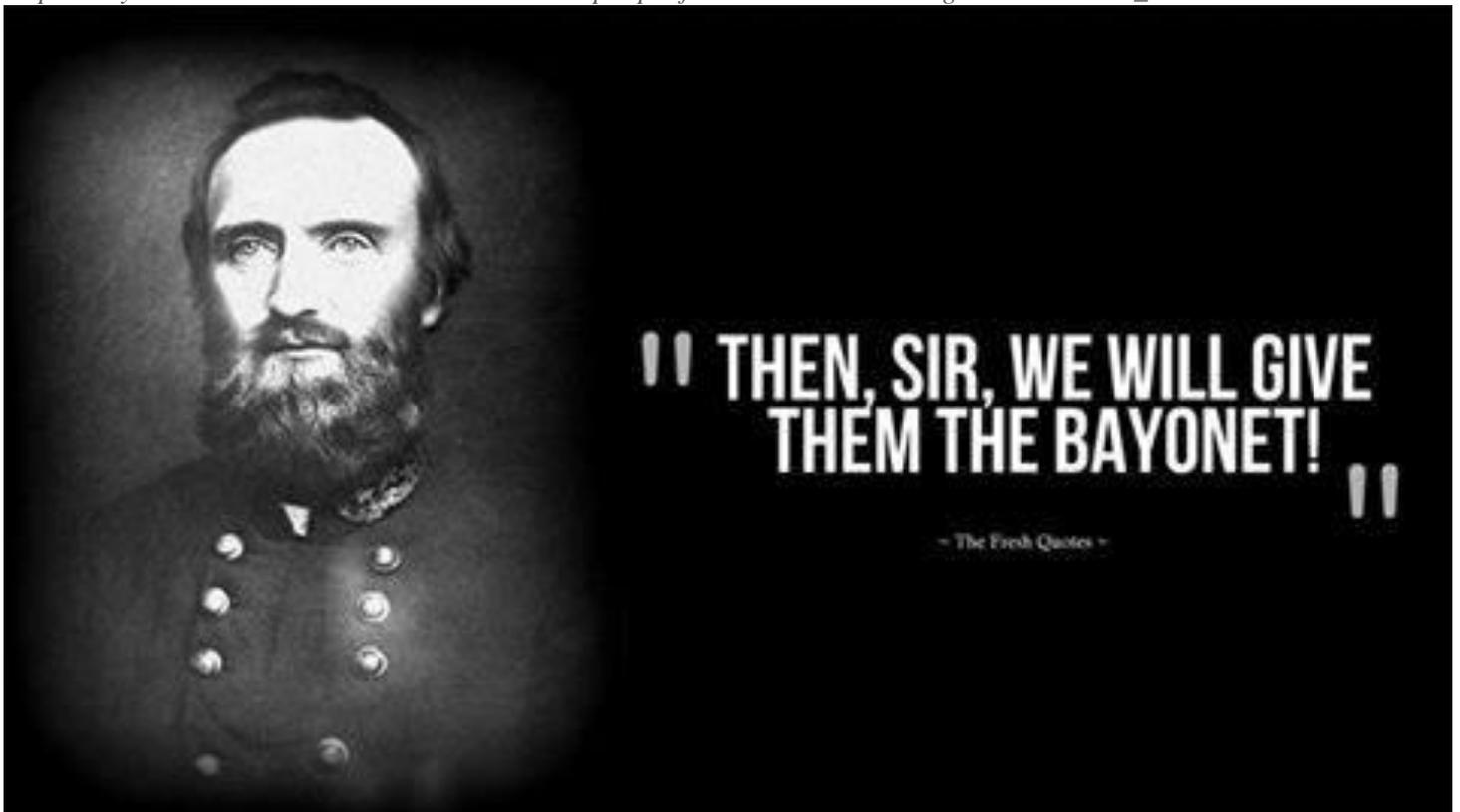
Notably, the Pentagon is not the only federal agency to drop the SPLC.

In February, The Daily Caller News Foundation [published](#) an exclusive piece indicating that the FBI, which formerly used the SPLC as a “hate crimes resource,” has also been distancing itself from the group.

The SPLC did not respond to a request for comment from The Daily Caller News Foundation by press time.

Content created by The Daily Caller News Foundation is available without charge to any eligible news publisher that can provide a large audience. For licensing opportunities of our original content, please contact licensing@dailycallernewsfoundation.org.

http://dailycaller.com/2017/10/02/exclusive-dod-drops-splc-from-extremism-training-materials/?utm_source=site-share



Battle Over Confederate Monuments Moves to the Cemeteries



Vandals in August decapitated a statue of a Confederate soldier that stood in Camp Chase Confederate Cemetery in Columbus, Ohio. ERIC ALBRECHT / THE COLUMBUS DISPATCH, VIA ASSOCIATED PRESS

By JULIE BOSMAN SEPTEMBER 21, 2017

MADISON, Wis. — One by one, Confederate monuments are [coming down](#) from their perches in front of courthouses, in public squares, along city boulevards.

Now opponents to the memorials are looking through cemetery gates for more.

Local officials and residents, outraged by the violence in Charlottesville, Va., last month and determined to clear their cities of markers that glorify the Confederacy, are pushing for the removal of Confederate monuments that have adorned the graves of soldiers for decades.

In the Hollywood Forever Cemetery in Los Angeles, a six-foot granite monument with a bronze plaque dating to 1925 was covered with a tarp and [whisked away](#) in the middle of the night after activists called for its removal and spray-painted the word “No” on its back.

The mayor of West Palm Beach, Fla., [ordered](#) a Confederate memorial taken out of a city-operated cemetery in August. In Columbus, Ohio, vandals recently [decapitated](#) a statue of a Confederate soldier in a cemetery, leaving city officials scrambling to respond.

Days after the protests in Charlottesville, Paul Soglin, the mayor of Madison, directed that a plaque honoring the Confederacy inside Forest Hill Cemetery, a city-owned property near the University of Wisconsin campus, be removed. The city council will soon consider whether to take out another, larger memorial in the cemetery that is dedicated to Confederate soldiers.

But even in this liberal college town, the push to remove the memorial has spurred some to ask if the movement has gone too far.



Workers removing the base of a Confederate monument from Woodlawn Cemetery in West Palm Beach, Fla., in August.
LANNIS WATERS / THE PALM BEACH POST, VIA ASSOCIATED PRESS

“I’ve gotten a few emails saying, ‘Leave it alone,’” said Marsha Rummel, the president of the city council. “The soldiers are there, and they did live lives.”

The calls to remove the monument in Madison, and other monuments like it, have given rise to questions of the place of Confederate memorials and cemeteries in daily life: Is a monument in a cemetery really on public display? Though most people rarely enter cemeteries, are their contents — statues, monuments and plaques — subject to scrutiny by people in the community? While a Confederate statue in a busy town square honors the dead, does a monument in a tranquil, little-trafficked cemetery have the same effect?

“These are markers to a person’s grave,” said David Sloane, a historian at the University of Southern California who has written two books on cemeteries. “Cemetery memorials do have a different meaning than a symbolic public memorial on the highways and byways of the city or in a public park.”

The monument targeted for removal, boxy and carved from a smooth gray granite, is engraved with the names of dozens of soldiers, mostly men who were imprisoned and died at nearby Camp Randall during the Civil War. It stands prominently in front of the men’s graves, their names chiseled on their headstones in simple block letters — C. A. Hollingsworth, H. Faulks and L. Galloway among them — alongside their regiments and home states, frequently Alabama, Tennessee and Mississippi. (Those who favor removing the monument say they have no intention of altering the gravestones.)

Three separate city council committees intend to study the memorial, which was installed by the United Daughters of the Confederacy around 1931 and also honors a local woman who regularly tended the graves, and make recommendations on what to do with it — whether to alter the structure, remove it entirely or append more information to it to give visitors greater context. Ms. Rummel said she favored its removal, reasoning that the cemetery “is not a town square, but it is a public space.”

Mr. Soglin initially believed that it should be removed, but said he has changed his mind.

“The more we’ve had this discussion and the more ignorance I witness in regard to this period of our history, the more I’m convinced it should be left and a plaque giving an accurate description of this era of the black codes, of Jim Crow, be told,” he said. “We want to educate Americans about the Civil War and its aftermath.”

On a quiet, tree-lined street of houses that borders Forest Hill Cemetery, residents said they had been mulling the issue.

Standing in the backyard of a two-story Tudor where he has lived for 30 years, Rod McKenzie, a retired engineer, pointed over his fence to the grassy lawn of Forest Hill, lined with small grave markers.

“My backyard neighbors are the Union soldiers,” he said, adding that only steps away from the remains of Union soldiers is the granite monument honoring the Confederate soldiers.

“I’m happy to see it go,” Mr. McKenzie, 68, said, noting that it was erected decades after the Civil War had ended. “The graves will be much as they were when they were buried here.”

Susanne Boucher, a manager at Di Rienzo Monuments, whose storefront faces the cemetery, said she was initially surprised that anyone would care what is on display there. “I thought it was overreacting,” she said, sitting behind her desk in the small shop.

But she later shifted her view, she said, reasoning that as a white woman, she cannot fully understand the pain of the Civil War and racism. “Who am I to say how someone who is black should feel about these monuments?” she asked. Madison is about 79 percent white and seven percent black.



Three separate city council committees in Madison, Wis., intend to study a Confederate memorial in the city's Forest Hill Cemetery and make recommendations on what to do with it. JOHN HART / WISCONSIN STATE JOURNAL, VIA ASSOCIATED PRESS

There are countless monuments to the Confederacy in cemeteries across the country, memorials that went up over a period of 150 years, historians said.

“The cemeteries until this point hadn’t really attracted the same kind of attention,” said Michael T. Bernath, an associate professor of history at the University of Miami. “But now, everything Confederate is being called into question.”

The Madison city council is expected to decide the Confederate memorial’s fate in the coming weeks.

“Personally, I think it needs to be removed and placed in a state historical museum, or maybe there needs to be additional information right next to it,” said Shiva Bidar-Sielaff, a council member. “What is this marker about? What happened? At the very least, we should provide some background information.”

While Madison ponders whether to remove its monument, other cities continued to debate the presence of Confederate memorials in other, more public spaces.

In Lexington, Ky., city officials said last week they favored removing two statues of John Hunt Morgan, a Confederate general, and John C. Breckinridge, a Confederate secretary of war, that have stood in front of the city courthouse for more than a century.

They are expected to be moved to a nearby cemetery.

More Confederate Monuments Going Up — On Private Land

Written by [Steve Byas](#) Wednesday, 06 September 2017



“Surrender means that the history of this heroic struggle will be written by the enemy; that our youth will be trained by Northern school teachers; will learn from Northern school books their version of the War; will be impressed by all the influences of history and education to regard our gallant dead as traitors, and our maimed veterans as fit subjects for derision.” These words from Confederate General Patrick Cleburne during the Civil War are especially prophetic, considering the recent Taliban-like efforts to wipe out all public monuments honoring Confederate icons such as Robert E. Lee and Stonewall Jackson. As current the frenzy against Confederate monuments in public parks and other government-owned land intensifies, some are fighting back by placing Confederate monuments on *private* land.

“As far as on public property, I don’t think you’ll see any [Confederate monuments] go up,” said Jimmy Hill, who is the commander of the Alabama division of the Sons of Confederate Veterans (SCV). The SCV is a heritage organization of male descendants of men who fought, in some capacity, in the Confederate armies, or in the Confederate government.

Hill predicts there will be more Confederate monuments in reaction to the recent drive to destroy any memorials to men such as Lee or Jackson, but they will be placed on private land, rather than on land owned by a state or local government. For example, a Confederate monument in Orange County, Texas, is being planned, which will be the largest Confederate monument built in a century. It is sponsored by the SCV, with a total expected cost of \$60,000.

Stephen Carlton, the chief executive of Orange County, admitted that while he is not happy about the monument going up, he could do nothing about the memorial because it will be on private land. “It’s not setting the image I would like for Orange County,” he said, while conceding, “People do have a right to freedom of speech.”

In Crenshaw County, Alabama, a new monument honors “unknown Confederate soldiers.” It is in a private park.

Perhaps the most interesting Confederate monument is found in Delaware, a state which did not join the Confederate States of America (CSA) in 1861, although there were Delaware men who served in CSA armies. “It’s a lesson in history. It’s about our roots and the sacrifices that those citizens here in Delaware made. To me that’s so honorable,” said Robert Eldreth, who was a leader in the SCV that erected the monument.

But even though the Delaware monument is on private land, the opponents of Confederate monuments are not satisfied. While the monument created little stir when it was first erected in 2007, after the violence in Charlottesville, Virginia, the local chapters of the National Association for the Advancement of Colored People (NAACP) called for its removal anyway --- despite its presence on *private* land. They asked the state to cut funding to the Historical Society, which provided funds to the Marvel Museum, where the new monument is located, unless the monument and the Confederate flag were removed. The governor’s office announced it would support a cut in funding if the monument and flag are not removed.

Eldreth said he understands how black people might take offense at a Confederate symbol like the flag, considering that racists like the Ku Klux Klan have hijacked its use (although they used the United States flag as well). He said, however, that slavery had little to do with why the average Confederate soldier served in the war. “My family was dirt-poor sharecroppers from North Carolina who didn’t own slaves and weren’t fighting to keep them,” Eldreth explained. “They were fighting for fairness. What they believed in was states’ rights.”

Eldreth’s explanation illustrates that even after 150 years since the conclusion of the Civil War, its causes and the war aims of each side are still argued about. Even the name of the war is disputed, with many Southern partisans preferring to call it The War Between the States. They contend that a “civil war” is a war fought between two factions for control of the same government. In the case of the war of 1861-1865, however, the eleven states of the Confederacy had no desire to take over the government of the United States, but rather be a separate nation. Their position is that there would have been no war, had Union troops not invaded the South. Union partisans, on the other hand, argue that had the South become a separate nation, then the country would have been weakened, and more vulnerable to foreign invasion.

Detractors argue that the monuments represent slavery. Defenders contend the monuments only memorialize those who served their states in the war. Detractors reply that the monuments were built later, after Reconstruction, as a way to signify “white supremacy.” To be clear, there is little evidence to support the position that the monuments were only built after Reconstruction to signify white supremacy. It should be noted that the reasons no monuments were erected during the Reconstruction era are multiple. Carpetbag, or Northern-backed, governments tended to run the southern states during Reconstruction, and these would not have built such monuments. Another reason that it took almost a generation before such monuments began springing up is that the former Confederate states were economically devastated; they simply did not have the money to build monuments. In fact, the largest single item in the budgets of many southern states was artificial limbs for former soldiers.

In the end, this issue might never be resolved. One way the Confederacy can remember its soldiers seems to be through monuments on private land.

<https://www.thenewamerican.com/culture/history/item/26865-more-confederate-monuments-going-up-on-private-land>

Confederate Monument Registration Form (Rev 6-06)

(Please Print Carefully - Use Reverse Side If Needed)

Name of Monument _____

Location (Site): _____

City: _____ County: _____ State: _____

Date of Construction: _____

Constructed By: _____

Monument Ownership: _____ Land Ownership: _____

Dedication (Date& Participants if known) _____

History: _____

Description. _____

Current Condition: _____

Current Maintenance: _____

Remarks: _____

Name of Individual Filing Data:

Last Name: _____ First/Middle Init: _____ Suffix: _____

Address: _____ City _____ State: _____

Name & number of SCV Camp (If Applicable) _____

Date Filed: _____

**Please Attach a Current Photo If Available and Forward To:
Confederate Monument Registration Project
Sons of Confederate Veterans
Post Office, Box 59
Columbia, TN 38402-0059**

Amid outcry over Confederate markers, new ones are going up

AP

Jeff Martin and Brynn Anderson, Associated Press

Associated Press September 30, 2017



FILE- In this Aug. 27, 2017 file photo members of the Sons of Confederate Veterans kneel in front of a new monument called the "Unknown Alabama Confederate Soldiers" in the Confederate Veterans Memorial Park in Brantley, Ala. As Confederate statues across the nation get removed, covered up or vandalized, some brand new ones are being built as well. (AP Photo/Brynn Anderson, File)

More

ATLANTA (AP) -- While Confederate statues and monuments around the nation get removed, defaced, covered up or toppled, some new memorials are being erected, by people who insist their only purpose is to honor the soldiers who died for the South.

Supporters of these new Civil War monuments describe a determination to hold onto their understanding of history.

"What I want to get across is how much the South suffered, not only through the war but after the war, during the Reconstruction years," said David Coggins. His Confederate Veterans Memorial Park in Brantley, Alabama, dedicated a memorial to "Unknown Alabama Confederate Soldiers" in September.

Others say race has nothing to do with these new monuments, unlike those erected in the early 20th century.

"The problem was with some of the other statues that were put up, that were basically intended to intimidate people," said Danny Francis, commander of a Sons of Confederate Veterans unit in South Carolina. "We're not trying to oppress anyone - we're just historians. We welcome everybody."

Francis' group dedicated a granite memorial Saturday on private land where Civil War enthusiasts from North and South re-enact the Battle of Aiken each year. The marker says: "Dedicated to the immortal spirit of the Confederate Cause, and to those men and women who gave so much to save what they considered so dear."

There's no way around the discriminatory meaning of such messages, the National Association for the Advancement of Colored People says.

"We're trying to heal a nation, and with more and more of these going up, it's a continuous slap in the face," said Benard Simelton, president of the NAACP's Alabama conference. "These Confederate generals and soldiers committed acts of treason. They fought against the Union, but 'for' slavery. The Confederacy fought to maintain the status quo of slavery and white supremacy."

In New Orleans, Baltimore, Richmond and other Southern cities, some political leaders now openly challenge the idea that these markers are about "heritage." They've described how many were erected at a time when white mobs were terrorizing black communities, and states were reversing Reconstruction-era gains by former slaves and imposing discriminatory Jim Crow laws to ensure white power.

Supporters of the new markers say they've got nothing to do with that part of history, and no link to the hate groups defending other Confederate monuments.

"It's for all the unknown soldiers — we don't care if they were black white or yellow or whatever," said Joe Clark, southeast brigade commander with the Sons of Confederate Veterans' Alabama division.

Clark and his red-shirted brigade carried battle flags and fired a cannon to dedicate Coggins' new memorial, a white tombstone surrounded by a tall black iron fence in a park that already displayed replicas of Civil War artillery and Confederate flags.

"People stop and they have their children with them and they take pictures," said Clark, who calls it a nice place to rest for travelers on Interstate 65. "We've never had any complaints that I know of whatsoever."

Another memorial, erected last year on Courthouse Hill in Dahlonega, Georgia, was about 17 years in the making, said Tim Ragland, commander of the Blue Ridge Rifles Sons of Confederate Veterans Camp 1860. Its dedication, etched into the black marble, says it's for the local men "who fought, who died, those who returned home, and to the cause in which they believed."

"We are a historical preservation organization," Ragland said. "Our job is to protect and preserve the true history of the South and the Confederacy."

The NAACP said such claims deliberately ignore what the Civil War was all about.

"The historical meaning, intent, and outright disrespect noted in these Confederate symbols and monuments re-ignite the negative history and memories associated with them," Alabama NAACP leaders said in a statement. "This was clearly evidenced when violence erupted with white nationalists, Neo-Nazis, the KKK and others in the City of Charlottesville, Virginia. Lives were damaged and even lost at this time."

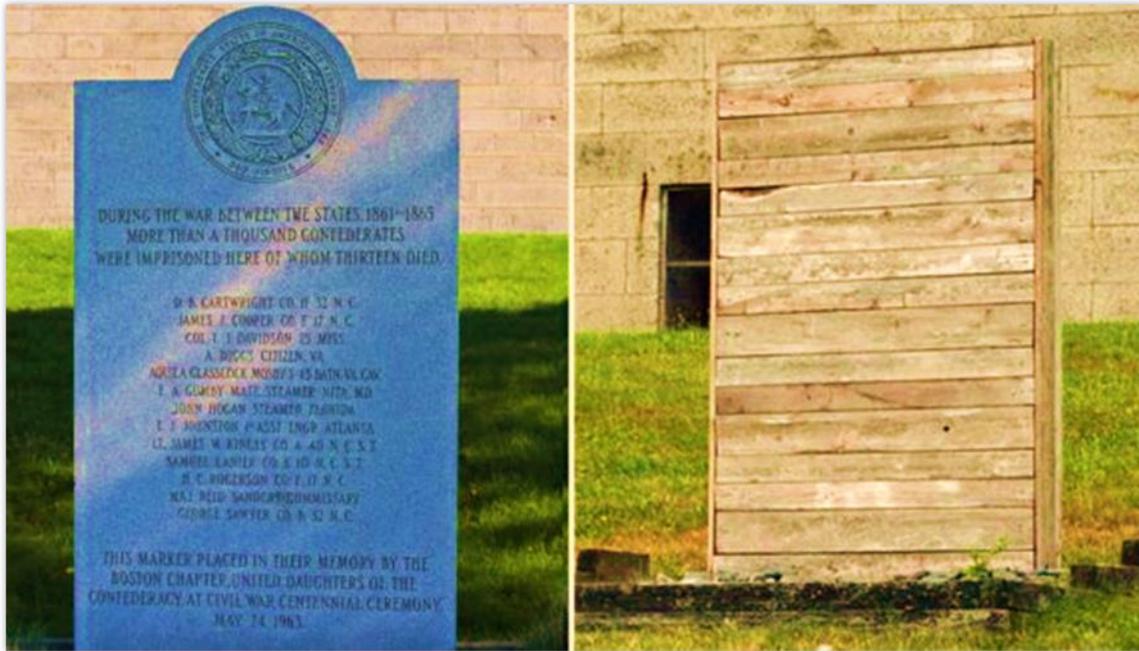
Coggins said his new monument also was ordered long before the "Unite the Right" rally over a Robert E. Lee statue triggered violence in Charlottesville, Virginia.

"This had nothing to do with the other monuments coming down," said Coggins. "We did not do this because of what went on up there -- we're in a different world down here."

<https://www.yahoo.com/news/amid-outcry-over-confederate-markers-ones-going-142201293.html>

A Monumental Folly

By John Marquardt on Sep 11, 2017



The gentle wave of what had been termed “monomania” that rolled over the South and parts of the North during the late Nineteenth and early Twentieth Centuries was one which saw the dedication of numerous monuments in memory of the Confederacy and its heroes. That long dormant wave has now suddenly turned into a manic tsunami dedicated to the tearing down or covering up of all such objects through ill-conceived legislation, governmental fiat or outright vandalism. This current rush to madness will, of course, neither alter what some now consider to be a dark stain on the pages of America’s history, nor improve the lot of those who feel oppressed because they imagine their lives have somehow been adversely impacted by a government that has not existed for over a century and a half.

Even though the many hundreds of such monuments scattered across the United States, as well as the countless number of schools, public buildings, parks, highways and geographic locations named for various Confederate figures, stood unmolested for many generations, a cry developed during the past few years to remove all such objects from public view. While these voices initially represented only a small portion of the population, they were strident enough to both arouse the media’s avid attention and instill a mind-numbing sense of fear in vote and image-conscious politicians. These limited cries, however, abruptly became a nationwide shriek when a few hundred history-illiterate freaks spouting racist rants, and who cared or knew nothing about the actual controversy involved, recently managed to hijack a legitimate protest in Charlottesville, Virginia, over the removal of such a monument. This incident ignited a firestorm of anti-Confederatism that is now developing into a societal wildfire all across the nation.

In retrospect, the Charlottesville statue which has become the focal point of media frenzy, riotous nationwide protests and greatly increased monomania is one of General Robert E. Lee mounted on his horse Traveller that was erected in 1924. Five years ago, the N.A.A.C.P and similar groups, as well as some local officials, began calling for the renaming of the city’s Lee and Jackson Parks and the removal of their statues honoring the two Confederate generals. This February, the city council officially changed the names of Lee and Jackson Parks to Emancipation and Justice Parks and voted to remove Lee’s statue. The Sons of Confederate Veterans and other patriotic groups initiated a court injunction that delayed the statue’s removal for six months, and this summer a permit was issued

to a local group to legally protest the removal. Sadly, a few hundred outside racists and anti-Semites with their own agendas invaded the city and were met by violent opposition groups like Antifa, the worldwide goon squad which had rioted against such sessions as the recent G20 meeting in Hamburg, Germany. In the wake of August's bloody Charlottesville riots which resulted in three deaths, including two police officers, both statues have now been shrouded in black while awaiting their ultimate removal. At the same time in Virginia, the monument to a Confederate soldier was removed from the grounds of Randolph College in Lynchburg.

But these were merely the opening shots in the new internecine war that has now begun to rage on both sides of the Mason Dixon Line. In the South, the most extreme examples of this recent insanity have occurred in Maryland, Louisiana and North Carolina, with a lesser number taking place in Alabama, Florida, Georgia, Kentucky, Missouri, South Carolina, Tennessee and Texas. In Maryland, in spite of the fact that a native son, Roger B. Taney, had served the United States as its attorney general, secretary of war and three decades as chief justice of the Supreme Court, as well as freeing the slaves he had inherited from his father and giving them lifetime pensions, statues of Taney in Annapolis and Baltimore have now been taken down. This August, Baltimore, during the dead of night, also removed both the monument to Confederate Soldiers and Sailors and the one to Confederate Women, as well as the statues of Generals Lee and Jackson. Elsewhere in the state, Confederate monuments in Ellicott City and Rockville were also removed. In Louisiana, the mayor of New Orleans ordered that statues of Jefferson Davis, Generals Lee and Beauregard and a Reconstruction-era monument all be taken down, again at night. In North Carolina, the most violent act of monomania was in Durham, where a mob of so-called "activists" led by a female college student who has been dubbed a "freedom fighter" pulled down, kicked and spat on the statue of a nameless Confederate soldier which had silently stood guard in front of the county court house for almost a century. The statue of General Lee at Duke University in Durham was also removed after first being vandalized.

In other areas of the South, the accidentally damaged statue of a Confederate soldier in Demopolis, Alabama, will not be returned, and a memorial to both Union and Confederate soldiers will be put in its place, while in Birmingham, the mayor recently boarded up a Confederate memorial and is now facing a court action brought by the state's attorney general. In Florida, cities such as Bradenton, Gainesville, St. Petersburg, Tampa, Orlando, Tallahassee and West Palm Beach have now all voted to remove or relocate monuments and flags, as well as renaming certain schools and highways. In Georgia, a portrait of General Lee was removed from a building at the University of Georgia in Athens. In Kentucky, the city council in Lexington has approved removing the statues of General John Hunt Morgan and former U. S. Vice-President John Breckenridge. In Missouri, the monument to the United Daughters of the Confederacy in Kansas City has been removed, and the one memorializing the Confederate dead has been taken from a park in St Louis. In South Carolina, where the murders in a Charleston church two years ago had caused the widely-publicized removal of the Confederate Battle Flag and its staff from the state capitol in Columbia, the Confederate flag and pictures of Generals Lee and Jackson have now been ordered taken down in the York County Court House. In Nashville, Tennessee, where the fight continues over removing the bust of General Nathan Bedford Forrest from the statehouse, as well as both his equestrian statue and the graves of he and his wife from a city park, Confederate Memorial Hall at Vanderbilt University, which was constructed with a donation by the United Daughters of the Confederacy, has been renamed Memorial Hall. On a slightly more buffoonish note, the historic Orpheum Theater in Nashville announced it would end its thirty-four year tradition of showing "Gone With the Wind" each summer.

Finally, in Texas, the University of Texas, where the statue of President Davis had been removed in 2015, has now ordered that the statues of Generals Lee and Albert Sidney Johnston, as well as the one in memory of Confederate Postmaster General John Reagan, who had served Texas before and after the War as a U. S. Congressman and Senator, must also be removed from the Austin campus. But the madness in the Lone Star State does not end with Confederate statues...the Six Flags Over Texas amusement park in Arlington, as well as the one in Atlanta, Georgia, have now decreed that in order to "bring people together," five of the flags which had represented the "Six Flags," France, Mexico, Spain, the Republic of Texas and the Confederacy, all had to be hauled down and replaced with only the United States flag. This is not only an affront to the people of France, Mexico and Spain, as well as the memory of the former Texicans, but renders the name of the facilities utterly meaningless. The even more inane part is that the supposedly offending banner in this case was not the instantly recognizable Confederate

Battle Flag, but the C. S. A.'s first national flag, the "Stars and Bars," which undoubtedly would be unfamiliar to a majority of the parks' visitors.

There are also a number of such moves outside the South, such as schools in California that had been named for Robert E. Lee and have now been renamed, a Jefferson Davis highway plaque in San Diego that was taken down, and the Confederate memorial in a Los Angeles cemetery which has been removed. In Wichita, Kansas, the Confederate banner that was part of a historic flag display has been ordered taken down by the mayor. In Helena, Montana, the century-old Confederate Memorial Fountain has now been removed. In New York, the plaque marking a tree on Long Island that had been planted by Robert E. Lee two decades prior to the War and a marker placed in New York City in 1936 by the United Daughters of the Confederacy have both been removed. Even some tiles in a New York City subway station which actually represented a crossroad, but to some resembled the Confederate Battle Flag, were ripped from the walls. In Ohio, a Confederate memorial in Franklin was removed at night by the city, a Confederate soldiers memorial in a Columbus cemetery was destroyed by vandals, and a state historic marker at the birthplace of Confederate General Roswell Ripley in Worthington was removed. In Madison, Wisconsin, at a cemetery where over a hundred Confederate prisoners of war who had died at Camp Randall lay at rest, the mayor ordered that both the plaque listing the names of those dead and the flagpole on which the Confederate flag had been raised each Memorial Day be removed.

The growing wave of anti-Confederatism has also surged into New England where, in Brunswick, Maine, the memorial plaque for the nineteen Confederate alumni of Bowdoin College, including Jefferson Davis who had received an honorary degree there, has been taken down. In New Haven, Connecticut, Yale's Calhoun College, which was named over eighty years ago in honor of John C. Calhoun, an 1804 Yale graduate, has been renamed for a female computer scientist. In Massachusetts, the memorial for thirteen Confederate prisoners of war who died at Fort Warren on Georges Island in Boston Harbor was boarded up pending its disposition by the governor. The marker which bears the names of those dead was placed on the island over a half century ago by the local chapter of the United Daughters of the Confederacy, and had been designated a national historic landmark, thus making it difficult to remove. This insane tidal wave has even reached all the way to Canada, where a plaque in a Montreal store commemorating Jefferson Davis' brief stay in that city after the War was taken down immediately following the Charlottesville riots.

Monomania, however, is also beginning to turn in directions other than those aimed at Confederate memorials, and, as President Trump asked after Charlottesville...who's to be next, (slaveholders like) Washington and Jefferson?...where will it end? Indeed, the end is certainly not in sight, as efforts are already afoot in regard to monuments honoring various historic personages from other eras who some now consider incapable of engendering the required degree of inclusiveness. These include the removal of Christopher Columbus' statues in New York City and elsewhere, the renaming of Boston's Faneuil Hall, known as the "Cradle of Liberty," because its builder, Peter Faneuil, was a slave trader, and the taking down of the memorial to former Philadelphia mayor, Frank Rizzo, who some have now branded a racist. Even a Catholic school in California has hidden its statues of Jesus and Mary because it was felt that some of the school's prospective students might find them too alienating.

In this bleak landscape that is beginning to resemble an old black and white horror film in which no shades of gray are to be permitted, there is conceivably an even more insane upside. If one projects the current monomania further into the future of our digitalized age of virtual reality and the instantaneous expression of likes and dislikes, the erecting of new monuments in honor of the heroes of the moment, and the demolition of existing edifices which represent newly minted villains, could be developed into a major growth industry for America.

John Marquardt is a native of Connecticut but a Southerner at heart. After attending the University of Georgia, Marquardt realized the truth and the value of the Southern tradition. He served in World War II and spent his career in international trade. He currently resides in Tokyo, Japan. His Japanese wife loves Charleston and Savannah and admires Southern culture

<https://www.abbevilleinstitute.org/blog/a-monumental-foily/>

Letter to the Tulsa School Board regarding renaming of Lee Elementary School

From: Jeff Paulk
Sent: Aug 22, 2017 5:26 AM
To: tpsinfo@tulaschools.org
Subject: Lee Elementary School

Dear Tulsa School Board,

The consideration of changing the name of Lee Elementary School is the latest in the long list of attacks on all things Southern and Confederate, and is nothing less than cultural genocide. If the truth about the War of Northern Aggression were taught in our schools, this issue would not even be coming up. Most do not know the truth of our history. It is taught that the war was about slavery and freeing the slaves. It was not. IF it was about slavery, why did Lincoln not free the more than 420,000 slaves still in the union AFTER the South seceded?

The war would never have taken place had Lincoln not illegally invaded the South. He stated in his inaugural address that the collection of revenues would continue "by force if necessary" from the seceded states. The South was paying over 85% of the federal revenues but only had 1/3 of the population. The proposed Corwin Amendment and the Crittenden-Johnson Resolution both prove the war was not about slavery; however, Lincoln did make it about slavery halfway through the war with his Emancipation Proclamation as the war was going badly for the North. It was a war measure and freed not one solitary slave. The blame for slavery is always laid at the feet of the South, but it was the Yankee slave traders who built the ships and ran the slave trade, selling their cargo to both North and South, and flying Old Glory on their ships. Not one slave ship ever flew a Confederate flag. There were free blacks in the South who owned slaves. Did you know that? None of the truth is taught about the war or the causes of it; money, power, and greed.

We cannot continue to allow this cultural genocide in the removal of our statues and the changing of street and school names. It is beyond absurd. If this were happening to any other group of people the media and the government would not permit it, but since it is waged against Southerners and their history, it is condoned.

Attached is a document that wipes away the myths taught by our rewritten history. Yes, our history was rewritten during Reconstruction, but the truth is not difficult to uncover. I hope that you will not change the name of Lee Elementary School. It was named after a brave, gallant, Christian man who was defending his homeland from an army of illegal invaders. Lee freed the slaves he inherited. By contrast, General Grant kept his slaves until after the 13th Amendment was passed which actually freed the slaves.

Sincerely,

Jeff Paulk
Tulsa, OK

"Truth crushed to the earth is truth still, and like a seed will rise again." Jefferson Davis

ANSWERING THE MYTHS

The Marxists, and those brainwashed by the Marxists, have long contended the reasons for the War of Northern Aggression to be different from what true history reveals. They slander our flags, calling them symbols of racism, and call our heroes traitors. Here we will answer and debunk those myths.

MYTH #1 - The war was all about freeing the slaves.

TRUTH – The war had nothing to do with slavery. The proposed Corwin Amendment, by Congressman Thomas Corwin of Ohio, would have FOREVER prohibited the abolition of slavery if the seceded states would but rejoin the union and ratify the amendment. The South refused. Why? If it wanted to protect slavery you would think the South would have jumped on this. Besides this, the Crittendon-Johnson Resolution stated that the war was not for the **“purpose of overthrowing or interfering with the rights or established institutions of those states”**.

On July 22, 1861, the U.S. Congress passed a joint resolution stating the purpose of the war:

“Resolved...That this war is not being prosecuted on our part in any spirit of oppression, not for any purpose of conquest or subjugation, nor purpose of overthrowing or interfering with the rights or established institutions of those states, but to defend and maintain the supremacy of the Constitution and all laws made in pursuance thereof and to preserve the Union, with all the dignity, equality and rights of the several States unimpaired; and that as soon as these objects are accomplished the war ought to cease.”

This is further proof that the war was NOT fought over slavery. The North did, however, conquer and subjugate the South, and the war they initiated and waged against the South was both unconstitutional and treasonous. It was fought to force the legally seceded South back into the union for the purpose of continuing the collection of excessive tariffs, which economically damaged the South, but was of economical benefit to the northern industrialists.

In his inaugural address, Lincoln stated that he would continue the collection of revenues “by force if necessary”. He wanted the money that the South had been paying into the federal government. The South was footing over 85% of the tax burden but only had 1/3 of the population. The Northern industrialists and bankers were reaping the benefits of this. Also, if the war was “all about slavery”, why was it that Union General Grant had slaves, but Confederate General Robert E. Lee had none? Why was West Virginia (which was illegally and unconstitutionally formed) allowed to cede into the union on the condition that it could keep its slaves? Why was Union General Fremont’s order freeing slaves in Missouri countermanded by Lincoln and the slaves sent back to their masters?

Why were there more union soldiers that owned slaves than there were Confederate soldiers that owned slaves? Also, not one single letter has been found written by Union or Confederate soldiers stating that they were fighting to “free the slaves”. Numerous Confederate letters state that the Confederacy was fighting for independence and in defense of their homes and families.

Also, if it was about “freeing the slaves”, then why didn’t the federal government free them in the six states that remained in the union? That would be Kansas (2), Nebraska (15), Kentucky (225,483), Missouri (114,931), Maryland (87,189), and Delaware (1,798) – 1860 Census.

"Amend the Constitution to say it should never be altered to interfere with slavery."

-- Abraham Lincoln, 24 December 1860, presenting his stand on slavery to the Senate

"We didn't go into the war to put down slavery, but to put the flag back; and to act differently at this moment would, I have no doubt, not only weaken our cause, but smack of bad faith..." Abraham Lincoln

“The sole object of this war,” said Grant, “is to restore the Union. Should I become convinced it has any other object, or that the Government designs using its soldiers to execute the wishes of the Abolitionists, I pledge you my honor as a man and a soldier I would resign my commission and carry my sword to the other side.”

-Democratic Speaker’s Handbook, p. 33

https://en.wikipedia.org/wiki/Corwin_Amendment

MYTH #2 - The South wanted to protect and perpetuate slavery to the western territories.

TRUTH – Well, that myth is beyond absurd. Common sense refutes this myth. By the very act of seceding from the union and establishing its own country, the South locked itself OUT of any rights to territories belonging to the U.S. The Confederate Constitution outlawed the importation of slaves, so if it wanted to “protect and perpetuate” slavery, why did it outlaw the importation of slaves? Slavery was dying out in the South and there were five times as many abolition groups in the South than in the North. The South wanted to be done with slavery and many had already freed their slaves. If the South wanted to “protect slavery”, it had only to stay in the union where it was already protected. The South was working towards gradual emancipation so that the blacks could gradually be prepared to enter society as free people. The ending of slavery in the South was a byproduct of the war, not the cause for it.

MYTH #3 - The South started the war by firing on Ft. Sumter.

TRUTH – The firing on Ft. Sumter was what Lincoln had planned on. He lied when he said that he would not resupply the forces there. If Lincoln abandoned the fort, he risked legitimizing the Confederacy. Northern sentiment was mostly in favor of recognizing the newly formed Confederacy. Lincoln needed to change that opinion. He crafted the plan of resupplying the troops there, knowing the South would not permit this and fire the first shots. Remember, the one who fires first is not necessarily the aggressor, but the one who causes that shot to be fired. Lincoln wrote to Lieutenant Gustavus Fox, “You and I both anticipated that the cause of the [Federation] would be advanced by making the attempt to provision Fort Sumter, even if it should fail; and it is no small consolation now to feel that our anticipation is justified by the results.” Lincoln provoked the firing on Ft. Sumter according to plan. Now he could launch his war on the Confederacy, illegal as it was.

(“The Real Lincoln”, by Charles L. C. Minor, pages 88, 256, 257)

MYTH #4 – The secession declarations prove the South seceded to protect slavery.

TRUTH – While several of the Declarations do mention slavery, and the states call themselves “slave states”, these documents have to be interpreted in the context in which they were written. You have to get into that period of history to understand their meaning. For decades the South had been the victim of slander, lies, and propaganda at the hands of the Northern press, authors, and even pastors. Radical abolitionists in the North promoted violence and insurrection to end slavery.

“Four seceding Southern states published some form of declaration of their reasons for secession. These were South Carolina, Georgia, Mississippi, and Texas. Many modern academic allies of the Northern War to Prevent Southern Independence have recently taken up the cry that because these declarations have many references to slavery that they are proof that the war was all about slavery. First of all, however, there is a difference between the cause of the war and the causes for secession. The cause of the war was Lincoln’s call for 75,000 troops to invade the Southern states. This invasion immediately triggered four more states secessions – Virginia, North Carolina, Tennessee, and Arkansas – in addition to protests from the governors of Kentucky and Missouri, and unrest in Maryland.

In addition, the substance of the secession declarations must be interpreted in their political/economic and constitutional contexts. The Northern Union had become an oppressive government dedicated to Northern regional dominance and almost exclusively Northern economic prosperity. States Rights were the primary bulwark against this

Northern regionalism. Many modern apologists for the Union cause also fail to recognize that these declarations, following South Carolina's example, were building a legal case against Northern breaches of the Constitution. Moreover, much of the language of these declarations was a protest against the constant inflammatory distortions and repeated attacks on Southern honor by radical abolitionists in Congress and in the Northern press.

The Mississippi declaration included an admission of its economic dependence on slave labor. However, over-dramatizing this admission in accusatory terms fails to recognize a genuine dilemma. Many Southerners, probably a majority, would have gladly rid themselves of slavery. But how could it be done without destroying the economies of the major cotton producing states and severely damaging New York banking and shipping interests? Many also saw the necessity of preparing the slaves to compete in a free economy before emancipation. Many would have followed the British model of gradual emancipation with compensation to slave owners.

What the secession declarations prove is that Southerners had strong reasons to believe that their political rights and economic welfare were unsafe under Northern political dominance."

(“The Un-Civil War”, by Leonard M. Scruggs, pages 27-28)

MYTH #5 – Secession was treason.

TRUTH – Secession being legal was taught at West Point from William Rawle's “Views on the Constitution” published in 1825. It was used as a text book for one year and remains in the library today. Americans who oppose secession for the Southern states find themselves bed partners with the communist generals of Yugoslavia and communist hard-liners of the former Soviet Union. What was condemned in 1861 was sanctioned by the Republican Party in 1991 when Vaclav Havel of Czechoslovakia withdrew his country from the Soviet Union's orbit, but Jefferson Davis and his fellow Southerners are called traitors for doing the same thing.

The 10th Amendment protects a states' right to withdraw from the union. If a state voluntarily joined, it can voluntarily withdraw.

New England threatened to secede over the War of 1812, yet no force was threatened against them to remain in the union. Our Founding Fathers knew secession was a right held by the states.

“Among the Founding Fathers there was no doubt. The United States had just seceded from the British Empire, exercising the right of the people to “alter or abolish” — by force, if necessary — a despotic government. The Declaration of Independence is the most famous act of secession in our history, though modern rhetoric makes “secession” sound somehow different from, and more sinister than, claiming independence.

The original 13 states formed a “Confederation,” under which each state retained its “sovereignty, freedom, and independence.” The Constitution didn't change this; each sovereign state was free to reject the Constitution. The new powers of the federal government were “granted” and “delegated” by the states, which implies that the states were prior and superior to the federal government.”

“After Lincoln's illegal War of Northern Aggression, Jefferson Davis, the President of the Confederacy, was arrested and placed in prison prior to a trial. The trial was never held, because the chief justice of the Supreme Court, Mr. Salmon Portland Chase, informed President Andrew Johnson that if Davis were placed on trial for treason the United States would lose the case because nothing in the Constitution forbids secession. That is why no trial of Jefferson Davis was held, despite the fact that he wanted one!

Because of our progressive-liberal public education system, many Americans now believe the myth that secession is treasonable. The Declaration of Independence was, in fact, a declaration of secession. Its final paragraph declares inarguably the ultimate sovereignty of each state:

That these united colonies are, and of right ought to be free and independent states; that they are absolved of all allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do.

Following the Declaration of Independence, each colony established by law the legitimacy of its own sovereignty as a state. Each one drew up, voted upon, and then ratified its own state constitution, which declared and defined its sovereignty as a state. Realizing that they could not survive upon the world stage as thirteen individual sovereign nations, the states then joined together formally into a confederation of states, but only for the purposes of negotiating treaties, waging war, and regulating foreign commerce.” Charles Pitts

If secession was not legal, why did the U.S. Congress try to pass an amendment making it illegal AFTER the Southern states seceded?

(“The South Was Right”, by James Ronald Kennedy and Walter Donald Kennedy, pages 195-217)

<http://radioboston.legacy.wbur.org/2012/06/15/new-england-succession>

<http://www.theimaginativeconservative.org/2012/12/the-right-to-secede.html>

Salmon Chase, the Chief Justice of the Supreme Court told Lincoln’s boys that if they were to bring ANYTHING or ANYONE of that Confederation before the Court, and I quote,

“THAT WHICH YOU WON ON THE BATTLEFIELD WOULD BE LOST IN THE COURT-ROOM!”

MYTH #6 – The Emancipation Proclamation freed the slaves.

TRUTH - You say, “His Emancipation Proclamation freed the slaves! That proves he was against slavery.” Lincoln’s words: “I view the matter (Emancipation Proclamation) as a practical war measure, to be decided upon according to the advantages or disadvantages it may offer to the suppression of the rebellion.” He also wrote: “I will also concede that emancipation would help us in Europe, and convince them that we are incited by something more than ambition.” At the time Lincoln wrote the proclamation, war was going badly for the Union. London and Paris were considering recognizing the Confederacy and considering assisting it in its war effort.

All one has to do to debunk this myth is to actually read the Proclamation. It “freed” slaves in areas NOT under federal control, but expressly left them in bondage where it actually could have freed them. Over 100,000 union troops deserted after the Emancipation Proclamation was made public.

(<http://www.wnd.com/2013/02/abe-lincoln-a-closet-secessionist/>)

MYTH #7 – The South treated blacks terribly.

TRUTH - From, “The Truths of History”, pgs. 92, 93.

The South claims that race prejudice has been, and now is, far greater in the North than in the South. In his “Democracy in America”, De Toqueville, the French writer, says;

“Though the electoral franchise has been conferred on the negroes in all the free States, if they come forward to vote their lives are in danger. Negroes may serve by law on juries but prejudice repels them from office. They have separate schools, separate hospital wards, and separate galleries in the theaters. In the South it is quite different with the negro. Undoubtedly, the prejudice of the race appears to be much stronger in the States that have abolished slaves than in the States where slavery still exists.

White carpenters, white bricklayers, and white painters will not work side by side with the blacks in the North, but do it in almost every Southern State unless Northern men among their workmen oppose it.”

Negroes left their homes in Alabama to work in Illinois, but many were killed and others driven from the State. Were the murderers of those negroes ever brought to trial?

One Republican said:

"If any more negroes come to Illinois, I will meet them on the border with gatling-guns!"
Mr. Seward, March 3, 1858 said:

"The white man needs this continent to labor in and must have it."

The Legislature of Kansas, the home of John Brown, said:

"This state is for whites only."

In 1850, 1855 and 1865, Michigan refused suffrage to free negroes.

In 1864 no negro could vote in Nevada.

"In Illinois (Lincoln's State) no negro nor mulatto was allowed to remain in the State ten days. If a negro came into the State he was to be sold at auction."

In twenty-seven counties of Indiana no negro was allowed to live. If any white man encouraged him to come to the State he was fined.

In Boston the negroes are segregated.

In Ohio the negroes were warned if they did not segregate some dire calamity would befall them.

In New York City and Washington City this question of segregation is of serious import today and under constant discussion. No negro can live in Oregon.

As to the condition of the slaves in the South under the institution of slavery, Major-General Quitman, of New York, an army officer who was stationed near a Mississippi plantation before the war, says in a letter to his father:

"Every night she has family prayers with her slaves. When a minister comes, which is very frequently, prayers are said night and morning, and chairs are always provided for the servants.

"They are married by a clergyman of their own color, and a sumptuous supper is always prepared. They are a happy, careless, unreflecting, good-natured race-who left to themselves would degenerate into drones or brutes. They have great family pride and are the most arrant aristocrats in the world."

(The Secession War in America," by J.P. Shaffull, published in New York, 1862)

By the above accounts, blacks were treated well in the South and horribly bad in the North. There were laws against the mistreatment of slaves, though it did happen, it was not common.

MYTH #8 – The Confederate Flag is a symbol of racism and hate.

TRUTH - St. Andrew, a disciple of Jesus Christ, was martyred by crucifixion at Patras, Greece, ordered by the Roman governor. He deemed himself unworthy of being crucified and nailed to a Latin cross like Jesus Christ. He requested crucifixion on an "X"-shaped cross and to be bound, not nailed. He preached the word of God to all that passed until he died. His martyrdom was during the reign of Nero, A.D. 60. Latin and Greek churches keep Nov. 30, his death date, as a day of feast. St. Andrew is honored as chief patron by Russia and Scotland. Here are some more interesting facts surrounding the flag:» In the 1860s, two-thirds of the country's population was Scotch or Scotch Irish. This flag design was a carryover of the Scottish National Flag and ancestry.» No historical document exists to support that this flag represented hate, slavery, racism, deceit, infamy or repression. Not one flag of the Confederacy was ever described in its placement to represent anything other than the Confederate States of America.» No Confederate ship ever ran slaves.» The Sons of Confederate Veterans (SCV) adopted the battle flag as part of its logo in 1896, long before "hate" groups began to abuse the flag, and they condemn misuse of any Confederate flag.» The KKK and other "hate" groups didn't use the flag until late 1950s/early 1960s. In his book "What They Fought For, 1861-1865," historian James McPherson, after reading more than 25,000 letters and over 100 soldier diaries from both sides of the War for Southern Independence, concluded that Confederate soldiers "fought for liberty and independence from what they regarded as a tyrannical government."

Here, Mr. King tells it well.

Before you attack the Confederate soldiers' Battle flag, see how Old Glory will compare:
<http://www.vdare.com/fallon/confederate.htm>

The Confederate Flag and the United States Flag are judged by different standards and criteria, and are not held to the same levels of accountability. In analytical science and weights and measures, comparisons are made against known standards. However, in politics comparisons are never made in a fair and impartial manner. In order to understand the hypocrisy, ignorance, and bias that have been directed against the Confederate Flag, it is necessary to use the U.S. Flag (Stars and Stripes) as a standard of comparison. The purpose of this comparison is not to berate or disparage the U.S. Flag, but is to prove that the Confederate Flag has received unfair and unequal treatment. The genocide and racial cleansing of the American Indians took place under the U.S. Flag. Their land was taken without fair and just compensation. Indians died by the thousands as they were forced on to reservations and subjected to starvation and deadly diseases. The Trail of Tears endured by the Cherokee is an example. In the American West, cavalry troopers murdered entire villages including babies in their mother's arms.

The U.S. Flag Flew over an unconstitutional and criminal war conducted against The Confederate States of America. Abraham Lincoln conducted this war for the benefit of wealthy Northern industrialists. Atrocities against Southern civilians and military are listed in the book, *The Uncivil War: Union Army and Navy Excesses in the Official Records*. Furthermore, slaves were imported from Africa to America primarily by five Northern States: New York, Massachusetts, Connecticut, New Hampshire, and Rhode Island. The Confederate Flag was not involved in the importation of slaves.

Finally, the U.S. Flag flies over a nation that has murdered an estimated 42 million babies by abortion. Confederate leaders would never have voted for abortion or nominated judges that would legalize abortion. Political Correctness has been used to attempt bans of The Confederate Flag from schools, parades, public and private property, and even historical monuments and sites. The Confederate flag represents Constitutional Limited Federal Government, States Rights, Resistance to Government Tyranny, and Christian Values and Principles. To say that it represents racism and bigotry is a negative and shallow interpretation comparable to saying the U.S. flag represents the genocide of the American Indians and abortion. James W. King

Let it also be noted here that it was Northerners, New Englanders to be specific, who built the slave ships and transported their cargo of human flesh to the U.S. and sold them to Northerners and Southerners. It was the North that grew and perpetuated slavery, not the South. Slavery died in the North because it was not as useful in an industrialized society as it was in an agricultural one, and Northerners refused to work alongside of blacks. The North invaded the South to force it back into the union to continue the collection of excessive and unconstitutional taxes. The South wanted only to be left alone. The Confederate soldiers fought an illegal invasion in defense of their homes and families. The union soldiers burned homes, barns and crops. They raped the women, black and white. They killed animals. They looted homes and stores. During Reconstruction, which was nothing but a military dictatorship, the schools had to teach what the federal government told them to. This is where the Marxist rewritten history begins. This is when the animosity between the races began due to the Yankees stripping whites of their rights and placing blacks in superior positions over whites. The history was rewritten to cover up the truth about Lincoln and his war crimes, and to cover up the truth of why he waged an illegal war. While the military phase ended in 1865, the political, economic, and social phases continue today. Cultural genocide continues to be waged on our history, symbols, and culture. A union held together with bayonets is not a union. The South is full of Yankee transplants and Southern turncoats and scalawags glad to do the bidding of the globalists and Marxists, trampling on the memory of those brave dead, black and white, who fought in defense of their homeland. The lies and propaganda continue. Those who slander the South, blame it for slavery, and slander it and its symbols are clearly ignorant of true history.

Jeff Paulk
Col. Daniel N. McIntosh Camp #1378
Tulsa, OK



Defending the Heritage

ANYONE SHOCKED BY THIS...

“Immediately after the war, 2 out of 3 men sentenced to state prisons in the North were Union veterans.”

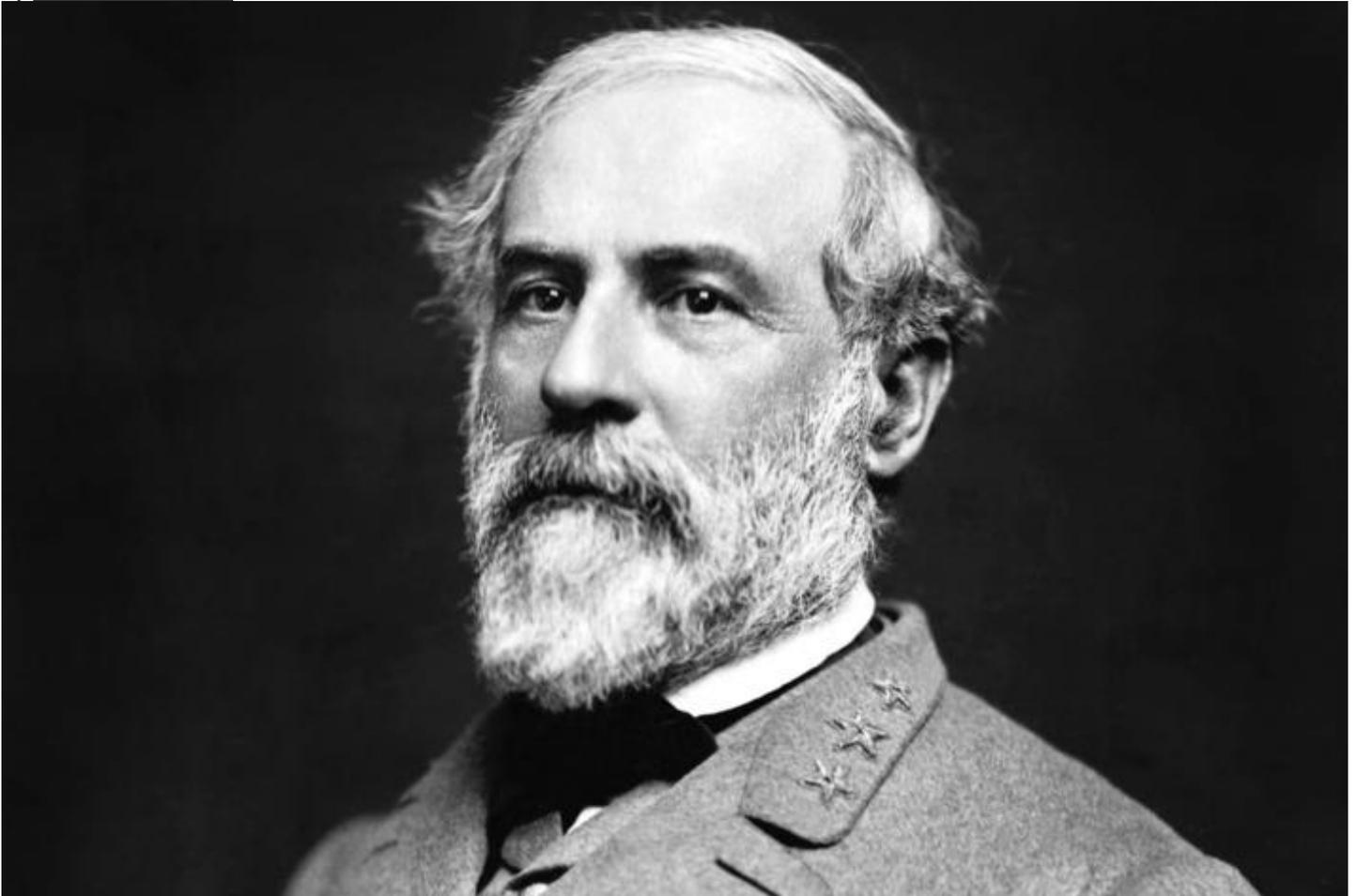
Flagel, Thomas R. 2010. *The History Buff's Guide to the Civil War*. Naperville, IL: Cumberland House.

The Federal high command allowed them to act like criminals while marching through the South, when they got home they just continued to ply the trade they had perfected below the Mason Dixon. Many Union generals looked the other way as their men looted, robbed tortured, burned and raped their way across the South.

~ † Robert † ~

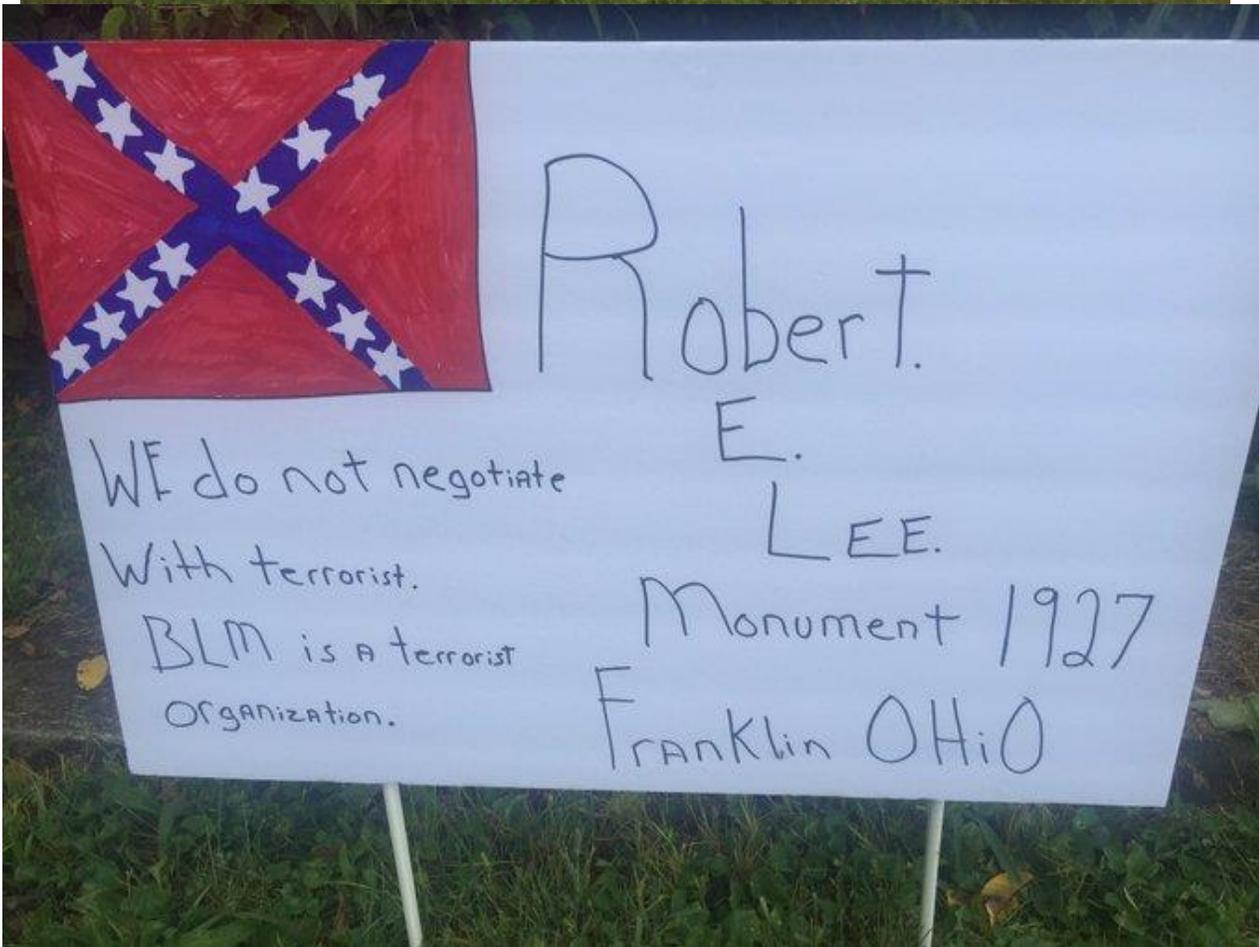
A Confederate Monument Taken Down in Ohio Will Return After Public Outcry

By Adam K. Raymond



A monument honoring Confederate General Robert E. Lee that was removed in August will be [returned to public view and rededicated in a small Ohio town](#).

A big rock with a plaque on it, the monument used to sit off of Dixie Highway in Franklin Township, Ohio. It was removed in the dark of night on August 17, days after a deadly white supremacist rally in Virginia. And even though more than 320,000 Ohioans fought for the Union Army during the Civil War, some locals were pissed.





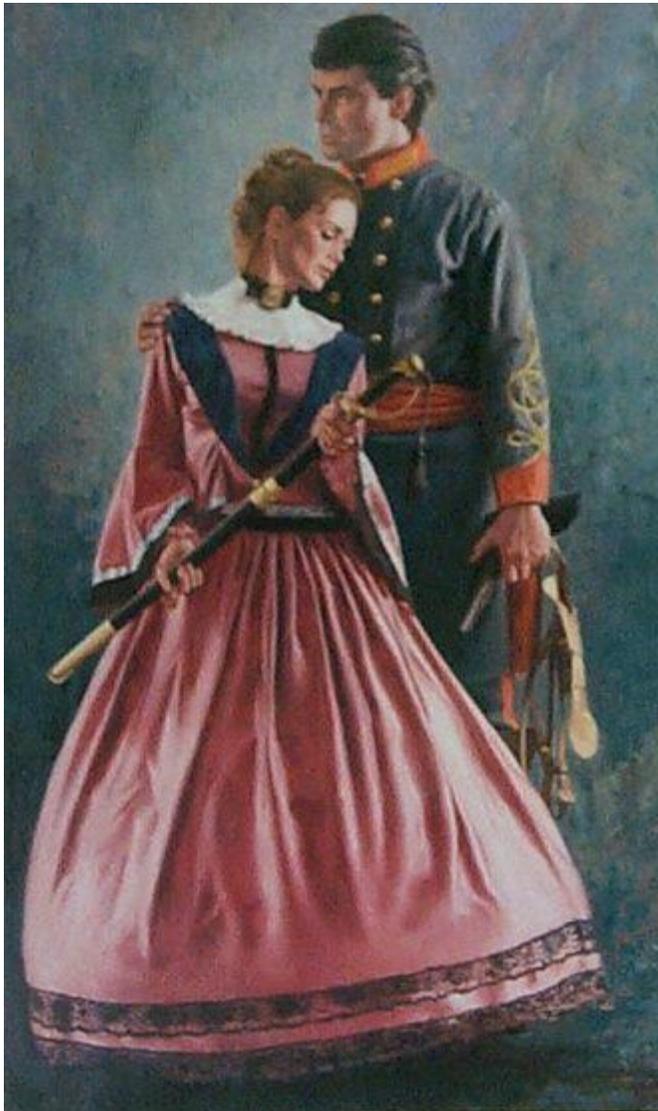
Rhonda Moore @RhondaFOX45Now

A #RobertELee marker has been taken down by the city in Franklin #Ohio. Some one replace it with this @ABC22FOX45
10:59 AM - Aug 17, 2017

Put in place in 1927, the monument was dedicated by the United Daughters of the Confederacy, which spent the first few decades of the 20th century pushing a revisionist myth about the South. Its [strategy was to erect monuments](#) honoring the heroism of Confederate figures in any city that would take them.

The removal was a big deal in small Franklin Township, where City Council meetings [drew standing room only crowds](#) as locals expressed their anger. “You can’t erase history. Next thing you know, they’re going to be burning books,” Jo Ann Powell, owner of a salon near the monument’s former resting place, [told USA Today in August](#). “No one alive today was a slave or owns a slave. What’s the big ordeal?”

<http://nymag.com/daily/intelligencer/2017/09/a-confederate-monument-taken-down-in-ohio-will-return.html>



Defending the Heritage

The Confederate soldier fought the cries of distress which came from his home—tales of woe, want, insult and robbery. He fought men who knew that their homes were safe, their wives and children sheltered. The Confederate soldier was purely patriotic.

He foresaw clearly and deliberately chose the trials which he endured. He was an individual who could not become the indefinite portion of a mass, but fought for himself, on his own account. He fought for a principle and needed neither driving nor urging, but was eager and determined to fight.

The Confederate soldier was a monomaniac for four years. His mania was the independence of the Confederate States of America, secured by force of arms. He would not receive as gospel the dogmas of fanatics, and so he became a "Rebel." Being a Rebel, he must be punished. Being punished, he resisted. Resisting, he died.

The American Iliad - The Epic Story of the Civil War Vol. 1, Page: 38

WE FOUGHT SO RICH FOLKS COULD KEEP THEIR SLAVES!

Said no Confederate Veteran ever....

~ † Robert † ~

Photo: Artwork of Don Stivers.

OCTOBER 12TH, 1870

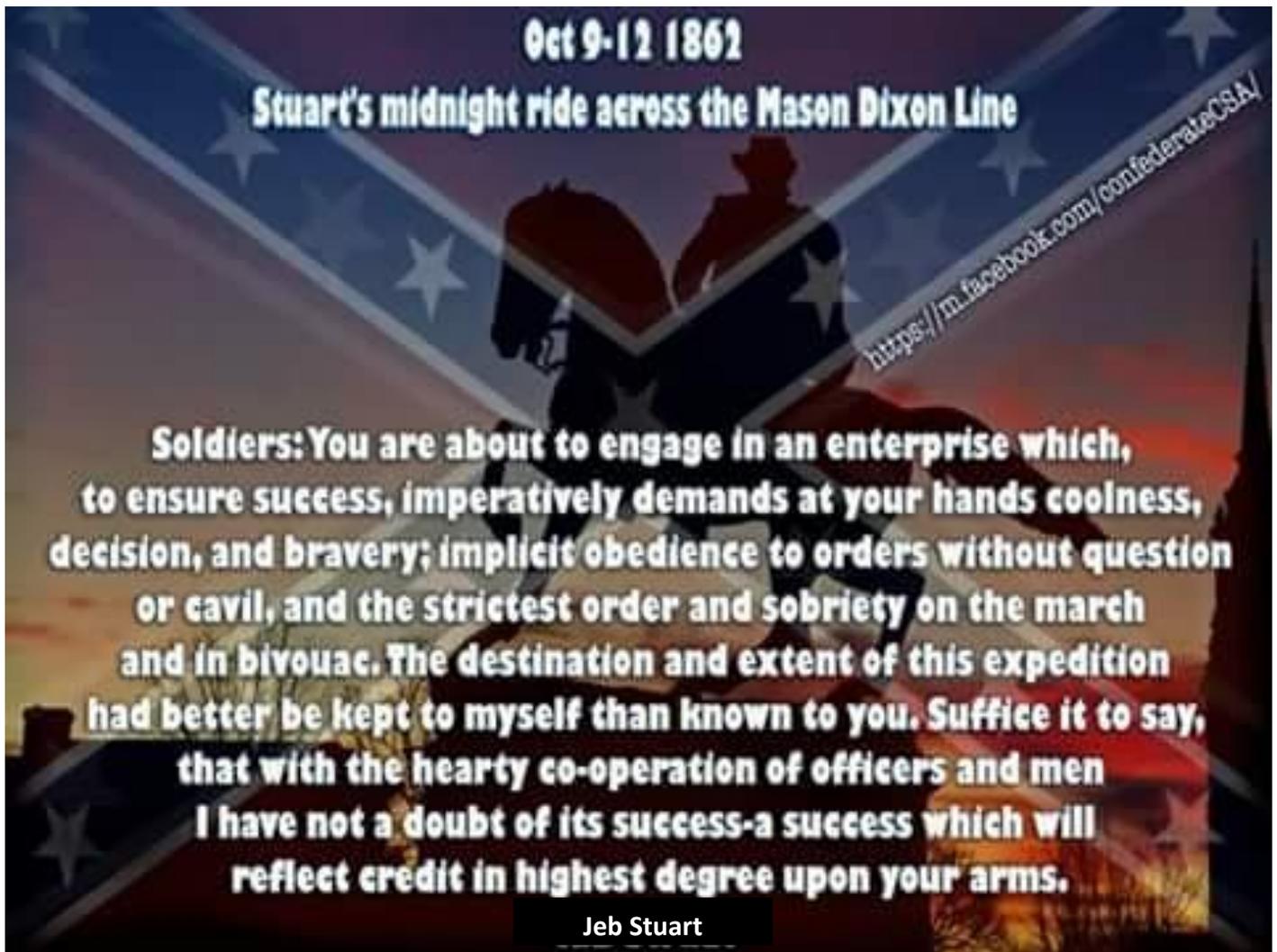
A great man died on this day in 1870. He will never be forgotten. RIP General Robert E. Lee....



"On a quiet autumn morning, in the land which he loved so well and served so faithfully, the spirit of Robert Edward Lee left the clay which it had so much ennobled and traveled out of this world into the great and mysterious land. Here in the North, forgetting that the time was when the sword of Robert Edward Lee was drawn against us—forgetting and forgiving all the years of bloodshed and agony—we have long since ceased to look upon him as the Confederate leader, but have claimed him as one of ourselves; have cherished and felt proud of his military genius; have recounted and recorded his triumphs as our own; have extolled his virtue as reflecting upon us—for Robert Edward Lee was an American, and the great nation which gave him birth would be today unworthy of such a son if she regarded him lightly.

"Never had mother a nobler son. In him the military genius of America was developed to a greater extent than ever before. In him all that was pure and lofty in mind and purpose found lodgment. Dignified without presumption, affable without familiarity, he united all those charms of manners which made him the idol of his friends and of his soldiers and won for him the respect and admiration of the world. Even as in the days of triumph, glory did not intoxicate, so, when the dark clouds swept over him, adversity did not depress."

--New York Herald, in the death of Gen Robert E Lee, October 12, 1870



On the Battlefield October, 1862

A Southern Knight arrives in Pennsylvania town today. Bringing destruction to only military targets Yet assuring civilians that they would not be harmed.

Oct 9-12 1862

Stuart's midnight ride across the Mason Dixon Line

After Battle of Sharpsburg, Lee's troops had withdrawn across the Potomac River into Virginia to rest and replenish their supplies. Across the river, George B. McClellan's Army of the Potomac.

Lee was understandably nervous about his opponent's intentions. When and where would the larger Yankee army cross the river and attack his own troops?

To delay McClellan and gain information about his army, Lee and Stuart hatched a bold plan. With his best men, Stuart would cross the Potomac west of the Yankees— McClellan was using Hagerstown, Maryland, as his supply base— and circle around behind them into Pennsylvania. Lee knew that the Cumberland Valley Railroad connected Hagerstown with points farther north; along this rail line came much of McClellan's supplies. If Stuart could burn the railroad bridge over Conococheague Creek at Scotland, five miles north of Chambersburg, the flow of supplies might be disrupted long enough to delay a Union advance in the coming weeks. Lee also authorized Stuart to seize horses to supply the army and take as prisoners any local officials he might encounter to use as hostages to exchange for Southern civilians languishing in Northern prisons.

On October 9th 1862 Confederate Major General J E B Stuart headed north from Virginia with about 1800 cavalry. As they moved north, Stuart was gathering intelligence on Union General George B McClellan's Army of the Potomac, as well as cutting supply lines.

Stuart's column splashed across the Potomac at McCoy's Ford on the foggy morning of October 10, scattering the Union pickets on the opposite shore. Alerted that enemy horsemen had crossed into Maryland, McClellan issued orders for troops to close in on the Rebels. No one, however, knew which way they would go. Troops guarding Hagerstown went on alert to ensure that the supply depot there would not be vulnerable. Other units deployed to watch all the fords across the Potomac

Instead of raiding the Yankee supply depot, Stuart's men rode rapidly northward, crossing the Mason-Dixon Line into Pennsylvania. Once across the border, one-third of Stuart's men fanned out to seize every healthy horse that they could find. By noon, Stuart's men were in Mercersburg, where "terror stricken and paralyzed" citizens feared Rebel barbarities. Assuring civilians that they would not be harmed, the Confederates emptied stores of boots and shoes and took a few hostages before they moved on.

In St. Thomas, Stuart's men encountered some local militiamen, but the armed citizens fled after firing a few shots. Two men rode directly to Chambersburg, where they warned the city of the oncoming Rebels. Most locals found their story hard to believe, but local stores did shut their doors, a banker hid the cash, and a local militia company formed to greet the invaders, just in case they should show up.

On Oct 10, as rain shrouded the fading light, Stuart's troopers arrived on a hill west of Chambersburg, cutting supply lines. Chambersburg was a Union army supply and railroad center.

After setting up his four cannon, Stuart dispatched a detail with a white flag into the city to demand its surrender. Even as three townsmen went out to meet the enemy, the militia disbanded, well aware of the odds against them. The local bureaucrats fled the town, as Stuart took over.

Stuart's men occupied Chambersburg without incident

Once there he would cut the telegraph wires, and captured wounded Union soldiers in the local hospitals, then paroled them. Stuart also dispatched a party to burn the railroad bridge at Scotland. But the detail returned with discouraging news. Local citizens had told them that the bridge was made of iron and would not burn. Stuart included this assertion in his later report of the expedition to General Lee, Mised Stuart's men to save the bridge, which was actually made of wood. (Lee's men would easily destroy it in June 1863 during the Gettysburg campaign.)

Stuart's men departed Chambersburg early on October 11. The rearguard set fire to the railroad depot, several warehouses stuffed with military goods, some machine shops, and several trains of railroad cars sitting on sidings. A huge plume of smoke rose over the city as the Rebels rode off to the east toward Gettysburg. Knowing the enemy would now know where he was, Stuart turned south at Cashtown, managed to evade pursuing Yankee troops,

Traveling through Emmitsburg, Maryland, Stuart moved south using back lanes to avoid Union troops in Fredrick, Maryland. He crossed the Potomac River on October 12th 1862. Stuart's raid had lasted 130 miles, and cost the north \$250,000. He returned south with 1,200 horses, 500 guns, and numerous local officials that had been captured. The Confederates only had one wounded, and two missing men.

The three-day Confederate raid, heralded in Harper's Weekly as "marker one of the most surprising feats of the war," was a huge success.

Jeb Struat , A great Southern knight and his bold 130 mile circle around the federals, forever sealed his place upon history books. Not only a dashing knight who stood tall in the saddle with his red cape golden spurs and plum feather in his hat. But his military tactics where just as colorful.

A person who always was in the front, and five shells burst very near him, but he bore himself most gallantly and escaped uninjured.

The midnight ride across Mason Dixon

Stuart and his best 1800 Knightly men so gallant rode today in the hearts of many Southron and into a page of history

~yokum

LEST WE FORGET!



New Orleans Mayor Mitch Landrieu is tearing down Confederate monuments and wants to destroy our history and heritage.

WANTED:

LAND suitable for Confederate Flag Memorials along major roadways in New Orleans...to remind citizens, tourists, and scalawag politicians of our rich Confederate history and heritage.

YOU PROVIDE THE ROADSIDE FOOTAGE... WE WILL ERECT THE POLE AND FLAG!

(804) 901-4970

email info@vaflaggers.com

Virginia Flaggers

WHITE SUPREMACY A MYTH -- BLACK PRIVILEGE IS REAL!

Exclusive: Rev. Jesse Lee Peterson sees today's culture as 'a lot like Jim Crow'
Published: 04/26/2015 at 7:30 PM



JESSE LEE PETERSON [About](#) | [Email](#) | [Archive](#)

The death of Freddie Gray in Baltimore is just one more example of “white supremacy” to the mob in the street – but is it really?

First, let’s look at what white supremacy is understood to be: the belief, theory, or doctrine that white people are inherently superior to other racial groups and therefore should politically, economically and socially rule non-whites.

This is said to go back to America’s founding – whites made blacks slaves, abused Native Americans and Christianized (how horrible!) racial minorities.

Whites had historical advantages that lasted well beyond slavery into Jim Crow and supposedly even now, say strident black activists. This translated into better educational and economic opportunities as well as the transfer of generational wealth.

There is certainly truth in this, but two points must be made:

- **None of this history explains the crime and rampant immorality that permeates the black community today. Even though blacks had it tough during Jim Crow, black families were intact and crime was relatively low because blacks then, for the most part, were a moral people. Today the overall American illegitimacy rate is about 33 percent (26 percent for whites). For blacks, it’s over 70 percent – approximately three times the level of black out-of-wedlock births that existed when the War on Poverty began in 1964!**
- **This is 2015, people! Since Lyndon B. Johnson’s “War on Poverty” began there has been a massive wealth transfer to black Americans in the form of welfare and other handouts. And affirmative action, designed to grant special consideration to minorities and women in employment and education, has given blacks unprecedented advantages.**

Today it’s safe to say that if “white privilege” (which supposedly flows from “white supremacy”) were weighed against “black privilege,” there’s really no comparison. And the above advantages don’t even scratch the surface of the social advantages today of being black.

Just think about the latitude blacks are given today to express themselves – particularly on race issues. Blacks can say whatever they want about whites with little fear of criticism or backlash. Black entertainers, members of the Congressional Black Caucus, black professors

and other black public figures routinely denigrate and stereotype white people. Contrast that with the muzzle put over whites.

Whites are not allowed to make fun of or criticize black people no matter how crazy blacks act. If a white person dares to speak the truth about blacks, he or she will be labeled “racist” and immediately shut down. Separate but *not* equal – sounds a lot like Jim Crow.

Let’s face it: “White supremacy” and “white privilege” are NOT what is killing and holding blacks back today – blacks are killing each other and whites due to the rage and anger that exists as a result of the meltdown of the black family.

The numbers prove that.

The 2013 FBI Uniform Crime Report, a compilation of annual crime statistics, shows that black offenders killed 90 percent of black victims; 14 percent of white victims were killed by black offenders; yet only 7.6 percent of black victims were killed by white offenders. Blacks also made up 42 percent of all cop killers whose race was known.

Blacks are less than 13 percent of the national population, but according to the U.S. Department of Justice, they accounted for 52.5 percent of homicide offenders from 1980 to 2008.

The reason this “white supremacy” and “white privilege” argument is so popular now is because – ironically enough, *after* the election of the first black president (at least since Bill Clinton) – the first black president *himself*, along with his racist attorney general, Eric Holder, and his equally bad replacement, Loretta Lynch, are promoting it!

Some blacks complain that “The System” only allows a few token “negroes” to succeed. If this were the case, wouldn’t “The System” make sure that those who succeed are “Stepin Fetchits,” “Uncle Toms,” “Coons,” etc.? But there are plenty of blacks succeeding who hate whites – people like Obama, Oprah, Toni Morrison, Spike Lee, rapper Azealia Banks, Samuel Jackson and others.

So just exactly how is “The System” stopping other “non-token negroes” from succeeding? Answer: It isn’t.

Though the white liberal “System” under Lyndon B. Johnson certainly helped devastate the black family by providing welfare programs to single women and discouraging them from having a man in the house, blacks cannot continue to blame “The System” or whites in general 50 years later! Racists like Rep. Maxine Waters, D-Calif., blamed the CIA for putting crack into the black community. Did the CIA waterboard blacks into taking the drugs? Does the CIA force blacks to kill other blacks? This is madness.

Someday when we look back at these times, we will see this as when America lost its mind – and especially when so many *black* Americans lost their minds. They gave into blame and excuse making. Only a hard look in the mirror will bring back sanity to the black community. This is the real black privilege black Americans have been given and should jump at: one more chance to stop blaming and get it right.

Check out Rev. Jesse Lee Peterson’s latest “Word on the Street” video: “White Supremacy is a Myth; Black Privilege is Real!”

The Confederate Flag Needs To Be Raised, Not Lowered

What we see materializing before our very eyes is tyranny.



By [Pastor Chuck Baldwin](#) on July 10, 2015 at 11:27am

Ladies and gentlemen, I submit that what we see happening in the United States today is an apt illustration of why the Confederate flag was raised in the first place. What we see materializing before our very eyes is tyranny: tyranny over the freedom of expression, tyranny over the freedom of association, tyranny over the freedom of speech, and tyranny over the freedom of conscience.

In 1864, Confederate General Patrick Cleburne warned his fellow southerners of the historical consequences should the South lose their war for independence. He was truly a prophet. He said if the South lost, "It means that the history of this heroic struggle will be written by the enemy. That our youth will be trained by Northern school teachers; will learn from Northern school books their version of the war; will be impressed by all of the influences of History and Education to regard our gallant debt as traitors and our maimed veterans as fit subjects for derision." No truer words were ever spoken.

History revisionists flooded America's public schools with Northern propaganda about the people who attempted to secede from the United States, characterizing them as racists, extremists, radicals, hatemongers, traitors, etc. You know, the same way that people in our federal government and news media attempt to characterize Christians, patriots, war veterans, constitutionalists, et al. today.

Folks, please understand that the only people in 1861 who believed that states did NOT have the right to secede were Abraham Lincoln and his radical Republicans. To say that southern states did not have the right to secede from the United States is to say that the thirteen colonies did not have the right to secede from Great Britain. One cannot be right and the other wrong. If one is right, both are right. How can we celebrate our Declaration of Independence in 1776 and then turn around and condemn the Declaration of Independence of the Confederacy in 1861? Talk about hypocrisy!

In fact, southern states were not the only states that talked about secession. After the southern states seceded, the State of Maryland fully intended to join them. In September of 1861, Lincoln sent federal troops to the State capital and seized the legislature by force in order to prevent them from voting. Federal provost marshals stood guard at the polls and arrested Democrats and anyone else who believed in secession. A special furlough was granted to Maryland troops so they could go home and vote against secession. Judges who tried to inquire into the phony elections were arrested and thrown into military prisons. There is your great "emancipator," folks.

And before the South seceded, several northern states had also threatened secession. Massachusetts, Connecticut, and Rhode Island had threatened secession as far back as James Madison's administration. In addition, the states of New York, New Jersey, Pennsylvania, and Delaware were threatening secession during the first half of the nineteenth century—long before the southern states even considered such a thing.

People say constantly that Lincoln "saved" the Union. Lincoln didn't save the Union; he subjugated the Union. There is a huge difference. A union that is not voluntary is not a union. Does a man have a right to force a woman to marry him or to force a woman to stay married to him? In the eyes of God, a union of husband and wife is far superior to a union of states. If God recognizes the right of husbands and wives to separate (and He does), to try and suggest that states do not have the right to lawfully (under Natural and divine right) separate is the most preposterous proposition imaginable.

People say that Lincoln freed the slaves. Lincoln did NOT free a single slave. But what he did do was enslave free men. His so-called Emancipation Proclamation had NO AUTHORITY in the southern states, as they had separated into another country. Imagine a President today signing a proclamation to free folks in, say, China or Saudi Arabia. He would be laughed out of Washington. Lincoln had no authority over the Confederate States of America, and he knew it.

Do you not find it interesting that Lincoln's proclamation did NOT free a single slave in the United States, the country in which he DID have authority? That's right. The Emancipation Proclamation deliberately ignored slavery in the North. Do you not realize that when Lincoln signed his proclamation, there were over 300,000 slaveholders who were fighting in the Union army? Check it out.

One of those northern slaveholders was General (and later U.S. President) Ulysses S. Grant. In fact, he maintained possession of his slaves even after the War Between the States concluded. Recall that his counterpart, Confederate General Robert E. Lee, freed his slaves BEFORE hostilities between North and South ever broke out. When asked why he refused to free his slaves, Grant said: "Good help is hard to find these days.

The institution of slavery did not end until the 13th Amendment was ratified on December 6, 1865.

Speaking of the 13th Amendment, did you know that Lincoln authored his own 13th Amendment? It is the only amendment to the Constitution ever proposed by a sitting U.S. President. Here is Lincoln's proposed amendment: "No amendment shall be made to the Constitution which will authorize or give Congress the power to abolish or interfere within any state with the domestic institutions thereof, including that a person's held to labor or service by laws of said State."

You read it right. Lincoln proposed an amendment to the U.S. Constitution PRESERVING the institution of slavery. This proposed amendment was written in March of 1861, a month BEFORE the shots were fired at Fort Sumter, South Carolina.

The State of South Carolina was particularly incensed at the tariffs enacted in 1828 and 1832. The Tariff of 1828 was disdainfully called "The Tariff of Abominations" by the State of South Carolina. Accordingly, the South

Carolina legislature declared that the tariffs of 1828 and 1832 were “unauthorized by the constitution of the United States.”

Think, folks: why would the southern states secede from the Union over slavery when President Abraham Lincoln had offered an amendment to the Constitution guaranteeing the PRESERVATION of slavery? That makes no sense. If the issue was predominantly slavery, all the South needed to do was to go along with Lincoln; and his proposed 13th Amendment would have permanently preserved slavery among the southern (and northern) states. Does that sound like a body of people who were willing to lose hundreds of thousands of men on the battlefield over saving slavery? What nonsense!

The problem was Lincoln wanted the southern states to pay the Union a 40% tariff on their exports. The South considered this outrageous and refused to pay. By the time hostilities broke out in 1861, the South was paying up to, and perhaps exceeding, 70% of the nation’s taxes. Before the war, the South was very prosperous and productive. And Washington, D.C., kept raising the taxes and tariffs on them. You know, the way Washington, D.C., keeps raising the taxes on prosperous American citizens today.

This is much the same story of the way the colonies refused to pay the demanded tariffs of the British Crown—albeit the tariffs of the Crown were MUCH lower than those demanded by Lincoln. Lincoln’s proposed 13th Amendment was an attempt to entice the South into paying the tariffs by being willing to permanently ensconce the institution of slavery into the Constitution. AND THE SOUTH SAID NO!

In addition, the Congressional Record of the United States forever obliterates the notion that the North fought the War Between the States over slavery. Read it for yourself. This resolution was passed unanimously in the U.S. Congress on July 23, 1861: “The War is waged by the government of the United States not in the spirit of conquest or subjugation, nor for the purpose of overthrowing or interfering with the rights or institutions of the states, but to defend and protect the Union.”

What could be clearer? The U.S. Congress declared that the war against the South was NOT an attempt to overthrow or interfere with the “institutions” of the states, but to keep the Union intact (by force). The “institutions” implied most certainly included the institution of slavery.

Hear it loudly and clearly: Lincoln’s war against the South had NOTHING to do with ending slavery—so said the U.S. Congress by unanimous resolution in 1861.

Abraham Lincoln, himself, said it was NEVER his intention to end the institution of slavery. In a letter to Alexander Stevens, who later became the Vice President of the Confederacy, Lincoln wrote this: “Do the people of the South really entertain fears that a Republican administration would directly, or indirectly, interfere with their slaves, or with them, about their slaves? If they do, I wish to assure you, as once a friend, and still, I hope, not an enemy, that there is no cause for such fears. The South would be in no more danger in this respect than it was in the days of Washington.”

Again, what could be clearer? Lincoln, himself, said the southern states had nothing to fear from him in regard to abolishing slavery.

Hear Lincoln again: “If I could save the Union without freeing any slave I would do it.” He also said: “I have no purpose, directly or indirectly, to interfere with the institution of slavery in the states where it exists. I believe I have no lawful right to do so and I have no inclination to do so.”

The idea that the Confederate flag (actually, there were five of them) stood for racism, bigotry, hatred, and slavery is just so much hogwash. In fact, if one truly wants to discover who the racist was in 1861, just read the words of Mr. Lincoln.

On August 14, 1862, Abraham Lincoln invited a group of black people to the White House. In his address to them, he told them of his plans to colonize them all back to Africa. Listen to what he told these folks: “Why should the people of your race be colonized and where? Why should they leave this country? This is, perhaps, the first question for proper consideration. You and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss; but this physical difference is a great disadvantage to us both, as I think. Your race suffers very greatly, many of them, by living among us, while ours suffers from your presence. In a word, we suffer on each side. If this is admitted, it affords a reason, at least, why we should be separated. You here are freemen, I suppose? Perhaps you have been long free, or all your lives. Your race is suffering, in my judgment, the greatest wrong inflicted on any people. But even when you cease to be slaves, you are yet far removed from being placed on an equality with the white race. The

aspiration of men is to enjoy equality with the best when free, but on this broad continent not a single man of your race is made the equal of a single man of our race.”

Did you hear what Lincoln said? He said that black people would NEVER be equal with white people—even if they all obtained their freedom from slavery. If that isn't a racist statement, I've never heard one.

Lincoln's statement above is not isolated. In Charleston, Illinois, in 1858, Lincoln said in a speech: “I am not, nor have ever been, in favor of bringing about in any way the social and political equality of the white and black races. I am not nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people; I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races from living together on social or political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white.”

Ladies and gentlemen, in his own words, Abraham Lincoln declared himself to be a white supremacist. Why don't our history books and news media tell the American people the truth about Lincoln and about the War Between the States?

It's simple: if people would study the meanings and history of the flag, symbols, and statues of the Confederacy and Confederate leaders, they might begin to awaken to the tyrannical policies of Washington, D.C., that precluded southern independence—policies that have only escalated since the defeat of the Confederacy—and they might have a notion to again resist.

By the time Lincoln penned his Emancipation Proclamation, the war had been going on for two years without resolution. In fact, the North was losing the war. Even though the South was outmanned and out-equipped, the genius of the southern generals and fighting acumen of the southern men had put the northern armies on their heels. Many people in the North never saw the legitimacy of Lincoln's war in the first place, and many of them actively campaigned against it. These people were affectionately called “Copperheads” by people in the South.

I urge you to watch Ron Maxwell's accurate depiction of those people in the North who favored the southern cause as depicted in his motion picture, [“Copperhead.”](#) For that matter, I consider his movie [“Gods And Generals”](#) to be the greatest “Civil War” movie ever made. It is the most accurate and fairest depiction of Confederate General Thomas Jonathan “Stonewall” Jackson ever produced. In my opinion, actor Stephen Lang should have received an Oscar for his performance as General Jackson. But, can you imagine?

That's another thing: the war fought from 1861 to 1865 was NOT a “civil war.” Civil war suggests two sides fighting for control of the same capital and country. The South didn't want to take over Washington, D.C., no more than their forebears wanted to take over London. They wanted to separate from Washington, D.C., just as America's Founding Fathers wanted to separate from Great Britain. The proper names for that war are either, “The War Between the States” or, “The War of Southern Independence,” or, more fittingly, “The War of Northern Aggression.”

Had the South wanted to take over Washington, D.C., they could have done so with the very first battle of the “Civil War.” When Lincoln ordered federal troops to invade Virginia in the First Battle of Manassas (called the “First Battle of Bull Run” by the North), Confederate troops sent the Yankees running for their lives all the way back to Washington. Had the Confederates pursued them, they could have easily taken the city of Washington, D.C., seized Abraham Lincoln, and perhaps ended the war before it really began. But General Beauregard and the others had no intention of fighting an aggressive war against the North. They merely wanted to defend the South against the aggression of the North.

In order to rally people in the North, Lincoln needed a moral crusade. That's what his Emancipation Proclamation was all about. This explains why his proclamation was not penned until 1863, after two years of fruitless fighting. He was counting on people in the North to stop resisting his war against the South if they thought it was some kind of “holy” war. Plus, Lincoln was hoping that his proclamation would incite blacks in the South to insurrect against southern whites. If thousands of blacks would begin to wage war against their white neighbors, the fighting men of the southern armies would have to leave the battlefields and go home to defend their families. THIS NEVER HAPPENED.

Not only did blacks not riot against the whites of the south; many black men volunteered to fight alongside their white friends and neighbors in the Confederate army. Unlike the blacks in the North, who were conscripted by

Lincoln and forced to fight in segregated units, thousands of blacks in the South fought of their own free will in a fully-integrated southern army. I bet your history book never told you about that.

If one wants to ban a racist flag, one would have to ban the British flag. Ships bearing the Union Jack shipped over 5 million African slaves to countries all over the world, including the British colonies in North America. Other slave ships flew the Dutch flag and the Portuguese flag and the Spanish flag, and, yes, the U.S. flag. But not one single slave ship flew the Confederate flag. NOT ONE!

By the time Lincoln launched his war against the southern states, slavery was already a dying institution. The entire country, including the South, recognized the moral evil of slavery and wanted it to end. Only a small fraction of southerners even owned slaves. The slave trade had ended in 1808, per the U.S. Constitution; and the practice of slavery was quickly dying, too. In another few years, with the advent of agricultural machinery, slavery would have ended peacefully—just like it had in England. It didn't take a national war and the deaths of over a half million men to end slavery in Great Britain. America's so-called "Civil War" was absolutely unnecessary. The greed of Lincoln's radical Republicans in the North, combined with the cold, calloused heart of Lincoln himself, is responsible for the tragedy of the "Civil War."

And look at what is happening now: in one instant—after one deranged young man allegedly killed nine black people and ostensibly photo-shopped a picture of himself with a Confederate flag—the entire political and media establishments in the country go on an all-out crusade to remove all semblances of the Confederacy. The speed in which all of this has happened suggests that this was a planned, orchestrated event by the Powers That Be (PTB). And is it a mere coincidence that this took place at the exact same time that the U.S. Supreme Court decided to legalize same-sex marriage? I think not.

The Confederate Battle Flag flies the Saint Andrews cross. Of course, Andrew was the first disciple of Jesus Christ, brother of Simon Peter, and Christian martyr who was crucified on an X-shaped cross at around the age of 90. Andrew is the patron saint of both Russia and Scotland.

In the 1800s, up to 75% of people in the South were either Scotch or Scotch-Irish. The Confederate Battle Flag is predicated on the national flag of Scotland. It is a symbol of the Christian faith and heritage of the Celtic race.

Pastor John Weaver rightly observed: "Even the Confederate States motto, 'Deo vindickia,' (The Lord is our Vindicator), illustrates the sovereignty and the righteousness of God. The Saint Andrews cross is also known as the Greek letter CHIA (KEE) and has historically been used to represent Jesus Christ. Why do you think people write Merry X-mas, just to give you an illustration? The 'X' is the Greek letter CHIA and it has been historically used for Christ. Moreover, its importance was understood by educated and uneducated people alike. When an uneducated man, one that could not write, needed to sign his name please tell me what letter he made? An 'X,' why? Because he was saying I am taking an oath under God. I am recognizing the sovereignty of God, the providence of God and I am pledging my faith. May I tell you the Confederate Flag is indeed a Christian flag because it has the cross of Saint Andrew, who was a Christian martyr, and the letter 'X' has always been used to represent Christ, and to attack the flag is to deny the sovereignty, the majesty, and the might of the Lord Jesus Christ and his divine role in our history, culture, and life."

Many of the facts that I reference in this column were included in a message delivered several years ago by Pastor John Weaver. I want to thank John for preaching such a powerful and needed message.

Read or watch Pastor Weaver's sermon "The Truth About The Confederate Battle Flag" here:

[The Truth About The Confederate Battle Flag](#)

Combine the current attacks against Biblical and traditional marriage, the attacks against all things Confederate, the attacks against all things Christian, and the attacks against all things constitutional; and what we are witnessing is a heightened example of why the Confederate Battle Flag was created to begin with. Virtually every act of federal usurpation of liberty that we are witnessing today, and have been witnessing for much of the twentieth century, is the result of Lincoln's war against the South. Truly, we are living in Lincoln's America, not Washington and Jefferson's America. Washington and Jefferson's America died at Appomattox Court House in 1865.

Instead of lowering the Confederate flag, we should be raising it.

The danger of patriotism

My friends, it is frightening how simple we are and how easily we are manipulated simply because we are intellectually lazy.

The U.S. establishment has confused cause and effect by and through a flag-waving mania in America. "Patriotism" throughout history has covered a multitude of mischief. We are seeing it now!

Phony patriotism is strong leverage against a population ignorant of the ways of treason by its own government. I also have no doubt that U.S. history is full of wars "for democracy" killing millions under the propaganda of patriotism with the majority support of the people and the full support of all but a small cadre of "elected representatives" — who are paid by the federal government, incidentally. In addition the millions of foreign dead, these wars have left hundreds of thousands of American military members dead or maimed physically and/or emotionally.

The whole world knows about the U.S. military industrial complex war machine and its pursuit of profits. But Americans tend to turn a blind eye.

When George Washington said "government is force," he meant that government is force against its own people.

Since by definition government is force, then it follows that government will use any ruse imaginable to increase its power. Increased use of government force or power could backfire unless skillfully handled and justified in the public mind. Therefore governments rarely take action unless accompanied by skillful propaganda.

The brouhaha over certain NFL players' refusal to stand for the playing of the Star Spangled Banner has erupted anew. The reaction of most Americans — who claim to believe in the Constitution and Bill of Rights — is that this expression cannot be tolerated... it is un-American... it is "unpatriotic."

But is it? Or is it not the most American of all things to resist and rebel against what we perceive as tyranny and its symbols?

If we deny one — whether through intimidation and threats, monetary sanctions or government force — his rights, are we not creating a situation where rights are just privileges that can be denied on a whim? If we support police power to invade our homes and wallets and steal our property just because government has made it "legal," are we not again conceding that rights are merely privileges?

You cannot say, "I believe in the 1st Amendment, but...; I believe in the 2nd Amendment, but...; I believe in the 4th Amendment, but..." There is no but.

And if that government making "legal" the assaults on our liberty is represented by a symbol, shouldn't we conclude that that symbol is a symbol of tyranny? I wrote about the phony patriotism of flag worship when the Colin Kaepernick stir occurred last year. In light of the new kerfuffle over NFL players refusing to stand, and comments to some of our columns on preserving liberty of late, I felt it was time to run it again. Here it is:

The American golden calf

As a young boy, I enjoyed my family's bantam chickens that laid very small eggs and hatched very small chicks. Theirs was a small and miniature world.

One day one of my bantams started sitting on eggs to hatch its chicks. Something happened to her eggs but she continued to sit, so I decided to put a duck egg under her. Duck eggs are at least three times bigger than bantam eggs and take a few days longer to hatch, but she dutifully sat on the egg several days longer. She hatched the duckling and, as you can imagine, it thought that his world was normal and that the bantam hen was his mother.

The duckling eventually grew into a full sized mallard duck, probably five or six times the size of its bantam mother. The full-grown duck would follow its hen mother around as would normal chicks. It was a funny sight to watch.

But I remember thinking, even as a small boy, that the duck's entire reality was that the bantam hen was his mother and that was the way the world worked. He had no need to consider anything else.

This is the world of the American people today. Their perceptions of reality control them and they who control their perceptions control the American people.

Our perception of America has always been that she is the mother country and ordained by God, good and just and a beacon of freedom. This is hammered into our psyches from our early days.

From pre-school up, we are taught to worship the state. I don't know if it is still done, but in the public (non)education system, for many years, schoolchildren across the South — and elsewhere, I suppose — recited the [Pledge of Allegiance](#) each morning. Political rallies and government meetings are still often begun with a recitation of the pledge.

People say it with patriotic fervor, with their hands placed dutifully on their hearts.

Sporting events, political rallies and other public venues are often kicked off with the playing and/or singing of the Star Spangled Banner. Before the song begins, people are instructed to rise, men to remove their hats, and people place their hands over their hearts. They don't realize its value as a propaganda tool.

We have come to equate the flag, the pledge and the national anthem with patriotism, and patriotism with government, country and support for government, support for foreign wars and veterans. Anything less is "un-American."

Beyond its patriot fervor is the almost religious fervor and religious symbolism of the American people's actions when the pledge and the national anthem begin: the ritual

standing, removal of hats, placing of hands and rote recitation. In the book of Daniel, Israelites Hananiah, Mishael and Azariah (Shadrach, Meshach and Abednego) refused to worship the golden image of Nebuchadnezzar contrary to the king's decree. The king ordered them to be thrown into the furnace after it was turned up to seven times its normal temperature.

NFL player Colin Kaepernick created a stir last week when he refused to stand for the national anthem. He was not subsequently ordered into the furnace by the king, but he was burned symbolically by many football fans who torched their jerseys. Americans fumed that he should "leave" America if he can't support the flag and that he had disrespected the flag, the nation and veterans.

What are we saying when we say that someone "disrespected the flag," "disrespected the country," "disrespected the veterans" if he chooses to not stand for the national anthem? What is the flag but a piece of cloth? By the reaction to Kaepernick, it seems it has become more of a golden calf to represent mother country or the god of government.

Our mother has become a witch. Yes, same symbols, same flag, same pledge of allegiance, but a decadent spirit controlling the perceptions of the American people, keeping them on the animal farm (controlling their perceptions) long enough to impoverish and enslave them.

Time and gradualism can change a system all the way from human liberty to slavery (the animal farm) over a few generations without anyone being aware except a very few, those who ask questions.

"America, love it or leave it," is a tired canard. One cannot leave it except at [great cost](#). Recall that in 1860-1861 11 states attempted to "leave it" in order to preserve their liberty and rights as sovereign states. They were branded as "insurrectionists" and attacked by the [War Party](#) and the result was their economic and social destruction, subjugation and the deaths of some 850,000 people (the equivalent of about 8.5 million people today). When one talks of secession today he's branded as a racist, crazy or a radical and told secession is "illegal."

One can love his country but hate his government and its actions. I love America but not the people who control America and its government. I love America, but its rulers are alien to individual freedom, its government now anathema to liberty.

If the flag is symbolic of government and that government lies at every turn, enslaves its people, steals from their labor, passes laws that are an execration to their Christian faith, takes from them their liberty, mandates the murder of 1 million babies a year, imports tens of thousands of immigrants to replace American workers and drive down wages, and that makes war on other countries that have not threatened us, why should any acknowledge its presence with more than a sneer?

Wars are not for patriotism and "democracy," as we are propagandized. And our freedom has not been threatened by outside forces in 200 years. Wars are to kill; i.e., mass ritual murder. Additionally, big business and globalist banksters in league with Satan reap massive profits for the killing and sacrifice of young men (lambs) on all sides of combat.

If the flag is symbolic of the Constitution, that Constitution died long ago — destroyed by a crony railroad lawyer and mercantilist who made war on a sovereign people to benefit monied interests.

If the flag is symbolic of freedom, that freedom no longer exists — stolen long ago by crony corporations and globalist banksters and unaccountable oligarchical black-robed satanists and idol worshippers who usurped their authority created laws out of thin air under the guise of "interpreting the Constitution" a dictate not granted them under the original document.

The phony form of patriotism instilled within the population is strong leverage against independent thinking, keeping people ignorant of the treason by our own government.

America today is a more advanced state of fascism than World War II Germany and Italy. Fascism never identifies itself as totalitarianism. It always calls itself democracy.

Democracy is the politically correct word and cover term for modern American fascism.

American fascism has all the attributes and trappings of benevolent totalitarianism. No, benevolent totalitarianism is not an oxymoron.

The word benevolent in this instance means that the general perception of the population of the American system is that it is benevolent. This is only to say that modern America is full-blown fascism with a pretty face. It is every bit as deadly to human liberty as any tyranny in history and I would add far more sinister because of its propaganda sophistication.

Any regime that can spin tons of [fiat paper money](#) with [printing presses or electronically](#) is a [slave system](#) regardless of what it calls itself or regardless of the general population's perception of it.

Our mother has been transformed into a witch no matter how much we love her.

Yours for the truth,



Bob Livingston
Editor, *The Bob Livingston Letter*™

I don't care WHAT they seceded over.

NOTHING --

-- not secession ~ not "preserving the union ~ not ending slavery ~ not ANYTHING

*-- justified the union's savage, barbaric,
genocidal war on the Southern people.*

(Slavery could have and should have been ended some other way.)

Understanding Andrew Lytle

By Benjamin Alexander on Jun 20, 2017



A Review of *The Southern Vision of Andrew Lytle*, by Mark Lucas, Louisiana State University Press, 1987.

Andrew Lytle's writings comprise a rich and diverse tapestry whose outlines are difficult to bring together. The critic who tackles this varying body of material must become conversant in history, political philosophy, military biography, and literary criticism. Lytle has been feted for achievements in both history and literature; and he has held professorships in both disciplines. The attempt to suggest what Lytle's achievements mean in various areas in which he ranges can be overpowering. And it is only the patient and learned critic who would undertake such a task.

Mark Lucas in *The Southern Vision of Andrew Lytle* writes with grace and clarity about Lytle's accomplishment. His volume unifies Lytle's achievement as a novelist, Agrarian essayist, biographer, and memoirist under the rubric of "Southern Vision." This title is evocative in suggesting the organic evolution of Lytle's writing in the areas of politics, history, religion and literature. Lucas presents Lytle as a prophetic figure whose calling is rooted in the example of Isaiah of Jerusalem, to whom Lucas alludes in estimating Lytle's career. Lucas seizes on a central tenet of Lytle's writings—the consistent objection to materialistic idolatry and the attendant loss of spiritual values in various orders of community-political, religious, and blood.

Starting with what Lucas identifies as a "polemical" phase of Lytle's Agrarian writings in *I'll Take My Stand* and his biography of Nathan Bedford Forrest, (*Bedford Forrest and His Critter Company*), the author then deepens his analysis into a complex and carefully wrought vision of the later novelist. Lucas is effective in showing how Lytle's fiction dealing with the Spanish conquistadors (*At the Moon's Inn*) gives profound sweep to Lytle's analysis of the origins of American materialism.

Lucas shows that the Spanish fiction makes dramatic what Lytle had been stating in his Agrarian essays. Lytle's "Southern loyalties" provide the occasion for him to discover what Lucas describes as a larger "image of wholeness and order he describes in the high Middle Ages, an image summed up in the word Christendom, The rise of the bourgeoisie, Henry VIII's sacking of the monasteries, the Stuart perversion of rule by divine right, the Whig revolt of 1688, and particularly the defeat of the Confederacy-Anglo history since the Middle Ages, according to Lytle's world view, has seen Faustian secularism and materialism go from success to success."

The term "Anglo history" that Lucas formulates allows him to retain an admiration of Lytle, but at the same time to distance himself from the view of history that Lucas rightly shows gives rise to his fiction. "Anglo history" is a spurious term to apply to Lytle's complex vision of history. This device reveals in Lucas a consistently squeamish attitude toward Lytle's view of history and his political loyalties.

There are other disclaimers in the study that allow Lucas to disassociate himself from Lytle's political and historical writings. He is troubled, for instance, by the Tennessean's unapologetic admiration for Nathan Bedford Forrest in his biography. He states that Lytle's "exuberance" contributes to the book's "shortcoming as a biography; the one-dimensionality of its portrayal of Forrest." He goes on to fault Lytle for failing to probe the "absolutism" and "guiltlessness of Forrest's mind." "Ostensible complexities in the character of Forrest" are not discussed in Lytle's portrayal so that "a son of the Gods' can emerge in unshadowed heroism." Because of Lytle's identification with Forrest, Lucas suggests that Lytle's interpretation of the War is "controversial." Notwithstanding the re-publication of the Forrest biography in 1985 with a new introduction by Lytle, the volume is, according to Lucas, "minor when measured against Lytle's later achievement in fiction."

Why does the author take pains to distance himself and the Agrarian phase of Lytle's career? Why does he argue essentially that Lytle is a gifted novelist who has progressed in thought beyond antiquated "polemical" writing of the 1930's? These questions may reveal the larger issues of editorial policy at Louisiana State University Press.

For instance, LSU Press declined to publish an elegantly written final book by the late Senator John East of North Carolina. In another recent volume called *The Southern Mandarins*, the literary correspondence of Sally Wood and Caroline Gordon, a disclaimer appears at the outset of the book warning the reader of outdated political and social opinions contained therein. Andrew Lytle writes the foreword to this volume and makes overt reference to the War of Northern Aggression.

We can take heart that Lytle himself has never retreated from the political and social positions he promoted in his Agrarian years. Among numerous recent public pronouncements, Lytle contributed the "Afterword" to a group of essays commemorating the fiftieth anniversary of *I'll Take My Stand* called *Why the South Will Survive* (Univ. of Georgia Press, 1981) in which he notes that *I'll Take My Stand* has never been out of print and that the book is a "contemporaneous not a historical document."

As good as the Lucas book is in illuminating the intricacies of Lytle's fiction, it is flawed in the stance it takes in evaluating Lytle's Agrarian writings and their continuing relevance. Lucas is accurate in advancing a thesis that centers on Lytle's role as prophetic son of the Republic denouncing its materialism and greed; however, he undercuts his own position in apologizing for Lytle's political legacy.

As a critic of Lytle's fiction, Lucas is at his best, especially in his discussion of *The Velvet Horn*. He painstakingly shows how the novel develops the dramatic conflict between Promethean self-will and a peculiar form of regional isolation that Lytle has theoretically called "incest of spirit." These orientations are memorably fleshed out in the characters of the novel, Pete Legrand and the Copleigh brothers, who elevate their family pedigree into a destructive obsession to hold their sister unnaturally within the family orbit. The resolution of this sharply etched conflict Lucas rightly traces to the novel's rich mythical and psychological action.

In tracing the novel's transition from its Tennessee setting into action derived from Garden of Eden mythology, Lucas gives a compelling account of a work that belongs with the great titular documents of American literature—*Moby Dick*, *Go Down*, *Moses*, *Huckleberry Finn*, and *The Scarlet Letter*. Lucas shows how fidelity to craft deepens the Southern vision of Andrew Lytle and how Lytle's fiction becomes a powerful tool of religious revelation. Allegiance to the demands of art diminishes the initial personal predicament of the novel, the self-consciousness of a defeated people in the generation after the War Between the States. The personal gives way to a surprising universal drama, the drama of Eden. The mythical understanding of Southern history that the work discovers illustrates the complexities of the past.

Such discussion shows how the crucible of fiction in works such as *The Velvet Horn* and *A Name for Evil* prevent Lytle's achievement from being reduced to any agenda or formula, or as Lucas remarks, "what is programmatic in Agrarianism." This analysis stands as an admonition about the possibilities of resuscitating the antebellum order in a profoundly altered modern environment. According to Lucas's reading of Lytle, such enterprises often turn into destructive acts of self-will rooted in sentimentality. The irony is that the Southerners with inordinate preoccupation with themselves, such as the

Cropleigh brothers of *The Velvet Horn* and Henry Brent in *A Name for Evil*, become the very incarnation of modern hubris that they claim to resist in clinging to the past.

In this way Lucas shows that Lytle's fiction contains inherent internal restraints against those who have found in his earlier Agrarian writings a program to advocate an acquisitive spirit or capitalistic enterprise associated with the Republican ethos of the Reagan years. It is impossible to squeeze the camel of Lytle's Agrarianism through the eye of such a needle.

I'll Take My Stand and the Agrarian writings of Lytle are philosophically probing works that are not simply calling for remedial programs of adjustment within the industrial order. *I'll Take My Stand* in the "Statement of Principles" delineates three kinds of industrial orientation that are rebuked in its pages: the Optimists who "see the system righting itself spontaneously and without direction"; the Cooperationists or Socialists who "rely on the benevolence of capital, or the militancy of labor, to bring about a fairer division of the spoils;" and the Sovietists or Communists who "expect to find super-engineers, in the shape of Boards of Control, who will adapt production to consumption and regulate price and guarantee business against fluctuations." All these outlooks fail to imagine any social order other than mechanized materialism.

The Agrarians have achieved enduring notoriety in the half-century since their writings precisely because whatever applied economic and social principles they espoused emanated from a political order whose roots lie in the societies of antiquity. Lytle is a provocative man of letters in the tradition of Dr. Johnson, Edmund Burke, T. S. Eliot, Russell Kirk, and more recently, Allan Bloom. His political loyalties are of a piece with later aesthetic principles or artistic accomplishments. They comprise an organic whole. The health of what the ancients understood as the polis, the political community, is of vital importance to the exercise of citizenship; and the cultivation of Aristotelian citizen virtues runs parallel to the practice of literary craftsmanship. Such a legacy is not dated, but is the enduring inheritance of the West. Mark Lucas would have given us a stronger understanding of *The Southern Vision of Andrew Lytle* if he had emphasized the vitality of Lytle's political and historical writings in relation to the artistry of his fiction. Instead Lucas attempts to shape Lytle's reputation in such a way as to publish a work that is critically competent and well-written; yet at the same time it retreats from (or is apologetic for) that portion of Lytle's career that champions the mythology and memory of the Republic in its Southern history.

About Benjamin Alexander

Benjamin Alexander, Ph.D, is a Professor of English and Political Science at the Franciscan University of Steubenville. He studied under Andrew Nelson Lytle at the University of the South and Mel Bradford at the University of Dallas

"I'm a lifetime member of the Sons of Confederate Veterans. It's an organization for people who wish to preserve and respect the heritage and history of the War Against Northern Aggression. It sometimes gets a bad rap in the press when narrow-minders (I just made that word up, I think) claim that it's simply a racist organization. I'm not saying that there aren't some racists in it. There probably are. But I think the large majority of members are people who don't want history to forget the brave and gallant men who fought for the Confederacy. They're our ancestors. Yet we as Americans have tried to erase them from our history books, citing the Civil War as an ugly chapter in American history. So some say let's just forget about the whole things.

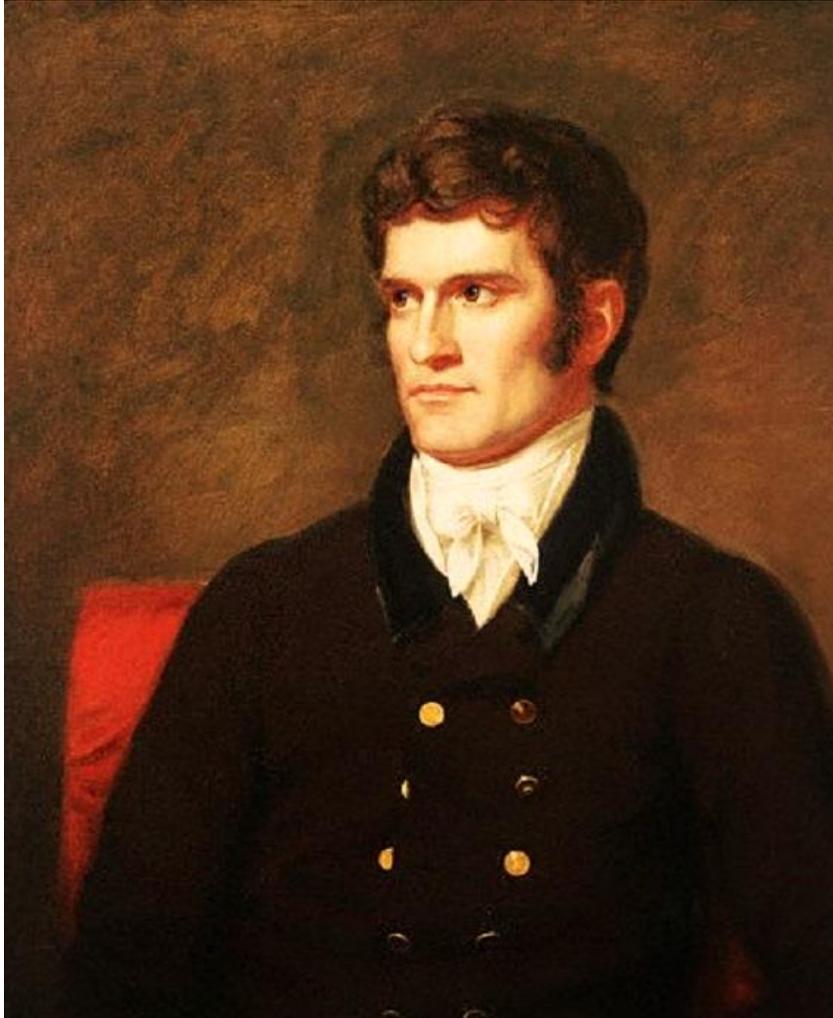
I realize that to the victor go the spoils, so the victor gets to write history however he chooses."

- Trace Adkins, "A Personal Stand"



Calhoun the Marxist?

By Brion McClanahan on Aug 10, 2017



Neo-conservatives can't seem to make up their mind about the Confederacy. They all agree that the Confederacy represented everything evil about early America (which places them squarely in league with their intellectual brothers on the Left) but why they hate it presents the real conundrum.

It borders on schizophrenia.

Neo-conservative historian Victor Davis Hanson, for example, often rails against the Confederacy when issues involving "state's rights" and secession come up. He opposes "sanctuary cities" as a vestige of the "New Confederates", and blasts California secession as a rekindling of the Old South on the West Coast.

On the other hand, neo-conservative journalist John Daniel Davidson thinks that the Old South, the Confederacy, and John C. Calhoun wrote the blueprints for the modern bureaucratic, centralized state.

So which one is it? Is the Confederacy behind unwanted decentralization or unwanted centralization?

To these "intellectuals" it is just unwanted.

But more than that, the South represents a convenient straw man to push over whenever their Lincolnian dream of a centralized proposition nation is threatened. To the Straussian, Jaffaite, neo-conservatives, everything bad originated in the South—except one line from the Declaration of Independence, “that all men are created equal.”

Hanson doesn't like the South and doesn't like secession. The Confederacy exemplifies the most visible threat to the New England and Lincolnian myth of American history, and thus it must be denounced whenever possible. Topple monuments and symbols, deride “neo-confederate” ideas, and champion the unitary state so long as “your guy” is in power. This grab-bag of tools to erase the Confederate “stain” on American history would find handymen at *Mother Jones* or the *Daily Kos*.

Davidson's argument masquerades as a serious challenge to the “Lost Cause myth” but is nothing more than a regurgitation of several easily discredited neo-conservative fallacies and one characterization of Calhoun as the “Marx of the Master Class.”

Davidson insists that the “now so familiar” narrative of the South as a decentralized “rural backwater” is woefully wrong. To prove it, he cites a *USA Today* piece by Lincolnite scholar Allen Guelzo claiming that the Confederacy “centralized political authority in ways that made a hash of states' rights, nationalized industries in ways historians have compared to ‘state socialism,’ and imposed the first compulsory national draft in American history.”

Part of this is true, but Guelzo leaves out important element of the story. Several Southern states openly resisted attempts by the Confederate government to trample civil liberties and centralize power, so much so that “states' rights” were often *blamed* for the defeat of the Confederacy. The Confederate federal court system was never implemented, leaving the state courts in complete control of the legal mechanisms in the South. State courts routinely defied Confederate law, even going so far as to issue writs of *habeas corpus* after it was suspended by the central government. The Confederacy had at most three or four “major” industrial centers and thus had to maximize output to have any shot at keeping pace with the Northern industrial machine. This did involve government control of vital industries—in clear violation of the Confederate Constitution—but classifying this as “state socialism” is stretching the truth.

It's also clear that Davidson has never read Calhoun and relies upon the Jaffaite interpretation of the man to buttress his arguments. Calhoun was called the “Marx of the Master Class” by Richard Hofstadter in 1948. This was not meant as a critique. Hofstadter thought Calhoun was a thoughtful person, indeed the last American statesman philosopher, who had a sharp mind and penetrating intellect. Harry Jaffa distorted this label by insisted that, like Marx, Calhoun favored “scientific” political thought. Davidson calls it “the junk pseudoscience of racial inequality and Darwinism.” Calhoun did not believe that all men were equal—he never mentioned race in the *Disquisition on Government*—but neither did any other conservative from time immemorial to the 1970s. Is that “junk pseudoscience” and “Darwinism?” If so, then Russell Kirk and other giants of American post World War II conservative thought should be held in contempt. They, too, reflected positively on Calhoun's contributions to American constitutionalism and political philosophy.

Davidson claims that Calhoun's concurrent majority was intended to “circumvent the forms and restrictions of the Constitution so the government can do things they think need to be done.” More insidiously to Davidson and Jaffa, Calhoun distorted “the Founders' and Abraham Lincoln's understanding of the Constitution.” This statement would be laughable if it wasn't so sadly stupid.

Calhoun wrote in the *Disquisition* that written Constitutions, while laudable and better than any other restraint on government, could not keep numerical majorities from crushing minorities because they often lacked an enforcement mechanism to keep government power at bay. Whereas Jaffa and Davidson think Calhoun's “negative” would lead to anarchy, Calhoun expressly rejected this in several passages by arguing that “anarchy” would be the result from unlimited government power. In other words, Calhoun thought the negative would *prevent* anarchy. Simply put, the Tenth Amendment to the Constitution needed teeth. The “concurrent majority” provided those teeth and would allow “liberty” to flourish, even if that meant secession.

He also insisted that the concurrent majority would lead to greater political suffrage, not less, as homogenous communities would be more peaceful and open to larger numbers of people with ballot access. Calhoun was not anti-democratic. He was anti-irresponsible universal suffrage, as were all conservatives of his age, and he opposed alien peoples having control over foreign political communities. Massachusetts certainly did not want South Carolina dictating terms about suffrage or representation. Why should South Carolina accept the opposite?

To reach the conclusion that Calhoun would somehow recognize his views on government in the modern bureaucratic state is lunacy. Calhoun was concerned with political minorities and the dangers of mob rule, but again, until the 1970s so was every other conservative. As he pointed out in the *Disquisition*, the end result of a majoritarian system would be the constant scrambling for the spoils of power by two factions and the destruction of the written constitution. Each side would retreat to

the shield of the constitution when it was out of power but would ignore it while wielding the reins. Has he not been proved correct?

Calhoun was a “progressive” in that he held a positive view of human society, but he was not a progressive in the modern political usage of the term. Davidson is so far out in left field with that argument he might as well join the CPUSA. They would at least be receptive to his interpretation of Calhoun and the South.

The neo-conservatives like Hanson and Davidson are as much a threat to traditional America as the Left. By continually disparaging the South and its traditions they are unknowingly destroying the very fabric of conservative American society they supposedly wish to defend. More important, they are undermining the bedrock of Western Civilization, and as several American intellectuals noted well into the twentieth century, the South produced the only truly unique and highly cultivated civilization in American history.

That said, decentralization and Calhoun’s argument for some type of negative on the general government are fast becoming popular positions in American society. They are *the* ideas of the twenty-first century. The Founding generation insisted on a limited federal republic to protect the separate interests of a heterogeneous people. That is the key to understanding American government. Calhoun knew it better than most.

About Brion McClanahan

Brion McClanahan is the author or co-author of five books, *9 Presidents Who Screwed Up America and Four Who Tried to Save Her* (Regnery History, 2016), *The Politically Incorrect Guide to the Founding Fathers*, (Regnery, 2009), *The Founding Fathers Guide to the Constitution* (Regnery History, 2012), *Forgotten Conservatives in American History* (Pelican, 2012), and *The Politically Incorrect Guide to Real American Heroes*, (Regnery, 2012). He received a B.A. in History from Salisbury University in 1997 and an M.A. in History from the University of South Carolina in 1999. He finished his Ph.D. in History at the University of South Carolina in 2006, and had the privilege of being Clyde Wilson’s last doctoral student. He lives in Alabama with his wife and three daughters.

<https://www.abbevilleinstitute.org/blog/calhoun-the-marxist/>

CNN Breaking News: South Carolina to ban the sale of Tylenol in bottles because they fear picking the cotton from the bottle may represent racism and slavery.





[The Virginia Flaggers](#)

Confederate artillerist R. Snowden Andrews suffered a horrible wound at Cedar Mountain. A piece of shell tore apart the wall of Andrews' abdomen on the right side as the major straddled his horse. With enough presence of mind to press one arm over the gaping wound and clutch his horse's neck with the other Andrews could fall to the ground without being entirely disemboweled. Everyone who saw the mangled artillerist knew that he was dying, and various surgeons pronounced the wound fatal. Two country doctors, Thomas B. and William H. Amiss, who happened to be brothers, agreed to take on the patient. Upon examining the wound, Thomas Amiss found Andrews "completely disemboweled, his intestines covered with dust, hen-grass, sand and grit." When the two doctors concluded that Andrews was beyond their help, Andrews angrily replied: "I once had a hound dog that ran a mile with its guts out and caught a fox, and I know I am as good as any damned dog that ever lived, and can stand as much." With that bold pronouncement the doctors ordered stretcher-bearers to carry Andrews to the James Garnett house a couple of miles to the rear. In great agony Andrews was taken to the Garnett home and there he was placed on the dining room table. It was now nearly midnight, almost seven hours since Andrews had suffered the wound. The ghastly tear in Andrews' abdominal wall proved to be only one of two wounds once the gore was cleared away. The savage piece of shell had continued its path across the top of the major's thigh, cutting it open near the hip. Dr. William Amiss carefully cleaned both wounds, washing the mass of dust and debris from Andrews' intestines and abdominal cavity. Dr. Thomas Amiss then replaced the organs and sewed the wound shut with "...cotton and a common calico needle, the only instrument available...." Andrews himself held the wound's edges together during the sewing. The major's wife, Mary Lee Andrews, was staying in Baltimore with her three children when she learned of her husband's mortal wounding. Quickly Mary prepared to go to her husband's side. Leaving two of her children behind, Mary took along her unweaned baby and a nurse. Arriving the next morning, Mary and her husband enjoyed a touching reunion; it was the first time Snowden had seen the seven-month-old baby. Amazingly, the inevitable peritonitis did not appear, and Snowden's vicious wounds healed within five weeks. In a few weeks he was limping about on crutches. Eventually he wore a silver plate over the wound. By the spring of 1863 a miraculously healed Andrews returned to field duty wearing the second star of a lieutenant colonel. Within a short time another wound knocked Andrews out of service again as a bullet hit him on June 15, 1863. Recovering, he was sent to Europe on ordnance duty. Upon inspecting the results of the first wound, German surgeons reached the conclusion that the finely-powdered dust which so completely covered the wound and intestines proved an antiseptic which led to the use of dust as an antiseptic during the Franco-Prussian War. Andrews not only survived his dreadful wound and a second wound and the rest of the war, he also survived the nineteenth century. After the war he was a leading architect in Baltimore, where he died on January 6, 1903.



THE GENOCIDAL WAR

[Tim Manning](#)

May 24, 2016

THE GENOCIDAL WAR ~ The Confederate States of America (CSA or C.S.), often referred to as the Confederacy, were an unrecognized confederation of secessionist North American States existing from 1861–65. They were originally formed as sovereign and independent republics after the end of the American Revolution, and later ratified the Articles of Confederation of the USA which was formed after ratification by nine of the original British colonies.

Each Southern State individually filed a formal Document of Secession with the United States government following the 1860 election of the radical Republican candidate Abraham Lincoln who guaranteed that during his administration he would not interfere with slavery in the States where it then existed. Had to South considered slavery the issue of secession they could have remained in the union of the USA and maintained their slaves.

The Confederate central government was formed in February 1861 before Lincoln took office in March. In April, four more Southern republics of the union also declared secession from the USA and joined the union of the Confederate States of America.

The USA military invaded some Southern States before they could vote to secede. Altogether the elected representative of 15 Southern States considered themselves as part of the CSA though some were invaded before making this standing official. Two large Indian Territories filed formal Documents of Secession with the U.S. Government and requested that the new CSA accept them as formal Territories. The CSA did accept the former USA Indian Territories in the CSA. While they were not yet States they did send representatives to the Confederate Congress, but they were not allowed to vote.

The government of the United States Of America rejected the democratic vote of the Southern State governments to secede, and considered the vote null and void and the Confederacy to be illegitimate. Lincoln asserted that the USA had formed the States and not the States forming the USA. Four of the States had ratified the Articles of Confederation EXPLICITLY under the condition of being able to leave/secede whenever they do chose for whatever reason they saw fit to do so. Those States were New York, Rhode Island, Virginia, and Texas. The agreed was that provision for acceptance into union membership had to be uniform. What was

The U.S. War to Prevent Southern Independence began in April 1861 a week after the U.S. Navy invaded the waters of South Carolina with hundreds of troops assigned to invade South Carolina from Fort Sumter. In response South Carolina conducted a legal eviction of U.S. military forces from Fort Sumter before the fort could be used for the invasion forces.

By 1865, after very heavy fighting resulting from the USA invasion of the Confederate States of America, the Confederate defensive Armies surrendered under the immediate threat of total annihilation. No sovereign foreign state officially recognized the Confederacy as an independent country for various political reasons, although the United Kingdom and France granted it belligerent status. The war lacked a formal end in 1865 and the Southern States continued to be plundered and pillaged by the USA military forces and its industrialist and bankers who had already been made wealthy by the war.

NOTE: Southerner's reject the term "Civil War" as that was not an accurate name for the war and not even a name accepted by the Congress of the USA. The U.S. War Department called the war "The War of the Rebellion." The U.S. Congress voted to make the name of the war "The War Between The States" which was not accurate either to Southerner's.

Southerner's viewed this invasion as a radically illegal and immoral hostile actions of U.S. President Abraham Lincoln to fix the chaos in government which he was creating. The first Orders for the invasion of the Southern States were made BEFORE the firing of South Carolina om Fort Sumter AND were made secretly by Lincoln totally outside of the constitutional powers granted to the office of the U.S. President.

Southern scholars are now taking a more insightful view of this war by FIRST recognising that Lincoln effectively conducted an Executive-Military Coup that used a massive genocidal war to take the USA from its status as a "democratic republic" to that of a "centralised nation/empire" where the sovereignty and independence of the individual member States of the USA ended and a centralised government now ruled with more power than any English king had exercised over the English people of the British Empire.

The Siege of Petersburg

Capture of Union Pickets at Fort Davis: October 30, 1864

October 30, 1864: "The Fighting 69th" and 111th NY in a Skirmish Line "Seine-hauling"

UPDATE December 10, 2015: Damian Shiels has produced a [detailed analysis of the 69th New York men captured in this fight](#).

On this date 150 years ago, General William Mahone was up to his old tricks at the Siege of Petersburg, inflicting an embarrassing defeat on two New York regiments manning the skirmish line in front of Fort Davis southeast of Petersburg.

As night fell on October 30, 1864, the famous 69th New York of the Irish Brigade and the 111th New York were manning the picket posts in front of Fort Davis, just west of the Jerusalem plank road, with the pickets of the two regiments forming the left wing of the picket line for the Consolidated (2nd and 3rd) Brigade, First Division, Second Corps, Army of the Potomac. The 69th New York was on the right, with most of its men west of a ravine, its right connected to the 63rd New York, another regiment of the famous Irish Brigade. The 111th was on the left, the far left regiment in the entire Second Corps line. They were responsible for the connection with the right most regiment of the Fifth Corps. Near the scheduled picket relief time, as Mott's Third Division came back from the Sixth Offensive and took over a part of this area's lines, the Federal pickets saw blue jacketed men coming in from the rear. They naturally assumed these men were from Mott's Division, coming to relieve them. Unfortunately for them, the Union soldiers were wrong.

Several days before, ten or so men who had just been conscripted deserted from the 69th New York and entered Confederate lines. Mahone had them interrogated and found them to be quite talkative. He learned the setup, force, and relief schedule of the Union pickets on this area of the front, using it to his advantage. I have been unable to find specifics, but based on Union reports and other clues, the assault was almost certainly made by a sharpshooter battalion from one of Mahone's brigades manning this portion of the lines.

What Is Seine-Hauling?

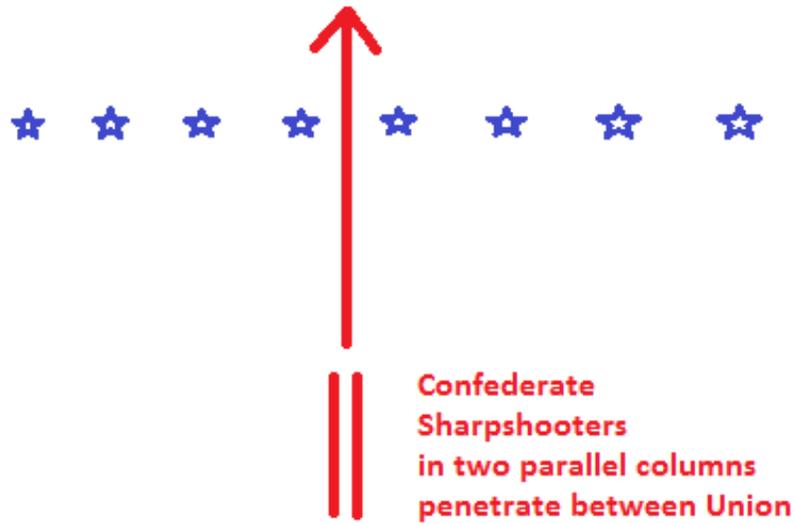
The biggest clue involved the use of "seine-hauling," a favorite tactic of the Confederate sharpshooters. A seine is a fish net, and when held by two people it allows them to drag the net toward shore and trap any fish unlucky enough to get caught. In this case, the Confederate attacking column was the seine and the Yankee pickets were the fish.

Before we go further with the narrative, let me digress just a bit and give some diagrams of a typical seine-hauling expedition.

First: Confederate sharpshooters form two long columns with very narrow fronts side by side. This column is to rush quickly and silently between two Union picket posts.

Seine Hauling, Step 1

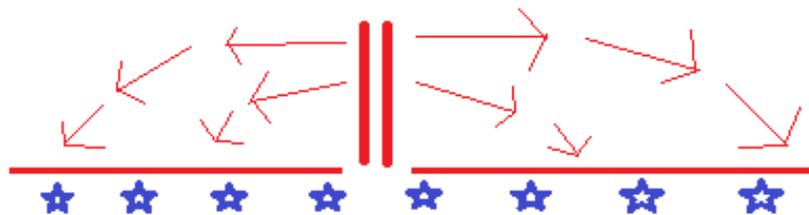
Union Picket Posts



Second: Once through the Union picket line, the Confederates spread out left and right to form a line, and face BACK toward their own lines.

Seine Hauling, Step 2

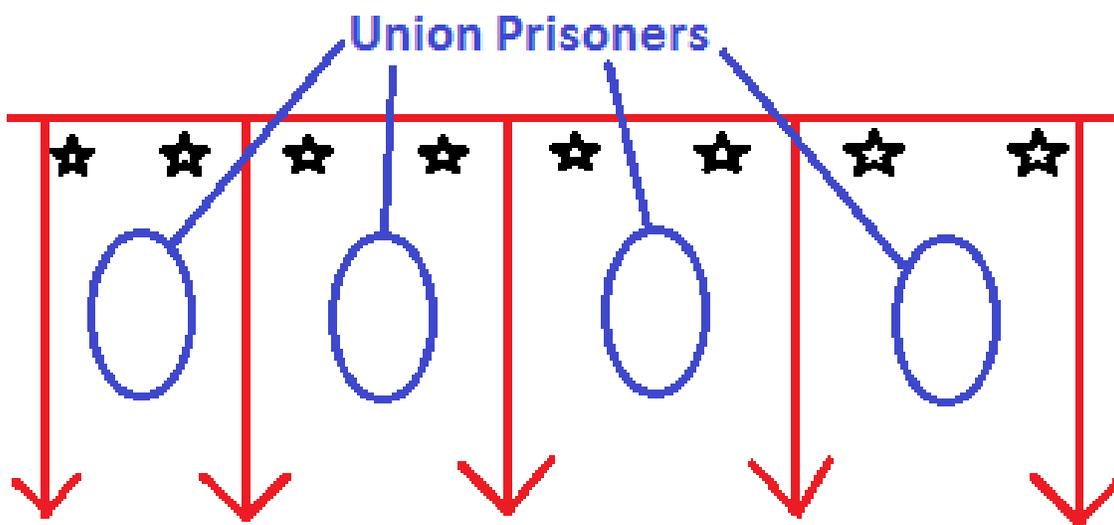
Union Picket Posts



After passing through the Union picket posts, Sharpshooters turn left or right and swing out to "bag" as many Union prisoners as possible.

Third: At a signal, all of the Confederate sharpshooters rush forward, heading back to their lines, surprising and capturing many Union pickets while coming from an unexpected direction.

Seine Hauling, Step 3

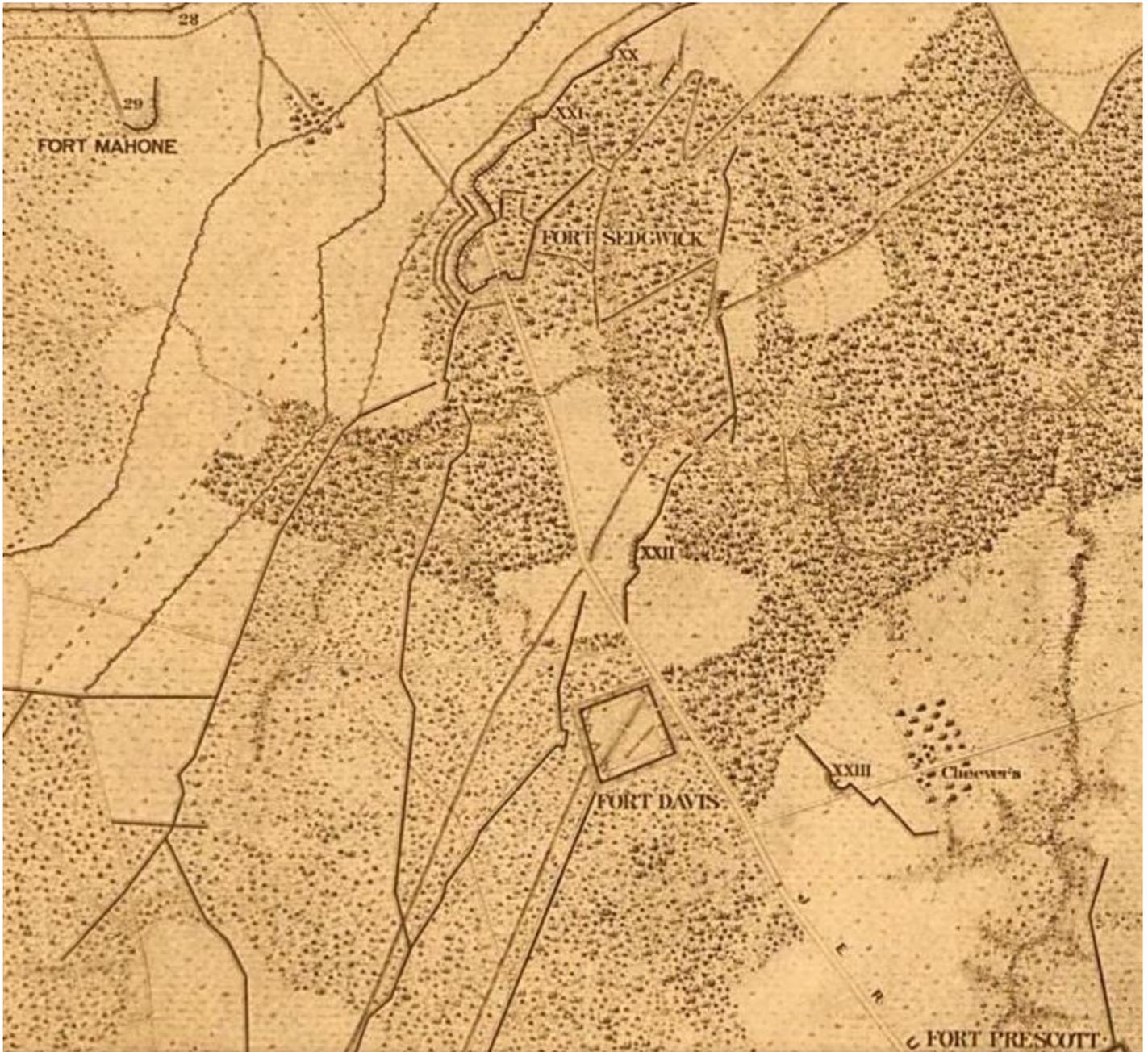


Confederate Sharpshooters form a solid line and move back to their trenches, carrying Union prisoners away en masse.

Got it? Good, because you're about to read about a nearly flawlessly executed seine-hauling operation, which is why it is extremely likely one of Mahone's sharpshooter battalions was involved. For more on seine-hauling and the Confederate sharpshooter battalions of the Army of Northern Virginia, see Fred Ray's excellent book [Shock Troops of the Confederacy](#).

Mahone's Sharpshooters Attack

Between 7 and 8 p. m. on the evening of October 30, 150-200 Confederates slipped between two picket posts of the 69th New York, and began to fan out to net a bounty of Federal prisoners. This force was about the size of a typical Confederate sharpshooter battalion at this stage of the war. Second Lieutenant Hoff of the 111th New York was in command of that regiment's Picket Post 1, the rightmost picket post of the unit. He saw what he thought was his relief coming on from the right, but noticed they were wearing gray pants.



Fort Davis Area, Scene of A Sharpshooter Seine-Hauling: October 30, 1864

Hoff, instead of informing Picket Post 2 to halt and challenge, as was proper protocol, went rearward to tell his superior officer. As a result, the picket posts of the 111th New York fell like dominoes down almost the entire line, each thinking these men were the relief pickets rather than the enemy. The 69th New York didn't fare any better, and it could have been even worse. Lieutenant Murtha Murphy, commanding one of the 69th's picket posts, heard and challenged the oncoming Confederates heading north to scoop up that regiment's line. As a result, he probably prevented the capture of the entire picket line of the 69th.

Before the Union officers on the main line knew what had hit them, most of the pickets of the 111th New York and the 69th New York had vanished, scooped up neatly by the veteran sharpshooters and carried quickly back to the Confederate lines. The 69th New York lost 164 officers and men out of 230 on the picket line that night, with the 111th New York

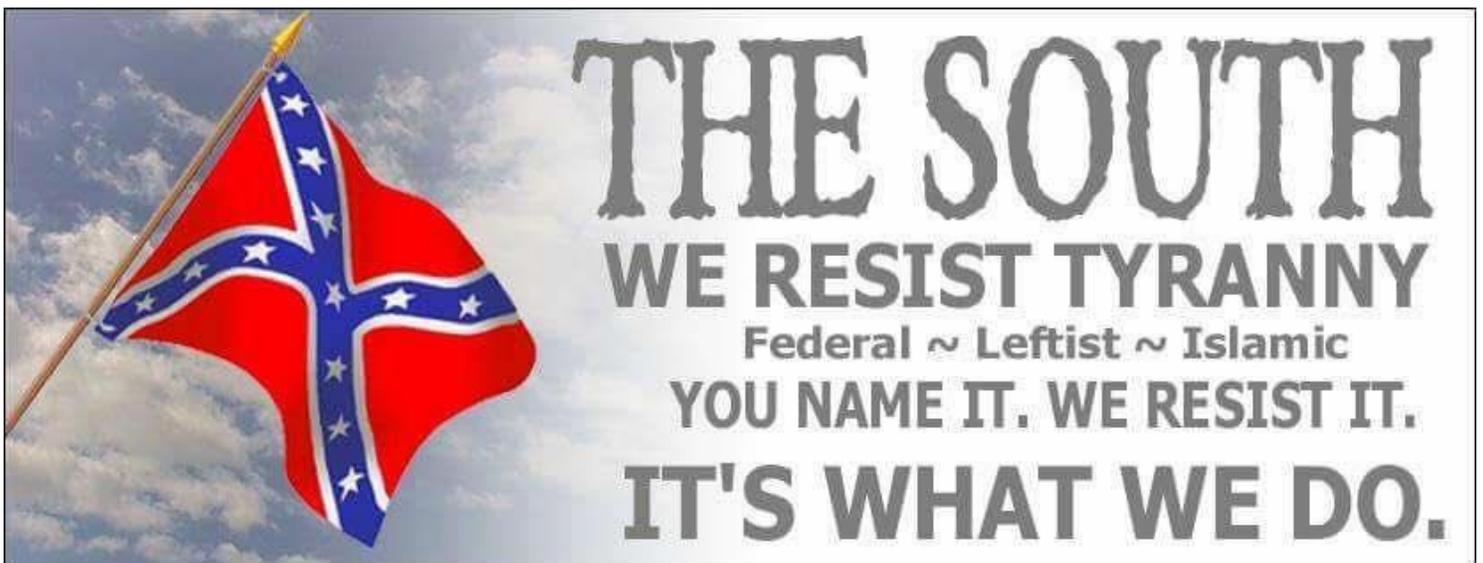
suffering 82 captured out of 161 total men on the picket line. The Confederates had scored a small but real victory that night in front of Fort Davis with little to no loss, one of many such small fights carried out during the nine month siege.

The Aftermath

In the days following the disgraceful affair, Union senior commanders wanted to know what had happened. Division commander Nelson A. Miles instructed Consolidated Brigade commander Colonel Clinton D. MacDougall, to investigate. Fortunately for historians, many of the resulting reports back to MacDougall regarding the affair are included as inclosures to his final report. Ultimately, it was thought that the deserters from the 69th New York had either been Confederate spies or simply gave the Confederates all of the information they wanted. The Confederate attack was designed to mimic the Union picket relief setup, and it worked beautifully. Combine that with the by now refined Confederate sharpshooter practice of seine-hauling, and the end result occurred. Still, it didn't have to end this poorly. MacDougall believed that if Lt. Hoff of the 111th New York had done his job at Picket Post 1, the disaster would have been averted and the tables might have even been turned on the Confederates. In the end, his failure to follow protocol made an already tough situation infinitely worse for the Union men on the picket lines that night. Lastly, many of the men in the 69th New York were brand new, and this was also considered a major factor in the end result. If anyone has any details on what happened to the unfortunate Mr. Hoff, or if you know of any magazine articles on this short little affair, I'd love to hear from you.

Further Reading:

- OR XLII, P1, page [255-260](#): Number 19. Reports of Brigadier General Nelson A. Miles, U. S. Army, commanding First Division, of operations August 12-26, October 27-30, and December 9-10
- OR XLII, P1, [page 290](#): Number 44. Report of Major Richard Moroney, Sixty-ninth New York Infantry, of operations August 12-October 30
- OR XLII, P3, page 444: Meade to Grant. October 31, 1864—2 p.m. (Sent 2:40 p. m.)
- <http://www.beyondthecrater.com/news-and-notes/siege-of-petersburg-sesquicentennial/150-years-ago-today/150-18641030-capture-union-pickets>



RETURN TO REASON

LINCOLN OR LEE?

WHAT WOULD HITLER SAY?

Ilana Mercer schools CNN's 'pretty but not terribly bright' anchoress on epic war

Published: 09/04/2017 at 6:14 PM

“Some crazy person just compared President Abraham Lincoln to Hitler. Yes, this just happened on CNN, and Brooke Baldwin’s reaction was perfect.”

So scribbled one Ricky Davila on social media (Twitter).

Indeed, an elderly Southern gentleman had ventured that President Lincoln, not Gen. Robert E. Lee, murdered civilians, a point even a court historian and a Lincoln idolater like Doris Kearns Goodwin would concede.

While the Argument From Hitler is seldom a good one, Ms. Baldwin’s response was way worse. Were she an honest purveyor of news and knowledge, anchor-activist Baldwin would have sought the facts. Instead, she pulled faces, so the viewer knew she not only looked like an angel, but was on the side of the angels.

Pretty, but not terribly bright, Ms. Baldwin would be shocked to hear that the civics test administered by the U.S. Citizenship and Immigration Services (USCIS) recognizes as correct the following answers to questions about the “Civil War”:

If asked to “Name one problem that led to the Civil War,” you may legitimately reply: “States’ right.”

If asked to “Name the war between the North and the South,” you may call it, “the War between the States.”

Brook would wince, but, again, your reply would be perfectly proper if you chose to name “economic reasons” as one of the problems that led to the Civil War.

Not even the government – the USCIS, in this case – will risk denying that the 1861 Morrill tariff was one cause of the War of Northern Aggression. Lincoln, a protectionist, was expected to enforce the tariff with calamitous consequences to the “the import-dependent South, which was paying [at the time] as much as 80 percent of the tariff.”

It’s fair to assume that the civics naturalization test (I took it) was not written by pro-South historians. Yet even they did not conceal some immutable truths about the War of Northern Aggression – truths banished from Brooke Baldwin’s network.

And from Fox News.

There, you must tolerate progressive Republicans, like John Daniel Davidson of the Federalist, warning about the dangers of identity politics in a majority-white country like the U.S. (Davidson should try out identity politics in a [minority white country like my birthplace, South Africa](#), where the lives of white farmers are forfeit.) Another Federalist editor seen on Fox is Molly Hemingway. She has vaporized about the merits of “taking down Confederate statues.” If memory serves, that was a position the oracular Chucky Krauthammer was willing to dignify.

Back to the white, marginalized gentleman, mocked on CNN.

In all, Lincoln’s violent, unconstitutional revolution took the lives of 620,000 individuals, including 50,000 Southern civilians, white and black. It maimed thousands and brought about “the near destruction of 40 percent of the nation’s economy.” While “in the North a few unfortunate exceptions marred the general wartime boom,” chronicled historian William Miller, “[t]he South as a whole was impoverished. At the end of the war, the boys in blue went home at government expense with about \$235 apiece in their pockets. ... [S]ome of Lee’s soldiers had to ask for handouts on the road home, with nothing to exchange for bread save the unwelcome news of Appomattox.”

Many years hence, Americans look upon the terrible forces unleashed by Lincoln as cathartic, glorious events. However, “The costs of an action cannot be dismissed as irrelevant to morality,” noted Mises Institute scholar David Gordon, in “Secession, State & Liberty.”

At his most savage, Gen. William Tecumseh Sherman waged “total war” on civilians and did not conceal his intent to do. On commencing his march through Georgia, in September 1864, Sherman had vowed “to demonstrate the vulnerability of the South and make its inhabitants feel that war and individual ruin [were] synonymous terms.” To follow was an admission (of sorts) to war crimes: “The amount of plundering, burning, and stealing done by our own army makes me ashamed of it.”

“For Sherman’s troops sacked and razed entire cities and communities”:

“Sherman’s troops exhumed graves to loot the corpses. Sherman’s troops tore up little girls’ dolls and nailed family pets to doors. Sherman’s troops left countless civilians – including the slaves they were supposedly liberating – without food or shelter. Sherman ransomed civilians to armies in the area, threatening to execute them or burn their homes if they did not comply. Sherman had a few contemplative moments and was always careful to maintain plausible deniability, but he knew what was happening and let it happen.”

Here’s the brass tacks (via William Miller, Yankee sympathizer) about Lincoln’s brutality and the extent to which the North upended life in the South:

“Confederate losses were overwhelmingly greater, representing a fifth of the productive part of the Confederacy’s white male population. Thousands more died of exposure, epidemics, and sheer starvation after the war, while many survivors, aside from the sick and the maimed, bore the scars of wartime and most war malnutrition and exhaustion all the rest of their lives.”

The South sustained direct damage as the war was fought, for the most, on its soil.

“Land, buildings, and equipment, especially of slaveless farmers ... lay in ruins. Factories ... were simply forsaken. ... Poor white and planter were left little better than ex-slave. ... [A]n everyday sight [was] that of women and children, most of whom were formerly in good circumstances, begging for bread from door to door. In the destruction of Southern life few suffered more than the ex-slaves.” By estimations cited in Miller’s “A New History of the United States,” “a third of the Negroes died” in their freemen, informal, ‘contraband camps,’ from the elements, epidemics, and crime.”

“The weakening of purpose, morale, and aspiration among the survivors was depressing enough to make many envy the dead,” laments White, noting that “rebel losses in youth and talent were much greater than the devastating total of human losses itself.”

“The men in blue,” said one Southerner late in 1865, “destroyed everything which the most infernal Yankee ingenuity could devise means to destroy: hands, hearts, fire, gunpowder, and behind everything the spirit of hell, were the agencies which they used.”

Still, despite having just fought a civil war, there was a greater feeling of fellowship among our countrymen than there is today.

Struck by how achingly sad the South was, a Northern observer, on a visit to New Orleans in 1873, cried out with great anguish: “These faces, these faces, one sees them everywhere; on the streets, at the theater, in the salon, in the cars; and pauses for a moment struck with the expression of entire despair.”

Today’s America lectures and hectors the world about invading Arab leaders for “killing their own people.” What did the 16th American president do if not kill his own people?

Yes, “Emerson’s ‘best civilization’ was about to be ‘extended over the whole country’ with a vengeance.”

Of this, Adolf Hitler wholly approved.

CNN’s Baldwin will be shocked – OMG! kind of shocked – to know that in his “Mein Kampf,” Hitler “expressed both his support for Lincoln’s war and his unwavering opposition to the cause of states’ rights and political decentralization.”

Hitler vowed that in Germany as well, he and his National Socialists “would eliminate states’ rights altogether,” political decentralization being the greatest obstacle for all dictators.

In a word, Ms. Baldwin, Hitler liked Abe Lincoln’s impetus and for good reason.

Pull faces all you like. Your guest was right. “Confederate generals, despite hearing news of death and destruction from home, strictly enforced orders protecting the person and property of Northern civilians.”

Read more at <http://www.wnd.com/2017/09/lincoln-or-lee-what-would-hitler-say/#fOxEDSC876jXK5yu.99>

Original 1861 Confederate half dollar off market for eight decades to appear at auction for first time

Eric P. Newman coin one of just four examples struck by the Confederate States of America

By [Paul Gilkes](#) , Coin World
Published : 09/26/17



After nearly eight decades off the numismatic market, an 1861 Confederate half dollar that is part of the Eric P. Newman Collection will be auctioned publicly for the first time in November.

Images courtesy of Heritage Auctions.

An 1861 Confederate half dollar believed to have been at one time the property of Confederate States of America Treasury Secretary Christopher Memminger and off the numismatic market for nearly eight decades will be auctioned by [Heritage Auctions](#) in its [Nov. 1 and 3 sale](#) in Dallas of Part IX of the [Eric P. Newman](#) Collection.

It is the first public appearance of the coin at auction.

The net proceeds from the auction will benefit the philanthropic endeavors of the [Eric P. Newman Numismatic Education Society](#).

The Newman example of the 1861 Confederate half dollar is identified in the auction as an impaired Proof, and is graded and encapsulated Proof 40 by Numismatic Guaranty Corp. The Newman coin is one of four examples struck in April 1861 at the New Orleans Mint while the Branch Mint of the United States was under the physical control of the Confederacy.

Memminger issued the orders for the Confederate half dollar production. Only one die is believed to have been engraved, bearing the Confederate design. A standard obverse die for the 1861-O Seated Liberty half dollar was used as the other side of the Confederate coin. (The Confederate side is sometimes designated as the obverse of the coin, though some sources call the Seated Liberty side the obverse and the Confederate side the reverse.)

In an April 7, 1879, letter from Dr. Benjamin F. Taylor, former chief coiner while the New Orleans Mint was under Confederate control, to [Marcus J. Wright](#), Taylor explains: "On the reverse there is a shield with seven stars, representing the seceding States; above the shield is a liberty cap, and entwined around it stalks of sugar cane and cotton. The inscription is: CONFEDERATE STATES OF AMERICA." Wright was a former Confederate general.

The die was engraved by engraver and die sinker A.H.M. Peterson. The die was prepared for the coining press by Conrad Schmidt, foreman of the coining room at the New Orleans Mint. Just four coins were originally struck, according to Taylor, before a halt to production was ordered.

Of the two dies, Taylor only preserved the Confederate die, which eventually ended up in the hands of coin dealer Ebenezer Locke Mason, along with one of the original four Confederate half dollars. After Mason was unable to find a collector to whom he could directly sell the CSA half dollar, he subsequently sold the coin and original CSA reverse die to New York coin dealer J.W. Scott for a reported \$310.

Scott employed the services of numismatist David Proskey to secure several hundred 1861-O Seated Liberty half dollars and plane off the Eagle reverse so the blank side could receive the impression from the original CSA die in the production of restrikes.

The restrikes were produced on a screw press, which resulted in the Seated Liberty obverse design and edge reeding becoming slightly flattened.

The four original 1861 Confederate half dollars were struck on standard 192-grain half dollar blanks. Because the reverses were planed off the Seated Liberty half dollar coins used as planchets for the restrikes, the restrikes are lighter in weight, at about 185 grains each.

Proskey eventually wound up with the former Taylor Confederate half dollar along with the original reverse die. American Numismatic Society benefactor J. Sanford Saltus purchased the coin and reverse die in 1918 from Proskey for \$3,000 and donated the coin to the ANS. The ANS specimen is the only one of the four original 1861 Confederate half dollars not in collector hands. The original die was donated to another museum and has long been lost.

Newman and dealer [Burdette G. Johnson](#), doing business as the St. Louis Stamp and Coin Co., purchased the featured coin from the estate of Col. E.H.R. Green nearly 80 years ago. Newman soon after became sole owner of the coin.

Of the remaining two 1861 Confederate half dollars in private hands, one is also graded NGC Proof 40, and the other, NGC Proof 30.

The second NGC Proof 40 coin is believed to have been possibly given, soon after production, to [John Leonard Riddell](#), postmaster for the City of New Orleans in Louisiana. After changing hands several times through private transactions, the coin realized \$646,250 in the [Stack's Bowers Galleries](#) March 2015 sale of the [Kendall Foundation Collection](#).

The NGC Proof 30 example is believed to have been given soon after production to CSA President Jefferson Davis. That coin was privately held by a number of owners, including numismatist John J. Ford Jr., who owned it twice. When the coin was offered by Stack's in its October 2003 sale of Part I of the Ford Collection, the coin realized \$632,500. When Heritage sold the same coin in its January 2015 sale in Part I of the Donald Groves Partrick Collection, it realized \$881,250.

<https://www.coinworld.com/news/us-coins/2017/09/newman-confederate-half-dollar-coming-to-auction.html#>

Party Truths

By Ryan Walters on Sep 4, 2017



Recent years have seen a new revisionist theme emerge in the history of America's two principal, modern-day political parties – the Democrats and Republicans. In the new debate, two questions have emerged: Did the two parties switch platforms at any point in history? And did the Democrats, with its longtime Southern stronghold, always have a monopoly on racism and white supremacy, traits that are still with them today?

These questions have always sparked historical debate but have now crept into the political arena. And with the recent work of Dinesh D'Souza, specifically his book *Hillary Clinton's America*, which is an attack on the Democratic Party and its entire history, the issue has only grown larger as other conservative pundits have picked up a general theme: There never was a party switch and Democrats, largely controlled by the South for most of its history, have always been the party of white supremacy and racism.

For years modern Democrats have pushed a false narrative that the parties switched places in the 1960s with passage of the 1964 Civil Rights Act, all in an attempt to demonstrate progressivism in matters of race. Their contention is that all the old racists that controlled the Democratic Party, mainly from the South, switched to the Republicans after Lyndon Johnson and

congressional Democrats pushed through civil and voting rights legislation. It's the main reason, they say, that the South transformed itself from solid Democrat to solid Republican and explains why the GOP is today, supposedly, full of bigots.

Republicans have begun a campaign to fight back against this "party switch myth" with a newfound "truth" of no party switchover, creating a narrative of their own to bash Democrats (and the South) with the stick of historical bigotry and white supremacy, giving them a taste of their own medicine if you will.

D'Souza, as well as the multitude of YouTube videos by various conservatives covering the subject, have correctly pointed out that this Democratic 1960s "party switch" narrative is without a basis in historical fact. The only prominent Southern Democrat that switched parties was the old Dixiecrat Strom Thurmond, who did so in 1964 in support of Barry Goldwater, who had voted against the civil rights bill. But many prominent segregationists, like George Wallace, Bill Clinton's mentor J. William Fulbright, and KKK leader Robert Byrd, remained Democrats. D'Souza and others contend that the same spirit of racism, and "subjugation, oppression, exploitation, and theft," which has plagued it since its inception, is alive and well in the Democratic Party today.

These pundits are correct in that there is no evidence of a party switch in the 1960s or anytime after that. But where conservatives err is by suggesting that the parties have *never* switched ideological places at any time in American history. Their reason is simple: It allows them to trash modern Democrats (and the South), tying them to everything racially bad in our country's storied history using the three S's – slavery, secession, segregation – and giving credit to Republicans for everything good – ending slavery, opposing secession, and fighting for civil rights. But it's a narrative that is simply not true and easily debunked.

In one prominent example of this new Republican theme, the folks at PragerU have an Internet video called "The Inconvenient Truth About the Democratic Party," complete with quotes by the likes of Eric Foner and hosted by an African-American history professor at Vanderbilt, in which we get some interesting gems: Democrats defended slavery, started the Civil War, opposed Reconstruction, founded the Ku Klux Klan ("a military force serving the interests of the Democratic Party," says Foner), established white supremacy, imposed black codes and segregation, restricted black voting rights with poll taxes and literacy tests, perpetrated lynchings, and fought against the Civil Rights Acts in the 1950s and 1960s.

The Republican Party, they tell us, was founded in 1854 as an anti-slavery party in order to stop the spread of slavery into the new western territories with the aim of abolishing it entirely, which was eventually accomplished by Abraham Lincoln, the "man who freed the slaves" but who was tragically assassinated by John Wilkes Booth, a Democrat, then succeeded by another Democrat, Andrew Johnson, who "adamantly opposed Lincoln's plan to integrate the newly freed slaves into the South's economic and social order." And on and on and on.

Other political polemics are also making their way around the Internet covering the same ground. One is an old Democratic Party ad from the 1860s, clearly meant to advocate white supremacy. The caption reads: "The Two Platforms," depicting the Democrats with the platform "for the white man" and the Republicans "for the Negro."

Ben Shapiro, during one of his Young America's Foundation appearances last year, said this about the two parties: "Jim Crow was an entirely Democratic proposition. Slavery was an entirely Democratic proposition. The Republican Party was founded in opposition to slavery. The Republican Party fought against Jim Crow."

Though a few of these facts from D'Souza, PragerU, and Shapiro can't be disputed, not all of them are true. For one, D'Souza writes that the "defenders of the Confederate cause were, almost without exception, Democrats." But this is simply not accurate, for not all Confederates were Democrats, nor were all slaveholders; in fact many of the largest slave owners across the South were Whigs and, once that party collapsed, became Know-Nothings precisely because they wouldn't join the Democrats.

In the Confederacy there were no political parties but many of the civil officials had belonged to one or more parties while still in the old Union. Yet they were not all Democrats, as some had been Whigs or belonged to various third parties that popped up during the antebellum period. President Jefferson Davis had been a lifelong Democrat but his Vice President, Alexander H. Stephens, had been a longtime Whig, a Unionist during the fight over the Compromise of 1850, a Constitutional Unionist, then a Democrat after the war.

The President of the Confederate Convention, Howell Cobb, had been a Democrat and then joined the Constitutional Union Party. Robert Toombs was a Whig, a Democrat, and a Constitutional Unionist. R. M. T. Hunter of Virginia had also been a Whig and then a Democrat. Such was not uncommon among Confederates.

The claim that the Democrats started the war, a favorite of many modern Republicans, is an obvious reference to two things: Secession, which some conservative commentators are strangely fond of tagging as "treason," and the Confederate attack on Fort Sumter. But no mention is ever made about the multitude of arguments on the legality of secession, or the fact that the

Founders “seceded” from the British Empire, or that the North threatened to secede on more occasions than the South, or Lincoln’s illegal invasion of the Southern states, an act that would constitute treason under the Constitution since Lincoln contended that the South never actually seceded. His armada moving down the eastern seaboard in April 1861 would have been cause enough for anyone to attack the fort, which was Lincoln’s entire objective.

As for the issues of white supremacy, segregation, and violence against blacks, the Republican Party was not exactly a stronghold of saints. Yet these conservative commentators like to pretend otherwise. As D’Souza writes, “Democrats have historically brutalized, segregated, exploited, and murdered the most vulnerable members of our society.” Republicans “are the ones who have the least reason to feel guilty about slavery or racism,” he says.

Upon reading the above sentences, one might consider the dilemma of American Indian tribes. Of their treatment D’Souza also blames Democrats exclusively. “For more than a century,” he writes, “this party [Democrats] focused its oppression on blacks and American Indians. The venue of this oppression was the slave population and the Indian reservation. The Democrats stole the land from the Indians, and the labor and lives of the blacks.”

It seems that D’Souza has never studied the plight of the Plains Indians, whose near total extermination was an exclusively Republican operation. In fact, the book mentions nothing about the post-war US Army – Lincoln’s army – led by Republicans William T. Sherman and Phil Sheridan, of “The only good Indian is a dead Indian” fame, in their decades-long military campaign of massacre on the Great Plains with the sole aim of complete and total subjugation of the Sioux, Cheyenne, and other tribes. By 1900 the US census showed just 250,000 American Indians remaining out of a once-thriving population numbering in the millions.

As for white supremacy in regard to blacks, it pervaded the exclusively Northern GOP every bit as much as it did the Democrats in the 19th century. In fact, by today’s standards of race, the whole country believed in white supremacy, save a handful of racial egalitarians, but they were an extremely rare find.

Aside from Lincoln’s oft-quoted racist views, the examples of Northern bigotry are numerous:

The French traveler Alexis de Tocqueville observed in the 1830s that racial prejudice was stronger in the North than in the South. “The prejudice of race appears to be stronger in the states that have abolished slavery than in those where it still exists; and nowhere is it so intolerant as in those states where servitude has never been known.”

Republican Leland Stanford, who, as a wealthy railroad magnate began Stanford University, said in 1859 in his campaign for governor of California, “The cause in which we are engaged is one of the greatest in which any can labor. It is the cause of the white man...I am in favor of free white American citizens. I prefer free white citizens to any other race. I prefer the white man to the negro as an inhabitant to our country. I believe its greatest good has been derived by having all of the country settled by free white men.”

Republican Senator Lyman Trumbull of Illinois, a good friend of Lincoln, also labeled the GOP a party for whites. “We the Republican party, are the white man’s party. We are for the free white man, and for making white labor acceptable and honorable, which it can never be when negro slave labor is brought into competition with it.” He also said, “There is a very great aversion in the West – I know it to be so in my State – against having free negroes come among us. Our people want nothing to do with the negro.”

Republican Senator John Sherman of Ohio said on the Senate floor in 1862, “In the State where I live we do not like negroes. We do not disguise our dislike.” Sherman also admitted that the creation of a national bank was a greater cause than freeing the slaves and to have the former he would gladly give up the latter.

Republican William H. Seward, who would become Lincoln’s Secretary of State, said while still in the US Senate, “The motive of those who protested against the extension of slavery had always really been concern for the welfare of the white man, and not an unnatural sympathy for the Negro.”

New York Senator John Dix, who was a Democrat but became a Republican and served as a general in the war, and was later honored with the naming of Fort Dix, said in 1848 during a Senate debate over slavery in the territories that “free blacks would continue to be an inferior cast and simply die out.”

Hearing Dix’s remarks, a slaveholding Democratic Senator from Mississippi named Jefferson Davis rose to counter his colleague:

With surprise and horror I heard this announcement of a policy which seeks, through poverty and degradation, the extinction of a race of human beings domesticated among us. We, sir, stand in such a relation to that people as creates a feeling of kindness and protection. We have attachments which have grown with us from childhood – to the old servant who nursed us in infancy, to the man who was the companion of our childhood, and the not less tender regard for those who have been

reared under our protection. To hear their extinction treated as a matter of public policy or of speculative philosophy arouses our sympathy and our indignation.

And it was because of the racist attitudes prevailing in the North that segregation pervaded that region throughout the 19th century and into the next. As C. Vann Woodward has written in his book *The Strange Career of Jim Crow*, it was the North that began segregation, not the South. “One of the strangest things about the career of Jim Crow,” he writes, “was that the system was born in the North and reached an advanced age before moving South in force.” By contrast, the South’s slave society by its very nature was integrated.

D’Souza credits Republicans for launching what he calls the “original civil rights revolution” in the 1860s and 1870s. At the end of the war, the Thirteenth Amendment abolishing slavery garnered 100 percent Republican support, he reminds us, but just 23 percent from Democrats. Congress then passed the Fourteenth Amendment in 1866 to overturn *Dred Scott* and grant citizenship to blacks, with exclusive Republican support and not a single vote from Democrats.

The Fifteenth Amendment, which would grant voting rights to black men, passed in 1868 by a vote of 39 to 13 in the Senate, with all 39 coming from Republicans, while all 13 “no” votes came from Democrats. But D’Souza never mentions the significant fact that most Northern states prohibited black voting, even during the same period of Reconstruction when Congress was imposing it on the South, first with the Reconstruction Acts of 1867, then the Fifteenth Amendment. In fact, only a few Northern states allowed blacks to vote, and in the same year that the South was being forced to grant voting rights to male freed slaves, the Northern states of Wisconsin, Minnesota, and Connecticut rejected proposals to grant voting rights to black men.

D’Souza also cites Southern Democrats for their “infamous Black Codes,” approved by whites-only state legislatures and state constitutional conventions to greatly restrict the rights of newly freed slaves.

Fairly typical is the code Democrats adopted in South Carolina. Blacks were permitted to work only in certain professions, thus granting whites a labor monopoly in the remaining ones. White masters could whip young black servants. Blacks could not travel freely; if they did, they ran the risk of being declared “vagrants” in which case they could be arrested and imprisoned. Sheriffs could then assign hard labor or hire them out to white employers to work off their sentence. Black children could be apprenticed to white employers against their will.

Blacks were also prohibited from serving on juries, voting, carrying firearms, selling alcohol, or marrying whites. “Indignant at what they perceived as a southern Democratic attempt to nullify emancipation, Republicans struck down the Black Codes and began the process of Reconstruction,” a plan “aimed at rebuilding the South on a new plane of equality of rights between the races,” writes D’Souza.

But absent D’Souza’s polemic is another crucial fact: the North also had their own version of black codes which, in many cases, were worse than their Southern counterparts. In fact, Professor Tom Woods, in his book *The Politically Incorrect Guide to American History*, states that the harsh Jim Crow laws were modeled after the Northern black codes.

Of these severe Northern “black laws” Robert Self Henry wrote that “there was hardly a feature of the apprenticeship and vagrancy acts of Mississippi, and of the other Southern states, which was not substantially duplicated in some of these Northern laws, while many of the Northern provisions were more harsh in their terms than anything proposed in the South.” Black vagrants in many Northern states could get anywhere from ninety days to three years in prison.

Free blacks were also prohibited from residing in several Northern states and, in the case of Lincoln’s Illinois, migrant blacks, as well as those who brought them into the state, faced stiff punishment, including whippings or being hired out as a laborer for a year. And it was not until the end of the war that the law forbidding free blacks from residing in the Land of Lincoln was repealed, an act that fined free blacks fifty dollars if caught in the state. It should be noted that Lincoln himself supported these Illinois black codes.

As for the often-cited votes on the Civil Rights Act of 1964, 78 percent of House Democrats supported it, while 73 percent of Senate Democrats did. But the percentages were higher among Republicans, and LBJ did credit Everett Dirksen and the GOP with pushing it over the top, which has given modern pundits all the political fodder they need.

But the historical truth of a party switch is clear: the parties have, over time, changed ideological positions on many issues. A simple study of their platforms will demonstrate that fact clearly.

The original Democratic Party, first emerging with Andrew Jackson, at least organizationally, can trace its ideological heritage back to Thomas Jefferson. From Jefferson to Grover Cleveland, a period that encompasses a full century, the party was very conservative, as we define the term today, and advanced the principles of limited government, federalism, low taxes, revenue tariffs, no national debt, no bank, and a strict interpretation of the Constitution. It opposed energetic

government, centralization, protective tariffs, internal taxes, a national debt, a bank, and a loose construction of the Constitution.

Just consider a few of the planks from the 1844 Democratic Party Platform:

That the Federal Government is one of limited powers, derived solely from the Constitution, and the grants of power shown therein ought to be strictly construed by all the departments and agents of the government, and that it is inexpedient and dangerous to exercise doubtful constitutional powers.

That the Constitution does not confer upon the General Government the power to commence or carry on a general system of internal improvements.

That it is the duty of every branch of the government to enforce and practice the most rigid economy in conducting our public affairs, and that no more revenue ought to be raised than is required to defray the necessary expenses of the government.

That the separation of the money of the government from banking institutions is indispensable for the safety of the funds of the government and the rights of the people.

The platform also denied the power of the federal government to charter a bank, to assume the debts of the states, or to levy protective tariffs. All of these are very conservative policies, unlike those of any of the opposition parties.

The permanent party of opposition, the “Party of Lincoln,” which emerged in 1854, took the opposite approach to the major policy issues of the day. They spent more, taxed more, and expanded the reach of government. As for civil rights and help for the freed slaves, those efforts praised by D’Souza, were made only to try to turn the South into a Republican stronghold, and when that failed to materialize, the North abandoned Reconstruction, and the plight of blacks, offering no assistance whatsoever to the South or any of its people.

As for the ideological change, it did not happen quickly but was an evolving process. For the Democrats, it began in 1896 with the presidential nomination of William Jennings Bryan. Following the history of the party through the 20th century, it became more progressive, particularly in terms of economic policy, with each successive presidential administration. For the Republicans, its move to conservatism began with Warren Harding and Calvin Coolidge, who were nothing like GOP predecessors Teddy Roosevelt or William Howard Taft. Since the Roaring Twenties, the Republican Party has remained, for the most part at least, a right-of-center party.

By the 1960s and ‘70s, more Southerners were moving into the Republican camp, not because of civil rights, but because it was the more conservative of the two parties. As D’Souza writes, “racism declined sharply in the South during the second half of the twentieth century,” while Southern whites switched parties “not for racist motives but for economic ones.” Indeed this is true. Racism and white supremacy were blights on our history that pervaded the whole nation, not just the South. But those days are long gone.

Though what D’Souza and others miss most of all is that the South has remained ideologically consistent through the history of the republic. The region has always been the stronghold of Jeffersonian political thought, more so than any other dominant political feature. Where the true principles of the American Revolution can be found, there the South will ever so remain.

Ryan Walters is an independent historian and the author of *The Last Jeffersonian: Grover Cleveland and the Path to Restoring the Republic* <https://www.abbevilleinstitute.org/blog/party-truths/>



Elizabeth Avery

Meriwether

(Pseudonym, George Edmonds)

“Most of Lincoln's ministers were against the re-enforcement of Fort Sumter.

They opposed a re-enforcement because they knew a re-enforcement meant war. Mass meetings were held in Northern States denouncing war, and messages sent to Lincoln, warning him that if he sent an army South he would find a fire in his rear. Is it not marvelous that men of today seem to believe it quite a credit to Lincoln that he alone begun the war in opposition to the great body of the people? Morse and other Republican writers seem to believe it redounds to Lincoln's glory, that he made war on the South in opposition to the people's wishes. They seem to forget that the basic principle of this Government is that the will of the people shall rule, not the will of one man.”

Elizabeth Avery Meriwether (Pseudonym, George Edmonds), *Facts and Falsehoods Concerning the War on the South, 1861-1865* (Memphis: A. R. Taylor & Company, 1904), 168.

The Georgia law that protects Stone Mountain, other Confederate monuments

By [Tamar Hallerman](#)

August 17, 2017



Despite its past and Confederate legacy, Stone Mountain remains a popular site for African-American family reunions and where members of the community go to relax and exercise. The mountain, which is adorned with a huge carving depicting Confederate heroes, is classified as a Confederate memorial by state statute. [KENT D. JOHNSON/KDJOHNSON@AJC.COM](#)

On his Facebook page, William Reilly, the House clerk in the state Capitol, reports that his office has been inundated with inquiries about the law that protects all Confederate monuments in Georgia.

The statute was part of a 2001 compromise that removed a segregation-era state flag. This is also the law that would thwart the call by state Rep. Stacey Abrams, a Democratic candidate for governor, **to sandblast the carving of Confederate leaders from Stone Mountain.** It's also the statute that would have to be changed if communities were allowed to determine what monuments remain on their ground, **as another Democratic candidate for governor, state Rep. Stacey Evans,** has advocated.

Reilly cited **the section of the Georgia code that applies.** Here's a portion of the language:
4) It shall be unlawful for any person, firm, corporation, or other entity acting without authority to mutilate, deface, defile, abuse contemptuously, relocate, remove, conceal, or obscure any privately owned monument, plaque, marker, or memorial which is dedicated to, honors, or recounts the military service of any past or present military personnel of this state, the United

States of America or the several states thereof, or the Confederate States of America or the several states thereof. Any person or entity who suffers injury or damages as a result of a violation of this paragraph may bring an action individually or in a representative capacity against the person or persons committing such violations to seek injunctive relief and to recover general and exemplary damages sustained as a result of such person's or persons' unlawful actions.

(c) Any other provision of law notwithstanding, the memorial to the heroes of the Confederate States of America graven upon the face of Stone Mountain shall never be altered, removed, concealed, or obscured in any fashion and shall be preserved and protected for all time as a tribute to the bravery and heroism of the citizens of this state who suffered and died in their cause.

We told you on Wednesday that the city of Baltimore **had completed the removal of some Confederate statues overnight.** One Democratic wag corrected us via email. The statues, he said, had been taken into protective custody for their own safety.

Allow me to point you to the Thursday column on **the American habit of editing history in public spaces,** and the negotiations that have taken place in the South.

ICYMI: The Stone Mountain Memorial Association this week **denied a Ku Klux Klan request** to burn a cross at the park, citing the trouble at a “pro-white” rally last year.

Democrat Stacey Abrams said her campaign for governor was “wholly unaffiliated” with her supporters who shouted down her white opponent at a progressive conference last weekend.

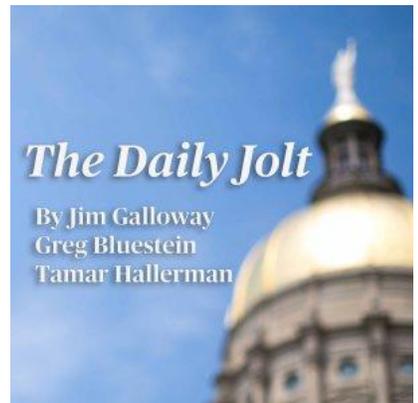
But our AJC colleague Bill Torpy did a bit of sleuthing that showed one of the organizers of the demonstration against state Rep. Stacey Evans had ties to Abrams. **From his piece:**

Abrams’ deputy campaign manager, Marcus Ferrell, used to be CEO of an activist org called MPACT. And his deputy director at MPACT was a woman named Anoa Changa.

Not long after the shout-down, **The Washington Post** talked with “protester” Anoa Changa. “An interruption is not necessarily promoting one person over another,” Changa told the newspaper.

Changa also sent a flurry of tweets about her role in the demonstration.

Meanwhile, Stacey Abrams asked supporters to sign a petition supporting her call to remove the Confederate faces from Stone Mountain’s massive granite wall.



“It’s a monument to racism,” she said in a recent MSNBC appearance, adding that the deadly violence in Charlottesville, Va. helped spur her decision. Said Abrams:

“The reality is these are not memorials that teach us history. They teach us myths. It’s a myth that this is somehow venerating the Confederacy. This is about venerating and holding up the domestic terrorism that plagued this nation post-Reconstruction through Jim Crow and into today.

“And there’s no right-thinking person who should object to the removal of the statuary – especially a bas relief – the largest in the world – that depicts the architects of domestic terrorism that threatened to tear this nation apart.”

This should be grand: U.S. Rep. John Lewis will be the center of what’s billed as his “first-ever comedy roast” on Aug. 31 for a fundraiser to benefit Better Georgia, the left-leaning advocacy group.

Bryan Long, the group’s director, said the event will also serve as a reminder that the civil rights issues that Lewis championed “are not secure and are back on the table” under President Donald Trump.

“There’s no better time to remind ourselves of what Rep. Lewis has done for Georgia and for this nation and the work we must continue to do,” said Long.

U.S. Rep. Hank Johnson suggested Wednesday that Confederate statues should remain on display in the U.S. Capitol, a stark contrast to some of his colleagues on the Congressional Black Caucus who want to see them removed after a white supremacist rally in Virginia turned fatal over the weekend. **From The Hill newspaper (emphasis ours):**

*Another Black Caucus member, Rep. Hank Johnson (D-Ga.), suggested it’s better to include statues of figures from other chapters of U.S. history **alongside** depictions of the Confederacy.*

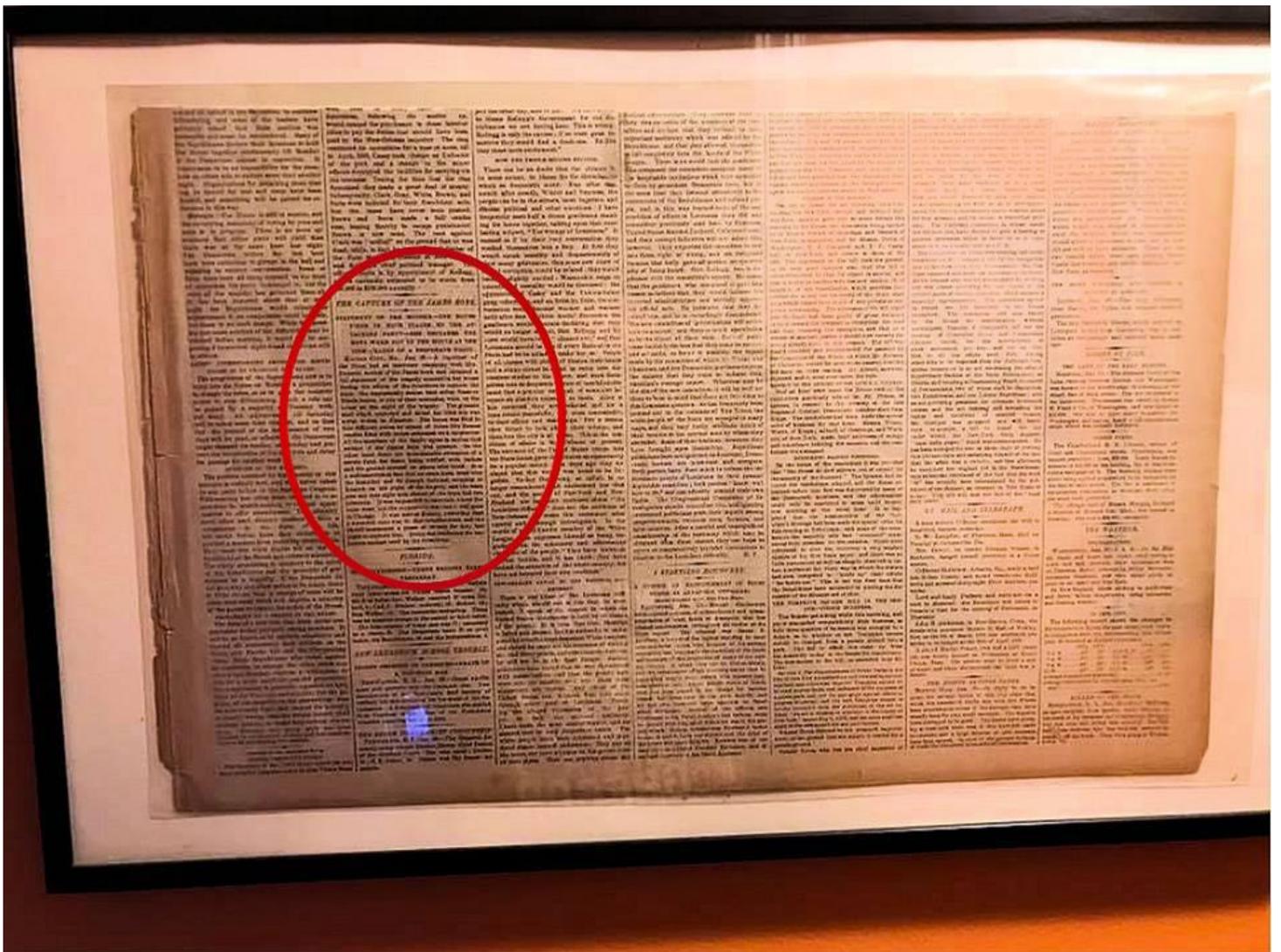
“Congressman Johnson believes we should revise and supplement history with statues of other Americans who have contributed to our collective experience and story. The goal should be revision and inclusion as opposed to the obliteration of the nation’s history,” Johnson spokesman Andy Phelan said.

The Lithonia-based congressman is perhaps the most liberal lawmaker in Georgia’s congressional delegation, so the comment might come as a surprise. Unless you realize that Stone Mountain Park and its massive Confederate *bas relief* lies entirely in his district.

It’s also worth noting that Johnson is backing state Rep. Stacey Abrams of Atlanta in the Democratic race for governor. She’s called for sandblasting the carving off Stone Mountain.

Here is a old 1875 1877 newspaper posted by Keith Farmer in FB "Cold West Investigations.

It came out the morning after the agents raided Jesse and Frank James Mother's home and injured their Mother and caught place on fire. They were not even there but what is cool about it, it is a misprint because they weren't caught the night before.



THE CAPTURE OF THE JAMES BOYS.

STATEMENT OF THE MOTHER—THE HOUSE FIRED IN FOUR PLACES BY THE ATTACKING PARTY—SHE DECLARES THE BOYS WERE NOT IN THE HOUSE AT THE TIME—MARKS OF A DESPERATE FIGHT.

KANSAS CITY, Mo., Jan 28.—A reporter of the *Times* had an interview yesterday with Mrs. Samuels, mother of the James boys, and obtained a full statement of the tragedy enacted in her house during the efforts of the detectives to capture the boys. She emphatically denies that either Jesse or Frank James, or any of their comrades, were at the house on the night of the tragedy. The grenade shell which exploded and killed her little boy was seven inches in diameter. The house was fired in four different places by means of tubes like Roman candles filled with cotton saturated with turpentine. All the members of the family agree in saying that neither of the James boys was present. On the other hand, there are unmistakable evidences of a severe fight, the fence being riddled with bullets and the ground covered in places with blood. It is a well-established fact that an extra train went over the Hannibal and St. Joseph Railroad, stopping at Kearny, on the night of the tragedy, and the train men say that eight men aboard of the train had two prisoners. It was impossible to ascertain where the train went, but the supposition was that it had gone to Chicago. It was said at Kearny, yesterday, that a wounded man was in that neighborhood, and the Sheriff summoned a posse of twenty for duty last night to capture him. Every one condemns the barbarous method used by the detectives.

Biscuit Recipe Used by Confederate Soldiers

FEBRUARY 27, 2017 / SANDRAMERVILLEHART



Confederate soldiers were often low on supplies and food rations. They had to make do with what ingredients found nearby.

Confederates published a fun book of recipes in 1863 called *Confederate Receipt Book*. I tried one of the biscuit recipes.

Download the book free [HERE](#)

In reading the recipe before starting, one thing that struck me was that they used cream of tartar. Other food recipes called for tartaric acid. I hadn't used that in biscuits and wondered if it was a readily-available ingredient for Southern soldiers.

A little research showed that many plants, including grapes, have tartaric acid, which is an organic acid. The process of making wine creates cream of tartar. It is a leavening agent.

Since food supplies were often scarce for Southern soldiers, it makes sense that they used whatever they had on hand and adapted it.



Measure 4 cups of all-purpose flour into a mixing bowl. Add 3 teaspoons of cream of tartar and mix thoroughly.

Add 2 tablespoons of shortening. Use a fork to cut the shortening into the flour mixture. It won't look much differently after combined because it's not a lot of shortening. Most modern recipes call for $\frac{1}{2}$ cup or $\frac{3}{4}$ cup of shortening (or butter) but I wanted to try the Confederate soldiers' recipe so I didn't alter it.

Dissolve 1 teaspoon of baking soda into about $1\frac{1}{2}$ cups of warm water. Stir and add to the dry ingredients to make a dough. If more water is needed, add a little at a time until the dough is the right consistency.

You may notice, as I did, that there is no salt in this recipe. I didn't add any.

I imagined that soldiers baked their biscuits in a skillet. I greased the skillet with shortening—not cooking spray because the men in Civil War camps didn't have that.

I baked my biscuits in a 425 oven for twenty minutes and then increased the temperature to 450 for another 4 or 5 minutes because they were taking longer than normal. I usually bake food at 425 if the recipe calls for 450 because it's easy to burn. Next time I will bake these biscuits at 450 for 12 to 14 minutes or until lightly browned.

They rose nicely in the oven, almost doubling. They looked great. The consistency was really nice, but I missed the salt. It would have tasted better with a teaspoon of salt in the flour mixture.

I wondered at first if salt was often in short supply. Maybe that was the reason for omitting salt from biscuits.

Then another possibility occurred to me. Salting meat was a way of preserving it before refrigeration. If the meat was already salty, the soldier probably didn't need it in the biscuits, too.

Most Civil War soldiers didn't know much about cooking at the beginning of the war. Mothers, wives, and sisters usually did the cooking and baking back at home. The men adapted pretty well . . . and even published a few of their recipes!

-Sandra Merville Hart



Sources A Compilation of Over One Hundred Receipts, Adapted to the Times. *Confederate Receipt Book*, Applewood Books, 1863.

"Tartaric Acid," Wikipedia.com, 2017/02/06 https://en.wikipedia.org/wiki/Tartaric_acid.

<https://sandramervillehart.wordpress.com/2017/02/27/biscuit-recipe-used-by-confederate-soldiers/>



Arthur "Mr. D" Davis sings to Pennsylvania residents Pippa Rex, left, and Kathleen O'Neal on July 19 as they eat at the Old Country Store restaurant in Lorman. **Justin Sellers** Clarion-Ledger

His fried chicken is iconic and so is his advice — 'Stop getting mad, start getting paid'

BILLY WATKINS
CLARION-LEDGER AUGUST 04, 2017 5:00 AM

LORMAN, MISS. Arthur Davis was retired at 50 and living a comfortable life in his home state of Florida with his wife, Margie.

Their sons, Arthur Jr. and Derrick, received full academic scholarships to Alcorn State University, located near the southwest Mississippi town of Lorman. They needed a car. He drove it to them in the fall of 1996.

He has been here ever since. Margie, too.

“Got this Mississippi mud in my shoes and it stuck,” he says with a grin. “I never in my wildest dreams saw this coming.”

He reaches for a 2016 copy of Mississippi Magazine. Shows me the cover. Flips through the pages. “I’m nowhere in here,” he says.

Then he tosses the magazine onto a table, front cover down. The back cover shows Davis — better known as Mr. D — holding a plate of his famous fried chicken, which people from all over the world enjoy at his [Old Country Store](#) restaurant, located on US-61.

“I ain’t the governor. I’m not a senator or a representative,” he says. “But they chose me as the poster boy for Mississippi tourism last year. It’s the greatest honor of my life.”

Tears well in his 70-year-old eyes. “I used to think Mississippi wasn’t a place I wanted to visit,” he says. “All I knew about it was what I’d read, what I’d heard. Well, those folks had it wrong. I can’t think of a more beautiful place to be than right here.”

A scan of his restaurant’s guest register reveals signatures of people from Maine, Arizona, Texas, Nevada, Germany, China, England, Sweden, Australia.

Davis jokes that if Colonel Sanders had his chicken recipe, “he would be a five-star general by now.”

Alton Brown of the Food Network profiled the Old Country Store in 2011. He said on the air, while munching like a starved man, that Davis’ chicken was “the best I’ve ever had in my life.”

Brown added, “I hope Mr. D doesn’t understand how good his chicken is, because if he did, it would be \$75 a plate.”

Every day but Christmas, from 11 a.m. to 4 p.m., Davis and his crew offer a buffet feast. His fried chicken is the featured star but hardly the only lure. The lineup includes mustard greens, collard greens, candied yams, sweet potatoes, macaroni and cheese, pork chops, smoked ribs, potato salad, green salad, cornbread, biscuits and three flavors of cobbler — apple, peach and blackberry — that a lot of customers enjoy with a dab of ice cream on top.

The tables are covered in white linen and decorated with a rose. He holds one to my nose.

“Smell it,” he says. “It’s real. I want to present Southern cuisine properly. I want people to have a wonderful experience here because they fulfill my days and give me a reason to wake up every morning with a smile on my face.”

The restaurant is housed in an old two-story building (circa. 1875) that Davis purchased “for a real good price.” On the outside, it looks its age. Each level is 5,000 square feet. The cooking and eating is done downstairs. He has an antique furniture shop upstairs. “But that part is not air-conditioned so we only show it in the winter,” he says.

The building has served a lot of purposes: post office, Western Union office, bus depot, train station, telephone office, craft mall, ballroom, Louisiana-style restaurant and a bank.

“Then it got lucky and got me,” he says, tossing his head back as he laughs.

“It’s a funny thing,” he says, his voice softer now. He points upward. “The good Lord ... he wanted me here. He saw my purpose. That’s the only way to explain this whole thing.”

College parties & Southern Living

Davis was raised by his maternal grandparents near Fort Pierce, Florida. His grandfather was a saw master. “He traveled all over the South harvesting wood,” Davis says.

His grandmother, Elnora Adkins, “gave me the tools for life,” he says. “She was a very sophisticated woman. She pushed the importance of education.”

After high school, Davis attended Florida A&M University, then spent 28 years working in quality assurance for Florida Power and Light.

Adkins also taught Davis to cook and shared her recipe for chicken and cornbread.

“I’ve always enjoyed cooking and I’d worked in restaurants when I was in high school and college. But I’d never cooked in a restaurant until I opened this,” he says of the Old Country Store.

It started 20 years ago as a fast-food joint, with Davis frying chicken in a skillet. Business was slim for nearly a decade. He sold cars in Vicksburg for a while to help supplement his retirement income.

“A few people would stop in to use the restroom while they were visiting Windsor,” he says, referring to nearby Windsor Ruins — 23 standing columns that were part of a 17,000-square-foot mansion that survived the Civil War but was lost in a fire in 1890. “I always say I’ve sorta become the welcome center for Windsor.”

People stopped in 2005, in the hours after Katrina ravaged the Gulf Coast. “We had 28 people here with no place to go,” Davis says. He fed them and comforted them the best he could.

“But most of the time I’d sit here and watch for shadows to show up in the windows and hope it wasn’t the light bill man,” he says. “I became friends with him, and he’d usually give me a few extra days to come up with the money.”

Davis began throwing Thursday night parties for the students at Alcorn State.

“We would get 200 kids in here,” he says. “They didn’t want to eat. They wanted to chill. So it was the students, me, a bouncer and a DJ. That kept the business afloat for a long time.”

In 2006, a writer from Southern Living stumbled upon the Old Country Store by accident. He couldn’t get enough of Mr. D’s fried chicken.

“He kept asking about my recipe and I told that man everything but the truth about it,” Davis says. “He finally got disgusted and said he couldn’t do a story on it without the recipe ... Somehow, he wrote it anyway. Called it ‘heavenly fried.’”

“That story was the beginning of the Old Country Store as we know it today.”

The singing chef

On this typical July day in Mississippi — hot and suffocating — a good crowd has stopped in for lunch. Davis stops by every table and thanks them for coming in.

With no warning, he goes from chicken fryer to entertainer. “*Grandmama was a cornbread cooking que-ee-ee-eeen ...*” he sings, soulfully and on key. It is part of the Old Country Store experience.

“If he didn’t sing, I would be worried about him,” says Willard Cash, 41, a truck driver from Leake County who eats here about twice a month.

“I tell people all the time, ‘You ain’t had chicken until you’ve had Mr. D’s.’ The whole buffet is good. But he makes it taste even better because he’s going to put a smile on your face before you leave here.”

Kathleen O’Neal and Pippa Rex are on a road trip from Texas back home to Philadelphia, Pennsylvania. O’Neal is originally from Jackson and had eaten here more than 20 years ago. This is Pippa’s first taste of Mississippi.

“She knows I love fried chicken,” Pippa says. “She said it would be the best I’ve ever had — and she told the truth. Oh, my Lord! And the sweet potatoes ... as I told the young lady working here today, ‘You must’ve taken a piece of heaven and put in them.’”

'Stop getting mad and start getting paid.'

Davis has the gift of gab, able to communicate with just about anyone.

“But I’m different than most folks,” he says.

And he isn’t bashful about speaking his mind. He would like Gov. Phil Bryant, members of the state Legislature and Mississippi residents to read his ideas on tourism.

“Come here for a second,” he says and leads me to a box of biker head rags that are usually worn under a protective helmet. The design is that of the Confederate battle flag — a controversial part of our state flag. Many view it as racist and want it removed.

“I have no problem with the emblem,” says Davis, who is African American. “And you know why? Because I pay \$2 apiece for these head rags and sell them for \$24.95. I’m here to tell people, ‘Stop getting mad and start getting paid.’”

“When I lived in Florida, I was mad about it, too. But I didn’t understand. We are sitting on a billion dollar tourist business — the Civil War. It’s waiting to boom. And you know why we won’t cash in? Because some dude might get mad.

“The military battle park in Vicksburg and the one at Grand Gulf ... they’re there for a reason. We should be having reenactment skits every day, every two or three hours. People would come and pay to see it if it was promoted.

“The (Mississippi) Blues Trail runs right through here. And there are so many old cemeteries up and down 61. We need to identify them and mark them. I had a woman in here yesterday who had come from out of state trying to find where some of her people lived and died. They would visit these cemeteries, and while they’re here they might visit a casino or eat at the Old Country Store. Spend their money here.”

Davis greets two customers as they walk in. Both are white.

“Ninety-five percent of the people who eat here don’t look like me,” he says. “But I have no fear of history. Love can overcome hatred. I’ve seen it. People not of color will come in here and eat, and after their meal a husband will ask if I will take a picture with his wife. That’s love and respect and honor.

“That’s the Mississippi I know. That’s the Mississippi I believe in. What happened with me here at this restaurant, most people wouldn’t believe it. But it did. We can do this. Together.”

<http://www.sunherald.com/entertainment/restaurants/article164674752.html>

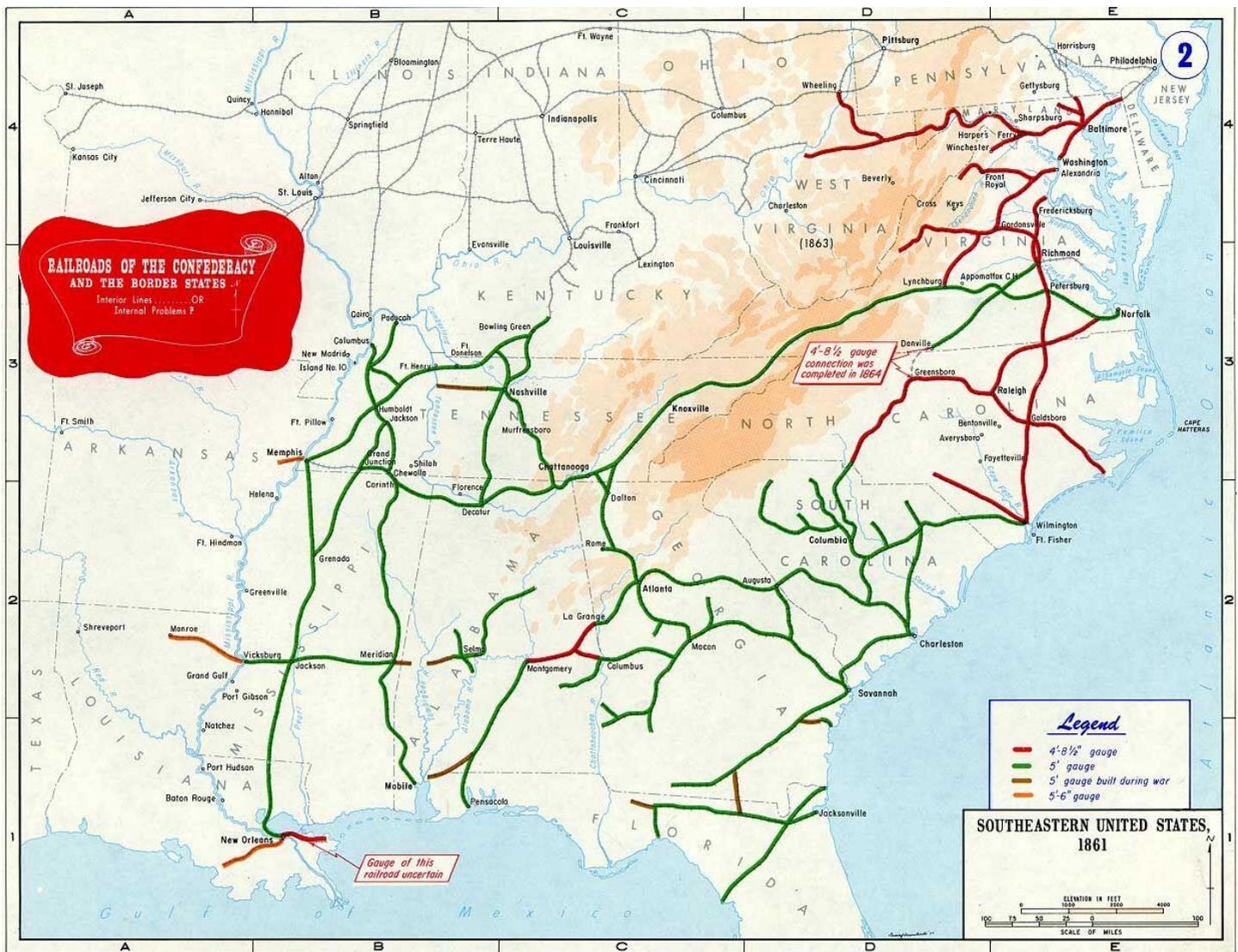


**Elizabeth Lyle
Saxon**

“President Davis called on Mississippi for three thousand soldiers. The call was made on Friday; on Monday they were all ready at his command. The I call was made on Alabama for five thousand, and in four days they were ready for orders. Georgia had eleven thousand men armed and equipped in April. These were independent of the troops at the various forts. Munificent gifts were presented by private, individuals, in addition to the public fund.

The South had never cooled in its bitterness at the sympathy shown by the North with John Brown’s raid on Harper’s Ferry, and it had grown with every hour. Flags hung at half-mast in Northern harbors, and he was mourned as a patriot of exalted worth. Truly it may be said: ‘That man loosed a stone, whose fall echoed around the world, and whose effect latest ages will feel.’”

Elizabeth Lyle Saxon, A Southern Woman’s War Time Reminiscences (Memphis: Press of the Pilcher Company, 1905), 27-28.



Teresa Roane

Said T. C. DeLand, of the Examining Board at Treasury : The Confederacy was very much in need of a railway locomotive in order to operate their supply system. It was in 1864, and they had not the means to buy an engine, so the invariable alternative arose--steal one. A band of one hundred men was selected from Lee's army and placed under the command of a big six-foot-four Georgian, who had been foreman of a stone quarry, and was more or less skilled in the use of derricks, etc. He took his men up into Maryland and they tore up a section of the Baltimore and Ohio Railway track, flagged the next train, and with nothing on earth save plenty of rope, those hundred men carried the locomotive fifty-two miles over hills, across streams, through bogs and woods, until they struck a line the Confederacy had built. Then they ran the engine down to Virginia.

When Robert Garrett, then President of the Baltimore and Ohio, heard of the feat he couldn't believe it. He went out and personally inspected the scene, went over the route and declared it the most wonderful feat of engineering ever accomplished. After the war he delegated a man to find the leader of the band. He was located in Georgia. Garrett sent for him, and on the strength of that single feat made him roadmaster of his entire system of railroads.

Confederate Veteran Magazine May 1894



The Terrible Truth about Lincoln and the Confederate War, by Michael Hutcheson

BOBBY EDWARDS · MONDAY, MAY 1, 2017

President Lincoln has been all but deified in America, with a god-like giant statue at a Parthenon-like memorial in Washington. Generations of school children have been indoctrinated with the story that “Honest Abe” Lincoln is a national hero who saved the Union and fought a noble war to end slavery, and that the “evil” Southern states seceded from the Union to protect slavery. This is the Yankee myth of history, written and promulgated by Northerners, and it is a complete falsity. It was produced and entrenched in the culture in large part to gloss over the terrible war crimes committed by Union soldiers in the War Between the States, as well as Lincoln’s violations of the law, his shredding of the Constitution, and other reprehensible acts. It has been very effective in keeping the average American ignorant of the real causes of the war, and the real nature, character and record of Lincoln. Let us look at some unpleasant facts.

In his first inaugural address, Lincoln stated clearly that (1) he had no legal authority to interfere with slavery where it existed, (2) that he had no inclination or intention to do so even if he had the legal authority, (3) that he would enforce the Fugitive Slave Act, returning runaway slaves escaping to the North to their masters in the South, and (4) that he fully supported the Thirteenth Amendment then being debated in Congress which would protect slavery in perpetuity and was irrevocable. He later famously stated, “Do not paint me with the Abolitionist brush.”

Although there was some opposition to slavery in the country, the government was willing to concede everything the South wanted regarding slavery to keep it in the Union. Given all these facts, the idea that the South seceded to protect slavery is as absurd as the idea that Lincoln fought the war to end slavery. Lincoln himself said in a famous letter after the war began that his sole purpose was to save the Union, and not to either save or end slavery; that if he could save the Union without freeing a single slave, he would. Nothing could be clearer. For decades before the war, the South, through harsh tariffs, had been supplying about 85% of the country’s revenue, nearly all of which was being spent in the North to boost its economy, build manufacturing, infrastructure, railroads, canals, etc. With the passage of the 47% Morrill Tariff the final nail was in the coffin. The South did not secede to protect slavery, although certainly they wished to protect it; they seceded over a dispute about unfair taxation, an oppressive Federal government, and the right to separate from that oppression and be governed “by consent”, exactly the same issues over which the Founding Fathers fought the Revolutionary War. When a member of Lincoln’s cabinet suggested he let the South go in peace, Lincoln famously replied, “Let the South go? Where, then, would we get our revenue!” He then launched a brutal, empirical war to keep the free and sovereign states, by force of arms, in the Union they had created and voluntarily joined, and then voluntarily left. This began his reign of terror.

Lincoln was the greatest tyrant and despot in American history. In the first four months of his presidency, he created a complete military dictatorship, destroyed the Constitution, ended forever the constitutional republic which the Founding Fathers instituted, committed horrendous crimes against civilian citizens, and formed the tyrannical, overbearing and oppressive Federal government which the American people suffer under to this day. In his first four months, he

- Failed to call Congress into session after the South fired upon Fort Sumter, in direct violation of the Constitution.
- Called up an army of 75,000 men, bypassing the Congressional authority in direct violation of the Constitution.

- Unilaterally suspended the writ of habeas corpus, a function of Congress, violating the Constitution. This gave him the power, as he saw it, to arrest civilians without charge and imprison them indefinitely without trial—which he did.
- Ignored a Supreme Court order to restore the right of habeas corpus, thus violating the Constitution again and ignoring the Separation of Powers which the Founders put in place exactly for the purpose of preventing one man's using tyrannical powers in the executive.
- When the Chief Justice forwarded a copy of the Supreme Court's decision to Lincoln, he wrote out an order for the arrest of the Chief Justice and gave it to a U.S. Marshall for expedition, in violation of the Constitution.
- Unilaterally ordered a naval blockade of southern ports, an act of war, and a responsibility of Congress, in violation of the Constitution.
- Commandeered and closed over 300 newspapers in the North, because of editorials against his war policy and his illegal military invasion of the South. This clearly violated the First Amendment freedom of speech and press clauses.
- Sent in Army forces to destroy the printing presses and other machinery at those newspapers, in violation of the Constitution.
- Arrested the publishers, editors and owners of those newspapers, and imprisoned them without charge and without trial for the remainder of the war, all in direct violation of both the Constitution and the Supreme Court order aforementioned.
- Arrested and imprisoned, without charge or trial, another 15,000-20,000 U.S. citizens who dared to speak out against the war, his policies, or were suspected of anti-war feelings. (Relative to the population at the time, this would be equivalent to President G.W. Bush arresting and imprisoning roughly 150,000-200,000 Americans without trial for "disagreeing" with the Iraq war; can you imagine?)
- Sent the Army to arrest the entire legislature of Maryland to keep them from meeting legally, because they were debating a bill of secession; they were all imprisoned without charge or trial, in direct violation of the Constitution.
- Unilaterally created the state of West Virginia in direct violation of the Constitution.
- Sent 350,000 Northern men to their deaths to kill 350,000 Southern men in order to force the free and sovereign states of the South to remain in the Union they, the people, legally voted to peacefully withdraw from, all in order to continue the South's revenue flow into the North.
- These are just a few of the most egregious things Lincoln did during his despotic presidency. He set himself up as a tyrannical dictator with powers never before utilized or even imagined by any previous administration. During this four years of terrible war he was one of the greatest despots the world has ever known, his tyranny focused against his own countrymen, both North and South. He was called a despot and tyrant by many newspapers and citizens both North and South, until he had imprisoned nearly all those who dared to simply speak out against his unconstitutional usurpations of power. Those who disagreed with him were branded as "traitors", just as were the brave and honorable men in the states which had legally seceded from the Union over just such issues as these criminal abuses of power by the Federal government.
- Four months after Fort Sumter, when Lincoln finally called Congress back into session, no one dared oppose anything he wanted or speak out against him for fear of imprisonment, so completely had he entrenched his unilateral power and silenced his other many critics.

- The Union army, under Generals Grant, Sherman, Sheridan and President Lincoln, committed active genocide against Southern civilians—this is difficult for some to believe, but it is explicit in their writings and dispatches at the time and indisputable in their actions. Tens of thousands of Southern men, women and children—civilians—white and black, slave and free alike—were shot, hanged, raped, imprisoned without trial, their homes, lands and possessions stolen, pillaged and burned, in one of the most horrific and brutal genocides ever inflicted upon a people anywhere; but the Yankee myth of history is silent in these well-documented matters. For an excellent expose of these war crimes and their terrible extent, see *War Crimes Against Southern Civilians* by Walter Brian Cisco.
- Only after the Union had suffered two years of crushing defeats in battle did Lincoln resolve to “emancipate” the slaves, and only as a war measure, a military tactic, not for moral or humanitarian purposes. He admitted this, remarking, “We must change tactics or lose the game.” He was hoping, as his original draft of the document shows, that a slave uprising would occur, making it harder for Southerners to continue the war. His only interest in freeing the slaves was in forcing the South to remain in the Union. His Emancipation Proclamation was denounced by Northerners, Southerners and Europeans alike for its absurdity and hypocrisy; for, it only “freed” the slaves in the seceded states—where he could not reach them—and kept slavery intact in the North and the border states—where he could have freed them at once.
- The Gettysburg Address, the most famous speech in American history, is an absurd piece of war rhetoric and a poetry of lies. We were not “engaged in a great Civil War, to see whether that nation, or any nation so conceived, can long endure.” The South was engaged in a War of Independence from a tyrannical North, and after having legally seceded, wished only “to be let alone.” The North was engaged in a war of empire, to keep the South involuntarily under its yoke. Government “of the people, by the people and for the people” would not have “perished from the earth” had the North lost the war; on the contrary, it perished in the United States when the North won the war; for, freely representative government, by consent of the governed, is exactly what the South was fighting for and exactly what Lincoln’s military victory destroyed.
- The checks and balances of powers, the separation of powers, the constitutional constraints so carefully and deliberately put into place by the Founding Fathers, had all been destroyed in Lincoln’s first months. The Republic which the Founders gave us had been completely destroyed and a new nation-state was set up; one in which the free and sovereign States would afterward be only vassals and tributaries, slaves to an all-powerful, oppressive Federal government. This new nation-state is completely different in both nature and consequence to the original American Republic. One only has to look around today to see the end results and legacy of Lincoln’s war, his destruction of freedom, and his institution of despotic, centralized governmental power and tyranny.
- In retrospect, it is a tragedy that John Wilkes Booth did not act four years earlier. Slavery would have ended naturally, as it has everywhere else (except in African and Arab states); the American Republic, liberty, and 700,000 lives would have been saved, and untold thousands of those young men would have lived to contribute their ingenuity, inventions, creativity and talents to the political, economic, literary, scientific and social legacy of our people. And the greatest despotic tyrant in American history would never have gained the foothold of power or been able to establish the oppressive and omnipotent Federal government we all suffer under today.

<https://www.facebook.com/notes/sons-of-confederate-veterans/the-terrible-truth-about-lincoln-and-the-confederate-war-by-michael-hutcheson/10155185306503788/>



Defending the Heritage

"The time had come when we believed we could not live peaceably with them. Therefore, we preferred to secede and for a government of our own, which we thought, we had a right to do. We did not demand any of the public treasure or public lands or any of the community property of the government of which we rightfully owned a part, but simply seceded from disagreeable company and set up a government of our own and asked only to be left alone.

I doubt if a constitutional lawyer could have been found at that time who would have said we did not have a right to secede and I doubt if you can find a constitutional lawyer today who understands the organic law of the government who will say that we had no right to secede. Then where did this power lie or come from authorizing Abraham Lincoln to make war on and devastate the Southern States?

It is self-evident from the foregoing writings in these sketches that if the writer were asked to fix the responsibility of the War he would say without hesitation, Abraham Lincoln, his ill advisors and coadjutors were responsible for all of the bloodshed, the deaths, the horrors and devastation of that war. ~ James Knox Polk Blackburn from "Reminiscences of the Terry Rangers" 1918"

~ † Robert † ~

Photo: James Knox Polk Blackburn and wife



I'm Southern, I'm Saved, and I'm Not Ashamed!

[Defending the Heritage](#) Copyright © 2003 James L. Melton

When You See a Confederate Flag

“Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.” Psalm 60:4

The word “flag” as we use it today is not found in the Bible. Instead, words like banner, standard, and ensign are used. God supports people having and displaying flags so long as their flags represent good things. Our text says that God has given a banner to those who fear him. It says that this banner, or flag, is to be displayed, and it gives us the reason for displaying it: because of the truth.

Because of the truth, it says. That is, a flag should tell a story. The Israelites were commanded by God to display flags for each of their twelve tribes and each of their families during their encampments in Numbers chapters one and two. Throughout the Old Testament flags were used in war, and many prophecies speak of flags being used in future wars (Isa. 5:26, 11:12, 13:2, 31:9, Jer. 4:21, 50:2, etc.) Yet, in over thirty occurrences of flags in the Bible, never once is one said to be a symbol of hate or racism. This isn't to say that one cannot represent such, but it is instructive to realize that it never does in God's word.

When one sees the American flag, he isn't offended unless he's a communist or some other anti-American. No true American is ever offended by the sight of Old Glory because we all understand

that it represents freedom.

The Confederate flag, however, is a different story altogether. In my studies of history, I have never encountered a flag that has been the subject of more controversy than the Confederate flag. I once read an editorial where a man wrote, "I can understand the use of Confederate flags during a Civil War re-enactment, and I have been a part of such re-enactments myself. Why, however, does a Southern state need to fly a Confederate flag at the masthead over its state capitol building?"

I suppose the gentleman's question deserves an answer: IT'S CALLED FREEDOM, MISTER! The man who wrote this is a World War II veteran, yet he can't seem to remember the cause for which he fought! If the Confederate flag cannot legally fly over a state capitol, then the American flag no longer represents freedom.

For every twisted liberal who asks why we should allow Confederate flags to fly over state capitols there are thousands of clear thinking Americans who ask, "Why not?" For every Confederate flag that comes down from a state capitol building there are thousands of them appearing on the front lawns, license plates, bumper stickers, caps and t-shirts of true freedom-loving Americans. The liberal establishment will likely provoke another Civil War before they convince all Americans to forsake the Confederate flag.

Now, the word "heritage" is found thirty times in the word of God. People need a heritage, and God is interested in them having one. The word "memorial" is found thirty-two times in the Bible because God is interested in people having memorials to bear witness to certain truths for future generations. In Joshua chapter four, for instance, God commands Joshua to set up twelve stones "for a memorial unto the children of Israel for ever" (Jsh. 4:7) A child could see those stones hundreds of years in the future and ask of their meaning, and this would provide a perfect opportunity for their parents to better educate them in the nation's history and in the power of their God. There are many such uses of memorials in the Bible, including the use of flags.

One may argue that the Confederate flag is a hate symbol because it is used by some hate groups, but this is a vain argument. The same groups often use American flags and even Christian flags, but that doesn't make those flags hate symbols. A deceived Jehovah's Witness or Mormon may misuse the Bible to justify his false teaching, but this doesn't make the Bible a bad book. So, in reality, many people misuse the Confederate flag, but their misuse and abuse does not change its true meaning.

If we, as Southerners, are going to say that "heritage isn't hate" and that our flag does not represent racism and hatred, what are we going to tell people that it does represent. A football team isn't likely to win a ball game by simply playing defense! An offensive game plan must be executed or defeat is certain. So it is with the Confederate flag. Liberal lies have ruled for far too long. If we, as Southerners, do not educate people, especially our children, about the true meaning of the Confederate flag, no one else will, and our grand heritage will fade away. There are a number of things that should come to mind when you see a Confederate flag, and speaking of these things often to others will fill a great need.

https://www.facebook.com/105448059536657/photos/ms.c.eJw1yNENgFAMAsCNDBXawv6LGTxvPq~_EjKv6lmbGVzFSMcQl6P0D2~;vGhF8wXmBUbZxgLeHbfQJgVjEfFKAUiw~-~-.bps.a.125511960863600.31694.105448059536657/1409681152446668/?type=3&theater

The Brave Samaritan

By Barry Kay on Sep 5, 2017



A Review of *The Angel of Marye's Heights*, by Les Carroll, Columbia, SC: Palmetto Bookworks, 1994.

The famed G.K. Chesterton once wrote: “The Bible tells us to love our neighbors, and also to love our enemies; probably because they are generally the same people.” No quote better sums up the actions of one brave Confederate soldier on the field at Fredericksburg who, when moved by the pitiful cries of wounded and dying Union soldiers, risked his life to bring some comfort to an enemy that was also his neighbor as an American.

The Angel of Marye's Heights by Les Carroll describes the extraordinary scene of Sgt. Richard Rowland Kirkland (Company G, 2nd South Carolina Volunteers) bounding over the wall from where the Confederate forces held the high ground at Fredericksburg on to the battlefield where Union soldiers lay dead and dying. Onlookers in blue and gray would watch in amazement as this one young Confederate

soldier gave a few moments of comfort to the men he had been firing at not that long before. The battle would resume when he went back over the wall and stop when he returned to his mission of mercy with more water for those he was ministering to. The canteens he carried were those of his fellow Confederate soldiers who were moved to help their blue clad enemy. He carried no gun because of the number of canteens and carried no white flag because of concerns the Union troops would misunderstand his appearance on the battlefield as a desire by the Confederates to talk. Once his mission was over, he resumed his post ready for the battle to resume.

Kirkland was born in Kershaw County, South Carolina and was a surveyor. Not yet 18 when the war started, he lay down his dreams and aspirations to fight for a cause he believed in and like so many of his compatriots, “He wouldn’t fight so much for a country, but for his home and the life his family had built” (author’s words). Kirkland was at Morris Island during the bombardment of Fort Sumter and would go on to see action at First Manassas (Bull Run) and later Gettysburg and Chickamauga where he died at age 20 having attained the rank of lieutenant after Gettysburg. It would be his simple act of human compassion at Fredericksburg that would earn him fame as “The Angel of Marye’s Heights”.

Those students of the war looking for a book with every event in Kirkland’s life documented may be disappointed and the author freely admits this in his forward. Instead, he states his aim as writing a book for young people to show them that the war was much more than the great issues surrounding it, or about the great men involved. The war was also about young men like Kirkland who performed amazing acts of courage and compassion. The author succeeds in writing a book that is easy to read and one that makes a great introduction for anyone truly interested in the Confederate soldier. Whereas popular entertainment portrays the Confederate soldier as anything ranging from villain to zombie, the reader of this book will see not only Kirkland’s desire to help his enemy but also that of his fellow Confederate soldiers who gave him their canteens and his commanding officers who gave the order even though it may have meant certain death for Kirkland.

Kirkland’s act of compassion is a great example for young people, but it is also a great example to those of us today who are fighting for the legacy of Confederate soldier as well as seeking to preserve all that is true and valuable in the Southern tradition. Part of that legacy and that tradition is compassion for our neighbor who may also be our enemy. While we should study and arm ourselves intellectually and courageously fight against those who seek to distort our heritage, we should also be ready to perform acts of compassion and mercy when the opportunity arises. The war may rage on, but perhaps just for a moment, a battle may cease as those on both sides of our current day fight may stop and watch as an act of compassion is carried out from one enemy and one neighbor to another.

About Barry Kay

Barry Kay is a graduate of North Greenville University where he obtained his B. A. in Elementary Education. He is also a member of Camp 36, Sons of Confederate Veterans in Greenville, South Carolina.

<https://www.abbevilleinstitute.org/review/the-brave-samaritan/>



Photo: Crowd gathered for the Confederate Celebration at the Virginia State Capitol celebrating the victory at the first battle of Manassas.

VIRGINIA'S DECISION IN 1861

By H. V. Traywick, Jr.

If the Union were to undertake to enforce by arms the allegiance of the confederate[d] States by military means, it would be in a position very analogous to that of England at the time of the War of Independence. - Alexis de Tocqueville, from Democracy in America.

On January 7, 1861, Virginia's Governor John Letcher convened the Virginia General Assembly in extra session because of the extraordinary situation of the secession from the Union of the State of South Carolina (followed by six others in the Deep South) at the election of Abraham Lincoln to the Presidency - a lawyer and railroad lobbyist, and the candidate of a strictly sectional Northern political party. In the evening session of that same date, delegate Wyndham Robertson, who had once served as Governor of Virginia, presented to the House of Delegates what came to be known as the Anti-Coercion Resolution. The following is recorded in the Journal of the House of Delegates of the State of Virginia for the Extra Session, 1861 (Richmond: William F. Ritchie, Public Printer, 1861) pp. 9-10, found in the Special Collection of the Library of Virginia:

"Mr. Robertson, from the committee to whom was referred so much of the governor's message as relates to the coercion of a state by the general government, presented the following resolutions:

"Resolved by the general assembly of Virginia, that the Union being formed by the assent of the sovereign states respectively, and being consistent only with freedom and the republican institutions guaranteed to each, cannot and ought not to be maintained by force.

"Resolved, that the government of the Union has no power to declare or make war against any of the states which have been its constituent members.

"Resolved, that when any one or more of the states has determined or shall determine, under existing circumstances, to withdraw from the Union, we are unalterably opposed to any attempt on the part of the federal government to coerce the same into reunion or submission, and that we will resist the same by all the

means in our power.

“On motion of Mr. Seddon, the vote was recorded as follows: Ayes: 112; Noes: 5.”

When the secession crisis arose, Virginia called a Peace Conference of all States to try to resolve the differences between the two sections and to hold the Union together. But Virginia told the Lincoln Administration in no uncertain terms that, while she thought the secession of the seven “Cotton States” was a mistake and unnecessary, they were fully within their rights, and she would not condone any coercion of those States by his administration to force them to return to the Union, warning him that any such attempt would lead to war.

Lincoln did not listen to the counsel of “The Mother of States and of Statesmen.” He listened instead to the constituents of the industrializing North who had gotten him elected, and whose interests would suffer or even collapse if the agricultural South – and particularly the “Cotton Kingdom” - were allowed to leave the Union and out from under the control of their “Mercantile Kingdom.” Lincoln, therefore, rebuffed all Southern overtures of diplomacy, and instead sent a heavily-armed armada to Charleston to provoke the South into firing the first shot and get the war he wanted. After the success of his plan, he wrote to the commander of the expedition, Capt. C. V. Fox: **“You and I both anticipated that the cause of the country would be advanced by making the attempt to provision Ft. Sumter, even if it should fail; and it is no small consolation now to feel that our anticipation is justified by the result.”** (Tilley, John Shipley. Lincoln Takes Command [Chapel Hill: UNC Press, 1941] pg. 267.)

Lincoln then called for a quota of troops from each of the respective States - without the consent of Congress - to drive the “Cotton States” back into the Union at the point of the bayonet. When Virginia received Lincoln’s demand for troops, Governor Letcher was astonished and he emphatically refused to comply. A copy of his response may be found in the Richmond Enquirer, April 18, 1861:

**Executive Department
Richmond, Va. April 16th, 1861
Hon. Simon Cameron, Secretary of War.**

Sir: I received your telegram of the 15th, the genuineness of which I doubted. Since that time I have received your communication, mailed the same day, in which I am requested to detach from the militia of the State of Virginia “the quota designated in a table,” which you append, “to serve as infantry or riflemen for the period of three months, unless sooner discharged.”

In reply to this communication, I have only to say, that the militia of Virginia will not be furnished to the powers at Washington, for any such use or purpose as they have in view. Your object is to subjugate the Southern States, and a requisition made upon me for such an object – an object, in my judgment, not within the purview of the Constitution, or the act of 1795 – will not be complied with. You have chosen to inaugurate civil war, and having done so, we will meet it, in a spirit as determined as the Administration has exhibited towards the South.

Respectfully John Letcher

The next day the Virginia Convention, which had recently voted to remain in the Union, passed Virginia’s Ordinance of Secession.

H. V. Traywick, Jr.
PO Box 9086,
Richmond, Virginia 23225.
www.hvtraywickjr.com

Was the Bill of Rights Meant to Apply to the States?



Was the Bill of Rights originally intended to apply to the state governments?

Some people argue that it was. They concoct some interesting arguments based on “rules of construction” or approach it through various philosophies of rights and liberty they attribute to the founders. But there simply exists no founding era evidence that Congress or the state ratifiers intended for the protections included in the Bill of Rights to bind state governments. In fact, doing so would essentially create a federal veto over state laws, a massive expansion of central government authority – the exact opposite of the stated purpose of including a bill of rights.

Most people have never read the preamble to the Bill of Rights. In fact, a lot of people don’t even know it includes one. The preamble makes the purpose of the Bill of Rights very clear.

THE Conventions of a number of the States, having at the time of their adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added: And as extending the ground of public confidence in the Government, will best ensure the beneficent ends of its institution.

The words “its powers” clearly refer back to the Constitution. The Bill of Rights was intended to “prevent misconstruction or abuse” of the Constitution’s powers as exercised through “the government” – the federal government. Notice the word government is not plural. The Bill of Rights makes no mention of state governments. In fact, the state ratifying conventions had no intention of restricting their state’s own powers. They already had state constitutions to do that job.

Imagine if somebody from England went before a British court and argued that the Second Amendment gave him the right to own a gun. The judge would laugh him out of the courtroom.

The Bill of Rights does not govern in England. Despite the fact that an Englishman has an unalienable right to self-defense, the U.S. Bill of Rights does not prohibit the British government from infringing upon it. England exists as a separate political sphere. A state is no different. Although it has entered a union with the other states as defined by the Constitution, it remains an independent political society, giving up only the powers delegated. Absent specific delegation of power to the federal government authorizing it to police states and force them to abide by its understanding of rights, the power simply does not exist.

Chief Justice John Marshall was an unapologetic advocate for national power, but he explains the limits of the Bill of Rights beautifully in his opinion in *Barron v. Baltimore*.

The constitution was ordained and established by the people of the United States for themselves, for their own government, and not for the government of the individual states. Each state established a constitution for itself, and in that constitution, provided such limitations and restrictions on the powers of its particular government, as its judgment dictated. The people of the United States framed such a government for the United States as they supposed best adapted to their situation and best calculated to promote their interests. The powers they conferred on this government were to be exercised by itself; and the limitations on power, if expressed in general terms, are naturally, and, we think, necessarily, applicable to the government created by the instrument. They are limitations of power granted in the instrument itself; not of distinct governments, framed by different persons and for different purposes. If these propositions be correct, the fifth amendment must be understood as restraining the power of the general government, not as applicable to the states. In their several constitutions, they have imposed such restrictions on their respective governments, as their own wisdom suggested; such as they deemed most proper for themselves. It is a subject on which they judge exclusively, and with which others interfere no further than they are supposed to have a common interest.

Interestingly, when James Madison introduced the Bill of Rights to Congress, he proposed that the equal right of conscience, freedom of the press and the right to a trial by jury should also apply to the states.

I wish also, in revising the constitution, we may throw into that section, which interdicts the abuse of certain powers in the state legislatures, some other provisions of equal if not greater importance than those already made. The words, "No state shall pass any bill of attainder, ex post facto law, &c." were wise and proper restrictions in the constitution. I think there is more danger of those powers being abused by the state governments than by the government of the United States. The same may be said of other powers which they possess, if not controlled by the general principle, that laws are unconstitutional which infringe the rights of the community. I should therefore wish to extend this interdiction, and add, as I have stated in the 5th resolution, that no state shall violate the equal right of conscience, freedom of the press, or trial by jury in criminal cases; because it is proper that every government should be disarmed of powers which trench upon those particular rights.

Congress explicitly rejected applying those particular amendments to the states, making it abundantly clear that the Bill of Rights was only intended to limit federal power.

Many will agree with this analysis, but argue that the 14th Amendment changed all that and incorporated the protections included in Bill of Rights on state governments.

Mike Maharrey [[send him email](#)] is the Communications Director for the Tenth Amendment Center. He proudly resides in the original home of the Principles of '98 - Kentucky. See his blog archive [here](#) and his article archive [here](#). He is the author of the book, [Our Last Hope: Rediscovering the Lost Path to Liberty](#). You can visit his personal website at [MichaelMaharrey.com](#) and like him on Facebook [HERE](#)

Was the Civil War Necessary?

6/10/2017



By [Brion McClanahan](#)
Reposted from [Lew Rockwell.com](#)

Trump supposedly stepped in it. Again.

In an interview that aired with Salena Zito, he wondered aloud that if better leadership could have prevented the Civil War [sic].

Trump thought that Andrew Jackson would have prevailed in a showdown between the North and the South. After all, he did it before in the 1830s. Trump then said this: “He [Jackson] was really angry that he saw what was happening with regard to the Civil War, he said, ‘There’s no reason for this.’”

Trump followed up by committing the most heinous of all heinous acts. He questioned if the Civil War [sic] was necessary!

The leftist media immediately pounced, with several openly mocking Trump for believing that Andrew Jackson was alive in 1861.

A *USA Today* headline read: “Note to Donald Trump: Andrew Jackson wasn’t alive for the Civil War.”

The *LA Times*: “Trump makes puzzling claim about Andrew Jackson, Civil War.” The *Chicago Tribune* ran the same headline (groupthink) as did a number of other “news” outlets.

Social media trolls ran post after post criticizing Trump’s “revisionist” history, lambasting him for not knowing when Jackson was alive, or that he dared to buck modern historical interpretation. The snarky liberal establishment dimwit historian Kevin Kruse Tweeted “When the Civil War came, Andrew Jackson had been dead fifteen years.”

Zing! You nailed him Dr. Kevin. How bright! How engaging! Only a Princeton prof could have come up with that one.

The congratulatory remarks rolled in from his “esteemed” colleagues.

And then *The Atlantic* staff lowered the boom. At least that is what they thought.

In only a matter of hours, this “news” magazine published two pieces on Trump’s supposed gaffe.

Young leftist twit David Graham published a piece titled “**Trump’s Peculiar Understanding of the Civil War**” in which he made a number of “peculiar” claims himself.

Graham suggested that: 1) “nullification” is unconstitutional because the federal courts say so. 2) “The Civil War [sic] was fought over slavery, and the insistence of Southern states that they be allowed to keep it.” 3) The Civil War [sic] wasn’t tragic because the “great thinker” Ta-Nehisi Coates said so in 2011. 4) War was inevitable because of the “Confederate states’ commitment to slavery.” 5) If Trump had read great history like Doris Kearns Goodwin’s Lincoln biography *Team of Rivals*, he would have a different position on the War--**this position is hysterical.**

Graham also dusted off the “Dunning school” pejorative in order to show his supposed intellectual superiority to the sitting president. After all, Graham insisted that Trump can’t be blamed for being such a dunderhead because even though he attended great schools, “Many Americans are still taught, incorrectly, that the war was essentially a conflict over state’s rights, with abolition as a byproduct of the war. This revisionist view flourished after the war, and though gradually being displaced, is common across the country.”

This is the revisionist calling traditional history revisionism.

The Atlantic followed up just over an hour later with a piece by Yoni Applebaum titled “**Why There Was a Civil War.**” The revisionist hits just kept coming.

Applebaum didn’t berate Trump for *suggesting* that historians don’t ask if the Civil War [sic] could have been avoided—he proved that this has been done for years by going through about a century of American historiography on the issue—but for *claiming* that the War could have been avoided and by “the omission of a critical word: slavery.” To Applebaum, the question of the War begins and ends with slavery and nothing but slavery. He provided one quote from Lincoln to prove his point and as most shallow Lincoln apologists do today, several quotes from the Southern States’ declaration of causes that seem to prove unequivocally that slavery and only slavery led to the War.

He concluded his article with a strange application of moral causation to the War, a moral causation that the vast majority of Americans missed in both 1860 and 1861 when the question of war or peace was still on the table. “There are some conflicts,” he wrote, “that a leader cannot suppress, no matter how strong he may be; some deals that should not be struck, no matter how alluring they may seem. This was the great moral truth on which the Republican Party was founded.”

If only it were that simple. And if only Lincoln was the great leader that both Graham and Applebaum believe him to be.

It seems both Graham and Applebaum fell asleep in class or at the very least have swallowed the Lincoln myth so thoroughly that no evidence to the contrary could persuade them of their folly or their revisionism.

Certainly, Trump is no scholar and his reverence for Jackson is troubling, for it was Jackson who provided the blueprint for Lincoln’s heavy handed tactics toward the South in 1861. To suggest that he would have worked out a compromise is a stretch, though he did support the deal Henry Clay brokered with South Carolina in 1832, a deal that resulted in the people of South Carolina nullifying the Force Bill and then heading home.

That is often lost in the story. Nullification worked and contrary to what Graham suggested, the federal court system has never had the final say on the constitutionality of nullification. That was always the point. States don’t ask permission from the federal courts to nullify unconstitutional legislation, and as every proponent of the Constitution swore in 1787 and 1788, including Alexander Hamilton and James Wilson, laws contrary to the Constitution would be void. Jefferson and Madison made it clear the States could void them.

The real problem with both pieces in *The Atlantic*, however, is the insistence that the War was inevitable and some moral conflict over slavery caused the shooting.

Applebaum understood that the entire fabric of early American history was built on compromise, but Graham seemed to miss that.

Based on the history of the United States, there was never an “irrepressible conflict” until the North decided to fabricate one.

The South, in fact, was willing to compromise in 1860 and 1861, as it had been for the eighty years prior.

Jefferson Davis insisted that any compromise placed before the special Committee of 13 established to handle the crisis needed the support of both Republican and Democratic members. He could get the Democrats to

support several. But the Republicans, at the insistence of president-elect Lincoln, said no to every single one. Is that the work of a leader?

That led six other Southern States out of the Union in early 1861. Lincoln could still have saved the Union through compromise at this juncture, but chose not to do so. As Senator James Bayard of Delaware stated in 1861, the Union still existed even with seven States missing. The government, banking houses, and infrastructure remained. It seems that the “Confederate States insistence on slavery” had nothing to do with War. War and secession are separate issues. Secession didn’t mean war was inevitable. Most Americans hoped otherwise, even in the South where President Davis insisted that the South simply wanted to be left alone. To think the opposite is to assume the posture of the British in 1776. That is un-American. There were still six other slave States in the Union as late as April 1861, over a month after Lincoln took office, six slave States that had already rejected secession. Lincoln was not worried about slavery at this point. He supported a proposed thirteenth amendment which would have protected slavery indefinitely in the States where it already existed. He promised never to interfere with the institution in the South. Lincoln’s objective in March 1861 was to “preserve the Union” at all costs, and by “preserving the Union” Lincoln meant preserving the Republican Party and his fledgling administration. Letting the South go would have certainly made him a one term president. He received less than forty percent of the popular vote in 1860. Applebaum is correct that letting the South go would have ensured the existence of slavery both within the Union and out for the near future (every other power abolished slavery by 1880), but this was not a moral question for most Americans. Lincoln received thunderous applause across the *North* in 1860 when he made promises to leave the institution alone. **Racism was an American institution and Lincoln never challenged the prevailing attitudes on blacks. He embraced them.** The Republican Party didn’t dabble in “moral truths.” Their objective was always political. Bottle the South up, ensure that the Whig economic agenda could be ascendant, and control the spoils.

This still doesn’t take away from the tragedy of the War. Contrary to what the “great scholar” Coates had to say—and he has as much claim to being a great scholar as David Barton, which isn’t much—the loss of one million men, the best blood in America, to a war for Union as Lincoln insisted was unnecessary at best and diabolical at worst. The elimination of slavery was for much of the war an afterthought. Lincoln considered it nothing more than a war measure to “best subdue the enemy.”

The simple fact is that Lincoln wanted war. He had the chance to save the Union without war before he took office. He had the chance to save the Union without war in March 1861. He rejected attempts to peacefully purchase federal property and began polling his cabinet about provisioning Sumter less than a week after taking office knowing full well it would cause war. As he later told a political ally, his decision to provision Fort Sumter had the desired outcome, meaning armed conflict. Nothing can sugarcoat Lincoln’s headlong rush into the bloodiest war in American history.

Trump may have been on to something here. Better leadership could have avoided the carnage. But saying that is now considered sacrilege. How closed minded of the “liberal” historical profession and establishment gatekeepers of acceptable truth.

But who cares. No one really reads *The Atlantic* anymore, anyway.

<http://deovindice.org/the-condederate-society-blog/archives/06-2017>

We Long to be Free!

By [Paul C. Graham](#) on Aug 2, 2017



An Address given on the Occasion of the Observance of Confederate Flag Day
Raleigh, North Carolina | 03 March 2017

SEVEN SCORE AND SIXTEEN YEARS AGO, our fathers brought forth on this continent a new union, freely chosen and legally adopted by eleven Southern States with the consent of the people, and expressed through their chosen delegates in solemn assembly; and being dedicated to the principles handed down to them from their own fathers as a birth right and as an inheritance, namely:

That whenever any Form of Government becomes destructive of the stated purposes for which it was expressly created; that it is the right, indeed, it is the duty, of the people of the states to alter or to abolish the existing order, and to institute a new government, laying its foundation on such principles and organizing its powers in such form, as to them and them alone shall seem the most likely to affect their Safety and Happiness.

Beginning with the earliest intercourse between the colonies, through the adoption of the Articles of Confederation, the ratification of the United States Constitution, and compromises and concessions too numerous to count, the social, economic, ideological, and cultural differences between the Northern and Southern sections of the Union—which had always existed—became a situation that could no longer be ignored or “fixed.”

The election of a strictly sectional president in 1860 confirmed what most in the South already knew, namely, that if they wished to preserve the form of government bequeathed to them by their fathers, it could not be with the more numerous and increasingly aggressive Northern political factions who continued to gather more power unto themselves and would eventually render them a politically impotent minority in their own country.

Thus began, one by one, the reclamation of the delegated powers of the several Southern States through the same method employed by their fathers in 1776: Independence.

Despite repeated attempts to negotiate a peaceful and equitable separation, this newly elected sectional president of the United States, Abraham Lincoln, would not receive the agents of this new Southern Union and through secret machination and rank duplicity, breached the status quo that had prevented the effusion of blood for over four months, and opted to invade Charleston Harbour, thus occasioning the reduction of Fort Sumter.

In this final act, he inaugurated the so-called “Civil War.” It was a war of aggression and conquest even though it was repeatedly professed that its only purpose was to preserve the union.

[For those who holler “first shot,” let us remember that the “reinforcement” ships were not only trespassing, but came with arms. They did not come for the purpose of protecting the people of Charleston (the purpose for which the fort was erected), but to coerce them. They did not come with an olive branch, but with the implements of war and spent 587 days wooing the wayward city back into their loving embrace with a sustained campaign of bombardment.]

Like the man who beats his wife to maintain their marital union, it was ultimately preserved in form, but not in substance. It became something altogether different—a deformed and grotesque shadow of its former magnificence—and although the people of the South have tried to make the best of it since our fathers laid down their arms and returned to face the devastation of what was left of their country, we have never been a union proper since.

Given the destruction and devastation endured by our Southern fathers (and mothers), it is easy to question the advisability of their pursuit of independence. Perhaps, we think, a better solution could have been pursued. Perhaps, after all, the sections could have worked together for a mutually beneficial solution to the problems they faced as Americans. Perhaps... OR, perhaps they knew their foe better than we do and knew beyond any reasonable doubt that there was no compromise or mutually beneficial solution to be had.

There was a time in the early to mid-20th century when it looked as though the breach would be healed and we could be reconciled—even happily reconciled—to our domestic partnership within the union, based on a national unity that included mutual respect for one-another and a belief in the sincerity of conviction of both sides of the conflict, but that time has passed!

We are now an object of ridicule in our own country and forces have gathered who are determined to efface any lasting vestige of our fathers—and, by implication, our identity as Southerners—from the face of the earth.

What began as a move in the direction of socialism under the guise of social justice and egalitarianism in the 1960s—what we now call “political correctness”—has now reached new levels of audaciousness and absurdity, especially since the great Confederate purge which began at Columbia, South Carolina in the summer of 2015 with the removal of the Confederate Battle flag from the South Carolina Capitol Grounds and has spread without rhyme or reason—from sea to shining sea—ever since.

Sadly, we have moved well beyond banning Confederate Flag sales at Amazon or Walmart or cancelling re-runs of *The Dukes of Hazard*. There is hardly a day that passes that another Orwellian outrage is committed against the memory of our fathers, and by implication, against us!

We can no longer reason with the spiritual and intellectual heirs of the Yankee foes from which our Confederate fathers tried to separate. They are in the streets, they are violent and unpredictable, and have almost complete control of the educational institutions, entertainment industry, and mainstream news media outlets.

The presidential election of 2016 has only exacerbated the divide that already existed between traditional and progressive factions in these united States. The South, as you know, best represents all that these neo-Yankees despise; what they deplore, what they have every intention to destroy. This is not paranoia.

I fully expect displays such as was recently witnessed in Berkeley, California, to eventually make its way to Dixie unless some drastic changes are realised. Mr. Milo Yiannopoulos, were it not for his political views, would have been welcomed with open arms at Berkeley.

If they are willing to riot, lute, and burn down a city because they disagreed with the views of an open and flamboyant Jewish homosexual with a preference for black lovers, what do you think they would do if you showed up?

How do you think those people would respond to our gathering today; if they were positioned outside of this building?

Better yet, what do you think would happen if we had attempted to have this observance on the campus of any college or university in the State of North Carolina?

Let that sink in.

Berkeley is the future and it is coming. [Note: New Orleans, et al. has since proven this point.] Our only hope is to change course right now and throw the old battleplans in the trash.

It is time to stop pretending that we can scrape, bow, and beg our elected officials with hat in hand and persuade them to stop the cultural genocide that is no longer the exception, but the rule.

They neither want nor need a history lesson.

They want the flags and monuments gone—gone so that they no longer have to deal with them and so they no longer have to deal with us.

They would like nothing better than to have an excuse, any excuse, to give them what they need to finish the job. Eventually they will find one... or make one. You may count on it.

We must begin today to prepare to take the monuments, flags, and other Confederate relics into our own charge—their current caretakers are unworthy of the privilege and cannot be trusted.

There can be no more compromises. From here on, I propose three simple options from which the new cultural imperialists may choose:

(1) They can leave the flags, memorials, and monuments to our fathers alone; or

(2) pay to have them removed to our care; or

(3) they can have their cities blanketed with Confederate Flags as was done in Danville, Virginia, and is beginning to be done all across the South by private hands on private lands.

Why does it matter, folks may ask? Why all the fuss over the dead?

Isn't it time to pull down the flags, demolish the monuments, and plough up the markers? Isn't it time to get with the programme? Isn't it time to go along to get along?

Oh, if it were only that simple...

That fact is that our Southern identity, our family and communal ties, and the symbols of the South stand or fall together.

This is because the symbols of the South do not point to abstract propositions or utopian schemes. They do not represent any silly ism or ology—racism, classism, or sexism, for example—or any ideology that attempts to put the complexities of human life into a tidy little academic box.

The symbols of the South point to things (as opposed to ideas) that are real and enduring.

They remind us that we are a people, not solitary creatures to whom family, faith, and community are incidental or accidental—they are fundamental to who and what we are...

They remind us that we did not spring forth *ex nihilo*—out of nothing—but are participants in a larger, unfolding human drama that began before we arrived and, God willing, will continue to unfold in its own unique way long after we are gone.

They remind us that while we are not perfect, we can and must press on—our obligations extend beyond the present. We have a duty to preserve and protect the traditions entrusted to our care and the responsibility to see that they are transmitted to future generations.

They remind us that we are descended from men (and women) who did not shrink from hardship, nor shirk responsibility when all seemed to be lost—that material ruin and political subjugation did not rob them of their humanity, but made them better appreciate the things that really matter—kith and kin, blood and soil, hearth stones, head stones, and the faith of their fathers.

They teach us that we can and must endure and overcome our own challenges, whatever they may be, with our dignity and honour intact just as they did. They teach us to be better people. They give us an example to follow.

The sentinels, equestrians, and flags—in many cases at great cost and at great personal sacrifice—were erected to watch over us and help us remember who we are, where we came from, and what we can and should be—both as individuals and as a people.

Most of all—at least today—they remind us that we have a right to exist. That we have a right to be who and what we are and to be so without molestation, apology, or shame.

We are, of course, more than happy to live and let live and want nothing more than to live in peace with our neighbours and those who may not care for our peculiarities, but we are under no obligation to participate in our own destruction, or sit quietly while the memory of our kith and kin are slandered and insulted.

Of course, we are perfectly free to do nothing as well—hide in the shadows; stay in the closet; sell our birth right; to go gently into that dark, dark night ...

That could happen. I, for one, do not think it likely.

Why? Because like our fathers, we long to be free!

We cannot help it. It's in our blood; it's part of our genetic make-up... It's who we are and that can't be changed.

We can try to cover it up, tamp it down, burn it, bury it, have it exorcised, or, if all else fails, give ourselves over with reckless abandonment to the American educational establishment, but sooner or later it will resurface.

It is my deepest hope and most fervent prayer, my dear friends, that it will not be too late when it finally does.

The grey riders are gone, but yet they remain. Asleep in our soil, and alive in our veins. Untouched by fire, untouched by frost, they whisper within us, "Our cause is not lost."—Unknown

Paul C. Graham holds a Bachelor and Masters Degree in Philosophy from the University of South Carolina. He is past president of the SC Masonic Research Society and the current editor of *The Palmetto Partisan*, the official journal of the SC Division of the Sons of Confederate Veterans. Mr. Graham is a member of several organizations including The Society of Independent Southern Historians and The William Gilmore Simms Society.

<https://www.abbevilleinstitute.org/blog/we-long-to-be-free/>

Were Confederate Generals Traitors?



Walter E. Williams Posted: Jun 28, 2017 12:01 AM



My "Rewriting American History" column of a fortnight ago, about the dismantling of Confederate monuments, generated considerable mail. Some argued there should not be statues honoring traitors such as Robert E. Lee, Stonewall Jackson and Jefferson Davis, who fought against the Union. Victors of wars get to write the history, and the history they write often does not reflect the facts. Let's look at some of the facts and ask: Did the South have a right to secede from the Union? If it did, we can't label Confederate generals as traitors.

Article 1 of the Treaty of Paris (1783), which ended the war between the Colonies and Great Britain, held "New Hampshire, Massachusetts Bay, Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia, to be free sovereign and Independent States."

Representatives of these states came together in Philadelphia in 1787 to write a constitution and form a union.

During the ratification debates, Virginia's delegates said, "The powers granted under the Constitution being derived from the people of the United States may be resumed by them whensoever the same shall be perverted to their injury or oppression." The ratification documents of New York and Rhode Island expressed similar sentiments.

At the Constitutional Convention, a proposal was made to allow the federal government to suppress a seceding state. James Madison, the "Father of the Constitution," rejected it. The minutes from the debate paraphrased his opinion: "A union of the states containing such an ingredient (would) provide for its own destruction. The use of force against a state would look more like a declaration of war than an infliction of punishment and would probably be considered by the party attacked as a dissolution of all previous compacts by which it might be bound."

America's first secessionist movement started in New England after the Louisiana Purchase in 1803. Many were infuriated by what they saw as an unconstitutional act by President Thomas Jefferson. The movement was led by Timothy Pickering of Massachusetts, George Washington's secretary of war and secretary of state. He later became a congressman and senator. "The principles of our Revolution point to the remedy -- a separation," Pickering wrote to George Cabot in 1803, for "the people of the East cannot reconcile their habits, views, and interests with those of the South and West." His Senate colleague James Hillhouse of Connecticut agreed, saying, "The Eastern states must and will dissolve the union and form a separate government." This call for secession was shared by other prominent Americans, such as John Quincy Adams, Elbridge Gerry, Fisher Ames, Josiah Quincy III and Joseph Story. The call failed to garner support at the 1814-15 Hartford Convention.

The U.S. Constitution would have never been ratified -- and a union never created -- if the people of those 13 "free sovereign and Independent States" did not believe that they had the right to secede. Even on the eve of the War of 1861, unionist politicians saw secession as a right that states had. Rep. Jacob M. Kunkel of Maryland said, "Any attempt to preserve the union between the states of this Confederacy by force would be impractical and destructive of republican liberty." The Northern Democratic and Republican parties favored allowing the South to secede in peace.

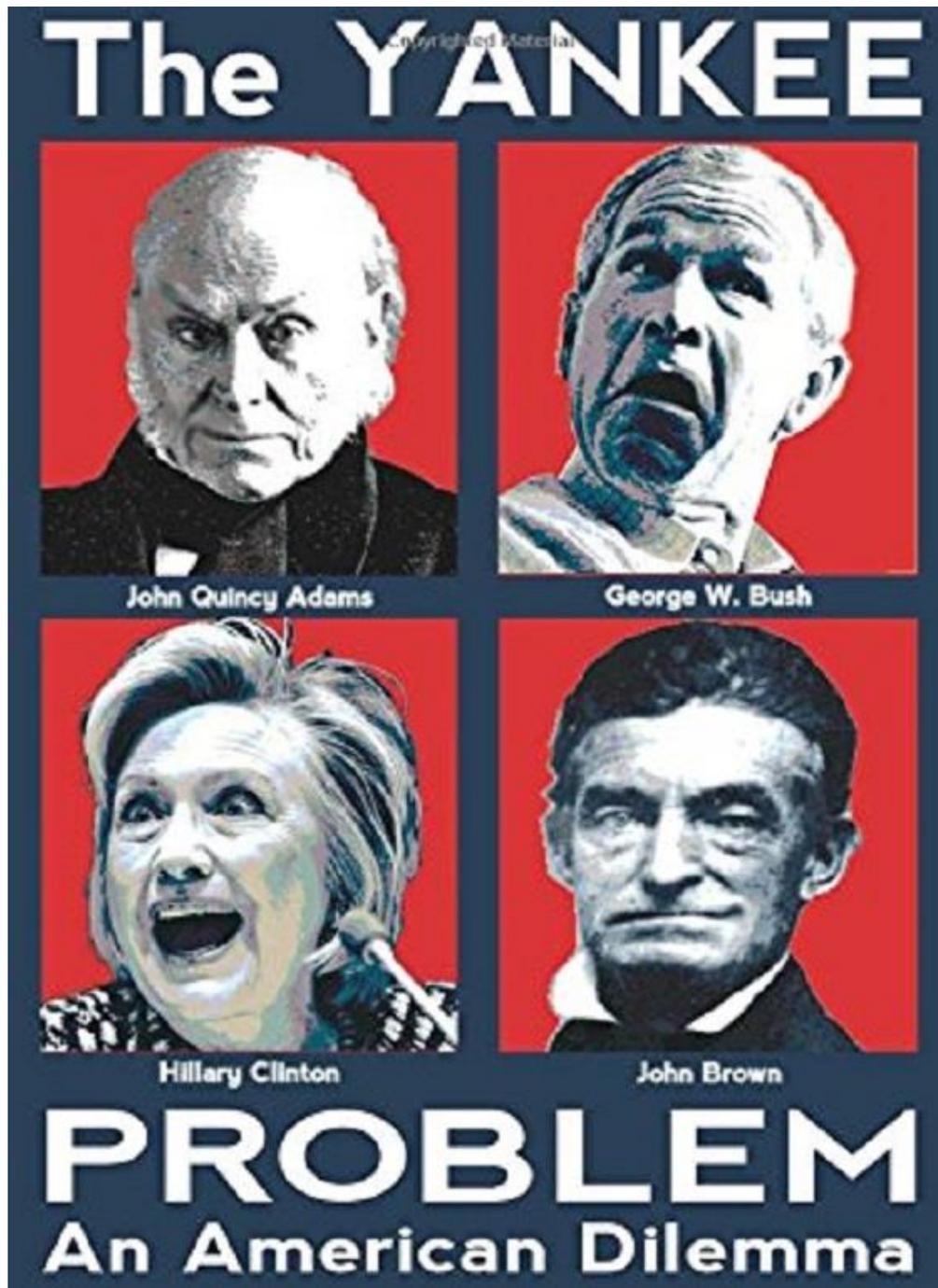
Northern newspapers editorialized in favor of the South's right to secede. *New-York Tribune* (Feb. 5, 1860): "If tyranny and despotism justified the Revolution of 1776, then we do not see why it would not justify the secession of Five Millions of Southrons from the Federal Union in 1861." *The Detroit Free Press* (Feb. 19, 1861): "An attempt to subjugate the seceded States, even if successful, could produce nothing but evil -- evil unmitigated in character and appalling in extent." *The New-York Times* (March 21, 1861): "There is a growing sentiment throughout the North in favor of letting the Gulf States go."

Confederate generals were fighting for independence from the Union just as George Washington and other generals fought for independence from Great Britain. Those who'd label Gen. Robert E. Lee as a traitor might also label George Washington as a traitor. I'm sure Great Britain's King George III would have agreed.

<https://townhall.com/columnists/walterewilliams/2017/06/28/were-confederate-generals-traitors-n2346707>

The Yankee Problem in American History

By [Charles Steiner](#) on Aug 1, 2017



A review of Clyde Wilson, [The Yankee Problem: An American Dilemma](#) (Shotwell Press, 2016).

The Yankee Problem An American Dilemma by Clyde Wilson consists of 12 sections, four of which involve book reviews (half of them devoted to biographies of the Beecher family or the family of John Adams), four of which directly address the devilish nature of that New Englander, Anglo-Saxon type known as the Yankee (with one of them specifically focusing on John Brown and another focused on Northern nationalism), and the other four addressing, on the one hand, two authors who favored the South (James Fennimore Cooper and William Gilmore Simms) and, on the other hand, the main causes that led to the War Against The South. The longest section is 27 pages while the shortest section is merely a page, with the remaining sections being between 3 to 11 pages in length. Half of all twelve sections employ “Yankee” in their titles.

The book has the overall feel of a short collection of intimate historical conversations (with extensive overlap of content and facts from one section to another) revealing Clyde N. Wilson’s points of view not only as a historian of the South and what constitutes the Southern tradition but also as a philosopher, offering concise and emphatic evaluations filled with historical moral insight, fresh and determinative, as to what the facts really are, what America is, and what has happened to her, all written in a tone neither folksy nor academic but somewhat elegiac and eminently readable. There is a wonderful, charming, even superb simplicity and freshness to the writing throughout the book, balancing plain, direct language with nuanced and astonishing historical acumen in every section.

Showing disdain for current “scholars” and the “professional historian,” Mr. Wilson, as I say, wears his learning lightly but that observation doesn’t mean the book he wrote is light reading, however few its total number of pages. Deceptively easy to read, it grows in depth and richness on the second and third readings, without any loss in its capacity to grip and fascinate the reader.

People who think the South was just a lazy, white-trash, racist group of rednecks who fought the so-called Civil War in order to preserve slavery are not the proper audience for this book – unless they are adventurers or are healthy specimens of humanity that now and then enjoy a big dip in ice cold water, figuratively speaking. Otherwise, such Americans won’t like this book. Although it’s a physically short and small, it has big ideas in it, ideas big enough to blow up every falsehood conceived about the South as well as every false claim conceived by the North. It is that potent and that memorable. However, if you’re not a born Yankee, not a dedicated Blue state fanatic, or if you’re a skeptic about the “official stories” told you by government-run public schools, then you’ll find this book deceptively easy and viscerally enjoyable to read, even while every section remains jam-packed with well-cited, scintillating facts that Clyde Wilson often joins to superb philosophical evaluations from the historical perspective of the Southern tradition. For the Southerners who already know a great deal of their past, I’ll bet the knowledge Clyde Wilson’s offers here will surprise a good many of you as well.

The facts in this book themselves alone, even without Mr. Wilson’s commentary, explanations, asides, and evaluative insights, unveil a unique, riveting story about the South, exposing and destroying the mystique behind the standard Northern historian’s view of America while simultaneously making a case for the need to do a complete re-evaluation of Northern interpretations of American history because of its distortions, fabrications, and usurpation of the South’s unbroken tradition and values in and for America from the beginning of colonial times.

While people often tout the aphorism, “You can’t judge a book by its cover” as a false statement, such is not the case with Clyde Wilson’s tiny tome here. You can judge the book by its cover. It’s scathingly honest and directly shows up the Yankees for the foolish but despicable power-mongers they are. On the cover, the photographs of George W. Bush, a Yankee who looks like a stooge in his photo, and Hillary Clinton looking like a fanatical hysteric in hers, show hilariously and irreverently these two Yankees in their worst and clownish aspects. The same is true of the two other famous Yankees whose photos are reproduced on the cover: John Quincy Adams (“hateful and vindictive”) and John Brown (a Connecticut Yankee and looking crazed and murderous in his picture). Both of them are special targets in Mr. Wilson’s work devoting separate sections to them the better to skewer them with facts about their own behavior and in no way sparing them the condemnation that they truly deserve. The phrase, “The Yankee Problem,” are in big, inch-high white letters on the front cover as well. Never was a title more apt and more plainly valid.

Clyde Wilson states that the proper study of the period bringing on the War Between the States is Northern history because, while historians have created an industry out of explaining how the South is evil, the unanalyzed assumption in all the words written and published for more than a hundred and fifty years thus far is that the North was somehow normal and therefore the standard of all things good in America. But closer examination of that assumption is necessary since Northerners, specifically New Englanders, i.e., Yankees, erroneously believed it was they who fought the Revolution and founded American liberty for all when, in fact, up until 1850 or so, American history had always been “Southern.” In “Those People (The Yankees),” Mr. Wilson writes, “It is Yankee, not Southern, history that needs to be put under the microscope for further analysis. How did the post-Puritan North move from John Adams to John Brown and Abraham Lincoln?”

Clyde Wilson reverses and destroys the entire “American history” of the South and the war by exposing it as (only) “Yankee history” and erroneous myth making (i.e., Northern mythology).

Once upon a time, everyone knew that nine of the Presidents of the US were from the South (In fact, “nine of the first twelve Presidents were Southern plantation owners.”) Southerners fought both in the North and in the South, but no Northerner or Yankee ever volunteered to fight in the South. Up until 1850 or so, what people considered American was clearly what came from the South. Southerners were the true Americans — until the Civil War entitled the North to mutilate the South, raping it financially, physically and politically. After the war, only Yankee historians were able to get attention. Yankees had begun to become the “real Americans.”

Even ten years before the War Between the States, Mr. Wilson clearly shows that America saw itself through the eyes of Washington and Jefferson, John Randolph, Henry Clay, Daniel Morgan, Daniel Boone, Francis Marion, and identified itself with the Louisiana Purchase and the Battle of New Orleans. Up until the War, everyone understood that it was Southerners who had made the Constitution. Americans knew that Virginians had been responsible for the spread of constitutional rights, not the so-called “Puritan Fathers.” Indeed, the facts bear out the truth that it was Southerners who acquired the territory, settled the West, and fought the wars.

And truth to tell, New England had been only a denying force in America’s move forward all this time.

Washington Irving, who belonged to the early settlers of New York, made fun of Yankees in his story “The Headless Horseman.” (“Ichabod Crane was a cowardly Yankee twit from Connecticut,” writes Mr. Wilson.) James Fennimore Cooper, also not a Southerner, shared a similar dislike of Yankees in novels like *Homeward Bound* and *Home as Found*, among others, creating in them positive characters who were generous and cooperative, having no agenda to impose, seeking no power over others while his Yankee characters disparage good manners, are boastful and trendy, willing to toss tradition and reputation aside for the sake of money or the latest idea. The predatory, roguish behavior of these Yankees upon society and manners, politics and economy were bothersome to Cooper. For him, they were “pushy social climbers,” refusing to grant equality to those they viewed were less prosperous than they, and valuing education in such a superficial and presumptuous manner that no good leadership or good men and good women were obtainable through it. Its salient feature was turning people into tools, tools of obedience. For Cooper, the real business of America was individual liberty.

And even into the war, Northerners known as Copperheads blamed the conflicts arising between North and South on power-hungry, greedy New Englanders who sought to plunder America, not on the Southerners who viewed the new federal government as a means of mutual cooperation.

By their own actions, Yankees showed the world that they viewed the new government merely as a tool for satisfying their own self-interested purposes. Who but the New Englander known as John Adams sanctioned the Sedition Law to punish anti-government speech in clear violation of the Constitution? (By contrast, Jefferson’s dislike for mixing issues of church and state was integral to his dislike of New England’s power-grid of self-appointed “saints.”)

In another context, during the War of 1812, it was the Yankees who “traded with the enemy and talked openly of secession.”

And on the topic of literature, have New Englanders produced even one singular poet who didn’t fail to turn off generations of Americans over dreary little ditties from, say, Whittier or Longfellow, or even Emerson or Thoreau? No.

It was soon after the War of 1812 that Yankees became singularly aware of their miniscule status and launched a campaign as a consequence to control the idea of “America.” Marked by an unwarranted sense of superiority and possessed of an abundance of New England greed, Yankees began to build wealth by selling products in a “market from which competition had been excluded by the tariff,” making the price of cotton low, but proclaiming the low price was due to Yankee efficiency, even while the South that had been the real producer of that wealth.

Soon these successful but self-serving, crafty Yankees began consciously and deliberately to strive for dominance in the field of capturing the history of America itself by seizing control of it. For example, it was due to the efforts of New Englanders, not Southerners, that the Revolution was successful. George Washington became a prim New Englander, not the foxhunting Virginian gentleman he set out as.

Even though it was the South who developed the West, the “Massachusetts elite” took control of America’s symbols and began rejecting all competing claims such that even Western movies today, Wilson remarks, still show families from Boston moving west by covered wagon when such things never happened in reality.

Historians need to write more real history, Mr. Wilson declares, because the North has been “Yankeeized,” despite James Fennimore Cooper and Washington Irving’s efforts to ridicule the Yankees for good reasons, and to show favor to the South.

The Yankees have succeeded in creating a modern “version of self-righteous authoritarian ‘Liberalism,’” the kind exemplified by Hillary Clinton, a “museum-quality specimen of the Yankee – self righteous, ruthless, and self-aggrandizing,” managing to “destroy a good part of the liberty and morals of the American peoples.” Who, for example, was the abolitionist

John Brown? A man born in Connecticut, who had financial backing and accomplices to assist him in his mass murderings of innocent Southerners on the premise that Southern slaveholders were evil sinners standing in the way of America's "divine mission to establish Heaven on Earth." From the pulpit, Henry Ward Beecher (brother to the woman (who never visited the South) but who nonetheless wrote "Uncle Tom's Cabin" urged the young males to go to Kansas and kill Southern settlers. In fact, according to Clyde Wilson, "Henry did all he could to hasten the onset of the conflict" – while living in luxury in Newport Connecticut and Europe.

Mr. Wilson asserts that most abolitionists knew little about black people, nor did they care to know. Abolitionism was a Yankee crusade to erase sin and erect a more perfect world regardless of the violation of to Americans' constitutional rights such an undertaking forged. It is Yankee ideology that made an equation of God with America, thus fomenting the idiotic notion of a kind of existential infallibility between the U.S. government and the President such that both are incapable of doing wrong and thus are free to destroy anyone disagreeing with either.

Today, the United States is not a normal country; it is "cannon fodder for a ruling class so made by wealth and power that it seeks to dominate the Earth." ("The Yankee Problem, Again") No Southerners occupy seats in Congress or in governors' office, and talk by the Blue states about secession (like California) is nothing but a temper tantrum by Yankees because they have not gotten everything exactly as they wanted it, says the author.

Of the last four pieces in this profound and stirring collection, the longest and most hard-hitting is "The Yankee Victorious: Why and How," in which Mr. Wilson goes over the many causes and cases for the War of Southern Independence, while attacking the false and monocausally-defined myth that the War Between the States was fought purely over slavery.

He labels the assertion that slavery was the sole "cause" of The War as "superficial historianship" that approaches flagrant dishonesty. He reminds the reader that to prevent Southern secession, the North, the U.S. government, and Lincoln, had alternative actions to select from, but finally chose war. No one helplessly "made" them decide. Strictly speaking and wisely, Mr. Wilson says what the war was "about" was the actual nature of the Union. This was a philosophical, even theological consternation about which everyone had concern and about which many today still have concern. In the first days of the U.S. government, the most fundamental American political division was between Jefferson and Hamilton.

"From the beginning Hamiltonians, largely affluent Northerners, had seen the federal government as a tool, the powers and activities of which were to be stretched and expanded at every opportunity." And nationalism, the desirability of one territory unified under one strong government, had become a major concept in the Western world by the 19th century, providing major motivation for a war against the South. Even today the emotions of certain people who believe fervently in nationalism wrongly and laughably feel secession is actually treasonous.

Some of the other causes contributing to the conflict that ended in The War than those listed above and which the author outlines in this 27-page essay were the passage of the Proviso; the attempt of the North to dictate to the South the nature of its society; Lincoln's backers who saw private profits in exploiting natural resources with government encouragement; Wall Street and the international banks, all of which enthusiastically supported Lincoln's war; and the Kansas-Nebraska Acts, which restricted Southern settlements in new lands; and more.

Clearly, this book review is capable only of providing a gloss on the large variety of Mr. Wilson's stirring, nuanced, and profound ideas, insights, facts, and tastes that this collection offers. Reading this tiny tome is a tour de force experience for many readers. Not only did I learn a lot, not only was what I learned fortifying and inspiring, but I as well found myself feeling deeply how important is the main premise of the book: There is a Yankee problem, and the Northern, nationalistic interpretations of America's past must be re-analyzed coldly with the aim of destroying false conceptions and deliberate errors compounding that problem. If only this book might be in the pockets of every high school boy and girl studying American history so as to give them grounding as to how to maneuver through the thicket of certain dates and events from America's misty past to not only better to understand America's past accurately but themselves as well, as genuine if imperfect Americans.

About Charles Steiner

Charles Steiner graduated in 1972 with a B.A. in English Literature from Rutgers University. After 30 years in the legal profession, he is now retired and living in San Francisco.

<https://www.abbeyvilleinstitute.org/review/the-yankee-problem-in-american-history/>

If You Think So, Say So

By Houston Middleton on Sep 1, 2017

This is the gravestone of my great-great-great grandfather, Benjamin Parks Middleton, located in the Bethel Baptist Church cemetery between the towns of Hazelhurst and Georgetown in Copiah County, Mississippi. He was a farmer from that area and, to my knowledge, was not a slave-owner.

Benjamin served as a private in the 6th Mississippi infantry unit of the Confederate States Army during the War Between the States. Eighty or so years earlier, his grandfather, Holland Middleton, served as a captain from Richmond County, Georgia in the Continental Army during the Revolutionary War. At the time of Benjamin's death in 1891, he could not

have known that his two-year-old grandson, Troy, would log more days in combat than any general officer in the United States Army fighting real, flesh-and-blood Nazis (not the modern Hitler fanboy variety) during World War Two. Hundreds of thousands – nay, millions – of Americans alive today can trace similar lineages and share similar stories.

I cannot say for certain, but my guess is that none of these men shared the Current Year's enlightened views on race relations in our Vibrant, Diverse, Multicultural Society. Does that make them History's Greatest Monsters whose sacrifices and accomplishments are not worth publicly remembering? For the crime of failure to conform to modern sensibilities, must we disavow our ancestors, the men who built America?

Sadly, among a small but increasingly vocal and violent segment of America, the answer to these questions is a resounding "yes." What began as a call to remove from the public square monuments to the service and sacrifice of those who – rightly or wrongly – reasonably believed they were following in their grandfathers' footsteps in fighting the Second War for American Independence now has mushroomed, predictably, into a call for removal, by any means necessary, of public monuments to anyone so thoughtless as to be caught Wrongthinking While Dead.

This exceedingly myopic view of history and human nature will, if left unchecked, leave a trail of destruction in its wake before eventually burning itself out on its own incoherence and hatred. Before that time comes, however, we who disagree must resist by all peaceable means available. We who wish to live in an honest America, a truthful America, a warts-and-all America – an America open to real diversity of thought – must resist these totalitarian efforts to shoehorn American history into a political ideology.

If you think so, say so. Pay no mind to the names you will be called, for they are mere words designed to shame you into silence, but which have no meaning.

In the end, the cultural Marxists running amok in America during the Current Year will be defeated in their efforts to retcon American history, if for no other reason than that their worldview betrays a fundamental misunderstanding of human nature. Humans seek to honor their ancestors, not cast them aside as so much garbage. Humans seek truth and understanding, not political claptrap masquerading as history. Humans seek the real diversity of thought, not the fake Diversity of totalitarians.

About Houston Middleton

Houston Middleton practices law in Lake Charles, Louisiana, where he lives with his wife and three young children. A native of Mobile, Alabama, Houston received his bachelor's degrees in 2006 from Louisiana State University and his law degree in 2009 from Emory University. Together with one of his heroes, the great early 20th century English Catholic critic of modernity G.K. Chesterton, Houston believes that in our time "America and the whole world is crying out for the spirit of the Old South."



The Origins of the Neo-Marxist Attack on the South

By [Norman Black](#) on Jul 21, 2017



On July 5th, the Abbeville Institute published an article entitled “[Southern Identity and the Southern Tradition](#)” by John Devanny.

Mr. Devanny noted that Marxism is involved in attacks on southern culture and heritage and wrote that many of them were “the inheritors of a secular Puritan legacy and the disciples of cultural Marxism who began to dominate the academy in the 1960s.”

The northeastern geographic origin of many New Left reconstructionists makes me suspect Mr. Devanny is right, and that many may be cultural-political descendants of secular Puritanism. Certainly, the milieu there is hospitable to post-secular-Puritan Neo Marxists. There are, of course, other New Left pinks and reds of a California variety. In the 1960s the impetus for the increase of this virulent variety was U.S. succession to France’s war in Vietnam and southeastern Asia.

Andrew A. Michta wrote, in the April 2017 issue of *The American Interest* magazine that the West’s growing inability to agree on how it should be defined as a civilization is caused by the West’s self-induced deconstruction of Western culture. I do not think this deconstruction has been self-induced, other than that the free-flow of ideas has been allowed and persons proclaiming damaging ones have been allowed to gain control of important cultural institutions.

The main intellectual source of New Leftists is, I believe, Marxism that developed from the writings of a man named Antonio Francesco Gramsci. Gramsci was an Italian Marxist who became a neo-Marxist. He died in 1937. Gramsci did not agree with the economic determinism of traditional Marxist thought. Instead, he said that cultural hegemony enables a ruling capitalist class and the larger middle class, to maintain power without violence. The middle class' hegemony, he said, consists of thoughts, which are in turn embedded in numerous cultural institutions, which produce and re-produce it.

According to Gramscists, the ruling class dominates culturally-diverse U.S. society through their cultural hegemony. Cultural hegemony consists of their beliefs, explanations, perceptions, values, and mores, which have become the accepted cultural norm and universally valid dominant ideology, which justifies the social, political, and economic status quo as natural and inevitable, perpetual and beneficial for everyone, rather than as artificial social constructs that benefit only the ruling class.

Hegemonic culture propagates its own values and norms so that they become the "common sense" values of all and thus maintain the status quo. Hegemonic influence maintains each individual's consent to the capitalist order, and force is not needed to maintain it.

Each person has a limited ability to understand the nature of the systemic socio-economic exploitation made possible by cultural hegemony. As a result, most people are concerned with their own immediate, personal matters, and not with public concerns. Because of this, they do not think about and question the fundamental sources of their socio-economic oppression, and its social, personal, and political causes.

People that subscribe to Gramsci's view of society use the terms equality, fairness, and exploitation to attack every aspect of American history, customs, and most societal institutions. They claim that every action in the creation and development of America and then the U.S. has not been equal and fair, and involved exploitation. In our history there is much to be proud about, but these aspects are not mentioned by Gramscists.

Gramsci's influence is particularly strong in contemporary history and political science. His work has also heavily influenced intellectual discourse on popular culture and scholarly, popular-culture studies in which many have found the potential for political or ideological resistance to dominant societal, governmental, and business interests. As a result, we have experienced decades of group-identity politics and deconstruction of our heritage by politicians, academics, the press, and the entertainment business. (This was most obvious in the segregation of voters into minority groups, by pink politicians, in the 2016 presidential election, and the way in which each group was courted.)

Gramsci's thoughts foster power struggle through ideas. I think that his approach to philosophical analysis, which is reflected in current academic and political controversies, conflicts with open-ended, liberal inquiry grounded in apolitical readings of the classics of Western culture. In fact, Gramscians say that the possibility of "liberal inquiry" and "apolitical reading" are intellectual devices used to maintain the capitalist class' hegemony.

Palmiro Togliatti, who led the Italian Communist Party, the PCI, after World War II, took a gradualist approach to gaining political power. His view was a forerunner of Eurocommunism, and he claimed that the PCI's practices were congruent with Gramscian thought.

A document that is the equivalent of a bible for Gramscist radicals is the book *Rules for Radicals*, by Saul D. Alinsky. Everyone that supports the propagation of accurate American and U.S. history should read it, in order to understand Gramscists' thinking and behavior.

One method Gramscists' have used to gain power enough to re-write history has been to gain tenured teaching positions at colleges and universities. This gradualist approach is called boring from within. It has resulted in significant representation of anti-American Gramscists at U.S. universities and colleges. The people that interviewed the initial Gramscists and hired them may have been open-minded people that projected their own honesty to those that they interviewed and hired, but Gramscists' once tenured, have not been.

Once tenured, Gramscists' have openly taught their prejudices. Eventually some gained positions in which they could hire new professors, and they then hired like-minded Gramscists. In their tenured sinecures they have indoctrinated generations of U.S. university students about how bad the U.S. is and how it should be reconstituted to their liking. These radical anti-

American history activists have been very successful, and, since the 1960s have replaced school-taught American history with their version.

School social studies texts written by anti-American scholars are now in use across the land, and the post-World War II deconstruction of American and U.S. history is evident in their textbooks. Their teaching for two generations has affected American and U.S. history books, magazine articles, and TV programs. It has led black leaders to demand that streets and parks be renamed, and statues of historical figures be removed, because those names and memorials do not accord with their view of what history should be remembered or honored by anyone else. The people involved in this want to re-make America, and, to do so, must destroy respect for American and United States history, culture, and values. Whether or not they are conscious of it, they are Gramscian.

Entertainment businesses in the U.S. also contribute to deconstruction by virtue of the morality that appears to be inherent in that business and through the thoughtless entertainment sought by so many people that watch whatever is produced. Morality, in the entertainment business is sometimes not much better than that of hamsters or squirrels. Some change lovers, partners, or spouses as often as campers change socks, and all behavior is tolerated, because so many are involved in the same behavior, and they want their life styles to be accepted as normal. To realize this goal, films, plays, and TV, have, for several decades, produced products that present homosexuality as normal and free love as exciting.

Film and entertainment personalities have also spoken publicly in favor of social policies and political candidates that deconstruct traditional American behavior. Many also support Gramscian claims that there is no right or wrong morality: morality they say is relative. In parts of the West coast and the Northeast, this is almost a mantra.

Gramscian control of university administrations and departments such as history, sociology, and literature have contributed to the ongoing demise of organized religion in the U.S. through course content and teachers' attitudes as they interact with students. Science has undermined literalist interpretations of the Bible, but that cannot be blamed on Gramscians. Co-ed dormitories, no curfews, and removal of other rules that once discouraged promiscuity also play a part in destroying morality. This behavior is promoted by films that show it as normal or worthy of toleration. If one judges by Hollywood's drug use, divorces, and frequent re-partnering, one gets a more accurate understanding of what this behavior leads to, but rational analysis is not what is being promoted. Entertainment businesses sell sizzle and not substance.

Church membership decline amongst Christian denominations is an indicator of the effect church doctrinal changes have had. The changes have been pushed by people influenced by a morality in which tolerance is extended to behaviors previously unacceptable. Divorce, homosexual marriage, and married, same-sex homosexual ministers are examples of this. Churches are voluntary organizations, and when members that favor traditional morality and historical doctrine lose control to those that want new morality and new interpretations of the Bible, losers vote with their feet and leave winners in control of withering institutions.

Those that have won control of three old and formerly mainline denominations may not have been Gramscians, but they were influenced by the attitudes being promoted by universities and entertainment businesses.

Destroying the traditional societal standards and society itself, in order to facilitate their formulas for a re-organized society and new moral standards are Gramscians' goals, for they are anti-societal people; continually critical of our standards; and often on jihads to expose to others how bad various parts of American society are.

Newspapers, magazines, radio, and TV are platforms from which Gramscians can proclaim their views and report present and past events as they want others to see them. Thus, we have the spectacle of the N.Y. Times and CNN publishing false news that denigrates politicians and views they oppose; NPR continually broadcasting news and features about wrongs minorities experience (particularly blacks, women, and third-sex people); National Broadcasting airing programs that modify and distort history; and a channel that features documentaries about history airing programs that distort, because of what they choose to exclude and include in the information presented.

NPR and Public Broadcasting are particularly egregious offenders, because they are tax exempt and largely financed by tax-exempt foundation money and untaxable business advertising.

There were some communists and socialists, after World War II, that loathed U.S. society and the U.S. version of capitalism and wanted to change it. Their numbers were swelled by anti-segregation activists, in the 1950 and by anti-Vietnam War activists, in the 1960s.

Protests against the Vietnam War reached such a high level in the U.S. population and press that three consecutive presidents refused to charge citizens with sedition or treason when their actions and words seemed clearly seditious or treasonous. Persons that incited military personnel to desert or kill their officers were not prosecuted and neither were those that visited North Vietnam and denounced U.S. military policy while there. This greatly emboldened anti-American activists, and immigration diversity and a multi-cultural U.S. were the next rallying points for Gramscists.

Despite Gramscists support for open immigration diversity and multi-culturalism, an American identity cannot be created based on collective shame of our history, but this is being done continually in schools across the country. Furthermore, no national identity can be built on a multi-cultural policy that replaces Western liberal tradition with cultural diversity. Citizens that do not speak English, or know American and U.S. history, and do not identify with our culture and traditions are marginal citizens.

If I point out to a Gramscist that civilized nations and tribes have established customs that determine right and wrong behavior and what is moral and ethical, the Gramscist will tell me that those standards are set by the ruling class in each nation or tribe and are used to control the average citizen or tribal member. Any attempt to reason with him thereby goes in a circle.

To understand how far from original Americanism diversity and multi-culturalism are from what founders promised, one need only read paper number two, in the Federalist. The document's 85 newspaper essays were published, in 1787-1788, to urge New York State to ratify the U.S. Constitution. The authors were Alexander Hamilton, James Madison, and John Jay. They explain the governmental system proposed by the constitution and were once a primary source for interpreting it.

Some intentions have been reversed, but the essays remain worth reading to understand the founders' intent. Jay's observation, in essay 2, is an example: "Providence has been pleased to give this one connected country to one united people – a people descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government, very similar in their manners and customs..."

Were the founders un-American in their racial and cultural views, or are those that now advocate for diversity un-American? The founders wanted to create a country in which citizens' backgrounds and values contributed to a harmonious, happy society without governmental laws and enforcement to compel compliance.

Politicians, academics, and citizens that advocate and strive to further diversity help to balkanize our country and create contention and instability. Since 1965, immigration from every corner of the world has created constituencies cultivated by pink politicians to further their careers. Those politicians have told each minority they are denied something the white majority has, in hope that jealousy will result and those minorities will support the politicians that have created that jealousy. One U.S. political party has identified many minorities and presented itself as the champion that will correct every one of the real and imagined wrongs, inequalities, or disabilities from which it has said each suffers.

In our Democrat Party's last presidential primary election, Bernie Sanders told potential supporters how much free education and other benefits he would give them when elected U.S. president. He lost a primary, which was rigged against him, to Hillary Clinton, who told minorities how much was owed them and denigrated everyone that she thought would not vote for her. Sanders became her vice presidential running mate, and both told every minority that they could identify how well off they would make them financially when they won the general election. As you know, they were horrified when those people that they denigrated elected Donald Trump and his running mate Mike Pence to be president and vice president.

According to Gramscism, laws are made based upon unequal power relationships. Laws serve the interests of society's dominant groups and legitimize their rule. Gramscists try to deconstruct middle class legal ideals and to reconstruct them to serve the interests of a multiplicity of subordinate, minority groups that they identify. An example of one such attack was made by Catherine MacKinnon, a law professor in Michigan, who wrote that, "The rule of law and the rule of men are one thing indivisible", because "State power, exists throughout society as male power...Male power is systemic, coercive, legitimized and epistemic, it is the regime."

A Supreme Court decision, in 1999, ruled that local schools are subject to sexual discrimination suits under Title IX, if their administrators fail to stop sexual harassment among school children. The case involved a 10-year-old boy and a 10-year-old girl in fifth grade. A defender of the decision said that the boy “did not merely upset and frighten” the girl, but he also “demeaned her as a member of a socially subordinate group.” Thus the court applied Gramsci Marxist assumptions of power relations between a dominant and subordinate group to fifth graders.

Gramsci’s Neo Marxist thoughts are currently at high tide in foundations, universities, and corporations. One Ford Foundation grant, for example, promotes the establishment of racial, ethnic, and sex-specific programs and academic departments, group preferences in student admissions, group preferences in staff and faculty hiring, sensitivity training for students and staff, and campus-wide convocations to raise consciousness about the need for such programs.

Another example is in a statement by Alan Kors, a history professor at the University of Pennsylvania, that at an academic conference sponsored by the University of Nebraska, attendees said that, “White students desperately need formal ‘training’ in racial and cultural awareness, and the moral goal of the training should override white notions of privacy and individualism.”

John Fonte, in an article in OrthodoxyToday.Org, wrote that “employees of America’s major corporations take many of the same sensitivity training programs as America’s college students” and often from the same teachers. Corporations also support homosexual benefits to a greater degree than do governments, including same-sex health benefits.

Americans today are more individualistic, religious, and patriotic and citizens of any other comparable, economically advanced country. Religion continues under attack, by the entertainment business, but Christian-based religion remains the main transmitter of moral understanding from one generation to another. Schools have, to a noticeable degree become poor transmitters of knowledge about the country’s constitutional heritage, basics for good citizenship, and appreciation of our shared civic values. At the university level, schools are noticeably against American and U.S. values and deconstruct and denigrate our collective history.

There is not a great deal of happiness in the U.S. today, according to a happiness measure defined by Sam Rayburn, who was the longest-serving speaker of the U.S. House of Representatives. Rayburn said that people that do not reproduce themselves are not happy people. The birth rate of white Americans is now below replacement level, which results, in part, from Gramscist successes.

There you have my analysis of how we have reached a situation, in the U.S., in which universities, lower school texts (reflected in curriculums), press, the entertainment business, and politicians, from minority leaders that maintain their leadership by keeping their group dissatisfied, to pinkos, to red Bernie, are hacking away regularly at our culture and history and proclaiming continually that so much is wrong in this country.

About Norman Black

Norman Black is a former Navy journalist and author. His news stories, feature articles, and commentaries have appeared in newspapers and magazines in many countries. He holds a diploma from the US Navy’s Journalist “A” School; the degrees of B.A. and M.S. from Wagner College; and an M.S. degree from Columbia University’s Graduate School of Journalism, which he attended on a full scholarship.

<https://www.abbevilleinstitute.org/blog/the-origins-of-the-neo-marxist-attack-on-the-south/>

Imagine if the British Won?

By Bernard Thuersam on Aug 28, 2017



Let us imagine for a moment that the French army and fleet were not present at Yorktown to augment Washington's army, and that the British prevailed in their war to suppress the rebellion of their subjects populating the American colonies below Canada. As the victorious redcoats swarmed through those colonies they arrested and imprisoned rebel leadership including Jefferson, Washington, Franklin, Hamilton, Madison, et al. All were sure they would swing from sturdy tree limbs for their part in a Lost Cause.

Though the outcry from American Loyalists demanded the execution of rebel leaders, the King decided to not create martyrs and mercifully allowed them to lead peaceful lives after taking a new oath of fealty to the Crown. They would be treated as second-class subjects and forever viewed with suspicion as former rebels.

The official history of that civil war was then written which proclaimed that the rebels fought in defense of African slavery — in short, that the American Revolution was fought to perpetuate slavery and the

King fought for the freedom of the black race. Willing court historians suppressed Britain's deep involvement in the slave trade, and later gate keepers of orthodoxy maintained the fiction to avoid official censure and loss of position.

It is remembered that on November 7, 1775, Royal Governor of Virginia, Lord Dunmore (John Murray), issued his emancipation proclamation in Norfolk announcing that all able-bodied, male slaves in Virginia who abandoned their masters and took up arms for the King would be free . . . "Negroes and others (appertaining to Rebels) free, that are able to bear arms, they joining his Majesty's Troops as soon as may be, for the more speedily reducing this Colony to a proper sense of duty to His Majesty's crown and dignity . . ."

A rebel newspaper correspondent wrote: "Hell itself could not have vomited anything more black than this design of emancipating our slaves." The proclamation deemed anyone opposing the proclamation as "defending slavery."

Lord Dunmore afterward was hailed throughout the world as the Great Emancipator and savior of the black race, and that had he not freed the bondsmen from the slave holding colonies from Massachusetts to Georgia, chattel slavery would have continued forever.

The irony of this official history was not lost on those who had witnessed the populating of the American colonies and how the official Royal African Company (RAC) brought slave ship after slave ship to work the plantations that enriched the British Empire. The RAC was established in 1660 by the Stuart family and London merchants, for the purpose of trading along the west coast of Africa – especially for slaves. It was led by the Duke of York (for whom New York City is named), the brother of Charles II.

Additionally, the maritime colonies of Rhode Island and Massachusetts surreptitiously engaged in slaving, with the former colony surpassing Liverpool in 1750 as the center of the lucrative transatlantic slave trade. Thus New England's maritime ventures and its competition with England was greatly to blame for sparking the rebellion.

Although the British were certainly responsible (along with the Portuguese, French and Spanish) for the presence of African slaves in North America, they were victorious in that civil war and wrote the official histories of the rebellion. Subsequently, all British universities, newspapers and books were in unison denouncing the American rebels as racist white supremacists who refused the black man equality, and any monuments to their dead were simply evidence of glorifying and romanticizing a Lost Cause. Imagine.

About Bernard Thuersam

Bernhard Thuersam is the Chairman of the North Carolina War Between the States Sesquicentennial Commission.

<https://www.abbevilleinstitute.org/blog/imagine-if-the-british-won/>

OFF WITH COLUMBUS' HEAD, CELEBRATE THE AZTECS INSTEAD

02SEP2017 [GARY DEMAR](#)



The Social Justice Warriors are on the march. They've just attacked a bronze statue of Christopher Columbus in Yonkers, New York. It was found beheaded. A Columbus statue in Baltimore was vandalized. "New York Mayor Bill de Blasio is currently reviewing a statue of the explorer at Columbus Circle as part of a larger look into racist monuments in the city." ([Axios](#))

Here's a curious fact about Columbus Circle. "Columbus Circle ... is the point from which all official distances from New York City are measured." I learned this from watching the film *Columbus Circle*.

If the statues of Christopher Columbus have to go, what about the cities named after the explorer?

Roughly 2.7 million Americans live in 54 counties, districts, cities, incorporated towns, boroughs, villages and census designated places named after Columbus... The explorer's biggest legacies in terms of population are Columbus, Ohio, and the District of Columbia, both with populations in excess of half a million. ([BizJournals](#))



Christopher Columbus statue, Columbus Circle, New York City.

That's right. Our nation's Capital would have to be renamed.

Of course, Columbus Day must go as well as Western Civilization (the good, the bad, and the ugly). Dr. Gary North writes:

Half a century ago, the best universities required at least a year's course on the history of Western civilization. Today, virtually no university does. The student radicals of the late 1960's got their way: "Hey, hey, ho ho, Western civ has got to go." About two dozen private colleges still teach it, but you have not heard of most of them. You probably have not heard of any of them. ([Gary North.com](http://GaryNorth.com))

It's no wonder, therefore, that there is a general ignorance about history. What would we celebrate instead of Columbus Day? Here's one suggestion:

Los Angeles Daily News reporter Elizabeth Chou published a [story](#) that included an interview with an L.A. resident of Aztec descent who wanted to abolish Columbus Day to take "another step forward." Chou devoted four paragraphs to his plans to protest while wearing the garb of an Aztec. But she left out that his own people have a monstrous history of human sacrifice. If we're going to celebrate indigenous peoples, let's be honest about who they were.

Instead of Columbus, this guy wants to celebrate the Aztecs. I suspect that a lot of Americans would be OK with the substitute because they most likely have no idea who the Aztecs were and what they did.

While Cortez's arrival caused Montezuma fear and dread, it gave hope to many of the Indian tribes who suffered under Aztec rule. The Aztecs had raided neighboring tribes for years, capturing thousands of victims for human sacrifice, a central part of Aztec religion. Cortez and his men were horrified at the Aztec's slaughter of countless human lives.

When Cortez entered the Aztec capital, he spotted the center of religious worship, the sacrificial pyramid. He made his way up the hundred and fourteen steps with some of his best soldiers following close behind. Montezuma was

at the top waiting for him. What Cortez and his battle-hardened men saw there shocked them like nothing they had ever seen before. Montezuma had just sacrificed some boys to keep the gods happy, and there was blood everywhere. Bernal Diaz, an eyewitness, describes the scene: “All the walls . . . were so splashed and encrusted with blood that they were black, the floor was the same and the whole place stank vilely. . . . The walls were so clotted with blood and the soil so bathed with it that in the slaughterhouses of Spain there is not such another stench.”¹

As the Spaniards climbed down the temple pyramid and made their way through the city, they saw more unspeakable horrors. They passed rooms where the bodies of sacrificial victims were being prepared for feasts. They saw racks that held more than a hundred thousand human skulls.

The First Heart Surgeons?

Attempts by historical revisionists to paint the Aztecs as peaceful natives who dwelled in the splendor of an unspoiled Eden is a gross corruption of the historical record.

In ancient Mexico, human sacrifice was an offering to the gods of people’s most precious possession, their blood. The custom that most startled the Spaniards, ritual cannibalism, was in fact the attainment of a spiritual idea: It was a true communion.²



Aztec priests threw their victims down on a sacrificial stone, opened their chest with a flint knife, and pulled out the still beating heart, which was then burned in a stone urn. “Each year thousands of Aztecs had their hearts cut out of their living bodies and offered to the Sun god, who was also their god of war. Thousands more were burned alive, skinned, and drowned as offerings to other gods.”³ How would today’s historical revisionist explain the daily bloodletting? I can just see it now. “The Aztecs were a highly advanced culture, especially in the area of medicine. Open heart surgery was practiced on a regular basis. Rarely if ever did a patient live, but it was the courage of the Aztecs to attempt the impossible that set them apart from their Spanish rivals.”

Doing them a “Favor”

Like the Aztecs, the Inca had a culture steeped in blood. Yet, we’re told that the “Inca were never *that* bloodthirsty. When they needed a special favor from the gods, hundreds were sacrificed.” Hundreds, thousands, what’s a few sacrificial victims between religious pluralists? We need to be more tolerant of their beliefs since the Incas were not malicious when they sacrificed their victims. Actually, the priests were doing them a favor.

Terrible as human sacrifice seems to us, we should remember that the Inca thought it necessary to their well-being. Sacrificial victims were not being punished for any crime; they were being rewarded for their beauty. The killing was done as painlessly as possible and without anger or hatred. Being sacrificed was, indeed, an honor that guaranteed eternal life with the gods and thus a “favor.”⁴



The above was written in the spirit of pluralism and toleration of everyone’s religion, even ones that encouraged digging out a person’s heart with a flint knife. If you’re one of the *most* favored, you might be drugged with cocoa (to ease the pain), dressed in fine clothes, and strangled with a rope before they tear your palpitating heart from your chest.

Revising the Revisionists

Certainly, the Catholic Conquistadors had their faults. Even so, their exploits, both religious and military, nearly eradicated ritual human sacrifice from Central and South America. It was Cortez’s repudiation of religious pluralism that liberated those tribes who suffered under the Aztec’s bloody religion.

William A. Hamilton, who formerly taught Western civilization at Nebraska Wesleyan University, offers a much-needed antidote to the misguided efforts of today’s multiculturalists:

The point is not to put down pre-Columbian culture. But before the politically correct multiculturalists assign Columbus to the ash heap of history, let us not dismiss the conquistadors as less civilized than the natives they encountered. They ended massive ritual human sacrifice.⁵

Maybe a tribute to the Aztecs would be appropriate given the fact that our courts have ruled that it’s OK for a mother to kill her unborn child. A statue of an Aztec priest holding up an aborted baby would do the trick.

1. Quoted in Albert Marrin, *Aztecs and Spaniards: Cortes and the Conquest of Mexico* (New York: Atheneum, 1986), 111. []
2. Serge Gruzinski, *The Aztecs: Rise and Fall of an Empire*, trans. Paul G. Bahn (New York: Harry N. Abrams, [1987] 1992), 49. []
3. Albert Marrin, *Inca and Spaniard: Pizarro and the Conquest of Mexico* (New York: Atheneum, 1989), 34. []
4. Marrin, *Inca and Spaniard*, 34–35. []
5. William A. Hamilton, “The conquistadors were not all bad,” *USA Today* (October 8, 1992), 15A. []



RECONSTRUCTION IN SOUTH CAROLINA...

"In South Carolina, the conduct of the Negro Militia became out of control. Armed and equipped, they went about in groups seeking conflict. The Carpetbaggers encouraged them into violence and incendiarism. They insulted ladies on public highways and moved about in the nighttime firing their guns and some instances shooting into homes terrifying families. Behind these lawbreakers was a hostile local government sustained by the federal authority. Pleas from citizens for help from the local authorities fell on deaf ears. The white leaders of the Black Militia gave these men the idea that belonging to the militia was sufficient to ensure them immunity, whatever the extent of their crimes against peace and order." John S Reynolds, 1905.

RECONSTRUCTION IN SC – MATT STEVENS INCIDENT...

Understanding what Hampton faced in 1876 and what your ancestors were subjugated to during the Reconstruction is essential... After the war, to the detriment of every Southerner both black and white, the federal government stood idly by and allowed the Carpetbagger government to use the freed black men as pawns in their terrible game of political control by recruiting them into the Black Militia and giving them authority to patrol the highways of the South. The banned silent film "Birth of a Nation" was spot on. Woodrow Wilson, who lived in Columbia during the Reconstruction, said of the film, "It is like writing history with Lightning. And my only regret is that it is all so terribly true."

Here is the story of Matt Stevens, Confederate Veteran...

"In South Carolina, the conduct of the Negro Militia became out of control. Armed and equipped, they went about in groups seeking conflict. The Carpetbaggers encouraged them into violence and incendiarism. They insulted ladies on public highways and moved about in the nighttime firing their guns and some instances shooting into homes terrifying families. Behind these lawbreakers was a hostile local government sustained by the federal authority. Pleas from citizens for help from the

local authorities fell on deaf ears. The white leaders of the Black Militia gave these men the idea that belonging to the militia was sufficient to ensure them immunity, whatever the extent of their crimes against peace and order.

“In January, 1871, Matt Stevens, a Confederate veteran who had lost an arm during the war was driving his wagon loaded with barrels of whiskey which he was transporting in the pursuit of his business as a wagoner. On the public highway he was met by a company of Governor Scott’s Black Militia numbering about 40. Some of them demanded that he should give them the whiskey. He offered to give them a bottle, but refused to let them interfere with the barrels in his keep. Thereupon, he was seized, beaten and finally shot to death.

“Often perpetrators of such incidents were jailed and then in the darkness of night moved to another district where they were set free only to go about committing further crimes. Furious by the lack of protection from the local government, the original KKK mounted and disguised they rode to the Union County jail and seized five of the black militiamen. Two were shot to death. Three were allowed to escape the impression prevailing that those were not actual participants in the crime.

“A correspondent from the New York Herald was sent to SC to report on the 1871 KKK uprising. After a careful investigation, he wrote from Spartanburg on November 1, 1871 the following:

1. That for four months no KKK outrages have been committed in Spartanburg County which the federal officials admit.
2. That the KKK organization was originally formed for the self protection of its members, and not for any political purpose.
3. That men of infamous character entered the KKK organization and perpetrated the series of gross outrages upon individuals.
4. That in many instances white and black Republicans borrowed the disguise of the KKK and perpetuated a series of outrages upon their neighbors knowing that the blame would not be placed on them.
5. That if the State government had not been, as it still is, in the hands of corrupt and infamous political adventurers, and had the laws of the State been fairly and impartially administered, public sentiment would have crushed the KKK organization in its incipency.
6. That there was not any necessity for the suspension of writ of habeas corpus, because there was not at any time any disposition on the part of the citizens to resist the warrants of arrest. Every man in Spartanburg County could’ve been arrested by a deputy marshals’ posse.
7. That the KKK while formidable in numbers perhaps, never entertain the idea of resisting United States government. If its designs were treasonable, it could, in a single night, have overpowered and annihilated entire military force in this county.”

Travis [><]

Source: “The Reconstruction in South Carolina” by John S. Reynolds, 1905.

Link to free e-book: <https://archive.org/details/reconstructioni01reyngoog>

Photo Used: Scene from Birth of a Nation

What Would Really Happen If California Seceded?

Daniel Lang
August 2nd, 2017



There are two kinds of people who support the Calexit movement. People living in California who think that their state would be far better off without being hitched to the rest of the union, and people living in every other state who can't wait to get rid of California.

I'd wager that latter of those two know something that most Calexit supporters in California do not. They know that the golden state is a toxic influence on the rest of the country. It's become a breeding ground for leftists ideologies, and the people who believe those ideologies have run the state into the ground. As California slips further into debt and the cost of living mounts, those people are moving away to states where there are more opportunities.

But rather than abandoning the beliefs that turned their previous home into an expensive bureaucratic hellhole, they often vote and behave just like they did in California. They turn cities in conservative states into bastions leftist deterioration... little microcosms of where they came from.

That's why it's pretty obvious that if California really did secede from the United States, it wouldn't suddenly be unshackled from the rest of the country. The state wouldn't become some beacon of progressive values and prosperity. Without the balancing influence of the rest of the country, which keeps California in check to some degree, everything wrong with the state would be amplified. Rather than being free to pursue some

grand destiny, California would only be free to pursue the same wrongheaded policies that have driven it towards such a stark, downward trajectory.

That fact was on display recently, when Calexit leader Shankar Singam went on Tucker Carlson Tonight. During the interview, Tucker challenged the notion that California would be able to manage itself properly. He brought up the fact that hundreds of thousands of upper and middle class people have left the state in recent years, which to any sane person would be an indication that their government is doing something terribly wrong to drive these people away.

Singam would beg to differ. He admitted, without any coaxing, that this wave of fleeing middle class Californians is a good thing, because it makes room for more immigrants, and helps spread Californian ideals to the rest of the country.



Watch video news report [HERE](#)

You heard that correctly. He thinks it's good to push out productive citizens and replace them low skilled migrants.

It's obvious what would happen if California became it's own country. The middle class would be hollowed out. It would immediately turn into a banana republic, where you are either a wealthy elitist or an impoverished peasant who is dependent on the state. Though it wouldn't be in California's best interest to secede, it's apparent that America can't get rid of this cesspool fast enough.

http://www.shtfplan.com/headline-news/what-would-really-happen-if-california-seceded_08022017

American Presidents, Slavery, and the Confederacy

By Clyde Wilson on Aug 30, 2017



The current pogrom against Southern history and symbols ignores the influence the South and the institution of slavery had on most American presidents. American history would not be the same without it. If the current goal is to purge any reminder of slavery and the Confederacy from the public sphere, then nearly every American president would have to be withdrawn from our historical consciousness. Nineteen presidents either were slaveholders, from slaveholding families, or were married into slaveholding families:

1. George Washington
2. Thomas Jefferson
3. James Madison
4. James Monroe
5. Andrew Jackson
6. Martin Van Buren
7. William Henry Harrison
8. John Tyler
9. James K. Polk
10. Zachary Taylor

11. Abraham Lincoln
12. Andrew Johnson
13. U.S. Grant
14. Benjamin Harrison
15. Theodore Roosevelt
16. Woodrow Wilson
17. Franklin D. Roosevelt
18. Jimmy Carter
19. Barack Hussein Obama

Of these nineteen, thirteen had family members who fought for the Confederacy: Washington, Jefferson, Madison, Jackson, Tyler, Polk, Taylor, Lincoln, A. Johnson, T. Roosevelt, Wilson, and Carter, while Presidents Harry Truman, Lyndon Johnson and Bill Clinton all had Confederate ancestors as well. The Clinton campaign crafted Confederate Battle Flag “Clinton/Gore” pins in 1992.

George H.W. and George W. Bush hail from the New England slave trading Walker family.

Barack Obama’s Kenyan family, as part of the Luo tribe, most certainly engaged in the East African slave trade selling Africans to Muslims. This trade was older and more pervasive than the more famous West African trade.

Several presidents were either sympathetic to the South, opposed the War at some point between 1861 and 1865, or had favorable opinions of the South and Southerners in general:

1. Millard Fillmore was sympathetic to Southern slaveholders, favored colonization, and sought peace in 1864. For that, he was labeled a traitor and a Copperhead.
2. Franklin Pierce was sympathetic to the South through close friendships with leading Confederate officials including Jefferson Davis and opposed the War.
3. James Buchanan was sympathetic to Southern slaveholders. His “close friend,” William King of Alabama, influenced his views.
4. Grover Cleveland opposed Lincoln’s war and honoured ex-Confederates by appointing them to high offices, including a Supreme Court Justice.
5. William McKinley used the first “Southern strategy” in American history during the 1896 presidential campaign. His Southern tour led many Southerners to support him over the much more leftist William Jennings Bryan in the election. McKinley spoke of his admiration for Confederate soldiers.
6. William Howard Taft, Warren G. Harding, and Calvin Coolidge all presided over events honouring Confederate soldiers (with Confederate Battle Flags), with Taft speaking directly to members of the United Daughters of the Confederacy.
7. Dwight D. Eisenhower defended General Lee and Confederate motives during both his administration and his time as a United States General Officer.
8. John F. Kennedy admired John C. Calhoun by classifying him as one of the greatest United States Senators and freely spoke in front of Confederate Battle Flags. He received one as a gift from Senator Fritz Hollings.

9. Richard M. Nixon swept to victory in 1972 with his “Southern strategy” that including Confederate Battle Flag campaign pins.

10. Gerald R. Ford pardoned Robert E. Lee in 1975, an act that would be nearly impossible today.

11. Ronald W. Reagan portrayed sympathetic Confederates in movies as a leading American actor in the 1950s.

12. Donald Trump donated \$25,000 to help rebuild Jefferson Davis’s Beauvoir after Hurricane Katrina.

All told, thirty-eight of the forty-three men who have occupied the executive office had ties to slavery, the slave trade, the Confederacy, or held positive views of the South, including the first African-American president, Barack Obama.

Ostensibly, that would leave five Presidents—John Adams, John Quincy Adams, Rutherford B. Hayes, James Garfield, Chester Arthur, and Herbert Hoover—worthy of emulation according to the acceptable narrative outlined by the modern social justice warriors.

But not so fast.

John Adams was friends with several large slaveholders, including Thomas Jefferson, and tolerated the institution for the good of the Union.

Rutherford Hayes appointed Southerners to cabinet positions, supported reconciliation, and removed federal troops from the South to end Reconstruction.

James Garfield said that racial equality gave him “a strong feeling of repugnance” and supported colonization of free blacks in Africa.

Chester Arthur dedicated the Washington Monument (a shining example of slavery) and heaped praise upon Confederate veteran John W. Daniel during the ceremony.

And while Hoover was a champion of civil rights and supported federal aid for Southern blacks during the terrible flooding of the Mississippi in the early 1920s, he also (supposedly) opposed the New Deal and an enlarged general government with “safety net” authority. In other words, he hated the poor, black Americans among them.

As a result, J.Q. Adams should be honoured around the United States as the only true American free from the stains of slavery, the Confederacy, Southern sympathies, or racism, and dedicated to the proposition that all men are created “Equal.”

Of course, he served only one term, did not receive a majority in the popular vote, and won in 1824 through the “corrupt bargain” in the House of Representatives. Perhaps that is because no one could stand the man. Seems the Yankee “Treasury of Counterfeit Virtue” only goes so far toward American political success.

Or better yet, most American presidents have realized that the South, as real America, is key to winning elections.

About Clyde Wilson

Clyde Wilson is a distinguished Professor Emeritus of History at the University of South Carolina where he was the editor of the multivolume *The Papers of John C. Calhoun*. He is the M.E. Bradford Distinguished Chair at the Abbeville Institute. He is the author or editor of over thirty books and published over 600 articles, essays and reviews and is co-publisher of www.shotwellpublishing.com, a source for unreconstructed Southern books.

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



[Defending the Heritage](#) Via **Teresa Roane**

We are being told that monuments were erected to establish White Supremacy and to intimidate Black People, however.....here is the real reason.

CONFEDERATE HISTORY IN MEMORIALS

Since July 21, 1861, when General Beauregard led his men to victory in the battle of Bull Run, up to the present time the Confederate soldier has been the pride of every Southern heart. No Son of the South can make a prouder boast than that his father “wore the gray.” No Southerner is better entertained than when listening to some venerable champion of the Confederacy tell of his victories and defeats, his struggles and hardships as he followed Lee in Virginia or was with Bragg or Forrest in their arduous campaigns.

But in days to come who is to tell of these and noble deeds? The heroes are leaving one by one, and soon the muffled drum’s sad roll will have beaten its last tattoo, and the wearer of the gray will have wrapped his blanket about him and for the last time lain down to sleep beneath the stars. Shall we let them be forgotten? No! Our every fiber revolts at the thought! Then let us erect to them some monument that will perpetuate their glory through coming generations—not monuments of stone alone, but something that will warm the hearts of the youth and fire his breast to the noble deeds of his ancestors.

Excerpt from Confederate Veteran, October 1907

4 Ways Carl Schurz, a 19th Century Missouri Socialist, Impacts America TODAY

Posted on [September 20, 2017](#) by [Dranimm](#)



A friend recently shared with me a short audio CD entitled “Lincoln’s Marxists” – which consisted of a lecture given by Al Benson Jr. (editor and publisher of the Copperhead Chronicle, and author of the book “[Lincoln’s Marxists](#)”). The lecture basically consisted of how Karl Marx, author of the Communist Manifesto, praised Lincoln in 1865 as a “single-minded son of the working class” (Also see our resource: [A perspective on the American “Civil War”](#)). The lecture examines why Marx and other socialists supported Lincoln’s War and notes their negative influence on modern society today. As part of this, Benson talks about the Forty-Eighters, a group of radical socialists who sought positions of prominence in American society and government, and supported Abraham Lincoln and his administration in a variety of ways. One of these Forty-Eighters was none other than Missouri’s own Carl Schurz.

Carl Schurz (1829-1906) was a soldier, politician, and writer noted today for his fervent support for so-called liberal democracy. Through his influence, he helped elect President Lincoln, fought alongside his socialist revolutionary compatriots in America’s unCivil War, served as a U.S. Senator from Missouri (1869-1875), and denounced the Republican Party’s shift toward conservatism in the late 19th century. (1)

1. Carl Schurz, Forty-Eighter and Radical Socialist

Schurz, who was born in Germany, writes of meeting Karl Marx in his youth, “I was all the more eager to gather words of wisdom from the lips of that famous man. This expectation was disappointed in a peculiar way. Marx’s utterances were indeed full of meaning, logical and clear, but I have never seen a man whose bearing was so provoking and intolerable.” (2) However, not dissuaded, Schurz would go on to plan an active, but unsuccessful role in attempting to replace German government with Socialism in 1848. And like so many of his German compatriots who had played an important role in the failed revolution, many would soon migrate to the United States in order to continue waving the banner for their leftist cause of taking things from others by force and coercion (which sums up the modern socialism of Bernie Sanders and other politicians as well).



Schurz monument in New York City

2. Carl Schurz’s Governmental Influence

Carl Schurz was an early supporter of Abraham Lincoln, served as chairman of the Wisconsin delegation to the Republican National Convention, and was appointed as an ambassador to Spain in order to dissuade Spain from aiding the Confederacy. In 1862, Schurz was commissioned as a brigadier General in the Federal Army, and fought at Gettysburg and the Second Battle of Manassas. Later he would work in St. Louis editing a German Language newspaper, and was elected U.S. Senator from Missouri. (1)

3. Carl Schurz's Cultural Influence

In 1870, Carl Schurz would lead a Liberal Republican party, which started in Missouri, and which would spread nationwide with support from Horace Greeley (who himself was fascinated with Utopianism, Socialism and featured Karl Marx as a correspondent in the New York Tribune), Charles Sumner, Lyman Trumbull and others. Eventually Schurz would lead the Indian Affairs Office, and advocate the resettling of Native American tribes on reservations. However, he later changed his mind and promoted an assimilationist policy...kind of like the Borg from Star Trek. (3)(4)

4. The Schurz's Public School Legacy



Cartoon of Schurz depicting him as a carpetbagger in 1872.

Carl Schurz's wife, Margarethe Meyer Schurz, was also quite active in promoting socialism in the United States. As a native of Hamburg, Germany, she learned about the concept of "Kindergarten" from Friedrich Froebel (See Friedrich below). Upon coming to America, Ms. Schurz started a small Kindergarten in Watertown, Wisconsin and then Milwaukee. "The Kindergarten continued sporadically here, always operated as a private school, through the nineteenth century, finally becoming a part of the public school curriculum after the turn of the last century." (5) Ah yes, the proud legacy of public *cough* government *cough* school.

Note: Friedrich Froebel – the individual who Ms. Schurz learned the concept of Kindergarten from, was accused of undermining traditional values in 1851 by Karl von Raumer, the Prussian minister of education. Raumer believed that Froebel was spreading atheism and socialism – which Froebel denied. Still,

von Raumer banned kindergartens in Prussia. In 1852, in the midst of the controversy, Froebel died. Although kindergartens existed in other German states, they were not reestablished in Prussia until 1860. By the end of the nineteenth century, kindergartens had been established throughout Europe and North America. (6)

1. [Wisconsin Historical Society](#)
2. The Reminiscences of Carl Schurz/Volume One/06 Darkening Prospects – Resisting the Reaction
3. Hoxie, Frederick E. *A Final Promise: The Campaign to Assimilate the Indians, 1880-1920*, Lincoln, NE: University of Nebraska Press, 1981
4. "Annual Report of the Secretary of the Interior, November 1, 1880," In Prucha, Francis Paul, ed., *Documents of United States Indian Policy*, Lincoln, NE: University of Nebraska Press, 2000.
5. [Watertown History](#)
6. [Friedrich Froebel at State University.com](#)

<https://camdenpoint.wordpress.com/2017/09/20/4-ways-carl-schurz-a-19th-century-missouri-socialist-impacts-america-today/>

A MONUMENT TO SOUTHERN WOMEN

Mrs. Felix G. De Fontaine, State Regent for South Carolina of the Daughters of the American Revolution, publishes in the Home Journal, New York, this appeal:

In these days of memorials, monumental buildings, and the unveiling of statues that celebrate our near-by heroes, is it not worthwhile to consider the part performed by the women patriots of the Southern Confederacy, and bestow also upon them some recognition of the magnificent services they rendered in the hour of our travail?

Did woman ever undergo hardship with more un murmuring fortitude than the delicately reared mothers, wives, and daughters of the South at that time?

Was the Spartan matron of old more heroic than she who in these later days of heroism, buckled on the equipments of husband, son, and father, and with prayerful faith sent her loved ones forth to battle for their country and their homes?

Is there not something sublime in the sacrifices made by Southern women who, while suffering at home, encouraged their kindred in the field, and when that field ran wet with the blood of the men of the South, went themselves "to the front" in order that the ministrations of their gentle hands might assuage the pain of wounds, or sympathize in the agony of dissolution?

The story of these women never yet has been written, probably never will be in all its depth and breadth. But why should not a granite shaft somewhere perpetuate their memory? Why should not the veterans and sons of veterans signalize by some monumental tribute the heroic record of these daughters of the South and the love they bore their land?

Will you not set the ball in motion, appeal to Southern manhood, ask the old soldiers to help you erect such a monument, say in Richmond, the mausoleum of so many of our beloved dead? Let it, if possible, be within the shadow of that of Gen. Robert E. Lee, and thus perpetuate the glory of our womanhood in the dark days of the Confederacy.

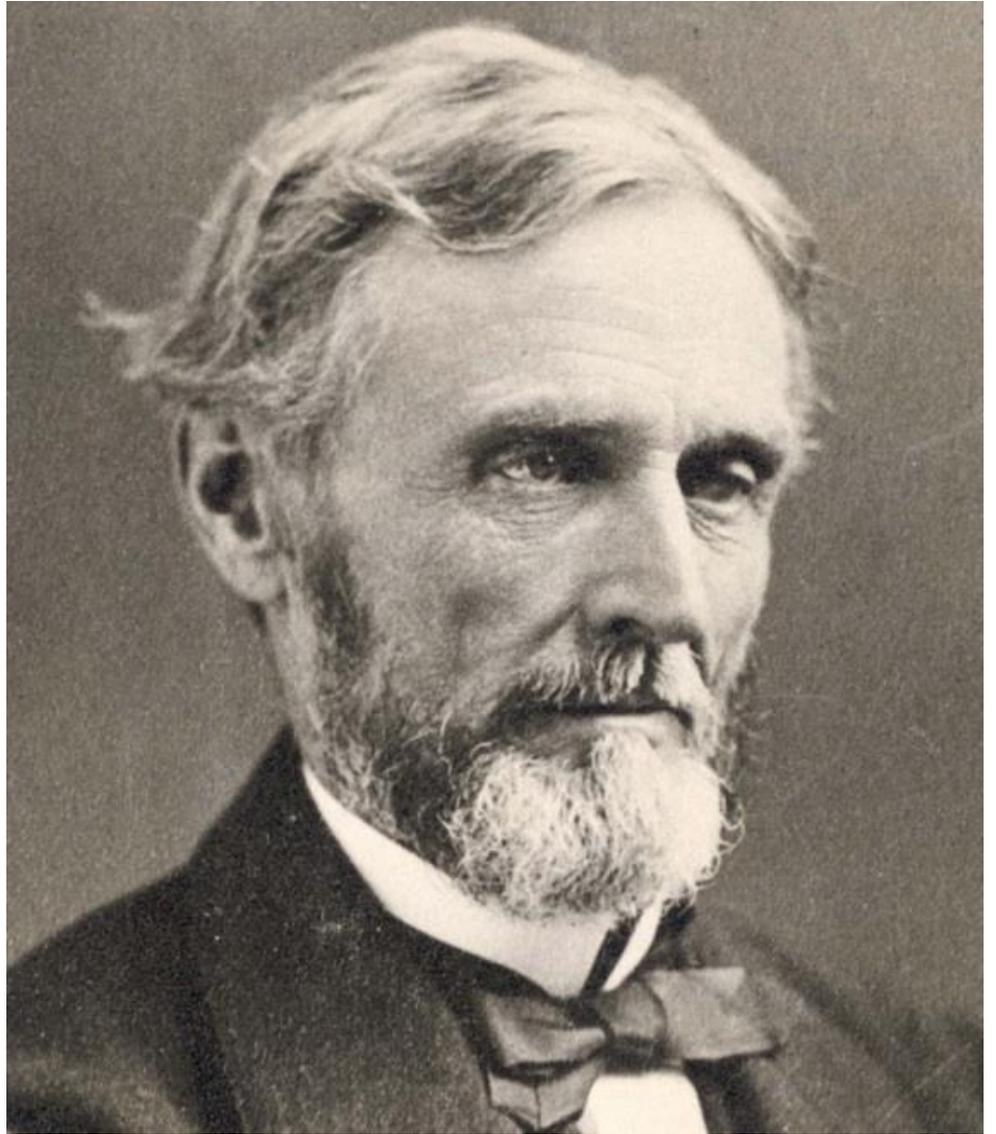
Mrs. S. W. Halsey, sister to Virginia's silver-tongued Senator, read a paper before the Woman's Congress in Chicago. This is an extract:

It was proposed by the Times, of Richmond, Va., to erect a monument to the honor of woman, and that it take the form of a marble statue, representing the figure of a woman beautifully sculptured, heroically guarded by the army and navy, and that this be awarded conspicuous position in the capital of the late Confederacy, to attest her faithful devotion to the "lost cause." Deeply touched by the chivalry which prompted this suggestion in behalf of women, the writer is bold enough to say that better than this grand work of art would be a safe and restful platform whereon woman might stand with no uncertain feet, and that the best form for this offering to take would be that of a university. Let there be established in the South, by joint cooperation of all Southern States, a university for women, wherein she may cultivate her God-given talents, and that her energies may be trained to flow in every channel of usefulness.

Surely this monument is of high merit, and Southern men should have advocated it long ago. Who would not like to furnish a block of finest marble for the structure?

Defending the Confederacy

By Ryan Walters on Aug 25, 2017



do u drive across country?

The South has always had to defend itself, first in the halls of Congress, then militarily on the battlefield, but since 1865 in the annals of history. For surely today we are seen as the most defensive region in the country but that's because we are the most attacked and maligned region in the country. The smears and denigrations have greatly increased in recent months with the latest campaign to erase our past with the destruction of Confederate monuments and memorials.

It's unfortunate that we've been forced to defend ourselves, our region, our history, and most particularly the "Lost Cause" against attacks from without but, sadly, also from assaults by those who might be in sympathy with us. Clearly I'm talking about conservatives and right-leaning Republicans but now that emotions have been greatly ratcheted up with the Charlottesville rally and its aftermath, almost no one will defend the South and the cause of the Confederacy. These days they are running from it like the plague.

Last week on “Hannity,” Newt Gingrich, who holds a Ph.D. in history and who might be seen as one who understands the true history of the South, said that the Confederate flag represented those who “defended slavery and slave trading.” I was stunned, to say the least. Obviously one could make a halfway acceptable argument on the slavery issue, but slave trading?

Since he gave no explanation, we can only assume what he intended. If he meant the domestic slave trade, that practice had been ongoing since colonial days and involved every slave state in the Union, even those that remained loyal during the war but also the Northern colonies, and later states, when the institution was still legal in that region.

The international slave trade, by far the worst, came to an end in 1808 by an act of the US Congress. In fact, the Confederate Constitution outlawed the foreign slave trade, and the first bill vetoed by Jefferson Davis involved that detestable exchange. The President of the Confederacy had no desire to re-open the international slave trade.

Rich Lowry, the editor of *National Review*, wrote last week in an article entitled “Mothball the Confederate Monuments,” that there is “no reason to honor Jefferson Davis, the blessedly incompetent president of the Confederacy. New Orleans just sent a statue of him to storage — good riddance.” I guess we should expect as much from a man who wrote a book in praise of Lincoln and credited him for “saving the American Dream.”

There is no good reason to denigrate President Davis over these current issues, especially by one who clearly has no understanding of the man or his presidency and the enormous difficulties he faced in trying to win independence for the South. It is only because of the slavery issue that Lowry made such inappropriate remarks.

Jefferson Davis was a man greatly respected in the United States before the war, far more than Lincoln. If a nationwide poll could have been taken in 1860, the vast majority of Americans would have recognized Mr. Davis, but Mr. Lincoln not so much. Davis had tremendous experience in government – West Point graduate, military service, both houses of Congress, and US secretary of war, a stint that has been praised by many historians as one of the best in American history. His restructuring and modernizing of the US army created the nucleus that Lincoln later built up to the largest army in the world. So Davis was an obvious choice to lead the new Southern nation and to be able to hold it together for four exhausting years against overwhelming odds is a feat worthy of praise, not derision.

As for slavery, it was legal and protected in the Confederacy; this much is true. But it was also legal in the United States and had been in America since Jamestown, including the four years of “civil war,” and remained so throughout Lincoln’s life. In fact, Lincoln did more to protect slavery – by pushing for the Corwin Amendment – than he ever did to abolish it. Slavery was only abolished in December 1865 with ratification of the 13th Amendment, which Lincoln had very little to do with, coming eight months after his assassination. In short, the US flag flew over legalized slavery, and the international slave trade, far longer than did the Confederate flag.

But in our current hypersensitive, politically correct society, it is becoming nearly impossible, as well as undesirable, for anyone to defend the Confederate States of America. The very minute anyone says anything remotely positive about the Confederacy, they are immediately attacked with two of the biggest and sharpest arrows in the PC quiver: the race card and the slave card. How can we have a reasoned argument with someone who, just minutes into the discussion, hits us with accusations of racism? So now people on our side of the political spectrum are running in sheer terror and distancing themselves from any association with the Confederacy, so as to not be linked in any way with the despicable racists and white supremacists in Charlottesville.

Those who are so critical of the South and the Confederacy, whether on the political Left or the Right, are guilty of what historians term “presentism,” the application of modern thoughts and attitudes to interpret the past. In other words, judging past generations with current thinking. Yes slavery is abhorrent to rational people today but in the mid-nineteenth century it was not seen in so negative a light. Attitudes were certainly changing by the 1860s, but slavery was a fact of life in the United States, as it had been around the world throughout all of human history.

So, if we can separate emotions from logic, then we can have a rational discussion and defend the Confederacy without supporting slavery. No respectable person today is arguing in favor of slavery and attacks on anyone for doing so is just another example of race-baiting, which is as bad as racism. For in our modern era, racism is seen, quite correctly, as the vilest mindset one can have so by accusing someone of it, especially without any evidence and for simply holding a different opinion on a historical question, is just as revolting.

We can praise our Confederate forebears for the vision they had for governing their republic and the protections they built into their Constitution to ensure the country remained true to its principles. In short, Southerners, through the Confederacy, sought to keep Jefferson's Republic alive from political forces bent on killing it.

In Jefferson's America, which lasted roughly six decades, the states had a tremendous amount of autonomy. The country was highly decentralized. Through most of those sixty years, there were no internal federal taxes, very low tariffs, no standing army, almost no national debt, a constitutional treasury system, and a belief in a strict interpretation of the Constitution and strong emphasis on the Bill of Rights. It was among the freest and most prosperous places on Earth.

Lincoln's America, and the Republican political vision for the future, was the opposite, a centralized nation consisting of internal taxes, high tariffs, a standing army, profligate spending and a national debt, a national banking system, a fiat currency, federal funds for internal improvements, aid to business, and a great emphasis on Northern manufacturing. And when Northern citizens questioned Lincoln's War, many were jailed without charges or trial, including newspaper editors who printed critical opinions.

The South sought to keep Jefferson's governing vision in place and the only way that could be accomplished was through secession and building an independence nation of their own. So in 1861 the Confederacy was born with a constitutional convention in Montgomery, Alabama.

The Confederate Constitution crafted by the Southern framers was nearly identical to the US Constitution except for some important changes, which only made the Confederacy more Jeffersonian, not less.

Let's briefly examine a few:

1. The states were greatly strengthened and better protected against federal encroachment. One of the great complaints about the Tenth Amendment was that it did not contain a remedy for the states to employ when the federal government overstepped its bounds. Both Thomas Jefferson and John C. Calhoun advocated nullification, with Calhoun devising a practical application for a state to nullify federal laws. The Confederate Constitution did not contain a provision for nullification but gave the states an even stronger power – impeachment. The individual states, by their legislature, could remove any federal official, whether a judge or some other officer, from the bounds of that state by impeachment, thus assuring the Confederate government could not police any of the individual states.

2. Protective tariffs were outlawed. A centerpiece of Lincoln's mercantile economic policy was his passionate belief in high protective tariffs. As he once said as a young man, "Give us a protective tariff and we will have the greatest country on earth." He was poised to raise tariffs to the highest rates in US history. And he did so, increasing the tax multiple times as President. Lincoln was obsessed with economics and wanted to enact all of Henry Clay's American System. This is what the South feared above all else. Their experience with such policies had resulted in economic hardship for their region.

The South's longstanding economic argument on trade was this: A tariff is a tax on imports that is to be used to gain revenue to run the legitimate operations of the federal government. Raising tariffs for the purpose of protecting favored industries was not the intent of the founders because it placed the federal government in a position of picking and choosing industries to protect, and that practice, along with Hamiltonian subsidies to business, was inherently corrupt.

So the Confederate Constitution prohibited it: "nor shall any duties or taxes on importations from foreign nations be laid to promote or foster any branch of industry."

3. Spending was strictly controlled. Under the Confederate Constitution, many safeguards were built into the system to guarantee tax dollars were spent in accordance with the powers granted to Congress. Aside from a few special situations, all appropriations required a two-thirds vote of both houses of Congress. Spending within a state, what were called "internal improvements" at the time, usually enacted to "facilitate commerce," was prohibited. Both of these changes would have ensured that our current corrupt practice of "earmarks" would, most likely, never have developed.

Another change that would also have helped end corrupt practices is often overlooked. "All bills appropriating money shall specify in Federal currency the exact amount of each appropriation and the purposes for which it is made; and Congress shall grant no extra compensation to any public contractor, officer, agent, or servant, after such contract shall have been made or such service rendered."

This is a very significant aspect of the Confederate government. There have always been massive cost overruns and the inevitable fraud associated with government spending projects. In 1838 Senator John C. Calhoun spoke about it on the Senate floor: “We all knew when a public building was once commenced that it was never finished under five times the original estimate.” The Confederacy wanted to put an end to so disreputable of a practice.

And if you consider this provision along with the ban on both protective tariffs and funding for internal improvements, it would have been next to impossible for the ongoing concept of “crony capitalism” to have materialized in the Confederacy.

The President was also given a line-item veto so that specific items in a spending bill could be rejected, which would have also helped end earmarks and crony capitalism. There was also no “general welfare clause” in the Southern Constitution, which has been abused by politicians in our day, giving them the excuse to spend money and reward their friends and constituents with tax dollars.

4. Structural changes. The President had a six-year term but could only serve one, which would save the country from nasty re-election bids, and cabinet officers could speak on the floor of Congress but could not vote, so the executive branch could make their case on appropriations and laws needed to run their departments.

The document made it more difficult to admit new states because it took a two-thirds vote of each house of Congress, rather than a simple majority, which, had that provision been included in the US Constitution, might have averted the war because the small republic might not have expanded, and it was territorial expansion that caused so much turmoil, just as Calhoun warned it would.

The Confederate Constitution was also easier to amend because it only took three states to call a convention to consider new amendments.

It also protected the integrity of the ballot and the inborn corruption therein, for it decreed that “no person of foreign birth, not a citizen of the Confederate States, shall be allowed to vote for any officer, civil or political, State or Federal.” And that has been a problem throughout our history.

Setting slavery, emotions, and presentism aside, can any reasonable person, especially anyone calling themselves a conservative, object to any of these changes? Would not our nation benefit today if we adopted at least some of them?

We have no way of knowing what kind of country the Confederacy would have been, since the entire history of the new Southern republic, save a few early months, was beset by invasion, total war, and conquest. We can rest assured, however, that slavery would not be practiced today since it was in the process of dying out around the world and would have eventually ended in the Southern Confederacy as well. Economics and technology, as well as changing attitudes, would have made sure of that.

We can also rest assured, without much debate or discussion, that Lincoln’s regime wanted the end of Jeffersonian governance and they achieved it at the point of a bayonet. Lincoln’s purpose, and that of his party, was to build a centralized mercantile empire in place of Jefferson’s Republic. The South saw Lincoln and the Republicans for who they were and no longer wished to remain a part of this new concept of the American Union. So they withdrew, standing on the same principle of self-determination their colonial forebears stood on in 1776.

But the South’s attempt at self-government failed, not because of the flaws in Jeffersonian governance but because of an illegal invasion by a superior power. The Confederates fought valiantly against overwhelming odds for their independence. That is why the Confederate battle flag is seen around the world as a symbol of defiance of tyranny. The example of our Southern forefathers should be one of honor, right along with our colonial ancestors, not one of shame and disgrace. They tried to protect the Jeffersonian Ideal but, as Lincoln desired, it has perished from the Earth.

About Ryan Walters

Ryan Walters is an independent historian and the author of *The Last Jeffersonian: Grover Cleveland and the Path to Restoring the Republic*. <https://www.abbeyvilleinstitute.org/blog/defending-the-confederacy/>



October 19, 1864, Confederate General John Gordon described the battle at Cedar Creek as "the most unique day in the annals of war", because of the many unusual events and circumstances on that day south of Winchester, Virginia. For example:

- The day was marked by a dramatic reversal of fortunes; as Gordon put it, "a most brilliant victory converted into one of the most complete and ruinous routs of the entire war."
- Secondly, although the battle was a tactical military victory for the Union, its greatest impact was the political boost it gave President Lincoln during the final stages of the Presidential campaign.
- Cedar Creek was also unusual in the personal bitterness it generated within each army, including lifelong hostility between Early and Gordon, between Sheridan and Crook, and between Custer and Merritt.
- Finally, the impact on the two commanders could not have been more different. Confederate Commander Jubal Early's assault was daring and brilliantly executed, but the day's outcome essentially finished his career as a commander. He received more blame than he deserved for the Confederate defeat.

In contrast, Union Commander Phillip Sheridan received more credit than he deserved for the Union victory. He was careless with his troop dispositions and was greatly mistaken in his estimation of Early's intentions and capability. He brought his army close to what would arguably have been the most embarrassing Union defeat of the war, and could have spelled the end of his career, not to mention President Lincoln's. But, Cedar Creek propelled him to military fame to such an extent that his horse Rienzi can now be seen in the Smithsonian.



The Virginia Flaggers

The Confederaphobe is intolerant, hateful, self-righteous, and smug. He hates all those he deems hateful and does not tolerate those who he accuses of intolerance—with the exception, of course, of himself. The jaundiced eye through which he views the world in general, but the South in particular, is infected by ideological prejudice which he accepts absolutely and without qualification.

His world view is just as rigid and inflexible—indeed, dogmatic—as any religion which he is in the habit of condemning. He cannot and will not tolerate any deviation from his creed. Heresies, and the heretics who hold them, are sought out and made objects of derision; symbol and relics that do not conform to his world view are marked for destruction. He is a zealot in the very worst sense of the word.

He secretly revels in his moral and intellectual superiority and views himself as an enlightened and progressive being—thanking his would-be god (were he not an atheist) that he is not like the sinners he persecutes. Hating those he claims hate, intolerant of those he claims to be intolerant, and imposing his world view through all available means at his disposal, he is the express image and likeness of the people he says he opposes. It is no wonder, therefore, that he comes unglued when he encounters anything which brings these suppressed characteristics to the surface. deviation from his creed. Heresies, and the heretics who hold them, are sought out and made objects of derision; symbol and relics that do not conform to his world view are marked for destruction. He is a zealot in the very worst sense of the word. He secretly revels in his moral and intellectual superiority and views himself as an enlightened and progressive being—thanking his would-be god (were he not an atheist) that he is not like the sinners he persecutes. Hating those he claims hate, intolerant of those he claims to be intolerant, and imposing his world view through all available means at his disposal, he is the express image and likeness of the people he says he opposes. It is no wonder, therefore, that he comes unglued when he encounters anything which brings these suppressed characteristics to the surface. Removing “trigger” objects keeps his inner demons at bay.

This, however, is just a short-term fix.

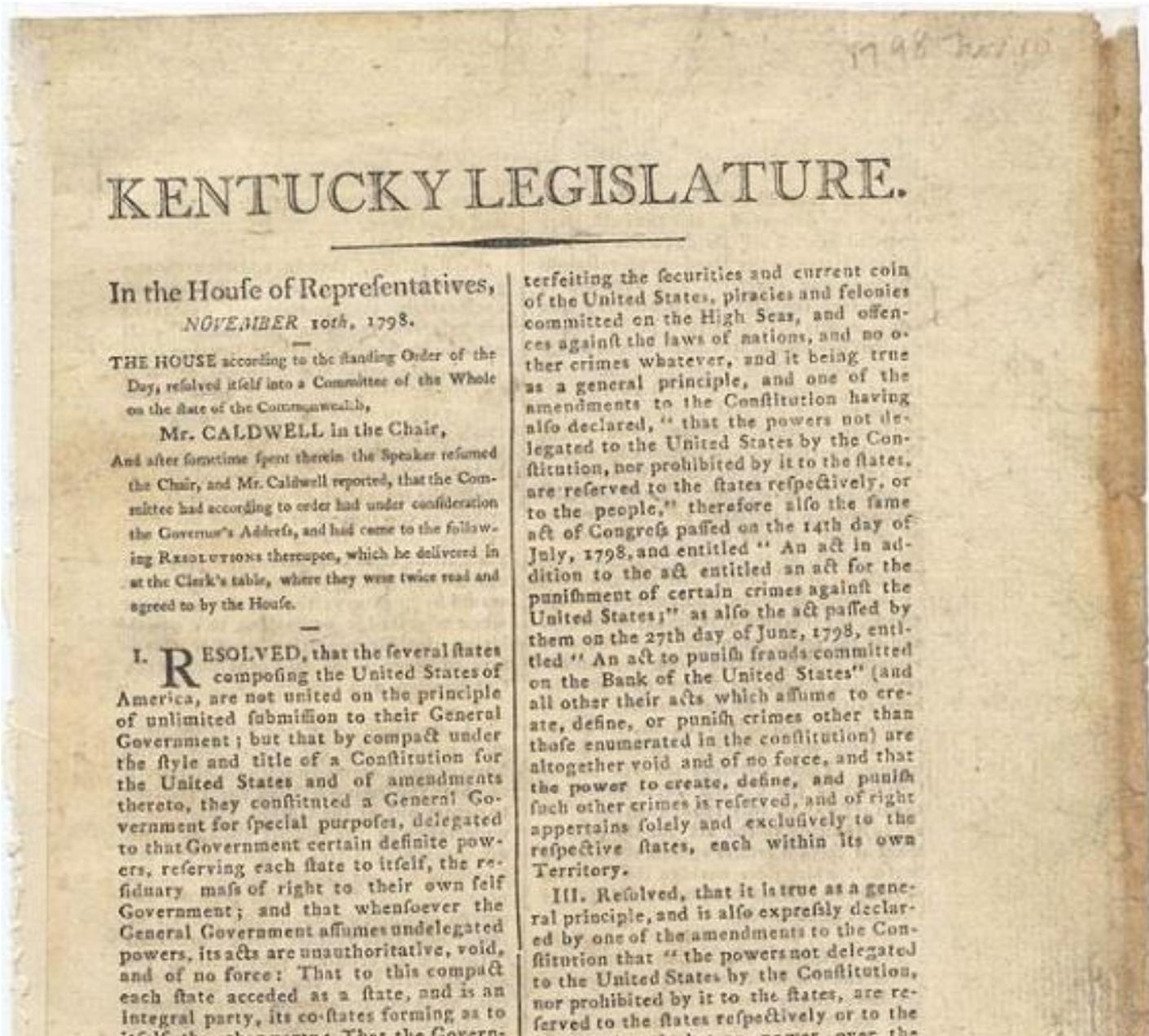
If it were possible to eliminate all things Confederate from his view, he would simply turn his attention elsewhere. There is always another dragon that needs to be slain—something else that needs to be rooted out and destroyed in the name of the “ism” or “ology” du jour.

From “Confederaphobia: An American Epidemic” by Paul Graham

<http://www.shotwellpublishing.com/blog/confederaphobia-an-american-epidemic>

10 Objections to Nullification—Refuted

By Zachary Garris on Aug 31, 2017



Nullification, also known as State interposition, is controversial because it challenges the Supreme Court's monopoly on constitutional interpretation. The argument behind nullification is that the States—as parties to the compact that created the federal government—have a right to interpret the Constitution and veto acts where the federal government exceeds its delegated power. Genuine nullification involves a State's declaration of unconstitutionality and obstruction of that federal law within its territory.

The majority of historians and legal scholars today dismiss nullification, but they rarely engage the arguments in support of the practice. Here are 10 of their most common objections to nullification, followed by a refutation.

(1) Nullification does not work.

This is false. The best example of nullification was carried out by South Carolina during the Nullification Crisis of 1832-33. The federal government had instituted a tariff policy that particularly harmed the South, culminating in the 1828 "Tariff of Abominations." This led John C. Calhoun to anonymously draft the South Carolina Exposition and Protest in 1828, with the Protest being a shorter document adopted by the State legislature. South Carolina was finally able to form a convention in

1832 that nullified the 1828 tariff and its slightly reduced version of 1832. Though President Andrew Jackson threatened force, South Carolina was successful in reducing the tariff.

Also, a modified form of nullification is working today where States refuse to enforce federal laws (termed by some as “neo-nullification”). This has been enabled by the Supreme Court’s anti-commandeering rulings in *New York v. United States* (1992) and *Printz v. United States* (1997), where the Court held that the federal government cannot commandeer State officials or State legislatures to enforce federal law. This is behind the movement of States to legalize marijuana.

(2) The Virginia and Kentucky Resolutions of 1798 and 1799 were rejected by the other States.

This is not the full story. It is true that no State supported the Resolutions and several denounced them. However, many of the other States were dominated by Federalists, the party in power in Congress that passed the Alien and Sedition Acts of 1798. It would be expected that Federalists would not support Resolutions that declared Federalist legislation to be unconstitutional. More importantly, some of the same States that rejected the Virginia and Kentucky Resolutions appealed to their very language less than a decade later in response to Jefferson’s embargo in 1807. Governor Trumbull of Connecticut advocated interposition, as did the Rhode Island legislature. The New England States also appealed to the Principles of ’98 during the War of 1812. The Massachusetts legislature called the embargo laws “unconstitutional and void” and spoke of the duty to interpose when the “compact” is violated. That some of the States sought to use the same arguments for nullification only 10 to 15 years later is evidence that the denouncement of the Resolutions was more a political issue than a rejection of their principles.

(3) The interpretation of the Constitution belongs to the Supreme Court.

This is false. Congress and the president also have the right—in fact the obligation—to interpret and uphold the Constitution. Congress is not supposed to pass laws that violate the Constitution, and the president is supposed to veto laws that violate the Constitution. As President Andrew Jackson said in his veto message on the bank bill in 1832, “The Congress, the Executive, and the Court must each for itself be guided by its own opinion of the Constitution. Each public officer who takes an oath to support the Constitution swears that he will support it as he understands it, and not as it is understood by others . . . The opinion of the judges has no more authority over Congress than the opinion of Congress has over the judges, and on that point the President is independent of both.”

The argument for nullification is that, in addition to the three branches of the federal government, the States also have the right to interpret the Constitution, for they are the parties to the compact that *created the federal government*. Nullification thus seeks to function as a check on the federal government when it fails to check itself. As the Kentucky Resolutions of 1798 argued,

the government created by this compact was not made the exclusive or final judge of the extent of the powers delegated to itself; *since that would have made its discretion, and not the Constitution, the measure of its powers*; but that, as in all other cases of compact among powers having no common judge, each party has an equal right to judge for itself [emphasis added].

If the federal government has a monopoly on constitutional interpretation, it results in the people of the States being governed by the “discretion” of their rulers rather than the Constitution. If the Constitution is to be the measure of the powers of the federal government, then the States that created that federal government must have the equal right to judge whether the actions of the federal government are constitutional.

(4) The Supreme Court ruled against nullification.

This is true, but it does not settle the issue. The Supreme Court declared nullification unconstitutional in *Cooper v. Aaron* (1958) when Southern States sought to oppose the prior ruling of *Brown v. Board of Education* (1954). However, the Supreme Court’s ruling assumes the ultimate authority of the Court—the very thing nullification seeks to challenge! As it has so often done throughout its history, the Court simply asserted its own authority. The Court here is guilty of circular reasoning, and there is nothing preventing the States from also proclaiming their own authority as the ultimate interpreter of the Constitution. However, the States have an argument beyond simply asserting their own authority, for the States are the *parties* that ratified the Constitution and created the federal government. Thus the States created the federal judiciary and are foundational to it. Without the States, there is no federal judiciary. But without the federal judiciary, the States still remain.

(5) Nullification is tied with slavery.

This is false. The Virginia and Kentucky Resolutions had nothing to do with slavery, nor did the Nullification Crisis of 1832-33. It is irrelevant that Thomas Jefferson owned slaves or that John C. Calhoun defended slavery. These things had nothing to do with their nullification efforts. Moreover, Northern States used nullification *in opposition to slavery*. In 1855, the

Wisconsin Supreme Court nullified the Fugitive Slave Act of 1850 (the U.S. Supreme Court overruled the Wisconsin court). Interestingly, Northern nullification of the fugitive slave acts was a factor in the secession of the Southern States. South Carolina's declaration of secession in 1860 cited this—"But an increasing hostility on the part of the non-slaveholding States to the institution of slavery, has led to a disregard of their obligations, and the laws of the General Government have ceased to effect the objects of the Constitution. The States . . . have enacted laws which either nullify the Acts of Congress or render useless any attempt to execute them." So no, nullification is not tied with slavery but is a legal doctrine that stands on its own.

(6) The Civil War ended the possibility of nullification.

The "Civil War" (1861-1865) did strengthen the power of the federal government at the expense of the States—though most of this was unconstitutional. Over time, the federal government used this power to do away with State militias and make the States financially dependent on the federal government through the redistribution of tax money. So yes, as a result of the war, it is more difficult for States to assert their authority and nullify federal acts. However, it is still possible, and there have been nullification efforts post-1865, including attempts at nullifying *Brown v. Board of Education* (1954) and the current movement for States to legalize marijuana despite federal prohibition. More importantly, the arguments for nullification are still the same. The Union is still a compact between the States, and as parties to this compact, the States have the right to interpret the Constitution.

(7) The Supremacy Clause means States cannot nullify federal laws.

The Supremacy Clause, found in Article VI of the Constitution, states: "This Constitution, and *the Laws* of the United States which shall be *made in Pursuance thereof*; and all Treaties made, or which shall be made, under the Authority of the United States, *shall be the supreme Law of the Land*; and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding" [emphasis added]. This means federal laws are supreme over State laws *so long as* those laws are "in pursuance" of the Constitution. In other words, federal supremacy only applies to *constitutional* laws. Laws that are not pursuant to the Constitution are "null and void," as even the nationalists Alexander Hamilton and John Marshall said.

Hamilton said in Federalist No. 33, "But it will not follow from this doctrine that acts of the large society which are NOT PURSUANT to its constitutional powers, but which are invasions of the residuary authorities of the smaller societies, will become the supreme law of the land. These will be merely acts of usurpation, and will deserve to be treated as such." In defending judicial review (the power to veto Congress) in *Marbury v. Madison* (1803), Marshall said of the Supremacy Clause:

It is also not entirely unworthy of observation that, in declaring what shall be the supreme law of the land, the constitution itself is first mentioned; and not laws of the United States generally, but *those only which shall be made in pursuance of the constitution*, have that rank. Thus, the particular phraseology of the constitution of the United States confirms and strengthens the principle, supposed to be essential to all written constitutions, that *a law repugnant to the constitution is void*, and that courts, as well as other departments, are bound by that instrument [emphasis added].

Two of the most important nationalists in American history said that the Supremacy Clause only applies to constitutional laws and that an unconstitutional law is void. Nullification simply argues this declaration of unconstitutionality should be done by the States. States have a duty to declare acts unconstitutional and then obstruct their enforcement because they are void.

(8) States cannot interpret the Constitution because it was created by "the people."

This is the nationalist view of the Union, and it is false. The preamble to the Constitution does speak of the "We the people," but these are "the people of the . . . States." The people of the individual States ratified the Constitution through their State conventions. It was not the people of all the States as one. The nationalist notion is erroneous based on the fact that the Constitution would only apply to the States that ratified it. Ratification by just nine of the 13 States was sufficient for the Constitution to go into effect (Article VII). And in fact, Rhode Island did not ratify the Constitution until 1790, almost two years after it went into effect. Hence, the people of a State that failed to ratify the Constitution would not be under the Constitution. Furthermore, Madison's initial draft of the preamble said, "We the people of the States of . . ." and listed the States. But the Framers changed this because it was not certain that all the States would ratify the document. Thus it was the people through their State conventions that ratified the Constitution. And as such, the people of the States can convene to nullify unconstitutional federal acts (laws, court rulings, etc.).

(9) Nullification undermines the uniformity of the States and the effectiveness of federal laws.

The Constitution was not intended to provide uniformity among the States but to unify the States for a common purpose, namely commerce and defense. The Constitution was intended to open up free trade among the several States and to

strengthen the military power of the federal government for defense. The limitations on States are few and are outlined in Article 1, Section 10. Thus the Constitution was designed to leave most issues to the States (made explicit in the Tenth Amendment), which would result in diversity among the States. As for the “effectiveness” of federal laws, nullification only aims at opposing *unconstitutional* federal laws. But if a law is unconstitutional, then undermining its effectiveness is the very goal of nullification!

(10) Nullification risks the States undermining constitutional laws.

This is a possibility, but it is unlikely. The federal government has very limited powers according to the Constitution, namely commerce and defense. There is little reason for a State to nullify a law that provides for free trade (commerce) or provides protection for the State (defense). Furthermore, the *potential* for error or abuse by the States in regards to nullification is minimal in contrast to the *actual* abuse by the federal government, which has expanded its powers well beyond those granted by the Constitution. A State could nullify a perfectly constitutional law (or many!) and this would not even come close to the federal government’s long record of violating the Constitution. And if nullification should be rejected because it risks violating the Constitution, then why not also reject the authority of the Supreme Court because it carries this same risk?

Judge Abel Upshur aptly responded to this criticism of nullification in his 1833 pamphlet, *An Exposition of the Virginia Resolutions of 1798*. Upshur stated, “The worst possible result of nullification, even in the opinion of its bitterest opponents, is to dissolve the Union—and this result does not legitimately flow from it.” It is the “alternative which they propose” that is the greater concern. If the States cannot check the federal government, this “establishes an absolute despotism, which not only *dissolves the Union, but establishes the worst possible form of Government upon its ruins.*” Upshur concluded, “Thus it appears that nullification is much *less apt* to be abused, than the alternative remedy, and *when abused*, its consequences are infinitely less to be deprecated. Of the two

About Zachary Garris

Zachary Garris is a student at Wayne State University Law School in Detroit, Michigan. He holds a Master of Divinity from Reformed Theological Seminary (Jackson, Mississippi) and writes at TeachDiligently.com, a Christian education site with resources for teachers and homeschool families.

<https://www.abbevilleinstitute.org/blog/10-objections-to-nullification-refuted/>



AHA Revisionism

By Brion McClanahan on Sep 6, 2017



On 28 August 2017, the American Historical Association (AHA) issued a “**Statement on Confederate Monuments**” that presumed to speak for the entire American historical profession on the issue of whether these monuments should remain or if they should be removed from public spaces.

Unfortunately this “statement” is little more than historical establishment claptrap disguised as highbrow intellectual discourse—par for the course in the modern profession—replete with distortions, exaggerations, half-truths, and presentism myths.

The “statement” opens by suggesting that the AHA “welcomes the emerging national debate about Confederate monuments...” but suggests that “Much of this public statuary was erected without such conversations, and without any public decision-making process.”

The “statement” later concludes by asserting that “Nearly all monuments to the Confederacy and its leaders were erected without anything resembling a democratic process. Regardless of their representation

in the actual population in any given constituency, African Americans had no voice and no opportunity to raise questions about the purposes or likely impact of the honor accorded to the builders of the Confederate States of America.”

Both arguments are disingenuous at best. The “public statuary” in question did involve conversations both North and South, not just about Confederate monuments, but about general American iconography, and every monument involved some type of “public decision-making process.”

Nearly all of the funds raised for Southern monuments came from private donations. Women’s organizations sought pennies to help fund relief enterprises, including finding artificial limbs for Confederate veterans. They also hoped to erect monuments for the dead. Republican controlled governments, military occupation, and lack of capital put off many of these projects until the several years after the War, but by the 1870s, monuments to Confederate soldiers began appearing in towns and cities across the South. One of the first was constructed of wood in Columbus, Georgia’s Linwood Cemetery. In fact, the vast majority of these monuments were erected in cemeteries until the turn of the twentieth century, but even as the monuments began to be placed in public locations, most were dedicated to the common Confederate soldier, not individuals.

But this was not just a Southern movement. Across the United States during the Gilded Age and Progressive Era, Union veterans organizations began constructing monuments as well, and these, like their Southern counterparts, focused on the heroism and sacrifice of the Union dead. There was no animus between erstwhile foes. New Yorker Cornelius Vanderbilt, at the insistence of his Southern wife Frank, funded several charitable causes that benefitted exclusively Confederate veterans. By the early twentieth-century, some Northern monuments had the financial backing of the federal government. The now vilified Stone Mountain carving in Georgia had to rely on private donations while the more famous Mount Rushmore carving in South Dakota had federal funding. Northern and Southern taxpayers subsidized the Lincoln Memorial in Washington D.C. while the monument to Jefferson Davis in Richmond was built by private donations. All were part of public beautification projects in a progressive effort to reconcile the sections.

Booker T. Washington thought these memorials and monuments were worthwhile. In 1914, he agreed to help find funding for the Confederate monument in Opelika, AL, saying that, “We all realize more and more that men like him [Confederate Veteran George Paul Harrison, Jr.] are true friends of our race, and that any monument that will keep the fine character of such heroes before the public will prove helpful to both races in the South.” Washington was African-American and both had a voice and “an opportunity to raise questions about the purposes or likely impact of the honor accorded to the builders of the Confederate States of America.” He made clear he thought such monuments would “prove helpful to both races in the South.” Black Americans often attended unveiling events and when Jefferson Davis and John B. Gordon traveled through Alabama and Georgia after the cornerstone ceremony for the large Confederate sculpture in Montgomery, thousands of black Southerners lined up to see the procession.

The AHA “statement” contends that, “History comprises both facts and interpretations of those facts. To remove a monument, or to change the name of a school or street, is not to erase history, but rather to alter or call attention to a previous interpretation of history.” Curiously, the “statement” then argues, “A monument is not history itself; a monument commemorates an aspect of history, representing a moment in the past when a public or private decision defined who would be honored in a community’s public spaces.”

Part of this is true. History is interpretation, and the AHA is willfully engaging in a bit of historical revisionism in its “statement.” The AHA correctly states that most of the monuments were built in the decades after the War, but then claims, “this enterprise was part and parcel of the initiation of legally

mandated segregation and widespread disenfranchisement [sic] across the South. Memorials were intended, in part, to obscure the terrorism required to overthrow Reconstruction, and to intimidate African Americans politically and isolate them from the mainstream of public life.” For an organization that insists all statements like this should be “rooted in evidence and disciplinary standards,” they fall far short of meeting their own objectives.

In the hundreds if not thousands of memorial address, dedication ceremonies, and public events held to unveil a monument or commemorate the Confederacy in the postbellum South, very few, if any, spoke of “white supremacy” or the attempt to “terrorize” and “intimidate African Americans politically and isolate them from the mainstream of public life.” Memorial addresses spoke of the heroism and sacrifice of the soldier, the dedication of Southern women, and the principles of liberty and independence, and most expressed satisfaction that slavery had been abolished for the good of humanity.

For example, at the 1915 cornerstone ceremony for the Stonewall Jackson monument in Richmond, VA, William A. Anderson, a Lexington, VA native, Confederate veteran, and member of the Stonewall Brigade, said that the Jackson statue would memorialize “The example which he [Jackson] gave the world of self-sacrificing devotion to principle and to country, of loyal obedience to duty, and unquestioning faith in God, the unsurpassed manifestations of courage which he exhibited, and the radiance with which his genius illumined the fields of his triumphs....” Anderson believed these traits would “compel the admiration alike of friend and foe, and constitute a part of the patrimony of glory, not of Virginia and the Confederate South alone, but of the American people and the human race.” The hate for anyone other than white Southerners clearly seethed from Anderson’s pores.

As to the statement that such monuments are “not history,” that defies the value of such monuments as works of art. Is the Lincoln Memorial only a “monument?” What about Mount Rushmore? Or the Washington Monument? Do they not constitute something other than a monument? The AHA stands behind the Washington Monument and would not want to see it removed to “a museum or some other appropriate venue” as in the case of Confederate monuments. The AHA further thinks “Americans can also learn from other countries’ approaches to these difficult issues, such as...Memento Park in Budapest, Hungary.” Most Americans would not recognize the loaded symbolism of this statement. Memento Park is filled with statues and monuments to the Soviet Union and communism. In other words, Confederate monuments are as illegitimate as the Soviet empire, as bloody as Marxism, and constitute a foreign part of American history. They are not American. No bias there.

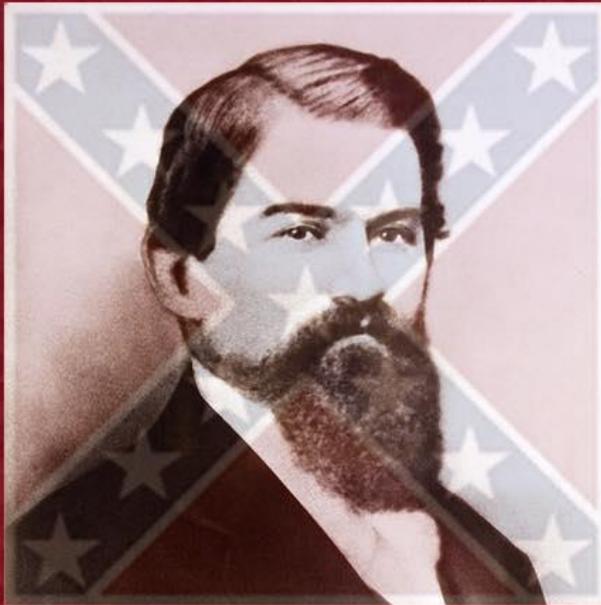
Perhaps the most bizarre section of the “statement” is where the AHA contends that, “Decisions to remove memorials to Confederate generals and officials who have no other major historical accomplishment does not necessarily create a slippery slope towards removing the nation’s founders, former presidents, or other historical figures whose flaws have received substantial publicity in recent years.” This is simply not true. See [attacks made on the George Washington and Andrew Jackson statues in New Orleans](#), the [attempt to rename James Madison High School in Wisconsin](#), the [vandalism of a Christopher Columbus statue in New York](#), [calls for the removal of the Thomas Jefferson statue at UVA](#), or the [actual removal of the Richard Stockton bust at Stockton University](#). And this is only the beginning. No slippery slope? The AHA is delusional or maybe just overtly political. This part of the statement could have been written by “distinguished” historian Annette Gordon-Reed, whose pseudo-history of the (debunked) Jefferson-Hemings affair earned her a Pulitzer Prize. See the [Jefferson Hemings Scholars Commission](#). Gordon-Reed [laughs at the idea](#) that the founding generation is next because “We can distinguish between people who wanted to build the United States of America and people who wanted to destroy it....” Never mind that many of the prominent leaders of the Confederacy were descendants of Southern founders and that the United States continued to exist in 1861 even without the Southern states.

To Reed and other “distinguished” members of the AHA, Confederate leaders and veterans are not worthy of recognition.

I have never joined the AHA, and I would encourage other historians who take issue with their recent “statement” to reconsider sending another dime to a historical organization that clearly cares little for “evidence and disciplinary standards” in its own publications.

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.



**Lt. Colonal
John Pemberton
C.S.A.
Invented**



**If We Are So Offended By All
Things Confederate, Why Is
Coca-Cola Still Available On
Nearly Every Store’s Shelf?**

GENERAL FORREST NEEDS YOUR HELP! HE FOUGHT FOR YOU... WILL YOU FIGHT FOR HIM?

**PLEASE SUPPORT THE FRIENDS OF FORREST & SELMA CHAPTER #53, UDC BY
HONORING YOUR ANCESTOR AT THE NATHAN BEDFORD FORREST MEMORIAL!**

Honor your Confederate Ancestor, UDC Chapter/Division, OCR Chapter/Society, SCV Camp/Division or other Southern Heritage organization by purchasing a permanent granite paver to be installed around the base of the NBF Monument at Confederate Circle in Live Oak Cemetery in Selma, Alabama. The order form is attached below. **If your ancestor served with General Forrest, please indicate by putting a STAR at the beginning of your ancestor's name on the top line.** If you have any further questions, please contact Patricia S. Godwin, President of Selma Chapter #53 and Friends of Forrest, Inc. @ 334-875-1690 or 334-419-4566 (cell) or @: oldsouthrebel@zebra.net

The 4'x8' pavers are \$75 each and the 8'x8' pavers are \$100 each; you may purchase more than one if you wish. Please mail your completed form, with your check made payable to NBF Monument Fund/Confederate Circle, to:

**Patricia S. Godwin
Fort Dixie
10800 Co. Rd. 30
Selma, Alabama 36701**

ORDER FORM

Name: _____

Address: _____

City/St/Zip _____

Phone: _____

(Home) _____ **(cell)** _____

e-mail _____

Please engrave my 4" x 8" paver as follows: (Max. 3 Lines, 18 Characters per line)

GENERAL NATHAN BEDFORD FORREST COMMEMORATIVE COIN



Commemorative NBF coins, are \$10 each and also, we have a 3-disc DVD of the re-dedication ceremony, May 23, 2015...it is 2 1/2 hours long...and beautifully packaged....\$25 each

Please make checks payable to: NBF MONUMENT FUND/Selma Chapter 53, UDC & mark for: Confederate Memorial Circle.

All monies go toward the 19 historical narrative markers that we plan to erect throughout Confederate Memorial Circle which will provide the history of each point of interest throughout the Circle. It will literally be a historic learning center for Selma's 19th century history which you can find nowhere else in the city of Selma...now the leaders of Selma concentrate on the 20th century history...1965.

Is Secession Legal?

Withdrawal from the Union may be overkill, but America is no "one nation, indivisible."

By BRION MCCLANAHAN • December 7, 2012



[Library Company of Philadelphia / Flickr](#)

With all fifty states offering petitions to the central government to leave the Union, the legality of secession is now front page news in the United States. Can a state legally secede from the Union? Many, including Supreme Court justice Antonin Scalia, suggest no. In a 2006 letter, available [here](#), Scalia argued that a the question was not in the realm of legal possibility because 1) the United States would not be party to a lawsuit on the issue 2) the “constitutional” basis of secession had been “resolved by the Civil War,” and 3) there is no right to secede, as the Pledge of Allegiance clearly illustrates through the line “one nation, indivisible.”

Scalia is not the first Supreme Court justice to establish this position. In the case of *Texas v. White* in 1869, Supreme Court Chief Justice Salmon P. Chase wrote that, “The union between Texas and the other states was as complete, as perpetual, and as indissoluble as the union between the original states. There was no place for reconsideration or revocation, except through revolution or through consent of the States.” The majority opinion struck down the Texas Ordinance of Secession, calling it “null,” and crafted a decision that rendered all acts of secession illegal according to the “perpetual union” of both the Articles of Confederation and subsequent Constitution for the United States. Chase did leave an opening, “revolution or the consent of the States,” but without either, secession could never be considered a legal act.

The arguments against legal secession are generally based on both a historical concept of the Union and the language of the Constitution itself. In the *Texas v. White* decision, Chase began his legal challenge to secession with a historical discussion of the Union. He suggested that the Union predated the states and grew from a common kindred spirit during the years leading to the American War for Independence. This “one people” mentality was best articulated by Supreme Court Justice Joseph Story in his famous *Commentaries on the Constitution of the United States*.

Story, who channeled John Marshall and Alexander Hamilton, reasoned that the Constitution was framed and ratified by the people at large, not the people of an individual state and thus held the same legal position of a state itself formed from many counties. “The constitution of a confederated republic, that is, of a national republic, formed of several states, is, or at least may be, not less an irrevocable form of government, than the constitution of a state formed and ratified by the aggregate of the several counties of the state.” In one sentence, Story reduced the states to the status of a county, shire, or province, and this general argument was used as a hammer both during Reconstruction and after against the sovereignty of the states.

Story additionally concluded, as did Chase in 1869, that the term “perpetual” found in the Articles of Confederation, deemed the Union indissoluble. Chase surmised that the Constitution simply made the Union “more perfect” while Story suggested that the Constitution superseded the Articles of Confederation but did not change the permanent and “perpetual” nature of the Union. Story defended his position with the “Supremacy Clause” found in Article VI, which states that all laws or treaties made “in pursuance of the Constitution” were the “supreme law of the land,” and he pointed to the letter sent by the Philadelphia Convention accompanying the Constitution to the state ratifying conventions that the Constitution aimed at a “consolidation of the Union.” Hence, to Story and Chase, the Union continued to exist in an altered—i.e. consolidated—form and could not be dissolved.

Another argument against secession centers on the language of Article I, Section 10, which declares that “No state shall enter into any treaty, alliance, or confederation....” To proponents of this position, Article I, Section 10 unequivocally shows that the states which formed the Confederate States of America were in clear violation of the Constitution, thus invalidating their government and the individual acts of secession which led to it. Abraham Lincoln indirectly defended this position by declaring the seceding states were in “rebellion” and therefore still members of the Union. The Constitution, then, was still legally enforceable in those states, including Article I, Section 10.

Finally, some will concede that the original thirteen states may have an argument for secession due to the Declaration of Independence and Thomas Jefferson’s language establishing thirteen “free and independent states.” But the other thirty-seven, formed at least in part through the common territory of the United States, have no claim to secession. They were not states until Congress granted them statehood and consequently never constituted a sovereign legal entity, Texas and Hawaii to the contrary (though even Chase suggested that Texas lost its sovereignty when it joined the Union in 1845).

These arguments seem like a fairly strong case against secession. Three Supreme Court justices, one famous president, a bloody war, and the language of a modern pledge of allegiance offer conclusive proof that secession, while an entertaining philosophical exercise, has no legal basis. Their various opinions and conclusions, however, all have gaping holes.

Scalia’s positions are the most vapid. Secession, as accomplished by the Southern states in 1860 and 1861 and as discussed by the North at the Hartford Convention in 1815, is an independent act by the people of the states, and accomplished in the same fashion as the several conventions that occurred throughout early American history. The United States would never be a party to a lawsuit on the issue because secession, both *de facto* and *de jure*, is an extra-legal act of self-determination, and once the States have seceded from the Union, the Constitution is no longer in force in regard to the seceded political body. This same rule applies to the Article I, Section 10 argument against secession. If the Constitution is no longer in force—the States have separated and resumed their independent status—then the Supreme Court would not have jurisdiction and therefore could not determine the “legality” of the move.

The Union, then, through a declaration of war could attempt to force the seceded States to remain, but even if victorious that would not solve a philosophical issue. War and violence do not and cannot crush the natural right of self-determination. It can muddle the picture and force the vanquished into submission so long as

the boot is firmly planted on their collective throats, but a bloody nose and a prostrate people settles nothing. Oliver Ellsworth of Connecticut said in 1788 that he feared a “coercion of arms” in relation to a delinquent state. “This Constitution does not attempt to coerce sovereign bodies, states, in their political capacity. No coercion is applicable to such bodies, but that of an armed force. If we should attempt to execute the laws of the Union by sending an armed force against a delinquent state, it would involve the good and the bad, the innocent and the guilty, in the same calamity.” Ellsworth recognized, as did the majority of the founding generation, that force did not destroy sovereignty. It created artificial supremacy, but sovereignty, the basic tenant of the founding, could not be surrendered in such a manner. Sovereignty, in fact, cannot be surrendered at all; it can be delegated, as in the powers granted to the general government in Article I, but never surrendered.

His “Pledge of Allegiance” analogy is the most absurd argument of the bunch. The modern pledge was written by Francis Bellamy, a socialist minister who wanted to indoctrinate American schoolchildren with a nationalist message, one based on the “great speeches” of Daniel Webster and Abraham Lincoln in relation to the “One Nation which the Civil War was fought to prove.” Sprinkle in some “liberty and justice” from the French Revolution and you have a message that any good leftist nationalist can embrace. The founding generation would not have said such a pledge, if for no other reason that most did not view the United States as a “nation” in the strict sense of the word, a single people.

The other issues involved in the debate are slightly more complicated, but in several instances come back to Scalia’s more simplistic analysis. In the *Texas v. White* decision, Chase implicitly reasoned that the Union was an “indissoluble” contract between the “American people” and the federal government, or in this case the people of Texas and the federal government. All contracts are intended to be perpetual. But if this were the case, how could nine States ratify a new Constitution while four States remained part of another Union in clear violation of the language of the Articles of Confederation. Changes to the Articles required the consent of all thirteen States, not nine, and thus the Constitution can be viewed, in part, as an act of secession.

Moreover, James Madison argued that the Union was a different type of contract. “We are not to consider the Federal Union as analogous to the social compact of individuals: for if it were so, a majority would have a right to bind the rest, and even to form a new constitution for the whole... .” The Constitution was framed by the unanimous consent of the States present in convention assembled in Philadelphia, but it had no teeth until the States, in convention, ratified it. Even at that point, Madison suggested, the States could not bind the rest into accepting the document or remaining in the Union. The Constitution does not have a coercive principle, as Ellsworth called it. An “indissoluble” Union would suggest that it does.

Waging war “against them (the States)” is an act of treason, and as per the Constitution, a State can only be “protected” by the central government on the application of the legislature or the executive in the case of invasion. Lincoln violated both constitutional safeguards against coercion by the central government in 1861, of course only if the states remained in the Union, as he insisted they did. If not, war required a declaration from Congress, something Lincoln did not have, and by declaring war, Congress would have recognized the Confederate States as a legitimate government. Either way, Lincoln violated the Constitution, thus rendering the “bloody nose” argument against secession void.

The “one people” argument was dissected by John Taylor of Caroline and Abel P. Upshur in their respective commentaries on the document. In his *New Views of the Constitution of the United States*, Taylor contended that the continuity between the Articles of Confederation and the Constitution reinforced the sovereignty of the states, and declared that, “There are many states in America, but no state of America, nor any people of an American state. A constitution for America or Americans, would therefore have been similar to a constitution for Utopia or Utopians.” This view is in sharp contrast to Chase, who argued that continuity maintained a “perpetual” Union. Taylor wrote, “This construction bestows the same meaning upon the same words in our three constituent or elemental instruments, and exhibits the reason why the whole language of the constitution is affianced to the idea of a league between sovereign states, and hostile to that of a consolidated nation.”

Upshur was more direct in his defense of both nullification and secession as a right of the sovereign States. Published as a direct attack on Story’s polemic, Upshur’s *A Brief Enquiry into the True Nature and Character of Our Federal Government* is perhaps the last great commentary of the antebellum period.

Upshur decried the “imaginative construction” of people like Story and Webster and insisted that consolidation was never the aim of the Constitution. In defending the right so the States to control the government and “interpose” their sovereignty to curtail central authority, Upshur said:

The checking and controlling influences which afford safety to public liberty, are not to be found in the government itself. The people cannot always protect themselves against their rulers; if they could, no free government, in past times, would have been overthrown. Power and patronage cannot easily be so limited and defined, as to rob them of their corrupting influences over the public mind. It is truly and wisely remarked by the Federalist, that “a power over a man’s subsistence is a power over his will.” As little as possible of this power should be entrusted to the federal government, and even that little should be watched by a power authorized and competent to arrest its abuses. That power can be found only in the states. In this consists the great superiority of the federative system over every other. In that system, the federal government is responsible, not directly to the people *en masse*, but to the people in their character of distinct political corporations. However easy it may be to steal power from the people, governments do not so readily yield it to one another. The confederated states confer on their common government only such power as they themselves cannot separately exercise, or such as can be better exercised by that government. They have, therefore, an equal interest, to give it power enough, and to prevent it from assuming too much. In their hands the power of interposition is attended with no danger; it may be safely lodged where there is no interest to abuse it.

During the Philadelphia Convention of 1787, Gouverneur Morris of Pennsylvania outlined “the distinction between a federal and a national supreme government; the former being a mere compact resting on the good faith of the parties, the latter having a complete and compulsive operation.” If the Constitution established a federal government, and it did, then the Constitution did not have a “compulsive operation.” In essence, the people of the states in convention could either interpose their sovereignty to arrest the acts of the general government or withdraw from the Union. Morris, a nationalist, recognized that the states still held sway when he suggested that the Constitution be voted on by state and that the states, not a consolidated people, had to ratify the document. The Constitution as ratified in 1787 and 1788 is “a mere compact resting on the good faith of the parties.” That compact can be unilaterally broken at any point by the same people of the States which ratified it.

Neither the Framers nor the ratifiers believed that the Constitution created a “consolidated nation” as Story suggested. It was argued in all state ratifying conventions that the opposite was true. The Union was made “more perfect” but never consolidated. The States still had all powers not delegated to the general government, as the Tenth Amendment to the Constitution clearly illustrates, and every State proposed a “Tenth Amendment” in their suggested bill of rights in the months after ratification. John C. Calhoun wrote that, “I maintain that sovereignty is in its nature indivisible. It is the supreme power in a state, and we might just as well speak of half a square, or half a triangle, as of half a sovereignty.” In other words, delegated powers were still retained by the people of the States at large for their exercise if they chose to rescind that delegation. Sovereignty can never be divided or surrendered in part. If the states had it in 1776 as Jefferson wrote, then they maintain that sovereignty to this day and thus can exercise that sovereignty through an act of interposition or withdraw.

As for those who suggest that a state carved from the common property of the United States does not have the same sovereignty as the original thirteen states, Jefferson made clear in his Northwest Ordinance of 1787 that new states would enter the Union on “equal footing” with the existing states, meaning that they had the same rights, privileges, and immunities as the original thirteen, including the right of interposition and withdrawal. Jefferson himself authored the Kentucky Resolutions of 1798, a clear indication that he believed as much. Kentucky was not one of the original states, but the people of Kentucky had the same right of recourse that the people of Virginia had in opposing the unconstitutional Sedition Act of 1798. If the argument against this position is correct, then the original thirteen states, themselves pared from the territory of Great Britain, would be illegal and illegitimate. That is not the case.

Secession and interposition—nullification—are healthy discussions to have in a federal republic. There mere threat can, and has, spurred the central government to reform. The American people are not ready for secession. The states, the economy, and the people are too dependent on the central authority. If nothing else, Hamiltonianism has accomplished slavish loyalty to the system. Yet, perhaps following the lead of John

Dickinson of Delaware would be appropriate at this critical juncture in American history. Americans as a whole recognize that the debt is excessive, America is virtually bankrupt, and the central authority is out of control. Secession is a manifestation of the fear that the situation will not improve. Perhaps that is the case, but Dickinson faced the same situation in the 1770s.

Often called the “Penman of the Revolution” for his famous *Letters from a Farmer in Pennsylvania*, Dickinson understood that a final break with the crown may occur, but he urged his fellow colonists to be cautious and explored every avenue for a peaceful resolution to the difficulties facing the colonies through 1775 and argued against separation in 1776. His was a conservative constitutional defense of the “ancient constitutions” of Great Britain. He recognized that Great Britain had the authority to regulate trade, but insisted that local issues be directly handled by the colonies, including the right of taxation. During the Philadelphia Convention of 1787, he argued against nationalist innovations that would destroy the traditional relationship between local and central authority so long forged in America. Alterations could and should be made, but the federal union had to be maintained.

The energy being placed in the secession petition movement would be more productively utilized in calling for conventions to amend the Constitution. Perhaps limiting the president to one term, as the Hartford Convention proposed in 1815, requiring a two-thirds majority to borrow money, or creating a committee of states to act as a final check on the constitutionality of federal measures could be beneficial alterations to the Constitution. The founding generation would certainly agree that changes could and should be made through the amendment process. They did so twelve times, including the Bill of Rights. All constitutional methods should be exhausted before the American principle of self-determination is invoked, but if conventions are called, and they must be at this point, all options should be on the table. That would be the Dickinsonian solution to the problem. “Experience,” he said in 1787, “must be our only guide. Reason may mislead us.”

Brion McClanahan is the author of [The Politically Incorrect Guide to the Founding Fathers](#) and [The Founding Fathers Guide to the Constitution](#).

<http://www.theamericanconservative.com/articles/is-secession-legal/comment-page-1/#comments>

**ANTIFA, BLACK LIVES MATTER,
SOUTHERN POVERTY LAW CENTER,
#RESIST, OCCUPY, MOVEON.ORG,
DAVID BROCK, GEORGE SOROS...**



**THE
FASCIST LEFT**

JANIS PATTERSON ... Committing Crime With Style!

Like her idol, the legendary Auntie Mame, Janis Susan May believes in trying a little bit of everything. She has held a variety of jobs, from actress and singer to jewelry designer, from travel agent to new home sales, from editor in chief of two multi-magazine publishing groups to supervisor of accessioning for a bio-genetic DNA testing lab.

Above all, no matter what else she was doing, Janis Susan was writing. As her parents owned an advertising agency, she grew up writing copy and doing layouts for ads. Articles in various school papers followed, as well as in national magazines as she grew older. In time novels followed, seven of them in rapid succession with such publishers as Dell, Walker and Avalon.

In December of 1980, just before the release of her second novel, Janis Susan met with approximately 50 other published romance writers in the boardroom of a savings and loan in Houston, Texas to see if an association of working, professional romance novelists were practical. The organization which evolved from that meeting was Romance Writers of America. Although the current reality of RWA is very different from what was first envisioned, Janis Susan has maintained her membership from the beginning and is very proud of being a 'founding mother.'

But writing was far from the center of Janis Susan's life. Single, footloose and adventurous, she believed in living life to the fullest. Although she maintained the same small apartment for years, she traveled over a great deal of the globe, living several months at a time in Mexico for years as well as trekking through Europe and the Middle East, indulging her deep and abiding love of Egyptology.

Then life took a turn. Janis Susan's father had been dead for a good many years; when her mother's health began to fail she realized that she would need a great deal of money to ensure her mother's care. Although she had been supporting herself comfortably, Janis Susan made the wrenching decision to give up writing novels and its attendant financial uncertainty and get a job to provide for her mother's needs.

Ten years passed without Janis Susan publishing a novel, though she had a few she tinkered with as a hobby. Her writing talents were directed elsewhere, though; towards Egyptology and archaeology.

Janis Susan was a member of the Organizing Committee which founded the North Texas Chapter of the American Research Center in Egypt, arguably the largest association of working Egyptologists in the world. Janis Susan began and for nine years was publisher/editor of the NT/ARCE Newsletter, which during her tenure was the only monthly publication for ARCE in the world. In 2005 Janis Susan was the closing speaker for the International Conference of ARCE in Boston.

Her Egyptological work gave Janis Susan a very special benefit of which she would never have dreamed. In the local organization there was a very handsome Naval officer a number of years younger than Janis Susan. After several years of friendship and three years of courtship, he waited until they were in the moonlit, flower-filled gardens of the Mena Hotel across the road from the floodlit pyramids in Giza to propose.

Janis Susan became a first-time bride at the time of life that most of her contemporaries were becoming grandmothers for the second or third time. Sadly, her mother passed away just three weeks after the small and romantic wedding, but Janis Susan is forever grateful that her mother lived to see and participate in that wonderful celebration.

It was after the first grief passed and the trauma of remodeling and moving into her childhood home that Janis Susan's husband decided it was time for her to go back to writing full time. She fulfilled his expectations by selling her first novel in over ten years just weeks before he left for a tour of duty in Iraq.

He returned safely, and during his absence Janis Susan sold two more projects. Another deployment to Iraq followed much too quickly, then yet another to Germany before he retired from the Navy. During the German deployment Janis Susan went to visit several times, and they celebrated their tenth wedding anniversary in Paris. He continues to be a guiding and supporting force in her career, even to acting as her assistant when necessary. In a phrase quite openly stolen from a writer she much admires, Janis Susan calls her husband her own personal patron of the arts.

A talented actress for many years, Janis Susan has also narrated the audio version of several novels – not one of which is hers!

Janis Susan is very proud of being a seventh-generation Texan on one side of her family and a fourth generation one on the other. She and her husband share their Texas home with two neurotic cats which they rescued

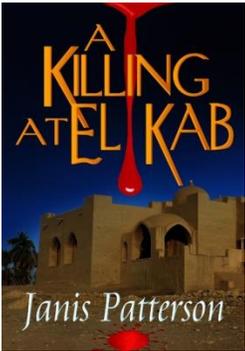


Janis Patterson - under this name I write cozy mysteries including a collection of short stories. **Click on links:**

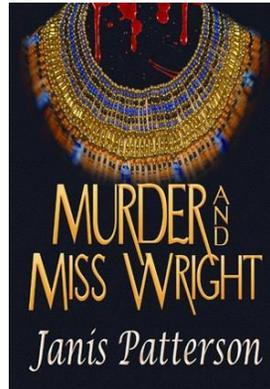
- o [A KILLING AT EL KAB](#)
- o [The Hollow House](#)
- o [Exercise is Murder](#)
- o [Beaded to Death](#)
- o [Murder to Mil-Spec](#)
- o [Murder and Miss Wright](#)



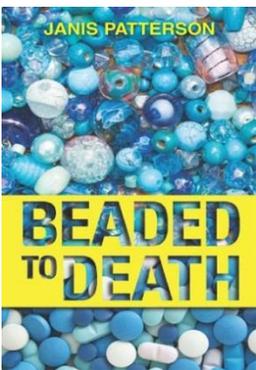
Janis Patterson – Mysteries



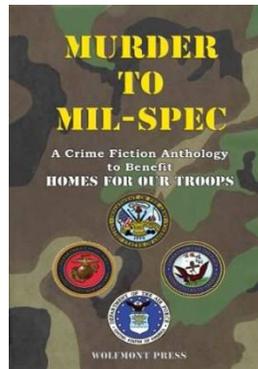
A Killing at El Kab



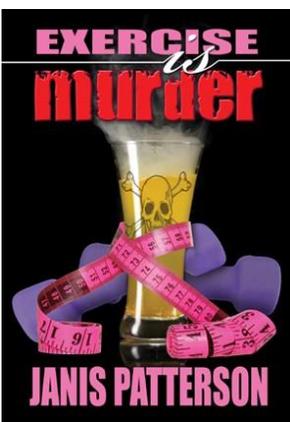
Murder and Miss Wright



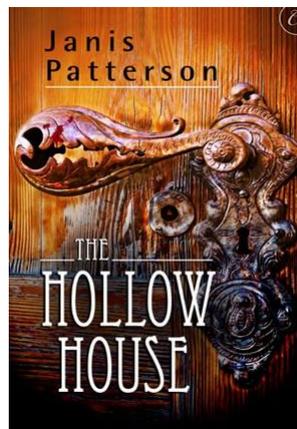
Beaded to Death



Murder by Mil-Spec

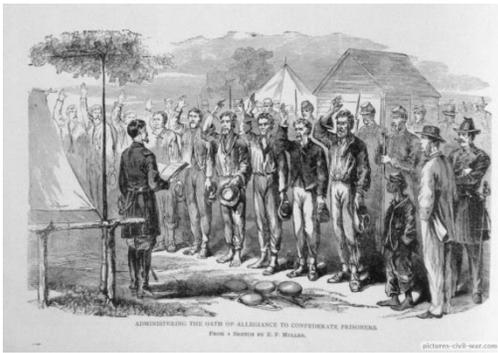


Exercise is Murder



The Hollow House

<http://www.janissusanmayauthor.com/janis-patterson-mysteries/>



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

[22770866/documents/57650f2d41889CmDNjM0/PLEDGE%20OF%20ALLEGIANCE%201.pdf](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-](https://storage.googleapis.com/wzukusers/user-22770866/documents/57650f1830586CEeYoPI/PLEDGE%20OF%20ALLEGIANCE2.pdf)

[22770866/documents/57650f1830586CEeYoPI/PLEDGE%20OF%20ALLEGIANCE2.pdf](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-](https://storage.googleapis.com/wzukusers/user-22770866/documents/57650f1ea2d0aCyNpFsl/PLEDGE%20OF%20ALLEGIANCE3.pdf)

[22770866/documents/57650f1ea2d0aCyNpFsl/PLEDGE%20OF%20ALLEGIANCE3.pdf](https://storage.googleapis.com/wzukusers/user-22770866/documents/57650f1ea2d0aCyNpFsl/PLEDGE%20OF%20ALLEGIANCE3.pdf)

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

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

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

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

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

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



Listen to Pastor John Weaver's excellent sermons.

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

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

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

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



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."

SAM DAVIS CHRISTIAN YOUTH CAMPS

KEEPING THE MEMORY OF OUR FATHERS ALIVE IN THE HEARTS OF OUR CHILDREN

CLIFTON, TX
July 8-14, 2018

samdavis.scv.org

THAXTON, VA
June 17-22, 2018

Help Raise a Flag



CLICK: [GO FUND ME!](#)

Montgomery Battle Flag

The First Capitol Flaggers was formed in response to the removal by Alabama governor Robert Bentley of four historical flags from the Capitol Grounds of Alabama in Montgomery.

OUR goal is to raise a roadside Battle flag along Interstate I 85 as a memorial to the more than 35,000 Alabamians who died serving their country in the War for Southern independence 1861-1865.

Money raised will pay for the Flag, the pole and its installation and up keep.

Your help to raise this flag in the First Capitol of the Confederacy will show the world that our History and heritage is still remembered and important. Thank you for your support!

Yeehah - a good Southron station!



Confederate Broadcasting

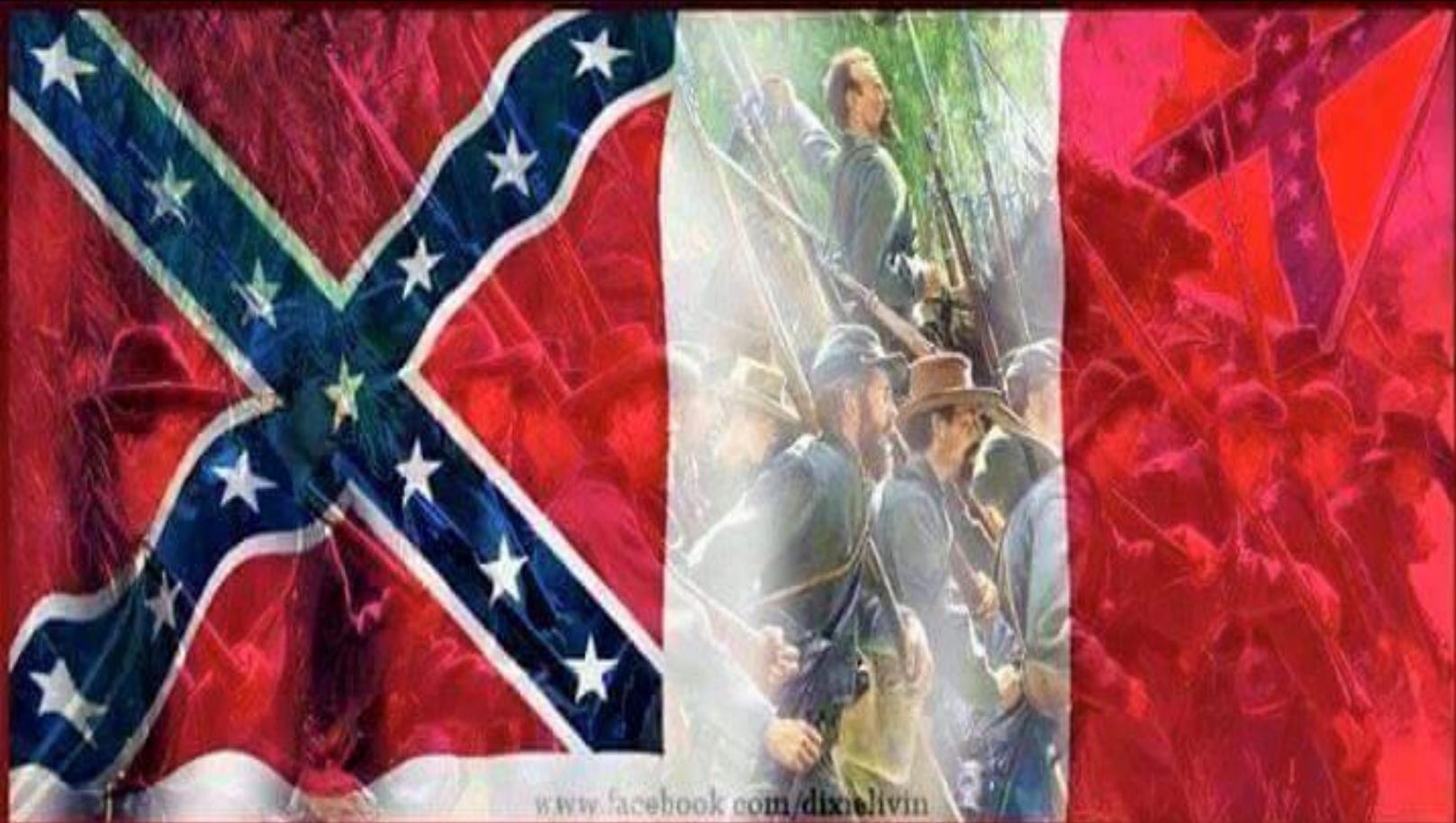
Talk, music, and more for your Confederate listening pleasure. Featuring Dixie 61 Radio Show, Rebel Corner, and Confederate Gold.

CONFEDERATEBROADCASTING.COM

CONFEDERATE DALLAS!

Dallas has some Great CONFEDERATE Sites and Landmarks to see in the city. Find information and brochures with directions to these sites under the CONFEDERATE DALLAS section at

www.belocamp.com/library



*Bright banner of freedom with pride I unfold thee;
Fair flag of my country, with love I behold thee
Gleaming above us in freshness and youth;
Emblem of liberty, symbol of truth;
For this flag of my country in triumph shall wave
O'er the Southerner's home and the Southerner's grave.*



"I hope the day will never come that my grandsons will be ashamed to own that I was a Confederate Soldier"

Private A.Y. Handy, 32nd Texas Calvary, C.S.A.

Sam Davis Youth Camps

Preserving the Truth for Posterity

<http://samdavis.scv.org/>

Time and the Tidewater: Thoughts and Remembrance

Posted on March 16, 2017 by Fred Reed

If the reader will permit me this once a somewhat personal and idiosyncratic essay—heretofore I have never been either personal or idiosyncratic—I will promise never to do it again. No one can doubt the reliability of my promises.

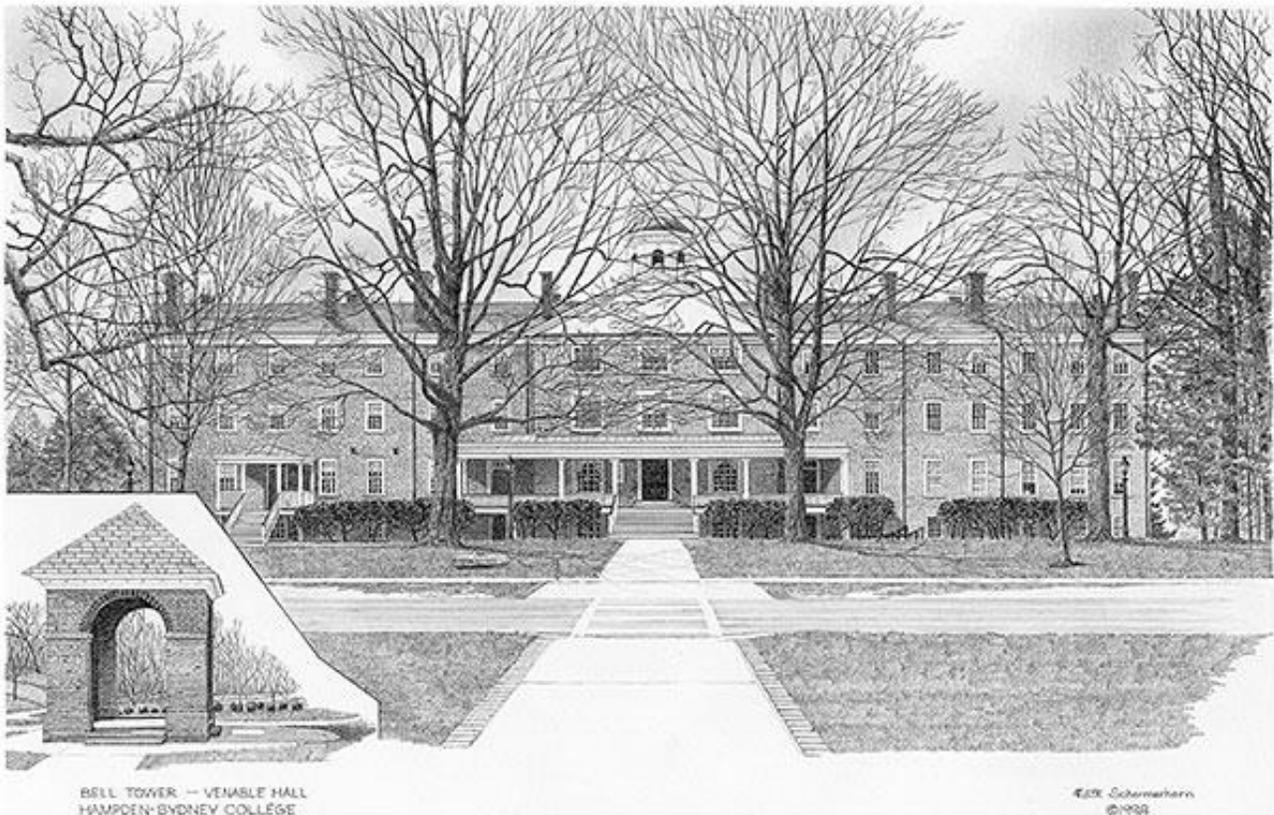
I have played in writing over the years with my birth in West Virginia and my consequent but imaginary possession of twelve toes. (Most readers will not care where I was born, and a fair few clearly wish that I hadn't been. Well, this isn't your day.) Anyway, I entered this world in Bluefield General Hospital, McDowell County, West Virginia, because my mother was staying with her father, a medical doctor in Crumpler, an unincorporated coal camp up the holler from North Fork, while my father was gunnery officer aboard a destroyer in the Pacific.

In fact my people are pure Cavalier stock of the Virginia Tidewater. I am Frederick Venable Reed Jr, my mother's maiden name being Betty Venable Rivers—a cousin marriage, which some will suggest explains a lot. The Venables were prominent in the gentility of Southside Virginia.

Why is this of interest, if indeed it is? There are reasonable people today who believe that traits such as politics, way of life, occupation, talents, and intellectual bent are genetically determined. Some time ago I found an interesting study showing that families—those studied were English—maintained distinguishable traits for many generations, suggesting that these were innate. For a generation or two similarities might be explained by children copying their parents. Over many generations, it would appear otherwise.

I wondered whether this would hold for my own family. It seems so. The first mention of Venables was of Walter de Veneur at the Battle of the Ford in 960. He did nothing astonishing, but I think that just being mentioned by name would suggest membership in something similar to the upper middle class. The name is baronial, from the town of Venables, near Evreux, in Normandy. In France, it morphed into various Latin and French forms such as le Venour, or Venator, or Venereux, becoming, after the clan came to England with William the Conqueror, Venables-Vernon. (Spelling was not an advanced science in those days.) These never sank into the lower classes nor rose to produce dukes or earls, but several barons, members of Parliament and such. Upper middle class. Honorable mention. Respectable, but not important.

[Richard Venables](#) is recorded as having purchased land in Virginia in 1635. The Venables became a distinguished family, of the ruling class but without doing anything to get them into textbooks. They were in the House of Burgesses. In 1776 Nathaniel Venable founded Hampden-Sydney College, which provided schooling for many of Southside's leaders.



Venable Hall, Hampden-Sydney College

The Cavalier society of Tidewater was perhaps the high point of American civilization. The people were extraordinarily literate, steeped in the thought of the Enlightenment, imbued with a profound and kindly Christianity. From them came the Washingtons, Jeffersons, Madisons, the Lees and Custises. It is hard to imagine any modern politician, or his ghost writer, writing either the Declaration of Independence or the Constitution, the latter being the framework, enduring until perhaps 1960, of an entire nation. The Virginians did.

They bore little resemblance—I might almost say “no resemblance”—to the wild and barbaric Scots-Irish of Appalachia or the communal-minded, meddlesome, and brutally intolerant Puritans of New England or, really, to anyone else in America.

Theirs was a hierarchical society. A happy quality of aristocratic rule is that graft and the sordid occupations of the lower classes are viewed as humiliating, *noblesse oblige* being expected. Manners and morals were not optional. No perfect ordering of humanity exists, but this was about as close as it comes.

Perhaps the physical environment had something to do with it. The uncrowded expansive loveliness of Virginia’s countryside, the wonderful quiet of a lingering summer with no sound but the keening of cicadas, the stillness of winter with only the rifle-report cracking of branches breaking under the weight of ice sheaths in the surrounding forest—these

engendered a tranquility undisturbed by the stench and clamor of today. It couldn't last, and didn't.

We were part of a thing brief but of immense value. The literacy, the attention to language, was of one cloth with that of the English, whose mastery has never been equaled and seldom approached. It has lasted in the family. In evenings with my grandfather at Hampden-Sydney, a parlor game was to call out three numbers—"746, 2, 7"—page 746, column 2, seventh entry of a huge dictionary on onion-skin paper—whereupon the caller-out had to spell the word, define it, pronounce it correctly, and give the etymology.

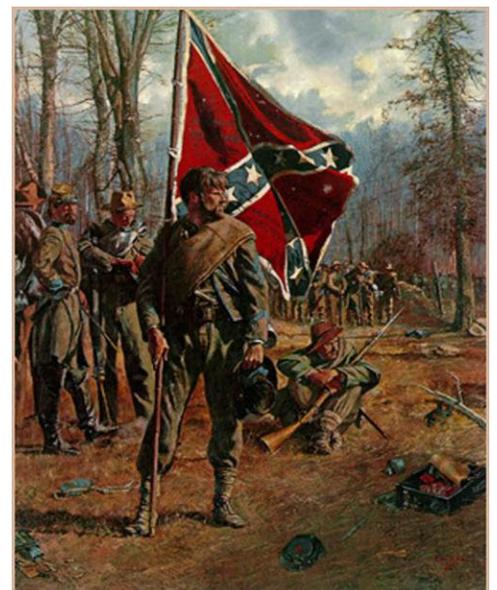
Tidewater was in the current of the English stretching from at least Sir Philip Sydney through Lewis Carol, Milne, Galsworthy, Kipling, Tolkien, Churchill and a hundred others. A thousand others. This virtuosity is now lost beyond redemption as American society, once determined from the top down, has come to be determined from the bottom up. Can you imagine an American politician writing—well, anything literate, but especially the equal of Churchill's *A History of the English Speaking People*?

But we were speaking of the curious continuity of families. Come the war, Charles Scott Venable served on Lee's staff, and Andrew Reid Venable on Jeb Stuart's. This was a continuation of the aristocratic sense of duty. Their country was being invaded by alien people and they, like Lee, like Jackson, determined to defend it. Both were graduates of Hampden-Sydney, as am I, as were my father and uncle.

After the war Charles Venable was an astronomer and professor of mathematics at the University of Virginia. My grandfather processed mathematics at Hampden-Sydney and served as dean. My paternal uncle passed the bar but chose journalism, my father being a mathematician. I am whatever I am—for years I worked my way through math texts because I liked them—and my daughters are, aside from being smart, a musician and an artist. One of them popped ninety-ninth percentile in math on some standardized test and was invited to attend a math camp. A weird continuity.

The war bore little resemblance to accounts fed to an ignorant public declining both in schooling and in respect for even the idea of schooling. It is a triumph of American civilization that as the opportunity for education has expanded without limit, its practice has fallen to the level proper to peasants.

A consciousness of family was very much a part of Southside. We knew of family early on even in my generation, and in the height of Tidewater, family mattered. There are books, *The Venables of Virginia*, *The Reids and Their Relatives*, *The*



Cabells and Their Kin (there being apparently a boom market in alliteration). People knew from whence they came, and cared.



C. S. Venable. The facial resemblance to the men in our line is strong. So is the character and cast of mind. He may not look to have spent years in heavy combat, but he did.

Today one must be careful in calling the Cavaliers an aristocracy. The word once meant rule by the best, to the extent that it is possible by fallible human beings. It now implies snobbery, even a certain trashiness which is the opposite of what existed in Southside. It evokes the “elites” of today, who are not elite but merely rich. The Cavalier aristocracy involved more a sense of what one should be, how one in a position of responsibility should behave. It is largely gone. I am not sure that we would not profit by its return.

I do not really have twelve toes.

<https://fredoneverything.org/time-and-the-tidewater-thoughts-and-remembrance/>



Sarah Morgan
Dawson

“I devote all my red, white, and blue silk to the manufacture of Confederate flags. As soon as one is confiscated, I make another, until my ribbon is exhausted, when I will sport a duster emblazoned in high colors, “Hurra! for the Bonny blue flag!” Henceforth, I wear one pinned to my bosom — not a duster, but a little flag; the man who says take it off will have to pull it off for himself; the man who dares attempt it — well! a pistol in my pocket fills up the gap. I am capable, too.”

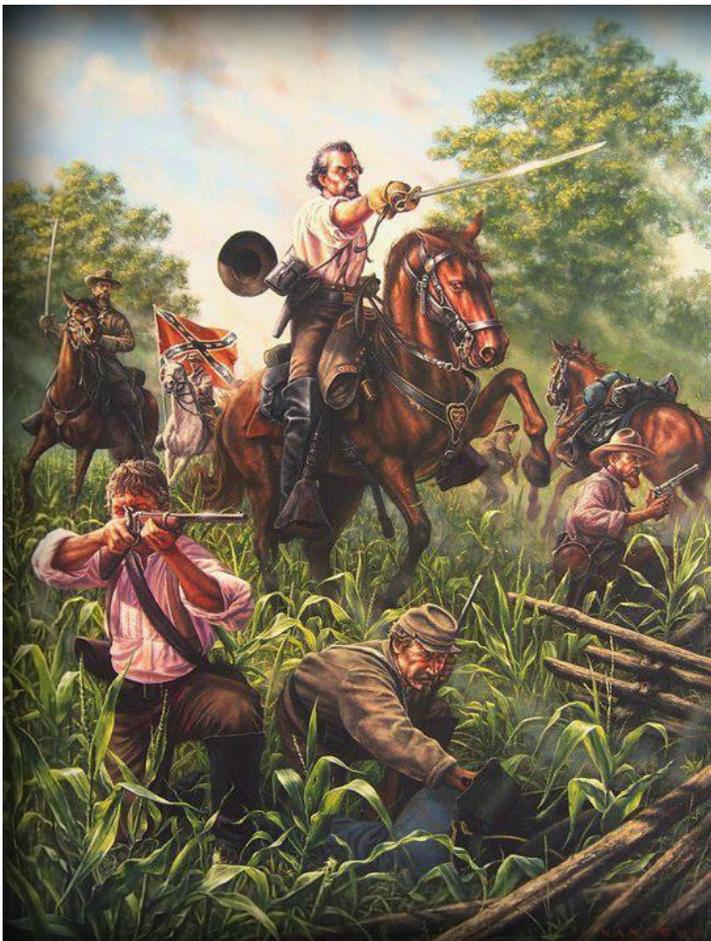
Sarah Morgan Dawson, *A Confederate Girl's Diary* (New York: Houghton Mifflin Company, 1913), 24.

**ATTN: DESCENDANTS OF THE
CONFEDERATE STATES OF AMERICA**

The Criminal Section of the Civil Rights Division prosecutes people who are accused of using force or violence to interfere with a person's federally protected rights because of that person's national origin. These rights include areas such as housing, employment, education, or use of public facilities. You can reach the Criminal Section at (202) 514-3204 or write to:

U.S. Department of Justice
Civil Rights Division
950 Pennsylvania Avenue, N.W.
Criminal Section, PHB
Washington, D.C. 20530

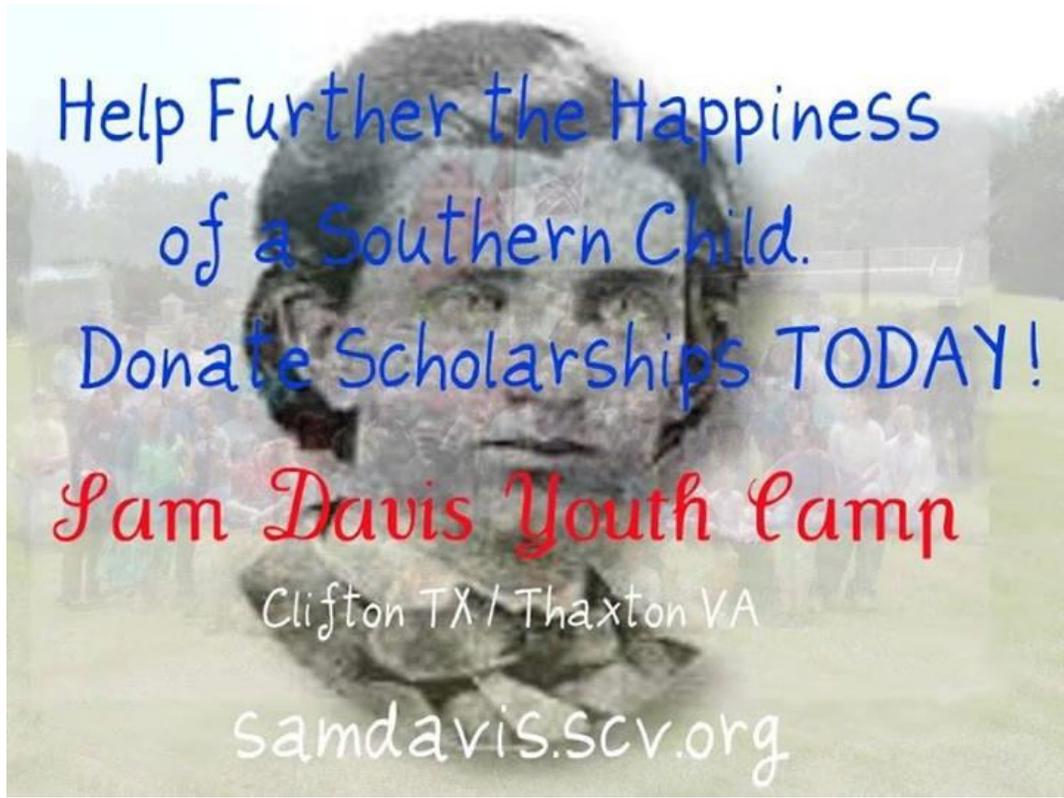
Make Formal Criminal Complaints of Heritage Terrorism threats by organizations, boards and/or individuals.



**DEFEND YOUR
HERITAGE**

**CONFEDERATE
"WITH STEADY RIFLE,
SHARPENED BRAND,
A WEEK AGO,
UPON MY STEED,
WITH FORREST
AND HIS WARRIOR BAND,
I MADE THE HELL-HOUNDS
WRITHE AND BLEED."**

VETERANS



Help Further the Happiness
of a Southern Child.

Donate Scholarships TODAY!

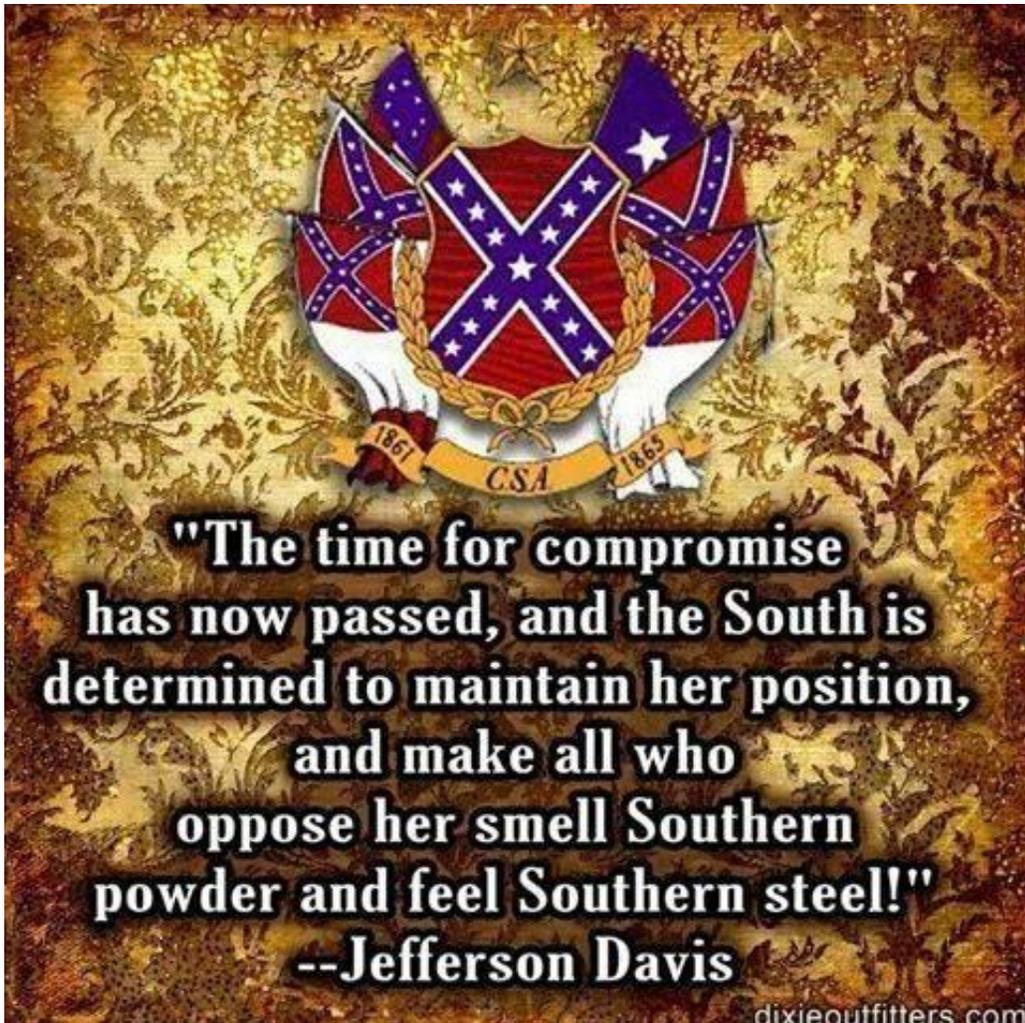
Sam Davis Youth Camp

Clifton TX / Thaxton VA

samdavis.scv.org

Send your kids to

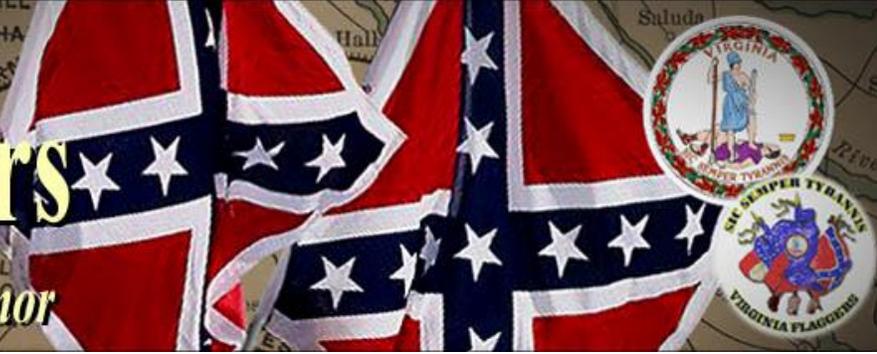
Sam Davis Christian Youth Camps!



**"The time for compromise
has now passed, and the South is
determined to maintain her position,
and make all who
oppose her smell Southern
powder and feel Southern steel!"
--Jefferson Davis**

The Virginia Flaggers

Return the Flags ~ Restore the Honor



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.

Tuesday, September 19, 2017

City Leaders Transform Charlottesville's Parks into Dump Sites at Taxpayer Expense



Monday night, just a few blocks away from City Hall, and WHILE City Council was in session, the illegal tarp covering the Robert E. Lee monument in Charlottesville was removed... for the SIXTH time. God bless the Patriots who continue to stand and defend the honor of Lee, Jackson, and the memory of all the gallant men who served under them.



From a FOIA request, we now know it cost Charlottesville taxpayers approx \$1500 each time they re-tarp our monuments. We can't help but wonder if this nonsense would continue if City Council members were forced to pay for this out of their own pockets...?

This morning, the tarp was replaced and city workers erected a shoddy "fence" in both Lee and Jackson Parks, apparently in an attempt to prevent citizens from removing the illegal tarps.

Before and after photos of Lee Park tell quite a story. What once was a beautiful park...



I SUPPORT THE



**VA FLAGGERS
BATTLE FLAG PROJECTS**

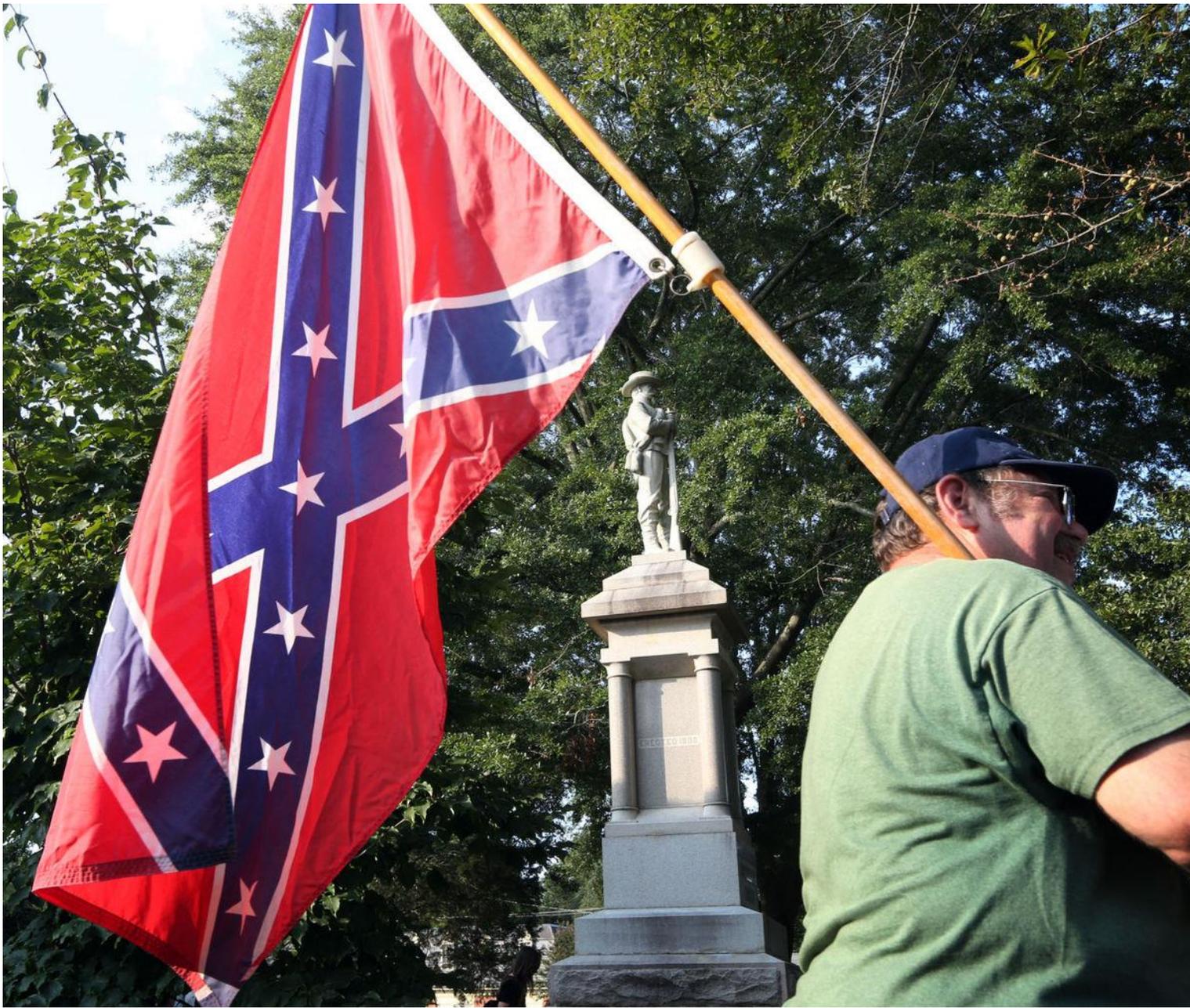


...now looks like more like a dump site.
Welcome to Wes Bellamy's Charlottesville!



Monday, September 18, 2017

Confederate Monument in City of Virginia Beach Can't Be Moved, City Attorney Says



Finally... a City Attorney who understands state law, and politicians who understand the will of the people and want to keep their jobs.

https://pilotonline.com/news/government/local/confederate-monument-can-t-be-moved-in-virginia-beach-city/article_fc33c4fa-01cc-5a71-b8c3-b52ffb726ce5.html

The monuments are protected by state law and poll after poll shows the

overwhelming majority of citizens want them to remain. It is a good sign to see a major city willing to stand up to the bullies and not waste taxpayer money on unnecessary law suits and expenses.

We can win this fight. Keep the skeer on. Call your local, state and federal legislators today and tell them you want our monuments protected and our history and heritage preserved.

Enter your zip code here to get a handy and complete listing of your local, state and federal reps, with contact information: [Click Here](#)

Sunday, September 17, 2017

"We Are No Charlottesville" - Anti-Monument Agitators Shut Down During Day of Protests in Richmond



Once again, Richmond, State and Capitol police are to be commended for their swift and certain actions, careful planning, and willingness to enforce the law yesterday. We had worked closely with law enforcement in the weeks leading up to September 16, and are grateful for their cooperation.

The Black Lives Matter /Antifa/take em down crowd was tuned back at each monument they attempted to swarm yesterday and sent back to VCU to march through their own turf. Troublemakers were quickly arrested and a clear message sent that RVA is not Charlottesville and will not tolerate chaos and mayhem. Four were people wearing masks in public, two people were arrested for weapons charges, and one was arrested for disorderly conduct. No one was injured.



At last check at dawn this morning, RVA Monument Guards reported NO vandalism at any of the Confederate memorials and a continued police presence. Considering the number of monuments that stand in the Capital of the Confederacy, and the number of communist anti-monument agitators in town yesterday, that is something we can all can be very proud of.

The Va Flaggers offer our heartfelt thanks and appreciation to our local law enforcement officers. They patiently endured the taunts, rude behavior and profanity from the anti monument crowd, protected any monument supporters, and made sure our memorials were not touched.

Anti-monument agitator arrests: 7
Monument supporter arrests: 0
Monuments vandalized: 0
Monuments removed: 0

Sounds a lot like [#winning](#)

LOL. Spelling counts! "RICMOND"?!?



PS. RICHMOND is still the Capital of the Confederacy. Always will be. We keep trying to tell you...you can't change history. So, how about YOU go home?!?!?

Tuesday, September 12, 2017

The Truth Behind The Monument Removal Hysteria

They want the monuments gone for the same reason they want the Battle Flag gone... because they serve as reminders of a time, not that very long ago, when men had the courage and conviction to rise up and fight back against tyranny, and the fortitude to sacrifice everything for the right of self government...

...and the fact that there are some of us who STILL cherish those ideals scares the living daylights out of them.

#NeverForget #NeverSubmit



Richmond City Councilman Michael Jones is expected to introduce a resolution tonight to tear down all of Richmond's Confederate Memorials.

9 25 2017



Richmond City Councilman Michael Jones is expected to introduce a resolution tonight to tear down all of Richmond's Confederate Memorials. This despite the fact that doing so would violate state law and sink the city into a pit of expensive litigation and chaos, as we have witnessed in Charlottesville. The citizens of the Commonwealth overwhelmingly support leaving memorials in place, and to destroy these monuments would devastate Richmond's tourism, hurt its already struggling economy, and cost the city millions in lost tax revenues.

This is nothing more than political grandstanding. Shame on Mr. Jones for wanting to make Richmond the next Charlottesville. Attend the meeting tonight and show your opposition to this illegal and immoral resolution.

Monday, September 25, 6:00 pm Council Chamber, 2nd floor. 900 E. Broad Street.

If you can't be there, contact City Council and ask them to vote NO on this resolution.

<http://www.richmondgov.com/CityCouncil/contacts.aspx>

Richmond City Council Contact Information:

The Honorable Andreas D. Addison

Councilman, Richmond City Council
Richmond West End 1st Voter District

804.646.5935 (office tel)

804.646.5468 (fax)

email: [email link](#)

The Honorable Kimberly B. Gray

Councilwoman, Richmond City Council
Richmond North Central 2nd Voter District

804.646.6532 (office tel)

804.646-5468 (fax)

email: [email link](#)

The Honorable Chris A. Hilbert

Councilman, Richmond City Council
Richmond Northside 3rd Voter District

804.646.6055 (office tel)

804.646.5468 (fax)

email: [email link](#)

email form (Recommended for public computers): [email form link](#)

The Honorable Kristen Nye Larson

Councilwoman, Richmond City Council

Richmond Southwest 4th Voter District

804.646.5646 (office tel)

804.646.5468 (fax)

email: [email link](#)

email form (Recommended for public computers): [email form link](#)

[Councilwoman Larson's personal/individual facebook page](#) (facebook)

[Councilwoman Larson's personal/individual twitter account](#) (twitter)

The Honorable Parker C. Agelasto

Councilman, Richmond City Council

Richmond Central 5th Voter District

804.646.5724 (office tel)

804.646.5468 (fax)

email: [email link](#)

email form (Recommended for public computers): [email form link](#)

[Councilman Agelasto's personal/individual facebook page](#) (facebook)

[Councilman Agelasto's personal/individual twitter account](#) (twitter)

The Honorable Ellen F. Robertson

Councilwoman, Richmond City Council

Richmond Gateway 6th Voter District

804.646.7964 (office tel)

804.646.5468 (fax)

email: [email link](#)

email form (Recommended for public computers): [email form link](#)

[Councilwoman Robertson's personal/individual website](#) (website)

The Honorable Cynthia I. Newbille

Councilwoman, Richmond City Council

Richmond East End 7th Voter District

804.646.3012 (office tel)

804.646.5468 (fax)

email: [email link](#)

email form (Recommended for public computers): [email form link](#)

The Honorable Reva M. Trammell

Councilwoman, Richmond City Council

Richmond Southside 8th Voter District

804.646.6591 (office tel)

804.646.5468 (fax)

email: [email link](#)

email form (Recommended for public computers): [email form link](#)

The Honorable Michael J. Jones

Councilman, Richmond City Council

Richmond South Central 9th Voter District

804.646.2779 (office tel)

804.646.5468 (fax)

email: [email link](#)

email form (Recommended for public computers): [email form link](#)

[Mayor's Office](#)

[City of Richmond](#)

900 E. Broad St., Suite 201

Richmond, VA

23219 USA

[Map It](#)

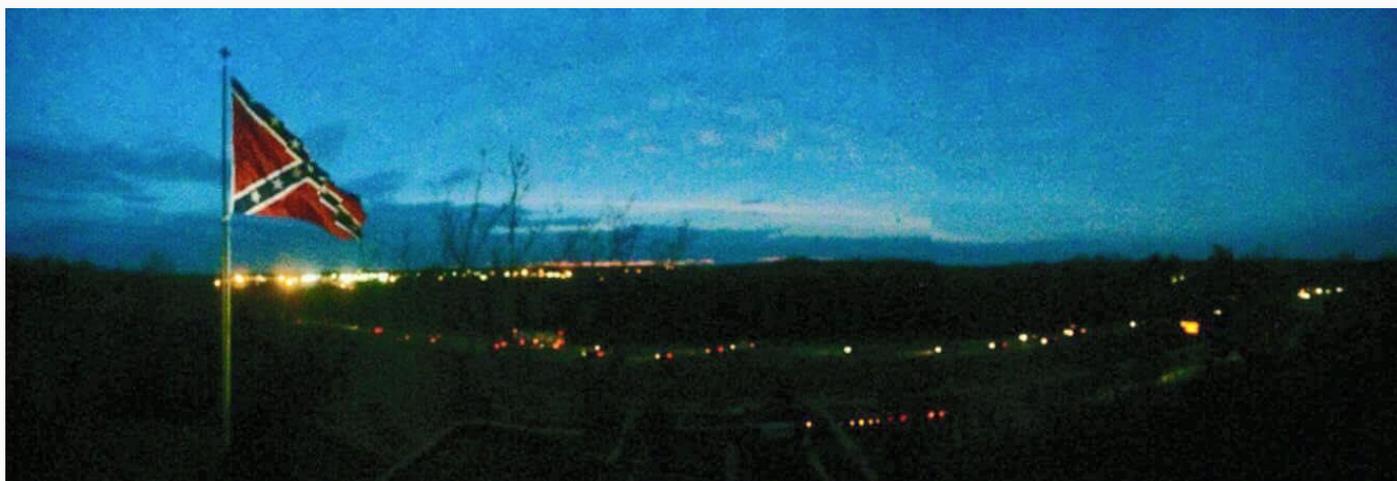
Phone: (804)646-7970

Email: RVAMayor@richmondgov.com



“I...was never either discharged or surrendered. I am still a confederate soldier so far as formal discharge, (sic) parol, or surrender are concerned.”

Sgt. Charles William Batsell, Company G, 16th Texas Cavalry, C.S.A., October 5, 1914



Stafford Resident Vows to Raise Giant Black Lives Matter Flag

Over the past few months, a handful of Stafford County, Virginia residents have tried unsuccessfully to bully the Stafford County Board of Supervisors into taking action to force the removal of the 20' x 30' Memorial Battle Flag that flies on a 90' pole just north of Fredericksburg, adjacent to I-95. County officials have repeatedly told the agitators that the installation was proper, with all required permits obtained, and that the flag itself is a form of expression explicitly protected by the First Amendment.

<http://www.fox5dc.com/.../stafford-county-attorney-says-count...>

Not happy with their inability to get the government to take action, a Stafford lawyer and school board member, Patricia Healy, filed a complaint alleging the flag is a “sign” and therefore must be limited to 6'. In the same complaint, she calls the Southern Cross of Honor installed on the top of the pole a “Nazi symbol”, apparently unaware that the Southern Cross of Honor originated in 1899,

long before the Nazi party was formed. This is just one of many factual errors in the complaint. We are confident the frivolous complaint will be quickly rejected by the zoning board.

http://www.fredericksburg.com/.../article_bdf55b7d-c177-5694-...

Soundly defeated, and with no other recourse, Stafford resident Susan Kosior announced today that she has applied for and received a permit to install an 80' pole and a "Black Lives Matter" flag on her property in Stafford County, and set up a "go fund me" account to raise the estimated \$25,000 she says she will need to raise the flag, because the Confederate flag "just touches her the wrong way."

http://www.fredericksburg.com/.../article_5f2c6599-30a9-5ed3-...

We respect Mrs. Kosior's private property rights and her right to free speech, just like we wish she would respect ours. If Mrs. Kosior wants to show the public that she supports unpopular extremist groups that block traffic, advocate the killing of police officers with chants like "pigs in a blanket, fry em' like bacon", and engage in violent rioting across the country, she has every right to do so.

Interestingly, the announcement of this Black Lives Matter flag project hit today, on what is the FOURTH anniversary of the raising and dedication of the very first Virginia Flaggers Memorial Battle Flag in Chester, Virginia. We were reminded that a small group in Richmond known as "United RVA" also got a lot of press and perhaps a few donations, when they announced that they would erect a pole and massive U.S. flag on I-95 near the Chester Memorial Flag Site. Four years later our flag is still flying, along with 25 others we have raised in the Commonwealth, while their website has disappeared, and there are still no signs of their project ever breaking ground. <http://vaflaggers.blogspot.com/.../fly-it-high-united-rva.html>

The I-95 Fredericksburg Memorial Battle Flag flies in honor of all Confederate soldiers, and specifically to remember the nearly 246,000 Confederate soldiers who fought in separate battles in the vicinity of Fredericksburg (1862), Chancellorsville (1863), Spotsylvania (1864) and the Wilderness (1864).

The preservation of liberty and freedom guaranteed by our forefathers and embodied in the US Constitution of 1788, motivated these men to leave their loved ones and take up arms, and driven by duty and honor, they answered the call to defend their State from invasion. Their noble attributes are the underpinning of our republican society and represent the foundation on which this nation was built. These citizen-soldiers of all races, creeds, and faiths, who fought for the Confederacy, personified the best qualities of America.

As the sons and daughters of these gallant men, The Virginia Flaggers, along with the numerous benefactors and supporters of this flag, believe that it is our "...duty to see that the true history of the South is presented to future generations." (Lieutenant General Stephen D. Lee, CSA)

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

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*

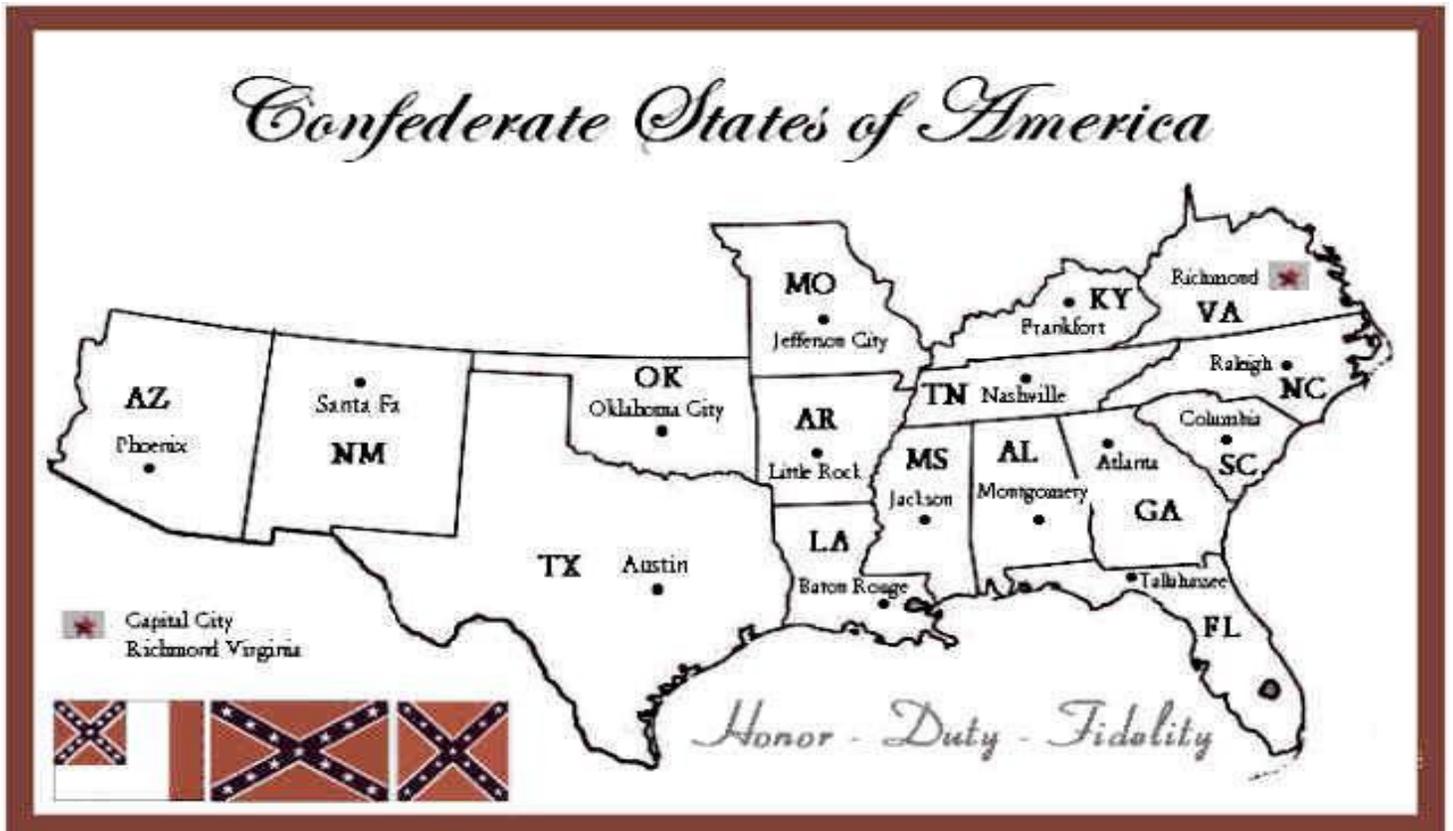


Calendar

Upcoming Schedule of Events

10/27/17 - 10/19/17	<u>School of the Piece Certified Artillery Training Course</u>	San Angelo, TX
06/08/18 - 06/10/18	<u>2018 Texas Division Reunion</u>	Nacogdoches, TX

Click on the event or on the calendar for more information.





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

The Southern Legal Resource Center is a non-profit tax deductible public law and advocacy group dedicated to expanding the inalienable, legal, constitutional and civil rights of all Americans, but especially America's most persecuted minority: Confederate Southern Americans. **SLRC NEEDS OUR HELP !!!**

Company Overview

Non-profit tax deductible public law corporation founded in 1995, dedicated to preservation of the dwindling rights of all Americans through judicial, legal and social advocacy on behalf of the Confederate community and Confederate Southern Americans.



Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>



[Donate](#)



[Subscribe](#)



[Become A Member](#)



[Renew Membership](#)

**Southern Legal Resource
Center
P.O. Box 1235
Black Mountain, NC 28711**

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

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



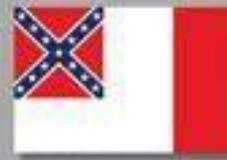
Rattle Flag.



1st National Flag.



2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.

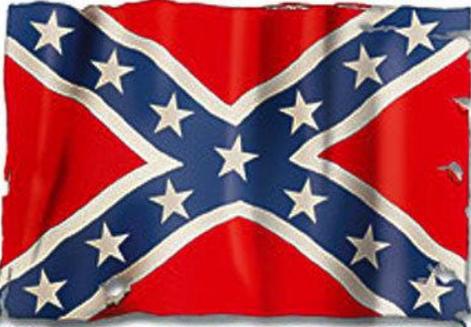



*They took a stand for us.
Now, we stand for them.*

*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.

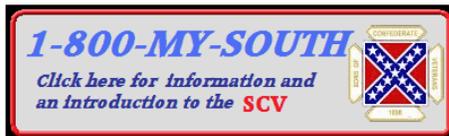
How Do I Join The Sons of Confederate Veterans?



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

NOTE: In accordance with Title 17 U.S.C. section 107, any copyrighted material herein is distributed without profit or payment to those who have expressed prior interest in receiving this information for non-profit research and educational purposes only. For further information please refer to:

<http://www.law.cornell.edu/uscode/17/107.shtml>