



The Belo Herald

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

And Journal of Unreconstructed Confederate Thought

January 2018 - Happy New Year!

This month's meeting features a very special program...

Jack Dyess

"Holt Collier -- Slave, Freedman, Confederate Soldier, Hero"



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 - James Henderson
- 1st Lt. Cmdr. - Open
- 2nd Lt. Cmdr. - Lee Norman
- Adjutant - Hiram Patterson
- Chaplain - Tim Barnes
- Editor - Nathan Bedford Forrest



Contact us: WWW.BELOCAMP.COM

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

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

National: www.scv.org
<http://1800mydixie.com/>



Have you paid your dues??

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

Our Next Meeting:

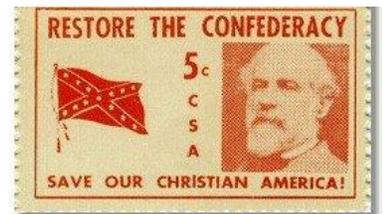
Thursday, January 6th: 7:00 pm

La Madeleine Restaurant

3906 Lemmon Ave near Oak Lawn, Dallas, TX

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

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



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



COMMANDER'S REPORT



Dear BELO Compatriots,

Our first meeting of the year will feature Jack Dyess who will be giving another excellent presentation. Please try to attend as we need a good turnout for Jack.

Our new officers for the year are:

Commander: James Henderson
1st Lt. Commander: Open
2nd Lt. Commander Lee Norman
Adjutant: Hiram Patterson
Chaplain: Tim Barnes

We really need to fill the 1st Lt Commander position. The duties of this position include securing speakers for our monthly meetings. Please consider stepping up and volunteering. A good program helps attendance and in turn a robust camp.

Appreciation is extended to David Hendricks for his two years of service as Commander and to outgoing Adjutant Jim Echols and outgoing 2nd. Lt Commander Charles Heard.

I am looking forward to the New Year and wish everyone the best for 2018.

Sincerely,
James H. Henderson
Commander





Chaplain's Corner

Gung-Ho!

During the Second World War, the Marines adopted a Mandarin Chinese saying, or slogan. It was Gung-Ho! It means to pull or work together. Later this phrase was incorporated into English and refers to someone who is zealous or enthusiastic.

It is doubtful that any two people will agree on everything. Someone once said that if two people agree on everything, one of them is unnecessary. But, if two people or a group of people are going to accomplish the goal they intend they must work together and have a common purpose. They must also be zealous and enthusiastic. In other words, they must be gung-ho.

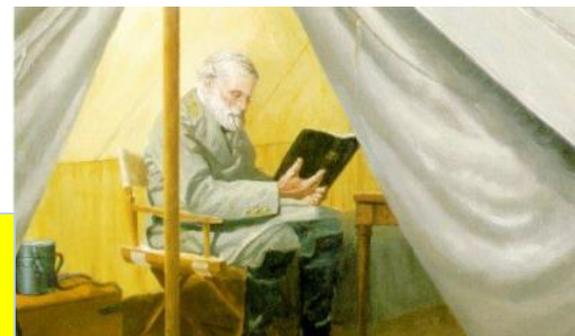
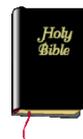
This truth can be applied to the Lord's Church today. As long as the members are working as one to carry out the Lord's Great Commission, as found in the last two verses of Matthew, they will be enthusiastic and work together for a common purpose. However, when the members forget or ignore the Lord's command to go, make disciples, baptize, and teach, they will begin to concentrate on their differences and disagreements. When you see a church fighting over minor issues you know they have lost sight of their reason for being a church. They have become, as Jesus said in Matthew 23: 24, "Blind guides, which strain at a gnat, and swallow a camel." They are not gung-ho.

It can also be said of any group or organization, including the Sons of Confederate Veterans. The Sons of Confederate Veterans is working together in agreement. We call it "The Charge." The Charge is our common purpose. It is our defining characteristic. It is our very reason for being. We are agreed. The South was right. The Confederate Cause was just, and still is. We are proud of our Southern heritage and want to defend it. We are proud of our brave and noble Confederate forefathers and want to honor them. We want the truth about the War for Southern Independence to be told. We are zealous, enthusiastic, and pulling together. We are gung-ho!

Since 1896, many members of the Sons of Confederate Veterans have come and gone, faithfully following in the footsteps of those who fought the Union invasion. They can say, as the Apostle Paul said in 2 Timothy 4: 7, "I have fought a good fight, I have finished my course, I have kept the faith." Now it is we who must join ranks with our Confederate ancestors, and with those Sons of Confederate Veterans who served before us, and fight a good fight. We've heard it said, "Let's agree to disagree." May I suggest a better way: Let's agree to agree. Then the Sons of Confederate Veterans will be what they must be to succeed. Gung-Ho!



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 continue to keep the Terry Gwin family in our prayers.

Belo Camp 49 Upcoming Meetings:

January 4th - Jack Dyess - "Colt Hollier--Slave, Freedman, Confederate Soldier, Hero"

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)

2018 Show dates:

Jan. 6-7, March 24-25, June 9-10, Sept 22-23, Nov 24-25.

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

Market Hall is located at Market and Interstate-35

Contact: Lee Norman for information leeandlouann@hotmail.com



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.



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

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

SAM DAVIS NEW YEARS BALL - PALESTINE, TX. JANUARY 6TH

'SCV Constitutionalists Letter of Intent' / OVERVIEW OF RECENT VIOLATIONS OF THE CONSTITUTION

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

2018 Stephen D. Lee Institute

2018 Moonlight and Magnolias Ball January 20th

Confederate Reunion Grounds Annual Reenactment April 20, 21, 22

Lincoln The Tyrant

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

JANIS PATTERSON ... Committing Crime With Style!

Bringing down Robert E. Lee cost Dallas taxpayers hundreds of thousands

Couple protests 'insensitive' monument in Orange

Confederate heroes day

Confederates hang former Texas senator as traitor

TO: FELLOW TRUTH SEEKERS by Joan Hough

WELL DONE! Unreconstructed Brig. Gen. Richard M. Gano Camp 2292 Grapevine, TX

City of Memphis Skirts State Law Against Destroying Confederate Statues by Selling City Parks

Mayor says 'History is being made in Memphis' as Confederate statues removed

Memphis parks with Confederate statues sold, removal begins

Turner, Strickland lay out plans and address criticism of parks' sale

Where did the Confederate statues go? We found them

Letter from CIC in response to Memphis Statues Removal

Memphis mayor should be hauled out of city hall in handcuffs

'Bring it': Legislator addresses legal threats over removal of Confederate statues in Memphis

KEEP THE SKEER ON EM!

Division-wide announcement re: Gen Forrest & Pres Davis Statues Removed in Memphis - 21DEC2017.

Joe Carr Commentary: It Is Time To Stand Firm in Support of Our History

Three Questions for a Lincolnite

Tennessee House Republican Caucus Calls for Investigation into Removal of Confed Statues in Memphis

TN governor candidate Mae Beavers has scathing response to removal of Confederate statues

Arlene Barnum on why she honors and respects the memory of Gen. Nathan Bedford Forrest

Confederate statue supporters troll Memphis online - USA TODAY

Why Were Confederate Monuments Built?

LSU to change name of road named after Confederate officer

Raphael Semmes: What you need to know

Charlottesville Police Chief Admits He Ordered Stand-Down 'Let Them Fight, It Will Make It Easier to Declare An Unlawful Assembly'

CONFRONTING SCHOOL NAME CHANGES IN TULSA - Jeff Paulk

Which Confederate statues were removed? A running list

HERITAGE ALERT! CULTURAL CLEANSING HITS PARKER COUNTY

Who Stole Our Culture?

Black Confederate soldiers would be honored under proposed bill co-sponsored by two S.C. Republicans

"Negro Draws Confederate Pension and Wears Southern Cross of Honor"

GOOD VS. EVIL (Dealing with Invaders)

Where Does Private Jemison Rest?

AN EXPIRED NARRATIVE / A Changing Reconstruction Narrative

The North's Colonial Empire

The North Must Fall Under the Same Rule

The World They Made Together

Jewish Confederates

THE BEST RESPONSE

The Charge of Lt. General Stephen D. Lee, CSA

THE MAN: ROBERT EDWARD LEE

A Revolution in Thought

Yankee War Crime

VIRGINIA FLAGGER NEWS

Despite An All Out Assault, The Confederacy Marches On

AND MUCH, MUCH MORE!

Sam Davis New Year's Ball 2018

Sixth Annual Ball

Benefiting Sam Davis Christian Youth Camp



When:

Saturday, January 6th, 2018, 7:00 p.m.
Doors open at 6:30 pm

Where:

Museum for East Texas Culture, 400 S Micheaux Ave,
Palestine, Texas. A map can be found at the registration link below.

You will have a terrific time enjoying a score of different types of traditional southern dances ranging from waltzes to the Virginia Reel, all set to common 1800's tunes. We will have live music furnished by the Buttermilk Junction Old-Time String Band from the Fort Worth, Texas, area. This will be a family event where you can enjoy the dancing or just listen to the music while visiting with friends. We will have light refreshments.

Tickets:

Through Monday, **December 18th**: \$15 adults/ \$10 children under 12

Through Monday, **January 1st**:-\$20 adults/ \$15 children under 12

At the door: \$25 adults/\$20 children under 12

Donations: Your donations are tax deductible. You can make a donation at the registration link below. Additionally, we will be accepting items for our auction to be held that evening. If you will be providing items for this, please let us know. All donations are deeply appreciated.

Attire and Civility:

- 1) This is a formal, War Between the States period event. Period attire is requested, but dresses or long skirts for women, and slacks and ties for men are acceptable. (If you do not have period attire, just make sure you follow the dress code.) Please no jeans for men, or skirts above the knee or plunging necklines for the ladies.
- 2) Guests under the age of 18, shall be accompanied by their parents or come as the guest of another responsible adult. We will be in an auditorium that is part of a museum. So, please keep that in mind.
- 3) No heel plates due to original wood flooring in this historic building.
- 4) All proceeds received from services rendered at the event, goods sold, or items auctioned will be given to the Sam Davis Youth Fund. Thank you in advance.
- 5) By registering for the event, you are indicating that you and your guests have read and will abide by the above standards.

To Register: Go to <http://www.oldwaysmadenew.com/sam-davis-ball.html>.

Contact: Deborah Robinson at oldwaysmadenew@outlook.com or 903-724-1406.

Our December meeting was a fun time of fellowship as we reflected on the year and the great time we had at the November meeting with heard the story of three great Confederate Army Snowball Fights! We also discussed the recent developments with the removal of the Lee Park monument and other heritage issues. Elections were held and new officers installed. Commander David Hendricks, who has helped us raise funding for projects such as Scholarships for Sam Davis Christian Youth Camps with his famous book raffle each month, gave a free book to each person present.





Outgoing Commander David Hendricks transfers his commission to new Belo Commander James Henderson, completing two years of service to our camp as Commander.





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

Please click [HERE](#) to Donate.

We're with you, Toni!

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

This makes treating her Leukemia ever more challenging and takes standard chemotherapy off the table of options. It's been an exhausting last few weeks for our Mom (and Dad) as she has



been admitted to three different hospitals since August 16th. Dad, at her side through it all.

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

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

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

Some headline costs we are facing:

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

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

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

Sincerely, her loving children,

Hosanna, Maranatha, & Josh
Help spread the word!

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

AN IMPORTANT APPEAL

The following letter appeared in the Confederate Veteran Magazine:



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

Dear Compatriot,

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

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

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

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

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

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

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

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

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

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

Sincerely,

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

2018 Symposium

Shreveport Louisiana

2018 Stephen D. Lee Institute

We are pleased to announce the 2018 Stephen D. Lee Institute will be held **February 17, 2018** in Shreveport, Louisiana. Our host hotel for the event is the Hilton Hotel Shreveport; the symposium will take place at the Shreveport Convention center, which is connected to the Hilton.

We are putting together a very distinguished line-up of speakers, including...

- **Marshall DeRosa -- professor of American Constitutional Law and author of numerous books including "The Confederate Constitution of 1861: An Inquiry into American Constitutionalism"**
- **Ron Kennedy -- author of "Dixie Rising: Rules for Rebels" and many, many others**
- **Charles E. McMichael -- Past SCV CIC and heritage defense activist**
- **Paul C. Graham -- editor of Shotwell Publishing and author of "Confederaphobia"**
- **Jeffery Addicott -- professor of law and expert on terrorism, author of "Radical Islam Why?: Confronting Jihad at Home & Abroad"**
- **M. Lee Bright III -- Two-term State Senator and heritage defense activist**

Special Offer for Current SCV Members

This year, in an effort to make the SDLI as accessible to our members as possible, we are offering a special early registration discount for SCV members of just \$95. That's a \$30 savings off our regular registration fee of \$125.

This special \$95 registration fee is only available to current SCV members, and to take advantage of it you must register before January 17.

Registration Package

- Admission to all symposium programs including a special panel discussion with all of our distinguished speakers Saturday afternoon (9:00 am - 5:30 pm)
- Desert Reception Friday night at the hotel (7:00 – 8:30pm).
- Lunch Saturday

Cost:

\$95 for SCV members who register before January 17.

\$125 for SCV members after January 17

\$150 for non-members (the public is invited)

A limited number of scholarships are available for high-school seniors, college students, and high-school teachers.

To register for the event visit StephenDLeeInstitute.org

Our host hotel is the Hilton Shreveport. The Hilton is extending a special SDLI rate of \$107 (\$119 double-occupancy, plus applicable taxes). The SDLI rate includes free Wi-Fi and complimentary breakfast.

Make hotel reservations

here <https://aws.passkey.com/gt/216148367?gtid=8d4bdaf9a1d316468c827a5e8a37a6b4&mobile=true&dw=375>





Remember, [Patrick Fallon](#) is proposing a **Texas Heritage Defense Bill** upon election to the Texas Senate.



2018 Moonlight and Magnolias Ball

Order tickets to the 2018 Moonlight and Magnolias Ball at the Pearce Civil War Museum in Corsicana, Texas.

January 20th, 2018

\$30/ticket -includes a fancy meal, a called ballroom dance, and admission to Civil War Collection and Western Art Gallery.

Hosted by the JL Halbert SCV Camp #359 and the Pearce Civil War Museum.

Tickets should be purchased by the Monday prior to the event. For 2012 this would be before Tuesday, January 16th. Interested parties please contact Billy Ford at 903.654.0131. We look forward to seeing you at this wonderful event!



Confederate Reunion Grounds Annual Reenactment
April 20, 21, 22, 2018 ad. 9am-5pm
Confederate Reunion Grounds State Historic Site
1738 FM 2705, Mexia, Texas 76667

Public Invited

Hosted by 12th Texas Artillery

Kid Friendly

Come to the historic Confederate Reunion Grounds in Mexia, Texas for the annual living history and battle reenactment. Battle reenactments on the site go back to the 1880's when members of the United Confederate Veterans reenacted the taking of "Old Valverde," (the canon on site), at the battle of Mansfield. Spectators can stroll through the period camps, visit with reenactors, watch cannon fire and the artillery, infantry, and cavalry battle on the grounds on Saturday and Sunday afternoon. Reenactors enjoy camping under the shady oak trees on the banks of the Navasota River in the same place where the old veterans once camped. Enjoy a catered meal Saturday evening followed by a period ball in the ca.1895 dance pavilion. Come join us! Now, more than ever, is the time to keep the old veterans' traditions alive.

Sons of Confederate Veterans

Texas Division High Plains Brigade



General Robert E. Lee Celebration

The events of the evening

Special Guest
SCV National Lt.
Commander-in-chief
Paul Gramling

Door Prizes

uniforms and
period dress
encouraged but not
required! and
business suits also
not required!

\$ 15.00 Per Person

Catered by
Top Notch BBQ

Brisket, sausage, three sides and
dessert



Contact Hosting camps commanders
or email scv.relee.camp@gmail.com

Charter Ceremony
for R.E. Lee Camp #
728
Installing of Officers
for camps

*Everyone is
Welcome and
bring a guest!*

RSVP

Location for the event
Childress Fair Park
Auditorium

Deadline for RSVP is January 8, 2018

January 27, 2018

Starting at 7:00pm

Hosting

R. E. Lee Camp # 728 Childress, Texas

Charles Goodnight, Frontier Regiment Camp # 2280 Wellington, Texas

Sidney Sherman Camp # 2256 Stratford, Texas



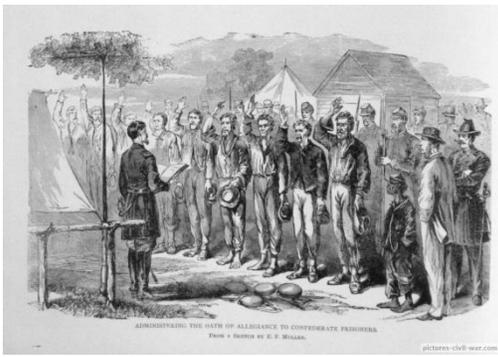
LINCOLN THE TYRANT

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."



The Union Pledge of Allegiance

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

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

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

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

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

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

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

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

<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.abbevilleinstitute.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>

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

'SCV Constitutionals Letter of Intent'

Compatriots,

We are SCV Constitutionals, We have some reasons why.

An unquestioned allegiance to the Constitution of the United States of America largely written and expounded by Southern men and always clung to by Southern people as the very Magna Charta of our liberties.

We associate in one united, compact body all men of Confederate ancestry, to cultivate, perpetuate and sanctify the ties of fraternity and friendship entailed thereby; to aid and encourage the recording and teaching, with impartiality, all Southern History and achievement from Jamestown to this present era, seeing to it especially that the events of the War Between the States are authentically and clearly written, and that all documents, relics and memento's produced and handed down by the active participants therein are properly treasured and preserved for posterity; to comfort, succor and assist needy Confederate Veterans, Sons of Confederate Veterans, their wives, widows and orphans; to urge, aid and assist in the erection of suitable and enduring monuments and memorials to all Southern valor, military and civil, wherever done and wherever found, particularly stressing that of our heroic Confederate Ancestors who by their sacrifice perpetuated unto us and our descendants that glorious heritage of valor, chivalry and honor, which we now hold and venerate; and to instill into our descendants a devotion to and reverence for the principles represented by the Confederate States of America, to the honor, glory and memory of our fathers who fought in that cause.

The Oath taken during the Installation of SCV Camp Officers requires you as a Camp Officer to **pledge yourself, with loyalty and dedication, to protect, defend and uphold the Constitution of the United States and the Sons of Confederate Veterans.**

We expect our Division Officers to respect and follow our Texas Division Constitution, the National SCV Constitution and Roberts Rules of Order at all times.

We consider anyone who does not follow our Constitutions and Roberts Rules of Order in the strictest sense to be "Obstructionists".

We, Constitutionals, oppose any and all Obstructionists, who do their best to ignore our Constitutions and Roberts Rules of Order any way they can that personally benefits them. This work means so very much to the future existence of the SCV. We encourage the attendance of all Compatriots to DEC Meetings and Division Reunions and request their support and vote.

Attached is a list of well documented recent violations of our Constitutions by our Division Officers.

"If Freedom of speech is taken away, then dumb and silent we may be lead, like sheep to the slaughter." George Washington

OVERVIEW OF RECENT VIOLATIONS OF THE CONSTITUTION

JULY 30th

Dishonesty when Commander McMahon said that the National SCV GEC asked that no action be taken by Texas against Rudy Ray but that jurisdiction be forwarded to the GEC. (See Exhibits: V, W, X, B.B.)

AUGUST 9th

Neglect of Duty when Commander McMahon failed to obey an order to distribute to the entire Texas DEC a copy of Commander-in-Chief Thomas Strain's order to McMahon setting the record straight on the allegations against Rudy Ray. (See Exhibit: X)

SEPTEMBER 9th

Act repugnant to the SCV Constitution and Standing Orders by violation of Standing Order 9.5 when Commander McMahon ordered Attorney Mike Moore to send letter threatening legal action against the TSOCR, Inc. (See Exhibits: F.F., E., G.)

SEPTEMBER 9th

Dishonesty when Commander McMahon wrote in a letter that the DEC had voted to request the Charter of the TSOCR be revoked. (See Exhibits: C., G.G.)

SEPTEMBER 9th

Dishonesty when Commander McMahon fraudulently misrepresented the TSOCR of being in violation of the rules of the Confederation of State Societies. (See Exhibits: C., P., Q., A.)

OCTOBER 16th

Dishonesty when Commander McMahon fraudulently misrepresented the amount of money the SCV Adjutant John Dickey was demanding as owed by the TSOCR Heritage Fund. (See Exhibits: M., N., O.)

NOVEMBER 6TH

Neglect of duty when Commander McMahon condoned and allowed Larry Martin, Commander of Camp #586 to proffer charges against 3rd Brigade 1st. Lt. Commander Jack Dyess in deliberate violation of Texas Constitution (Exhibit: A , paragraph 13.2) Allowed a Disciplinary Investigation by Greg Manning without written charges being proffered by the Texas DEC violation of 13.3.1. and failed to send a copy of charges to Lt. Commander Dyess in violation of 13.3.2.

Conduct unbecoming a member of the Texas Division and the SCV when Commander McMahon condoned violations of the Texas Division Constitution which trampled on the rights of (Jack Dyess) a life member in good standing of the Texas SCV. (Section 13)

Acts repugnant to the Texas Division Constitution when Commander McMahon permitted intentional actions to slander the good name of Jack Dyess by allowing an unconstitutional Disciplinary investigation that resulted in questioning of non-members who had no association with the SCV raising concern of damage to Dyess' reputation with individuals in the community whose opinions he values and who have no way of knowing that such questions were illegitimate.

Acts repugnant to the Texas Division Constitution when Commander McMahon condoned an unconstitutional Disciplinary Investigation by Inspector Greg Manning of Compatriot Rudy Ray without the necessary DEC vote of Charges. The questions IG Manning asked Ray, concerned a fb post alleged to have been made by him last summer. The illegal investigation spread to questions about the Vindicators, the Flag and the Pledge controversy. IG Manning admitted the investigation he had been appointed to conduct by Commander McMahon was in violation of the Constitution.

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.

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

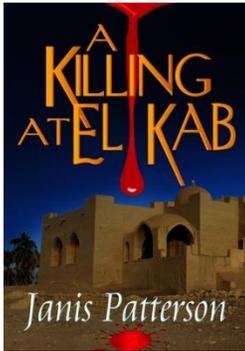


Janis Patterson - under this name I write cozy mysteries including a collection of short stories. **Click on links:**

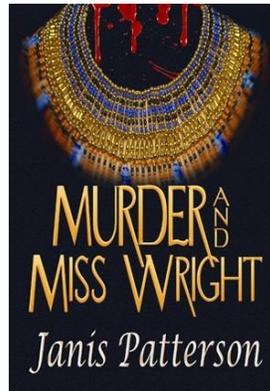
- o [A KILLING AT EL KAB](#)
- o [The Hollow House](#)
- o [Exercise is Murder](#)
- o [Beaded to Death](#)
- o [Murder to Mil-Spec](#)
- o [Murder and Miss Wright](#)



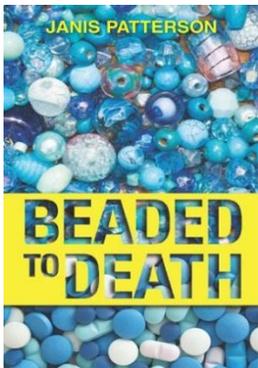
Janis Patterson – Mysteries



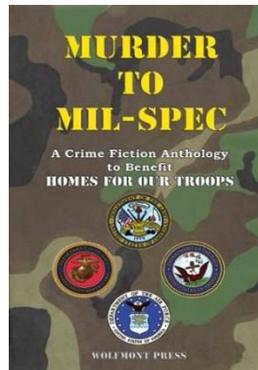
A Killing at El Kab



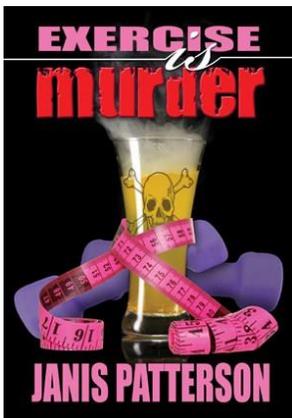
Murder and Miss Wright



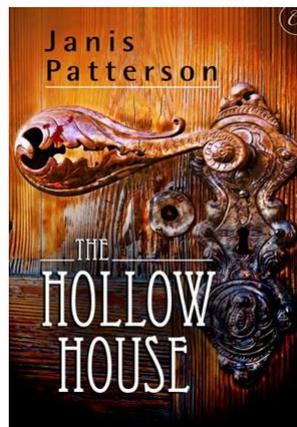
Beaded to Death



Murder by Mil-Spec



Exercise is Murder



The Hollow House

<http://www.janissusanmayauthor.com/janis-patterson-mysteries/>

FLAG NOW FLYING OVER I-35 IN WACO, TX

Gentlemen,

Attached are pictures of the flag now flying over I-35. As you can see, it is a Hardee flag. You can see the new lights we've installed as part of the security. And, you can see part of the problems we have experienced the past 3-4 months courtesy of TXDOT construction.

We are not thru with the security and for that reason we decided not to try and fly the Battle Flag at this time. It has been a massive struggle this past year, running into all sorts of issues. TXDOT cannot give us a time frame as to when they will be finished namely because of the weather the past 2 to 3 weeks.

We will persevere, eventually.

**JOHN DICKEY, ADJUTANT
SCV TEXAS DIVISION
3121 Sturgis Ln
Waco, TX 76708
254-715-8035**

"What a glorious world God Almighty has given us. How thankless & ungrateful we are, and how we labor to mar his gifts." - Gen. Robert E. Lee





Bringing down Robert E. Lee cost Dallas taxpayers hundreds of thousands

Written by



Tristan Hallman, Dallas City Hall Reporter

The fall of Gen. Robert E. Lee's statue from an Oak Lawn park will cost taxpayers more than \$450,000.

The final bill comes next week when council members will vote on an agenda item to approve the spending of no more than \$375,000 on the September removal and storage. City officials have already approved more than \$85,000 in statue-related expenses through administrative actions. Those types of expenditures do not require council approval.

Equipment and Building Services Director Errick Thompson said that the costs reflect "all that coordination and logistics and planning and equipment and labor" needed to move the statue into storage at Hensley Field. Thompson said the cost was significantly increased by a saga of stops and starts and threats and a deadly accident.

But one more cost remained unclear Monday: any extraordinary security costs -- such as police overtime — required to protect the statue and the park.

The council declared the removal of Alexander Phimister Proctor's sculpture an emergency after a protest over the Lee statue in Charlottesville, Va., turned violent and deadly. Making it an emergency allowed the council to move swiftly, approve the expenses retroactively and avoid the procurement process.

The council nearly unanimously supported mothballing the statue of Lee and a young soldier astride horseback, which had sat in its then-eponymous Oak Lawn park since 1936. Only one council member — Sandy Greyson — voted against the removal, while Pleasant Grove's Rickey Callahan declined to vote out of protest.

At the time of the vote, city officials estimated the final cost of removal and storage to be somewhere in the ballpark of \$450,000.

But Thompson said that the price would have come in far below the preliminary estimate — possibly by as much as half — had removal occurred Sept. 6, hours after the council vote, as planned.



A view of where workers covered over a sign denoting the former "Robert E. Lee Park" at the newly renamed Oak Lawn Park in Dallas on Nov. 7, 2017. The Dallas Park Board unanimously voted to temporarily revert the 14.1 acres of green space back to its original name: Oak Lawn Park.

(Andy Jacobsohn/Staff Photographer)





During the attempted removal, a federal judge signed a restraining order because a resident filed a lawsuit against the city. The next day, after a hearing, the judge allowed the city to move forward. But the city's next attempt days later ended after the crane, which was en route from Houston, was destroyed in a fatal accident.

The third time was a charm. But the fervor over the removal caused work crews to conceal their companies' names and license plates to protect identities. And the council agenda item doesn't detail the expenses, and administrative actions regarding the removal have the vendors' names redacted.

Thompson said the threats and political chatter "did us no favor in trying to get a company or the vendors lined up" and contributed to the cost.

"We reached out to vendors who flat out said, 'We're not interested in this particular job,'" Thompson said.

City Council members, particularly Jennifer Staubach Gates and Mayor Mike Rawlings, also received vulgar and threatening messages after an out-of-state political group ran attack ads targeting them. The Lee statue supporters blasted, among other things, the cost of removal. They said the city should have instead held a voter referendum, which could have also cost money.

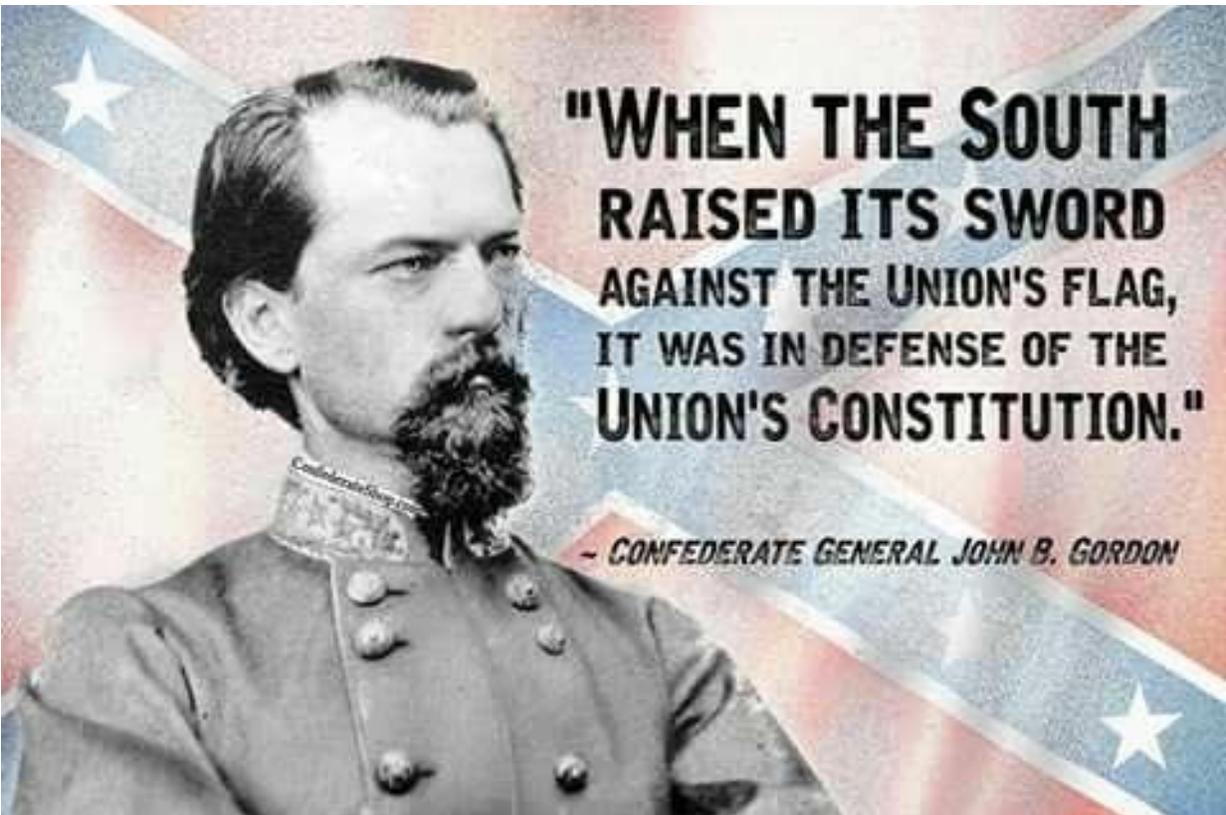
Mayor Pro Tem Dwaine Caraway, who helped lead the removal effort, said he's fine with the final cost. Had the city not made the move, he believes that "additional rallies, continued around the clock" during a political and procurement process could have cost the city millions in police and security costs.

"Moving the statue kind of quelled the storm," Caraway said. "I'm proud of the position that we took as leaders making decisions that were uncomfortable for all sides, but doing what's best at the end of the day for the citizens of Dallas."

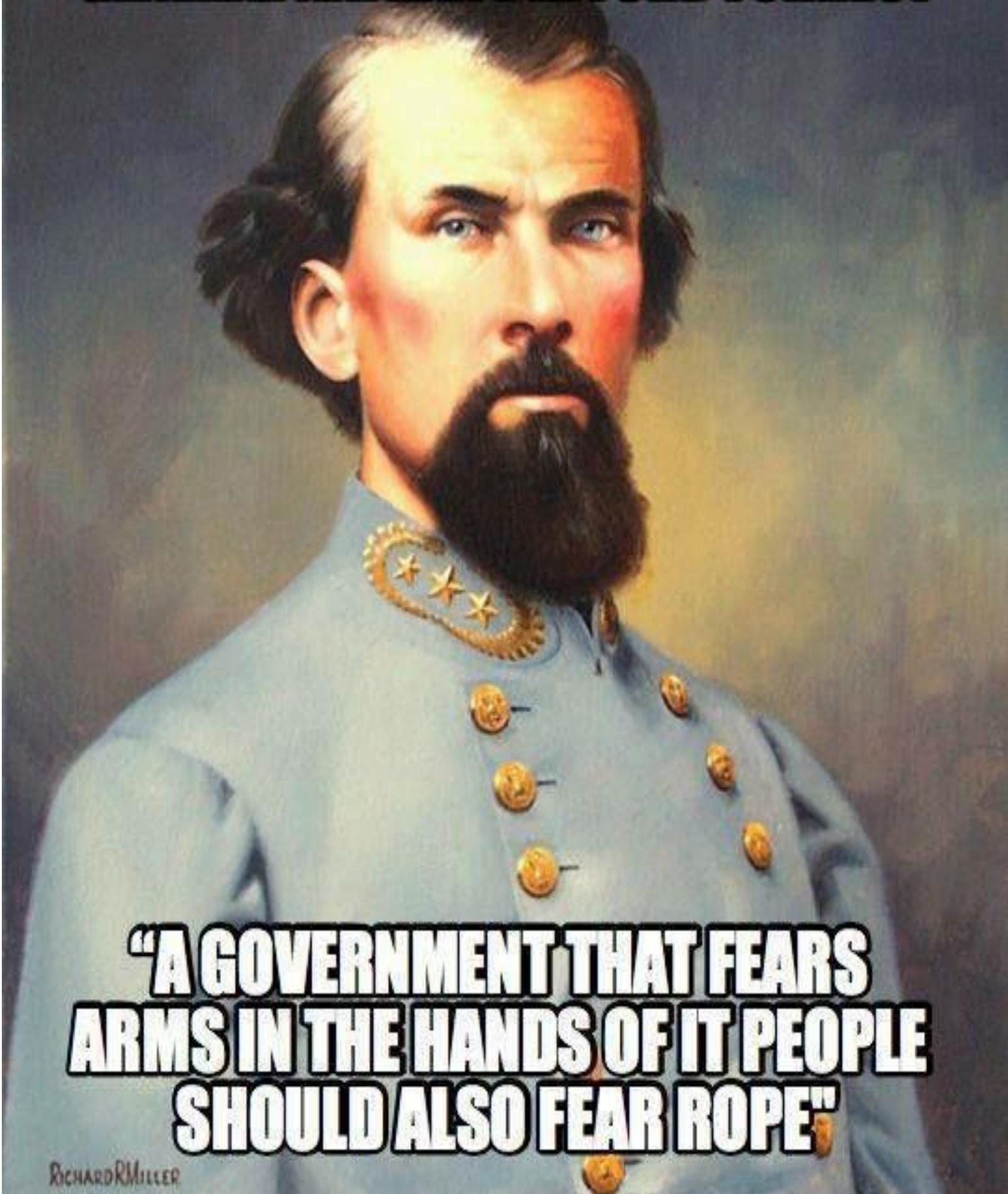
The council will still have to determine what to do with the Lee statue long term. That could include moving it to a museum of some kind, as the Mayor's Task Force on Confederate Monuments suggested.

"The right thing to do is find the right fit that will house the history of the city," Caraway said. "Where people from all walks of life can learn and appreciate the complete history of the city."

<https://www.dallasnews.com/news/dallas-city-hall/2017/12/04/bringing-robert-e-lee-cost-dallas-taxpayers-hundreds-thousands>



GENERAL NATHAN BEDFORD FORREST



**"A GOVERNMENT THAT FEARS
ARMS IN THE HANDS OF IT PEOPLE
SHOULD ALSO FEAR ROPE"**

DUMB AND DUMBER

I-10 Memorial in Orange, Texas

[Jeremy Parzen](#)

December 28, 2017 at 8:51am ·

[Tracie Parzen](#) and me protesting the Confederate monument in [Orange, Texas](#). There's a bigger story here and our efforts are ongoing... stay tuned. We won't stop until we get this removed.



7979

Comments

[View 16 more comments](#)

3d

[Jeremy Parzen](#) Thanks for all the words of support, everyone. I'm so glad that we did this. And I know that only good will come of it. I'm convinced, now more than ever, that the folks in Orange really don't want this monument and [Tracie Parzen](#) and I are determined in our campaign to get it to come down. Our resolve has never been stronger. Stay tuned... Thanks, everyone for being here.

Howdy,

It's sort of cold here in Orange, the dampness cuts right through clothes. I used a couple of days of vacation after Christmas to work on my rent house by the Confederate Memorial, we're taping and

mudding the new sheet rock in the house. It was flooded a little by Hurricane Harvey. Wednesday it was cold and rainy, 42 to 45 all day. About lunchtime some strangers, a man and a woman, parked near the house and walked over to the corner of MLK and I-10 then held up signs. A woman parked illegally at the end of the road and walked all the way around the Confederate Memorial property to get to the corner, she held a sign too. Then a guy with a camera showed up, and another with a note pad. A DPS trooper came by, rolled down his window and talked to them a minute, then drove off. One of the guys at the house was curious so he drove by and looked at their signs and came back. He said they were protesting the Confederate Memorial, their signs said it was hurtful and their children are watching. Good grief. I took a photo, attached, showing the temp on the billboard as 42, and with wind chill it was about 34. (the cellphone photo isn't very sharp, sorry) They stayed about 45 minutes then left. The man and woman got back to the car in front of the house; one of our guys went out and talked to them, they said they weren't from around here but showed up "to stand for liberty". Our guy told them that the monument honored Confederate veterans, including about 95,000 free blacks who fought for the South. They looked dumbfounded, then smiled and left. They should have come help work on the house, that would have been a much better use of their time.

The law enforcement people keep watch on the Memorial and are always wanting to know when the flags will go up. They like it.

Here's the Beaumont Enterprise article:

<http://www.beaumontenterprise.com/news/article/Couple-protests-insensitive-monument-in-Orange-12459502.php#photo-14762331>

It gives their names, and some photos. You know the Beaumont paper, they put extra inflammatory pictures to make it look sensational when it isn't. Nice comments section.

Granvel planned for the flagpoles to be delivered to the rent house soon, we'll store them in the back yard. In the newspaper photo #1, do you see the white posts in the background on the right, across the Memorial field? That's the carport of the rent house, where I snapped the attached photos. The foreman on my rent house knows how to get the foundations done; he and Granvel have talked it over and they know what to do when the flagpoles get here. When we start work on the flagpole foundations it will be done fast before anyone notices. I don't know what day the flagpoles will be delivered but they can't come soon enough for us.

Unless there is ice on the bridges, I hope to be at the DEC meeting Jan. 6.

Merry Christmas and Happy New Year!

Deo Vindice!

Hank Van Slyke
Camp 1745, Orange
10th Brigade Cmdr

Couple protests 'insensitive' monument in Orange

By [Morgan Gstalter](#) Updated 10:53 am, Thursday, December 28, 2017



Photo: Ryan Pelham

IMAGE 1 OF 44 [CLICK HERE TO VIEW OTHERS](#)

Jeremy and Tracie Parzen hold protest signs near the Confederate Memorial of the Wind in Orange on Wednesday. The unfinished memorial is being built by the Sons of Confederate Veterans next to Interstate 10.

Despite chilly winter weather days after Christmas, several people on Wednesday protested the Confederate monument in Orange, which has faded from the public spotlight after provoking controversy in years past.

Tracie and Jeremy Parzen, who live in Houston, visited family for the holidays in Tracie's hometown of Orange. They decided now was as good a time as ever to take a stand against what they view as a "hurtful" and "insensitive" monument.

"Some people see the flag and they blow it off," Tracie Parzen, 42, said. "They don't think much of it ... and that comes from a point of privilege. But not everybody in this community has that luxury. Some people see it and it terrifies them. It just doesn't belong here."

>> RELATED: [Racist, controversial moments of Texas in 2017](#)

The 13-pillar circular stone "Confederate Memorial of the Wind" sits on a patch of private land next to Interstate 10, five miles from the Texas-Louisiana border. It was erected by the Sons of Confederate Veterans- Texas Division in 2013 despite

immense pushback from the Orange community. Representatives of the group could not be reached for comment Wednesday.

Original plans called for 32 flags for Texas Confederate regiments to fly from the monument, but none was ever erected. According to Enterprise archives, the flag of the Army of the Trans-Mississippi, the last major Confederate command to surrender, flew briefly on the spot in 2016.

No flags were flying in the late December wind on the corner plot of grassy land, which is surrounded by "no parking" signs. The group met at the public crosswalk, holding signs and waving at drivers heading down Martin Luther King Jr. Drive. After the monument was finished, a lot of the public criticism quieted, the Parzens said.

"We're not here illegally and we're not here to be vindictive," said Jeremy Parzen, 50.

The couple was joined by a few members of the Southeast Texas Progressives, a Facebook group of about 700 that leans toward the left end of the political spectrum, said Marsi Patronella, one of the group's three co-founders.

Patronella said she was thrilled when the Parzens reached out about hosting an impromptu protest at the sites.

"Sometimes it's hard for people who believe like we do to speak out because they are afraid to go against the grain or be ostracized," Patronella said.

"You either love us or hate us but we are facilitating conversations," Patronella said. "There's another side of the story."

Most passersby were friendly, offering waves and honks in support. One man even tried to give the protesters money.

"We're not accepting money," Jeremy Parzen said. "But I'll accept a handshake."

Following a deadly protest by white supremacists at the site of a Confederate monument in Charlottesville, Virginia, on Aug. 12, local authorities began questioning other Confederate sites across Southeast Texas.

Two Beaumont city council members suggested changing the "Our Confederate Soldiers" monument in Wiess Park. Port Arthur ISD's board of trustees considered changing the names of Robert E. Lee Elementary and Dick Dowling Elementary. A few weeks later, Tropical Storm Harvey hit Southeast Texas and the subject faded from public discussion.

"It's easy to get distracted and fall into a place of complacency," Tracie Parzen said. "But the end of this year and going into the next is a great reminder to have these conversations. Maybe people will have courage to speak up in the new year."

"I have a 4-year-old and a 6-year-old who come here (to Orange) often," Tracie Parzen said. "One day, they're going to ask me what that is. How do I explain it?"

The family has taken their daughters, Lila, 4, and Georgia, 6, to several protests in the past, including a Black Lives Matter march in Houston.

"Of course I would never put my children in danger," Tracie Parzen said. "But I want them to grow up learning that they have agency in this world, especially as girls."

MGstalter@BeaumontEnterprise.com
Twitter.com/morgGstalt

<http://www.beaumontenterprise.com/news/article/Couple-protests-insensitive-monument-in-Orange-12459502.php#item-85307-tbla-5>

CONFEDERATE HEROES DAY



*"Poor are the people that have no heroes,
but disgraceful are those who having heroes forget them."*

~Unknown

Who Are These Heroes and Why Are They Heroes?

Today, January 19th is Confederate Heroes Day here in Texas. It was officially designated as such by the Texas Legislature in 1973. It is an official and recognized State Holiday though one widely forgotten by many Texans. So who were these "Confederate Heroes" and why were they heroes? Why should we today have a State Holiday memorializing such men?

War is one of the most terrible evils in this fallen world. It is both directly and indirectly responsible for untold destruction, suffering, and misery inflicted not only upon its participants (soldiers and sailors) but also invariably upon innocent non-combatants including women and children. In view of this for a war to be entered into, it must be an absolute necessity and it must be for a righteous and just cause. Nearly always, if not always, this means that only defensive wars are just and worthy of participation in or support for.

In late 1860 and early 1861, seven Southern States of those then United States, after years of the violation of their Constitutional rights, and after repeated attempts to secure those rights in the Union, exercised their rights as sovereign states and voluntarily left said Union even as they had voluntarily entered it. These seven sovereign states then formed another union of states, the Confederate States of America. Texas was one of those states. The attitude and mindset of these seceded and confederated states towards their former

union was one of peaceful co-existence. They wanted nothing from their former union but to simply be left alone. The newly formed CSA made this desire and intention of peace clear to the USA in all that they did and said including sending ambassadors to Washington, DC for that very purpose of negotiating a peaceful separation and co-existence. In spite of this, the government of the USA, under the leadership of its newly and sectionally elected President, Abraham Lincoln, met these overtures of peace with deception, manipulation, and aggression which led to the Confederate States being forced to defend themselves. When Lincoln called for troops to invade the Confederate States six more Southern States of the then USA seceded and joined their fellow Southern states in the CSA.

This was followed by four plus years of a terrible, destructive, and bloody war with somewhere near a million lives being lost including multitudes of women and children in the South. The Confederates were greatly outnumbered and out resourced by an overwhelming yankee horde and yet they won battle after battle as they fought for the American right of self-determination. Lincoln and his yankee horde waged an unmerciful, all-out war against not only the Confederate Armies and Navy, but also against the Confederate States' citizenry. They invaded, pillaged, burned, raped, and murdered the Southern States and yet the South fought on and probably would still be fighting to this day if the yankees had not waged war against their mothers, wives, and children; starving them and burning them out and forcing the Confederate soldiers to return home to try to take care of their suffering families.

They stacked their arms and went home but they did not stack their beliefs and values that they had fought, suffered, bled, and often died for. They fought for the right to rule themselves. They fought for traditional, American values such as the Bible, the God of the Bible, and the moral law of that God contained in that Bible. They fought against Big, Intrusive, & Centralized Government with its heavy taxation, regulations, and impositions. They fought against that which has brought us an unnatural and Marxist brand of egalitarianism, militant sexual perverts demanding their so-called equal rights, the government sponsored murder of the unborn, and a host of other Progressive evils. They fought for our Southern & Texas way of life and against the New England, Progressive, yankee way of life. After the War these same men came back under the most dire and terrible circumstances and courageously rebuilt their states and recovered their devastated economies.

These men were heroes before, during, and after Mr. Lincoln's War of Northern Aggression. They are recognized as such all over the world except where yankee, Progressive propaganda has polluted men's thinking. We live in a sad day as we have a generation growing up with no real heroes. Progressivism has gone a long ways in stripping the youth of our day of real heroes such as these Confederate heroes- men such as Davis, Stephens, Reagan, Jackson. Lee, Stuart, Forrest, Cleburne, and a host of others including both of my GG Grandfathers and very possibly and even likely the heroic ancestors of many of my readers. So, let us be thankful that our Texas, though reconstructed & polluted in many ways by yankee Progressivism, still has a State Holiday memorializing these Confederate Heroes. And let us seize the day and what freedom and Traditional values we have left and let us under the inspiration of these Confederate Heroes drive the yankee, Progressive ideology out of our state and reclaim our great State of Texas and the Heroic Heritage our Fathers bequeathed to us- the right to govern ourselves! Rudy Ray rudyray1951@hotmail.com

"Poor are the people that have no heroes,

but disgraceful are those who having heroes forget them."

~Unknown



Confederates hang former Texas senator as traitor

January 23rd, 1863, Confederate soldiers hanged Martin Hart in Fort Smith, Arkansas. This attorney from Hunt County had served in the Texas legislature, where he spoke out against secession. After secession, he resigned his government post and organized the Greenville Guards, pledging the company's services "in defense of Texas" against invasion. Under color of a Confederate commission, however, he spied against the Confederacy. In Arkansas he led a series of rear-guard actions against Confederate forces, and is alleged to have murdered at least two prominent secessionists. He was captured on January 18, 1863, by Confederate forces.

<https://texasdaybyday.com/?id=673>

TO: FELLOW TRUTH SEEKERS

by Joan Hough

My grateful thanks go to J King for providing me (and you) with some most interesting truths about CSA army Capt. S.A. Ashe's findings. Most intriguing information!

King's mention of Ashe's statements about the perfidy of the New Englanders (the Connecticut Yankees included, of course) reminds me too my fascination with the work of those eight historians who authored essays published in *NORTHERN OPPOSITION TO MR. LINCOLN'S WAR*, edited by D. Jonathan White. Those brilliant essayists greatly pleased me (because they confirmed my already formed opinions) with revelations proving the effects of propaganda on the northerners, especially the New Englanders and especially the north's Protestants. The Unitarians and the Marxists did a bang up job creating the hate needed by northerners in order to continue Lincoln's war. The sermons of the New England preachers should make every Confederate descendant's hair stand on end! There was so much of an overflow of Marxist lies, about Southern sin that even Southerners who should have known better were influenced by them and, for that matter, modern day ones still are. White's text is one that every Confederate descendant, capable of thinking even somewhat independently, should read.

I am always delighted when anyone finds of value something I've written. I love, love, love it, most especially, when my words are included in a speech. One of my major goals in this life is to share the truth. I would propagandize TRUTH—JUST AS ADVOCATED BY THAT AMAZING CONFEDERATE SON, FRANK CONNER in his marvelous book, *The South Under Siege*. (Remember Conner declared that one of the reasons our South lost the war was that we failed to employ our own truthful propaganda to neutralize the lying propaganda so skillfully and successfully spewed forth out of the atheistic mouths of Marxist Republicans and some of their Marxist Democrats.

If only all Americans could realize just how strongly all of the men outstanding leaders in the north, Mr. Lincoln, Mr. Edwin Stanton, Mr. Horace Greeley, and those in the U.S. Senate and the U.S. House of Representatives, Lincoln, were entrenched in Communist plans. If only all Southerners could be informed that Lincoln was quite likely a secret member of the revitalized 1850s Rosicrucian Council of Three—that he was claimed as a member of this horrible, key conspiratorial organization after it moved its headquarters from Europe to America. This group of Socialist-Communists philosophy, also included rPaschal Beverly Random (Rosicrucian leader and friend of Lincoln), and Gen. Ethan A. Hitchcock, Commandant of West Point, Rosicrucian leader, Swedenborgian military advisor and friend of Lincoln. (p. 16 in Authur R. Thompson's *THE VICTOR GO THE MYTHS & MONUMENTS: THE HISTORY OF THE FIRST 100 YEARS OF THE WAR AGAINST GOD AND THE CONSTITUTION.*)

From: James King <jkingantiquearms@bellsouth.net>

Subject: Your Article-Beecher Bunch

Date: December 23, 2017 at 11:00:52 PM CST

To: Joan Hough <johough@swbell.net>

Reply-To: James King <jkingantiquearms@bellsouth.net>

Miss Joan,

I forgot to tell you that I once again used your article about Harriet Beecher Stowe and her Beecher Bunch as part of my speech this past Tuesday Dec. 19th at a SCV Christmas supper for a SCV camp in the adjoining county. I spoke about the hypocrisy of the New England radicals, fanatics, and criminals of which 68 of 117 Republicans signed a resolution advocating terrorism and violence against the South.

According to the booklet published in 1935 by the last CSA surviving commissioned officer in the CSA army, Capt. S. A. Ashe, it was the radical, fanatical, criminal terrorist acts and threats of violence by the New England Yankees that was the cause of Southern secession more so than any of the other 9 causes. Lincoln was a member of this group and when he was elected the South refused to voluntarily be ruled by this class of politicians and industrialists.

James King

WELL DONE!

[Unreconstructed Brig. Gen. Richard M. Gano Camp 2292 Grapevine, TX](#)

[Frank Harley](#)

December 31, 2017 at 11:59pm

I want to say 2017 has been a hell of a year. Personal issues aside. Some of us came from SCV camps where we could not be ourselves, we could not be Confederate. We could not honor our Confederate ancestors how we think they should be honored. Some of us came from camps that were stagnant and not doing much. We seceded and shed the old. We took up our Saint Andrews Cross and started to march to the beat of a new drum. Now we are stronger and growing. We have a great group of men who live the Charge given to us by Stephen D. Lee and we have men and women who forward the colors at all costs. Even with some of command not on our side. Even with fake members plotting against us. We have dominated parades. We have dominated social media in Texas. We have flagged events and locations. We have attended heated city meetings. We have rallied and stared the enemy in the eye. From Dallas to Paris to San Antonio to Denton we have been on the front lines. We look forward to 2018. We have a passion and a fire burning inside us. We have a new beautiful large meeting place with media equipment available for presentations. We have new stone memorials already purchased that we will be setting in the ground in 2018. We have plans to raise a already acquired pole with a already acured battle flag. We are starting a Order of Confederate Rose chapter. We have plans to hold yearly living history events. We have plans to work hard and continue to fight and stand our ground. We will not stop! We will not compromise! We will not back down! Thank you. God bless all of you, God bless camp 2292 and God bless Dixie! #WINNING



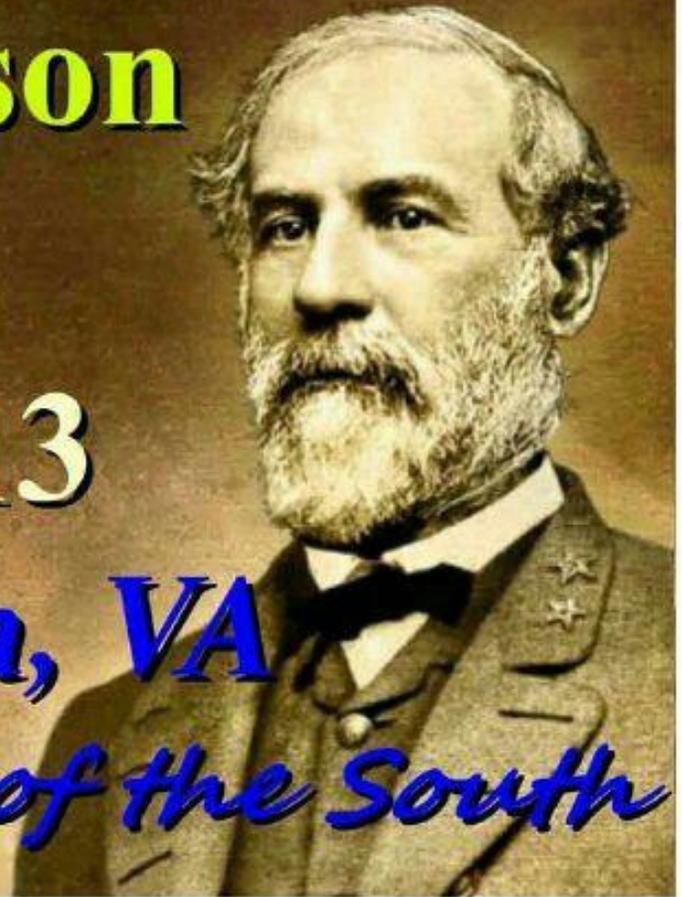
Lee-Jackson

Day

Jan. 12-13

Lexington, VA

The Shrine of the South



We welcome you to make the pilgrimage to Lexington for the 19th Annual Lee-Jackson Day Memorial program. We will always honor Lee and Jackson in their final home and resting place because traditional truth always deserves recognition.

Lee-Jackson Symposium ~ Hampton Inn (Col Alto) ~ Friday, January 12th

Session I 1pm ~ 4pm Speakers: Travis Toombs ~ *Confederate Monuments.*

Fred Taylor, Esq. ~ *Robert E. Lee: Husband & Father.*

Creighton Lovelace ~ *A Threefold Cord: Lee, Jackson, and their Faith.*

Session II 4:30 pm ~ Kenny Rowlette ~ *Binding Their Wounds - The U.S. Christian Commission's Aid to Lee's Troops at Appomattox.*

Christopher Smith, Ph.D. ~ *Texas before and after the War.*

Lee-Jackson Commemoration ~ downtown ~ Saturday, January 13th

10:30 am ~ Stonewall Jackson Memorial Cemetery Ceremony

11:15 pm ~ Lee-Jackson Parade ~ downtown from cemetery

12:00 pm ~ Memorial Service ~ Hampton Inn (Col Alto)

1:30 pm ~ Luncheon ~ Advance Reservations Required (\$20 per person)

Meal Reservations only call (540) 817-0532 or email: adjutantcamp1296@embarqmail.com

Hotel Reservations: Hampton Inn~Col Alto (540) 463-2223

The Stonewall Brigade SCV1296 ~ Event website: www.leejacksonday.webs.com

City of Memphis Skirts State Law Against Destroying Confederate Statues by Selling City Parks



by [WARNER TODD HUSTON](#) 21 Dec 2017 Memphis, TN

The City of Memphis, Tennessee, found a surprising way to skirt a state law that prevents the destruction of monuments by selling off two city parks to allow private organizations to destroy several Confederate statues, one of which has been standing for over 100 years.

The city council sold the two parks containing a statue to Confederate General Nathan Bedford Forrest and another hosting Confederate President Jefferson Davis for only \$1,000 each to a local activist group called Memphis Greenspace Inc., [according to](#) the *New York Post*.

The group is a shell group set up by Shelby County Commissioner Van Turner for the sole purpose of destroying the statues.

It was a split second move made in only a few hours that took both opponents and many supporters by surprise. Memphis mayor Jim Strickland explained in a statement that the city council had been struggling with ways to destroy the statues for some time but could not find a way clear to do so. Even though the council voted to eliminate the statues two years ago, the vote was meaningless in light of the state's law against destroying memorials and especially since entreaties to the state of Tennessee Historical Commission to remove the statues were denied.

"The statues no longer represent who we are as a modern, diverse city with momentum," Strickland [said](#) in a statement posted to Facebook.

"The Forrest statue was placed in 1904, as Jim Crow segregation laws were enacted. The Davis statue was placed in 1964, as the Civil Rights Movement changed our country," he added.

But, when someone suggested that the city sell the parks for a token amount of money far below market value, Strickland saw the ruse as a quick solution. If the city didn't own the property and the statues were on "private" property, then the owners could do whatever they wanted with the statues. Strickland insists it is all perfectly legal.

"It's important to remember what I've said all along: I was committed to remove the statues in a lawful way," he insisted in the statement. "From the beginning, we have followed state law — and tonight's action is no different."

The quick and unpublicized decision left groups supporting the statues in shock.

The Sons of Confederate Veterans, for instance, [claimed](#) that Strickland "stabbed you all in the back," the *Washington Post* reported.

James G. Patterson, the commander of the Confederate genealogy and history group, slammed the city council for acting in bad faith.

"This has been a well-organized, behind the scenes plan by the city," he said on Facebook. "They deliberately did this after hours to prevent action on our part. State officials have been contacted and will address this immediately."

Still, Patterson urged members not to gather in the city for fear that Strickland would sic the police on them. "I would say that the Memphis police will not tolerate any action around these statues," he said.

<http://www.breitbart.com/big-government/2017/12/21/city-memphis-skits-state-law-destroying-confederate-statues-selling-city-parks/>



Mayor says 'History is being made in Memphis' as Confederate statues removed

POSTED 5:39 PM, DECEMBER 20, 2017, BY [DAVID ROYER](#),



The statue of Nathan Bedford Forrest was removed from its pedestal at 9:01 p.m. Wednesday.

WATCH VIDEO NEWS REPORTS [HERE](#)

MEMPHIS, Tenn. — The statue of Nathan Bedford Forrest was hoisted off its platform and lowered to a truck at 9:01 p.m. Wednesday, 113 years after the Confederate general and former Memphis resident was memorialized in a city park.

A smaller statue of Confederate President Jefferson Davis monument was removed about 10:40.

Memphis City Council voted unanimously Wednesday evening to remove two controversial Confederate statues. They immediately approved the minutes.

Soon after the vote, a heavy police presence surrounded the park and a crane rolled into Health Sciences Park on Union Avenue within minutes of the decision.

According to a tweet from Memphis Mayor Jim Strickland, the public parks have been sold to a private entity. He says the removal will be conducted by a private entity and will be compliant with the law.

"History is being made in Memphis tonight," Strickland said Wednesday. ([Mobile users can watch here](#))

The two park properties were transferred to a nonprofit called [Memphis Greenspace](#) for \$1,000 each. The group's director is Van Turner, a Shelby County commissioner.

Strickland said the purchase and removal were privately funded. It is not known where the statues will go. Memphis Greenspace will maintain the parks.

Lee Millar with Sons of Confederate Veterans responded, "It is a deliberate attempt to avoid the state law and the city is breaking the law."

The group in a Facebook post called the nonprofit the parks were sold to a "sham" and accused the city of desecrating Forrest's gravesite.

▶ [Related: City ordinance declares statues 'public nuisance'](#)

▶ [Related: Arrests made after another protest at Nathan Bedford Forrest statue](#)

The NAACP Memphis Branch said in a statement that history was made Wednesday. "The Memphis City Council and Mayor Jim Strickland heard the voices of the people who wanted these removed and legally made it happen."

"We know we have more work to do, but it's always nice to get a win," said pastor Earle Fisher, who credited the work of Tami Sawyer with the group Takeemdown901 with pushing the issue. "I think it's fair to say we would not be where we are today without her leadership."

Fisher said the group would continue to fight for other issues such as pay and poverty.

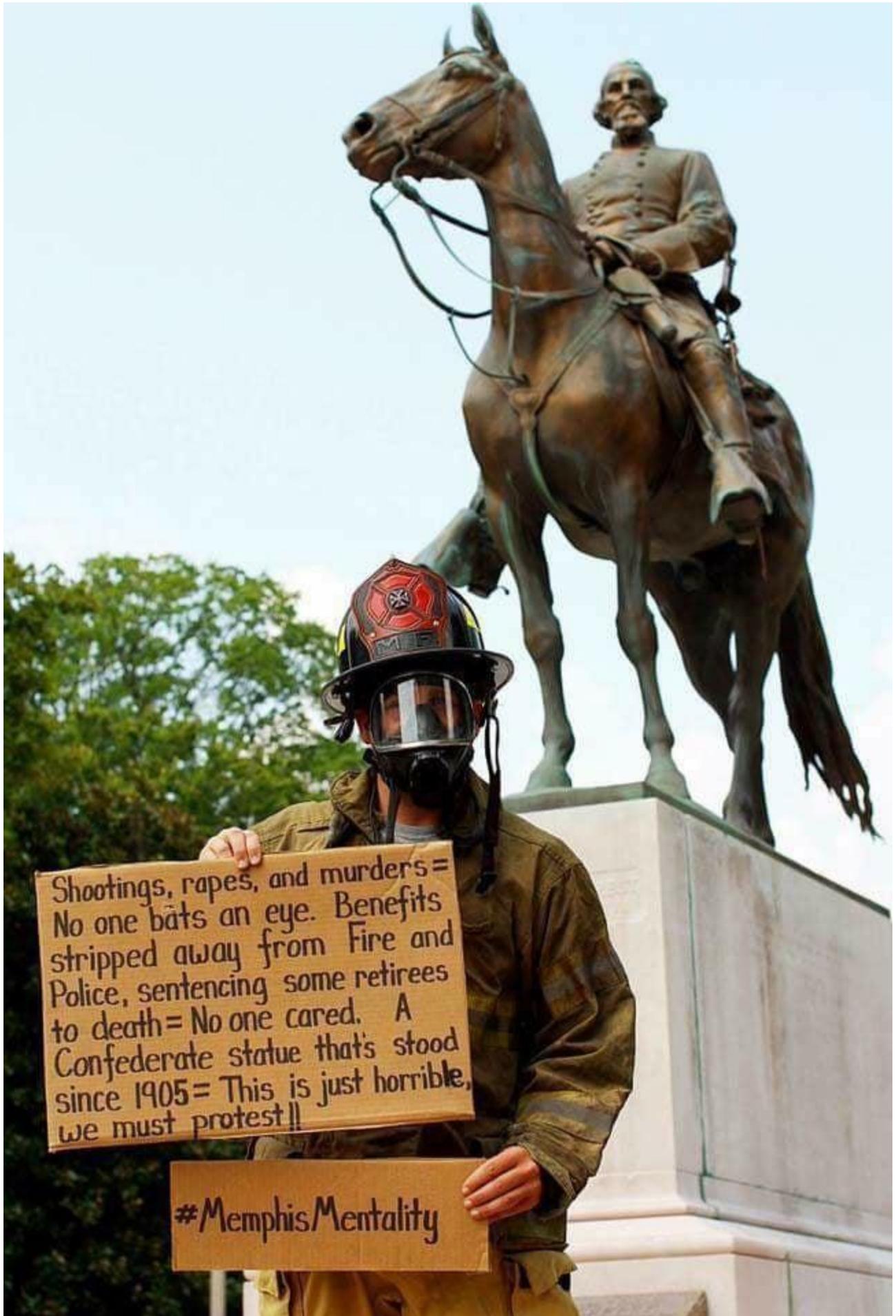
City and Shelby County officials have been unanimous in demanding Memphis' Confederate statues removed before the 50th anniversary next year of Dr. Martin Luther King's assassination in Memphis in April 1968.

Forrest, a Confederate general and slave trader in Memphis, was originally buried in Elmwood Cemetery. His grave was moved to Union Avenue and the equestrian statue built there in 1904.

Davis' monument was placed Downtown in 1964.

The Forrest monument was covered in a blue tarp and removed on a truck a little after 10 p.m.

<http://wreg.com/2017/12/20/breaking-city-council-votes-to-remove-confederate-statues/>



Shootings, rapes, and murders =
No one bats an eye. Benefits
stripped away from Fire and
Police, sentencing some retirees
to death = No one cared. A
Confederate statue that's stood
since 1905 = This is just horrible,
we must protest!!

#MemphisMentality

Memphis parks with Confederate statues sold, removal begins



POSTED: DEC 20 2017 07:58PM CST **UPDATED:** DEC 21 2017 11:57AM CST

MEMPHIS, Tenn. (AP) — A city council in Tennessee voted Wednesday night to sell two parks where two Confederate statues are located and crews began work to remove one of them.

Memphis Mayor Jim Strickland said in a tweet that Health Sciences and Fourth Bluff parks were sold and that work underway there complied with state law, the Commercial Appeal reported . The council unanimously approved the sale to a private entity Wednesday.

A statue of Confederate Gen. Nathan Bedford Forrest is at Health Sciences Park and one of CSA President Jefferson Davis is at Fourth Bluff Park.

_A crew at Health Sciences Park wrapped a strap attached to a crane around the statue of Forrest on Wednesday night, and a large truck was in place to haul it away. Police had cordoned off the area around the statue. Earlier this month, the city filed a petition asking for judicial review of the Tennessee Historical Commission's denial of a request to remove the Forrest statue.

"I commend Mayor Strickland and the City Council for finding a way to legally remove statues from an era that is not representative of Memphis today and have remained an affront to most of the citizens of Memphis," U.S. Rep. Steve Cohen, a Democrat from Memphis, told the Commercial Appeal.

Cities have tried to remove Confederate monuments after the racially motivated massacre of nine people at a black church in South Carolina and a violent white supremacist rally in Charlottesville, Virginia.

Protesters have called for the statue's removal, saying it represents racism and bigotry. City leaders have discussed ways to relocate the statue of Forrest and move his remains, which are buried under the monument.

Supporters of keeping the statue in place say it represents an important part of history. The Sons of Confederate Veterans in Memphis has said such monuments do not represent white supremacy and it would be a mistake to remove them.

"It is a deliberate attempt to avoid the state law and the city is breaking the law," Lee Millar with Sons of Confederate Veterans told WREG-TV on Wednesday.

Forrest was a slave trader, Confederate general and Ku Klux Klan leader who became influential in the city's growth after the Civil War.

Information from: The Commercial Appeal, <http://www.commercialappeal.com>

<http://www.fox4news.com/news/memphis-parks-with-confederate-statues-sold-removal-begins-1>

Burn up this phone line with calls. Demand that the TN Attorney General investigate this blatant attempt to circumvent the democratic will of the people of Tennessee as was expressed in State law passed by our Representatives. Light him up!

Office of the Attorney General
P.O. Box 20207
Nashville, TN 37202-0207
Telephone: [\(615\) 741-3491](tel:(615)741-3491)

1 Comment

2 Shares



Rod B O'Barr

Folks, when you call, his Secretary will be very receptive of your call and will even encourage you to also call your State representatives! Perhaps there is some hope this will be looked into!

Turner, Strickland lay out plans and address criticism of parks' sale

POSTED 10:42 AM, DECEMBER 21, 2017, BY [SHAY ARTHUR](#) AND [WREG STAFF](#)



WATCH VIDEO NEWS REPORT [HERE](#)

MEMPHIS, Tenn. — Memphis Greenspace Inc., the group that purchased two controversial city parks Wednesday, announced plans for recently purchased public parks after the removal of two Confederate statues during a press conference Thursday morning.

Memphis Greenspace purchased Health Sciences Park off Union and Memphis Park off Front St. for \$1,000 each. They plan to renovate the parks so they can be a safe place for children and more accessible to the public.

Van Turner, the director of the organization and a Shelby County commissioner, led the press conference. He addressed critics of the purchase during the press conference.

“This is not a shady deal. It’s a legal deal,” he said. “I presented this solution to Bruce McMullen, the city attorney for the city of Memphis, and he has consistently been an advocate for the removal of these statues legally.”

Memphis Mayor Jim Strickland, also addressed criticism of the city’s handling of the matter, saying both the City Council and County Commission had unanimously voted in support of action on the statues and the ordinance to sell the parks had been included in City Council agendas for weeks.

“I don’t see it as secretive at all,” he said.

As far as he knew, there were no plans for the Forrest family gravesites at Health Sciences Park, but that the Forrest family would be involved in any plans.

Memphis Greenspace [purchased](#) Health Sciences Park and Confederate Park just before the statues were removed Wednesday night.

According to paperwork obtained by the Tennessee Secretary of State's Office the non-profit organization was formed on Oct 5, 2017 and Turner said it is currently in the process of obtaining 501(C)3 status from the IRS.

The city of Memphis said property sales do not have to be put out for bid and an ordinance amended by the city council allows the mayor to sell property to a non-profit for less than market value, saying this was discussed publicly for several months at city council.

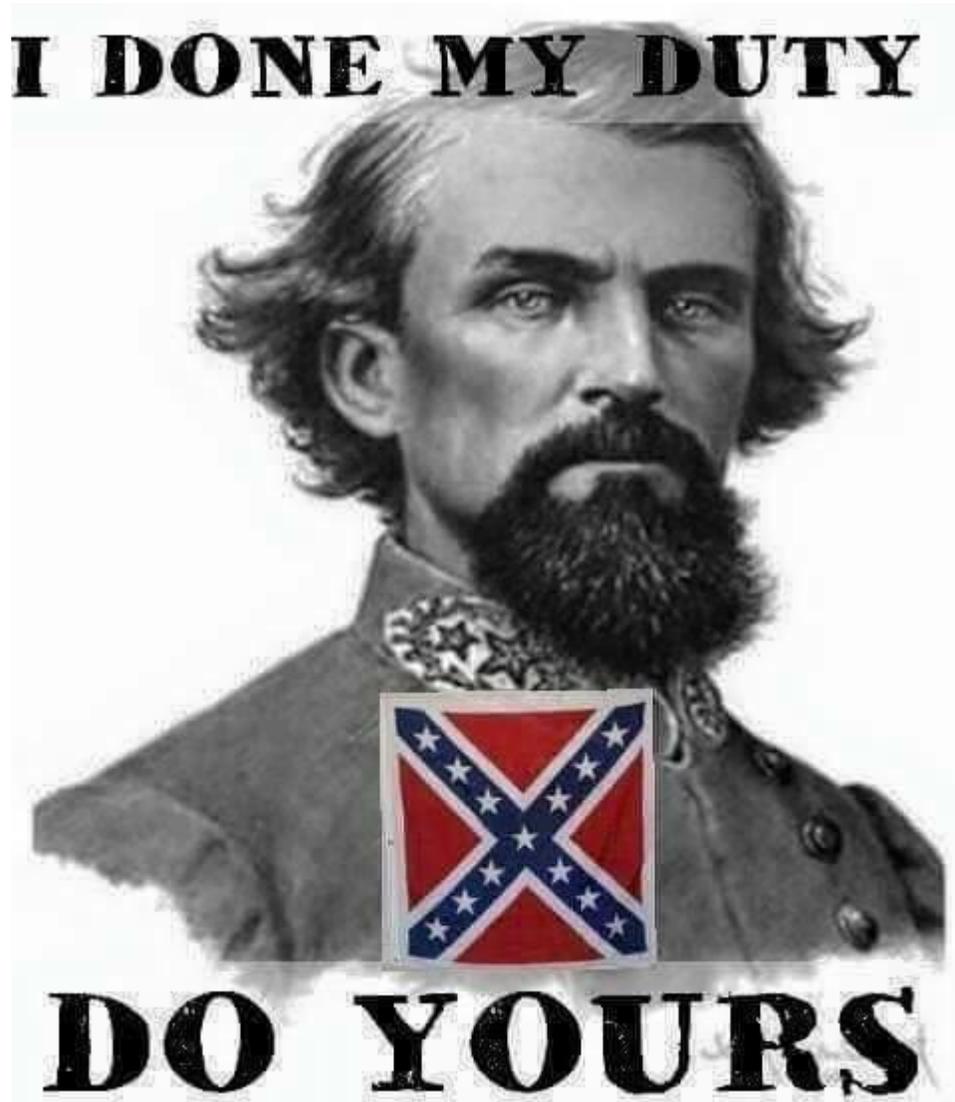
Turner says he is humbled by the response of the city in the wake of the removal of the Confederate statues and hopes to do more for other parks.

"We envision the transfer of other parks to the non-profit. We can go out and raise funds for those parks and put playgrounds on the parks," said Turner.

"We look to the future to create spaces, including all parks, that welcome all Memphians."

► [Related: Removal of Confederate statues leads to mixed reactions](#)

<http://wreg.com/2017/12/21/memphis-greenspace-addresses-purchase-of-parks/>



Where did the Confederate statues go? We found them



WATCH VIDEO NEWS REPORT [HERE](#)

POSTED 4:09 PM, DECEMBER 21, 2017, BY [APRIL THOMPSON](#),

MEMPHIS, Tenn. — Less than a day after two Confederate statues are removed from Memphis parks, the city of Memphis is still not out of the business of securing them.

WREG cameras caught the Confederate statues back on city property Thursday morning being guarded by police.

Exclusive photos show the statues of Nathan Bedford Forest and Jefferson Davis outside a hangar at the City of Memphis' Police and Fire Training Academy.

A crane is nearby as well as what appear to be moving trucks.

As quickly as we saw them, Memphis police descended.

"You all have to go back outside by the gate," an officer said. "You have to go outside by the gate. Come on."

Turns out the new owners of the parks and the statues, Memphis Greenspace, had to make a quick decision on what to do with the statues they hastily took down Wednesday night.

"We did ask you know for assistance in light of real security threats that may be received," Van Turner said.

The head of Memphis Greenspace told us by phone that the company they had negotiated with early on to house the statues suddenly backed out because the security risk was too great.

Turner says they saw what happened at other storage facilities in other cities where fire bombs happened, so they said no deal.

"They pulled out at the last second and there was not enough time to find another facility and given the fact we couldn't leave those statues out there."

So Van Turner says the consulting firm that set up the moving arrangements, All World, worked out a deal with the city to house the statues until they can find permanent storage.

Turner says they are paying the city for the storage but haven't received an invoice yet.

Our cameras also caught moving vans leaving the area, but no word if the statues were inside.





GENERAL HEADQUARTERS

Sons of Confederate Veterans

"Historic Elm Springs"

21 December 2017

In the dark of night on Wednesday, June 20, 2017, the City of Memphis, Tennessee, in violation of State law, removed the statue of General Nathan Bedford Forrest and President Jefferson Davis. This was done in a backdoor manner wherein the City, which has lost every court case, hearing, and legal appeal to remove the Statues themselves, conveniently sold the properties to a "private" entity under the belief that this entity could legally remove the statues.

The Sons of Confederate Veterans has been engaged in an ongoing lawsuit with the City for the better part of five years. As stated, the City has lost on every front and they've lost every appeal. This latest action is a blatant and underhanded attempt at legal wrangling that we believe, once again, violates multiple State laws.

Tennessee Division Commander James Patterson moved on this situation as soon as he was notified and the Tennessee Division is in the process of seeking further actions against the City. I assure you, the Tennessee Division WILL have the full backing of the National General Executive Council in this matter and we will fight until the last breath.

We are absolutely outraged at the continual attempts of Memphis to besmirch the good name of our ancestors, their Cause, and their leaders. General Nathan Bedford Forrest was a good man, a gallant leader and an ambassador for positive relations between all races of people in the South after the war. He is a figure that any City should be proud to have memorialized and any honest look at history will easily prove this. The ignorant, shameful, and dishonest tactics used against his memorial will not be tolerated by us, or by the American people, and the Sons of Confederate Veterans will exhaust every resource at our disposal to, once again, fight against the politically correct and perpetually ignorant who are behind this putrid, evil, and hate-inspired travesty of justice.

Deo Vindice,

Carl Jones
Chief of Heritage Operations
Sons of Confederate Veterans

Memphis mayor should be hauled out of city hall in handcuffs



By [Todd Starnes](#) | Fox News

VIDEO: [Confederate statues removed after Memphis sells city parks](#)



Two statues removed from two parks after the city council votes to sell the land to a private entity.

WATCH VIDEO NEWS REPORT [HERE](#)

For the past several years progressives have been waging a culture jihad across the nation, turning our nation's heritage into a pile of rubble. They've been bulldozing our history much like the [Islamic Radicals have been doing in Iraq](#).

Sadly, my hometown of Memphis, Tennessee, has suffered a similar fate. [Click here to watch the video](#). While most of the good citizens of Memphis were attending Wednesday night church services, the mayor and city council were busy finalizing a despicable plot to bypass the law and desecrate a Civil War gravesite.



REUTERS/Brian Snyder (FILE -- A statue of Jefferson Davis, President of the Confederate States, stands in Memphis Park, formerly named Confederate Park, in Memphis, Tennessee.)

In October the Tennessee Historical Commission refused to allow city leaders to remove statues of Nathan Bedford Forrest and Jefferson Davis from two city parks. The city initiated mediation with the state, but that too, was unsuccessful.

Instead of following the ruling, the mayor and the city council concocted a nefarious plan to disobey the law and take down the statues in the dark of night.

Here's how it happened:

The city council voted on Wednesday afternoon to sell two public parks to a newly formed nonprofit group chaired by a county commissioner. (Anybody smell a rat?)

The two parks – both prized pieces of real estate - were sold for \$1,000 each. What kind of a shady real estate deal is that?

While the city council was voting, heavy machinery and an army of police officers were being dispatched to both parks. Did the nonprofit pick up the tab for the police officers and the heavy machinery? Or were taxpayers forced to foot the bill?

“The law allows a private entity to remove items such as statues from its own land,” Mayor Jim Strickland told bewildered citizens.

After the city council passed the sham real estate deal, the cowardly mayor issued a notice on social media.

“Health Science Park and Memphis Park have been sold,” the mayor declared. “Operations on those sites tonight are being conducted by a private entity and are compliant with state law.”



[Mayor Jim Strickland](#)

✓ [@MayorMemphis](#)

Health Sciences Park and Memphis Park have been sold. Operations on those sites tonight are being conducted by a private entity and are compliant with state law. We will have further updates later tonight.

[6:10 PM - Dec 20, 2017](#)

Within a matter of hours both statues were removed – in the darkness of night.

“The City made a decision to willfully violate state law and remove the statues of Forrest and Davis,” said Thomas Strain of the Sons of Confederate Veterans. “This is a direct violation of state law and we must allow the state to pursue this case in a lawful manner.”

James Patterson, the commander of the Tennessee division of the Sons of Confederate Veterans, called it a “well-organized, behind the scenes plan by the city.”

“They are willfully violating the Heritage Preservation Act. The City has broken state law,” Patterson said.

Beyond that, the bodies of Nathan Bedford Forrest and his wife are buried in one of the parks. Therefore, it is my contention that the mayor and city council are also guilty of desecration.

My fury has nothing to do with the monuments or the memorials. It has nothing to do with selling off prime real estate at a bargain-basement price. My fury has to do with the flagrant disregard of the law.

Mayor Jim Strickland and the Memphis City Council flouted that law. They violated their oath of office and they desecrated a gravesite.

I urge the governor and the state legislature to launch an immediate investigation of the corruption that has infested Memphis City Hall. The law demands it.

And I look forward to the day when Mayor Jim Strickland and members of the city council are removed from office and hauled out of City Hall in handcuffs.

Todd Starnes is host of Fox News & Commentary. His latest book is “[The Deplorables’ Guide to Making America Great Again](#).” Follow him on Twitter [@ToddStarnes](#) and find him on [Facebook](#).

<http://www.foxnews.com/opinion/2017/12/21/memphis-mayor-should-be-hauled-out-city-hall-in-handcuffs.html>

'Bring it':

Legislator addresses legal threats over removal of Confederate statues in Memphis

Katie Fretland, USA TODAY NETWORK – Tennessee Published 1:36 p.m. CT Dec. 22, 2017



(Photo: Mark Weber/The Commercial Appeal)
CONNECTTWEETLINKEDINCOMMENTEMAILMORE

Under an umbrella Friday at the park where a statue of Nathan Bedford Forrest was taken down, a Democratic legislator welcomed any legal challenges to the removal of Confederate monuments this week in Memphis.

"Bring it," Rep. Joe Towns said. "We've got good lawyers ... Memphis is not afraid ... We're not intimidated by that. The intimidation is over. Bring it. Bring your lawsuits."



Rep. Joe Towns addresses legal threats over removal of Confederate statues in Memphis saying 'Bring it. Bring your lawsuits.' Katie Fretland/The Commercial Appeal

WATCH VIDEO NEWS REPORT [HERE](#)

Statues of Forrest and Confederate President Jefferson Davis were removed from Memphis parks Wednesday night amid cheers at the scene. The next day, Republican legislators called for an investigation of the matter which involved a Memphis City Council vote to sell the land where the statues stood to a nonprofit.

As Democratic legislators gave a press conference Friday, Harry Adams, 67, of Memphis, stood beside them in rain. Afterwards, Adams told reporters he was out there to see the "carnage the city left" when the Forrest statue was removed.

He argued the sale of the park was illegal.

"It's a historical marker," he said at the base of where the Forrest statue had stood. "It's not a marker of hatred. It's a war memorial."



December 20, 2017 - Community organizer Tami Sawyer, #TakeEmDown901, raises her fist as workers remove the Nathan Bedford Forrest statue from Health Sciences Park on Wednesday night. (Photo: Yalonda M. James/The Commercial Appeal)

Earlier, Rep. G.A. Hardaway said history needs to be accurate and in context, "none of which is represented when you're praising a man who traded in human flesh.

"What we've done is correct a government funded, government protected intimidation of people of color," he said.



Harry Adams, 67, arrived at the park where a statue of Confederate Gen. Nathan Bedford Forrest was taken down. Adams told reporters he was out there to see the "carnage the city left" when the statue was removed. Katie Fretland/The Commercial Appeal

<http://www.commercialappeal.com/story/news/2017/12/22/confederate-statues-memphis-legislator-addresses-legal-threats-nathan-bedford-forrest-jefferson-davi/976976001/>

**WATCH VIDEO NEWS REPORT AND 24
PHOTO SLIDE SHOW [HERE](#)**

KEEP THE SKEER ON EM!

Here is the contact information. Call and email, do BOTH. Remain respectful (I know how hard that will be) and remind these people that not only has the City of Memphis, Memphis Greenspace and the contractors involed in this not only violated the Tennessee Heritage Protection Act Of 2016, but in the case of the Forrest statue they also conspired to commit violations of Tennessee Code Annotated 46-2-105 (Grave Desecration) which is a **Class E Felony** and also Tennessee Code Annotated 39-17-311 (Desecration of Venerated Object) which is a **Class A Misdemeanor**.

DEMAND THAT ARREST WARRANTS ARE ISSUED AND OFFENSES VIGOROUSLY PROSECUTED.

Attorney General Herbert Slatery III
615-741-3491

Gov. Bill Haslam
vbill.haslam@state.tn.us
615-741-2001

If you are not in Dyer County but are in the State of Tennessee, contact your state representative and state senator, the Attorney General and the Governor.

Get it done. Make em listen. **DO IT NOW!**

At this moment, the City of Memphis and the sham non-profit it supposedly sold these city parks to, which are located on downtown parcels worth millions for \$1,000.00 each, are both in violation of the following statute. Not to mention the provisions of the Tennessee Heritage Protection Act.

TENNESSEE CEMETERY & BURIAL SITE LAWS 46-1-102

Definitions

As used in chapters 1 and 2 of this title, unless the context otherwise requires:

- (1) "Cemetery" means any land or structure in this state dedicated to and used, or intended to be used, for interment of human remains;
- (3) "Cemetery purposes" means any and all things requisite or necessary for or incident or convenient to the establishment, maintenance, management, operation, improvement and conduct of a cemetery, the preparation of the premises for interment and the interment of the human dead, and the care, preservation and embellishment of cemetery property;

46-2-105. Crimes and offenses

(a) No person shall willfully destroy, deface, or injure any monument, tomb, gravestone, or other structure placed in the cemetery, or any roadway, walk, fence or enclosure in or around the same, or injure any tree, plant or shrub therein, or hunt or shoot therein, play at any game or amusement therein, or loiter for lascivious or lewd purposes therein, or interfere, by words or actions, with any funeral procession or any religious exercises.

(b) A violation of this section is a **Class E felony**.

Division-wide announcement regarding: Gen Forrest & President Davis Statues Removed in Memphis - 21DEC2017.



TEXAS DIVISION
SONS of CONFEDERATE VETERANS
OFFICIAL CORRESPONDENCE

SCV Compatriots,

To paraphrase FDR, *"Thursday, December 21th, Two Thousand Seventeen, a night which will live in infamy..."* the City of Memphis blatantly violated the Tennessee Heritage Protection Act and removed the statues of President Jefferson Davis and General Nathan Bedford Forrest from parks within the city limits. Utilizing a purported loophole in the law, the city moved swiftly to sell the two park properties to a "private" 3rd part for the paltry sum of \$1000 and voted with crane crews already in place to remove the two venerated statues immediately during the night just days before Christmas! The city took this underhanded action after having lost every court case, hearing, and legal appeal to remove the statues.



Such Disgrace for Two Great Men!

For civilized people throughout the world and for all Tennesseans and SCV members that believe in the rule of law, the acts of the Memphis City Council should be recognized as being abhorrent and diametrically opposed to a government of the people. The SCV has fought efforts to destroy history, and specifically fought for years to prevent the removal of these (and other) statues throughout the country.

Carl Jones, SCV Chief of Heritage Ops (scott@scottdhallesq.com); Thomas V Strain, Jr, SCV C-in-C (scvcic75@gmail.com)

The City of Memphis admitted that the Tennessee Historical Commission had jurisdiction over the Forrest Statue. Still, in defiance of the law and legal procedures, they coordinated and sanctioned removal of these monuments. The Tennessee Attorney General's continued to assure the SCV that the Forrest Statue and Monuments were being watched and safeguarded against illegal action. The Monument and grave site were to be protected until and unless legal proceedings resulted in alternative courses of action. Such was not the case on 20/21 December 2017.

Scott Hall, SCV JAG-in-Chief (scott@scottdhallesq.com)



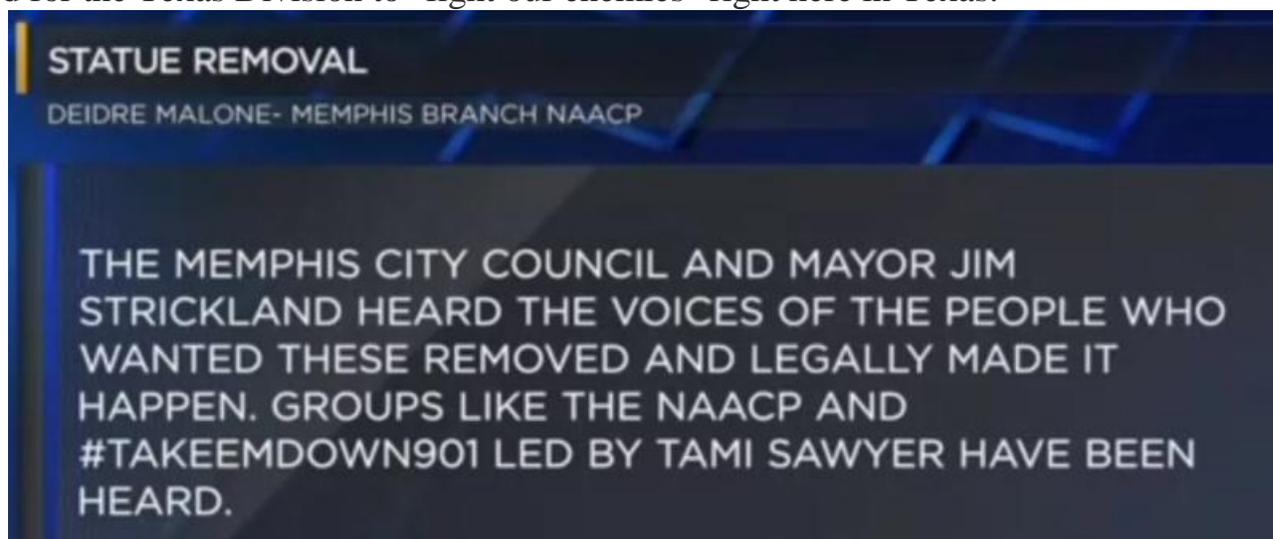
State officials have been contacted and Division and National Judge Advocates-in-Chief are engaged to ensure that state officials will address this issue immediately. The *Tennessee Division Commander James Patterson* (mborosc33@aol.com) advises Compatriots to stay away from Memphis as the Memphis PD appears to be intolerant of any actions around the statues' previous/current locations.

AOT Commander Johnnie Holley (jlh63@flash.net) stated that this is clearly an abomination and a most dastardly and disgusting act. The men of the AOT have been fighting and will continue to fight not only this attack on our Heritage but others throughout the South! Our Compatriots are pursuing all legal avenues and need our blessings and support in these efforts. We must stand together, shoulder to shoulder, to save our Heritage, lest we fall separately. God Bless the South! God Bless our Compatriots in Memphis!

Compatriots, please heed the TN Commander's admonition to stay away from Memphis. We don't need a bunch of our folks heading there over the holidays (or later) and going counter to the law enforcement officials. This is indeed a sad day across the South but it brings to light the unscrupulous tactics that the opposition will take to undermine and remove our Heritage despite the outstanding contributions that these men made to the country following the war. Sometimes, you just can't see the FORREST for the trees!

David McMahon, TexDiv Commander (dmctx.scv@gmail.com)

The NAACP and BLM continue their agenda to remove the memory of the Confederacy across the Nation! We need to continue to unite to fight our enemies. They are determined to attack us with hate until they accomplish their goal of removing all Confederate History and then "re-educating" our children. If this isn't proof enough, I cannot request any stronger the need for the Texas Division to "fight our enemies" right here in Texas.



Camp Commanders already have instructions from their Brigade Commanders to write up their Quarterly Heritage Defense activities and send them to the Brigade Commander for consolidation at Division. "Heritage Defense Plan 2017, Texas Division" can work if we all "communicate" and allow our fellow Compatriots to know the current fights along with potential confrontations that we all face. Don't let our monuments disappear under similar tactics as those in Memphis!

Brigade Commanders, re-contact your camps and have them report as soon as possible. Your Quarterly Reports should be consolidated with suggested responses and action plans and sent to me by January 3, 2018.

John McCammon, 1st Lt Commander, Texas Division

Heritage Defense Coordinator

Phone: 210-317-8114 / mccammon@beecreek.net

I DON'T ALWAYS DESECRATE GRAVES



**BUT WHEN I DO IT'S BRAVE WAR HEROES
GRAVES BECAUSE I'M A SPINELESS COWARD**

imgflip.com



"Let us stand together. We may differ in color, but not in sentiment. Many things have been said about me which are wrong, and which white and black persons here, who stood by me through the war, can contradict. Go to work, be industrious, live honestly and act truly, and when you are oppressed I'll come to your relief."

- N. B. Forrest, Memphis, 1875

Joe Carr Commentary: It Is Time To Stand Firm in Support of Our History

December 28, 2017 Admin



There is an old adage that “what is done in darkness will come to light.” City officials in Memphis who concocted a secret scheme to “sell” a couple of public parks for \$1000 each in order to evade state law prohibiting removal of statues and monuments without proper approval may soon learn the truth of that saying. As soon as they “sold” the parks, two monuments to Nathan Bedford Forrest and Jefferson Davis were quickly removed by the “new private owners” in the dark of night.

More facts are coming to light, and it is increasingly clear that the scam was carefully orchestrated by the Mayor and local political activists to skirt the clear intent of the law. If it was such a good idea, why was it done secretly and without public input and debate?

Sadly, this is not the first (nor likely the last) time that Memphis has sought to avoid the rule of law in order to “do whatever they want to do.” From creating a sanctuary city in violation of state law to removing statues and monuments in violation of state law, Memphis is following a consistent pattern of creating some sort of “laws we don’t like don’t apply to us” island within the state.

The history of our nation and state, and those who have played key roles in shaping that history, is one of failures and accomplishments, shameful and selfless behavior, actions that should be applauded and those that leave us appalled. Like each of us personally, our past is flawed and as a nation we will always continue to strive and struggle to overcome our weaknesses and shortcomings. But it is wholly inappropriate to erase our

history based on the emotional outbursts of those who seek to impose their own politically motivated views on that history.

We face serious problems in the very communities where statues and monuments are being removed. Not one of those serious problems, such as violent crime, educational failures, poverty, health challenges, broken families, and joblessness will be improved by removing plaques, monuments, statues or any other historical tribute. Demagoguery, divisive claims of bigotry and racism and threats of violence if those who are offended don't get their way are all distractions from the real problems that plague communities like Memphis.

Real leadership requires us to recognize our history, even if we can't all agree to celebrate certain portions of it. And real leaders should certainly agree that breaking the laws, and evading their clear intent, in order to satisfy the demands of small groups of activists, is NEVER the right thing to do. Especially when what is done has to be accomplished in secret and in the shadows.

America is great...in spite of ourselves. As we celebrate the greatness of those who have sacrificed to achieve what we often take for granted we should do so regardless of their color, gender, background or challenges. We should not let their shortcomings, as judged by those with a current political agenda, erase the good they achieved despite their failings in certain areas of their lives and in the context of their particular time in history. We should stand firm in recognizing, protecting and preserving our history and our heritage, even if all of it is not perfect or pure.

Joe Carr is a former State Representative and is currently a candidate for the Republican nomination for State Senate in Middle Tennessee's 14th Senatorial District.

http://tennesseestar.com/2017/12/28/joe-carr-commentary-it-is-time-to-stand-firm-in-support-of-our-history/?no_cache=1

Three Questions for a Lincolnite



[Carl Jones](#) December 28

I presented these questions yesterday to a Lincolnite. Of course, he never answered them, but just continued insisting he was correct. I'll submit them here for anyone who may be under the belief that Lincoln "saved the union". Any takers?

- 1. What was the foremost concern in the minds of the Founders- American liberty, or American union?**
- 2. Was the union, according to original intent, to be held together at all costs, or according to the Compact which formed it?**
- 3. Who broke the compact- the South by seceding or the North by refusing to adhere to it?**

Name one proponent of the constitution that said during the framing or ratification process that secession would be illegal, and name one State that joined the union under the premise that they could not leave. Please provide documentation for your answers to these questions.

Tennessee House Republican Caucus Calls for Investigation into Removal of Confederate Statues in Memphis

December 22, 2017 Tennessee Star Staff



On Thursday, Tennessee House Majority Leader State Rep. Glen Casada (R-Thompsons Station) and Republican Caucus Chairman State Rep. Ryan Williams (R-Cookeville) called for an investigation into **the removal of two Confederate statues** Wednesday evening from property that was owned by the City of Memphis until just a few hours earlier.

“Last night, the Memphis City Council unanimously approved the sale of the Health Sciences Park and Fourth Bluff Park under the cover of night to a private entity. For years, these two parks have housed the statues of Nathan Bedford Forrest and Jefferson Davis,” the statement **began**.

Casada and Williams noted that “within an hour following the vote ... cranes were spotted shortly thereafter to remove both statues,” **adding**:

Multiple questions have been raised involving the legality of these actions, including:

- *Did Memphis officials violate sunshine laws by coordinating this sale outside of the public eye?*
- *Did anyone gain financially from the rapid and clear undervalued sale of these two properties?*
- *Were existing state statutes violated related to the removal or relocation of these memorials?*

With these and many additional questions still unanswered, we will immediately begin work in conjunction with the Speaker, the Attorney General, the Comptroller’s office, and other stakeholders to further investigate this situation and recommend action to the full body of the legislature.

The Tennessee Historical Commission has already voted to deny the city’s application to remove these statues and this decision in Shelby County, at a minimum, completely violates both the spirit and intent of state law in protecting Tennessee history. We are governed by the rule of law here in Tennessee and these actions are a clear infringement of this principle and set a dangerous precedence for our state.

“We look forward to beginning this investigation and addressing this important constitutional issue as we prepare for the 2018 legislative session in Nashville,” the statement **concluded**.

TN governor candidate Mae Beavers has scathing response to removal of Confederate statues

by Kaylin Jorge, WZTV

Thursday, December 21st 2017



NASHVILLE, Tenn. (WZTV) — Tennessee gubernatorial candidate Mae Beavers has written a scathing response after Confederate statues were removed from Memphis city parks on Wednesday night.

The City Council had earlier voted unanimously Wednesday to sell two parks where Confederate statues were located and crews began working right away to remove a statue of Gen. Nathan Bedford Forrest. At the second park, a statue of Confederate President Jefferson Davis was later taken down.

Beavers, a conservative Republican, called the move "politically motivated" by "individuals and groups who want to promote a divisive agenda using claims of racism and bigotry against anyone who respects history."

"Our history is not perfect, nor are the historical figures who helped shape our state and nation," Beavers said, "but it is wrong to destroy these public monuments suddenly and in the dark of night in order to cater to the politically motivated demands of those who want to

cleanse our history. There are some individuals and groups who want to promote a divisive agenda using claims of racism and bigotry against anyone who respects history and wants to preserve it. Sadly that rhetoric, and weak-kneed politicians unwilling to stand up to them and their threats of violence if they don't get their way, is creating a climate where hysteria seems to matter more than history."

Beavers then said the city should focus on issues that "deserve more attention," specially referring to the city's schools.

"Removing these historical monuments won't help a single child in Memphis do better in school. Perhaps the Memphis City Council should worry more about the abysmal test scores being produced in their city schools rather than using removal of monuments as a way to distract from their failures. Removing these historical monuments won't make the City of Memphis a bit more safe from the violence that plagues it daily and the nearly 200 homicides this year. Perhaps the Memphis City Council should focus more on creating a safer community for its citizens rather than using monuments to distract from the fact that none of those statues are a threat to the safety and security of the parks where they sit. And removing those statues will not create any new jobs or reduce the regulations that hamper small business growth in the city. Perhaps those issues deserve more attention by the Memphis City Council if they really want to improve the quality of life in Memphis."

Live video from Health Sciences Park captured cheers as the statue of Forrest was lifted off its marble base and placed on a flatbed truck late Wednesday. Police had cordoned off the area around the statue. The statue of Davis was at Fourth Bluff Park. The statues would be stored in an undisclosed location.

Memphis Mayor Jim Strickland tweeted that the work in the parks complies with state law. [LIES]

The Associated Press contributed to this report.

<http://fox17.com/news/local/tn-governor-hopeful-mae-beavers-gives-scathing-response-to-removal-of-confederate-statue>





[Arlene Barnum](#) on why she honors and respects the memory of Gen. Nathan Bedford Forrest:

"Because the black slaves who rode with him TRUSTED him enough to ride hard with him in that war. Evidently he trusted them more than he did than having the white men covering his back. Forrest was so tough, he fought off the enemy single handily as his horse was shot from underneath him over 30 times.

After the war, he was INVITED to what was the earlier version of the NAACP where he spoke to an all-black gathering. What black woman would give a white man back in those days a bouquet of flowers? Well a black woman did this at the convention for Forrest.

Plus, he tried his best to give the Black community who were his former slaves a heads up that the northern carpet baggers were going to rip them off for the property he gave them. He was teaching them how to hold on to their property.

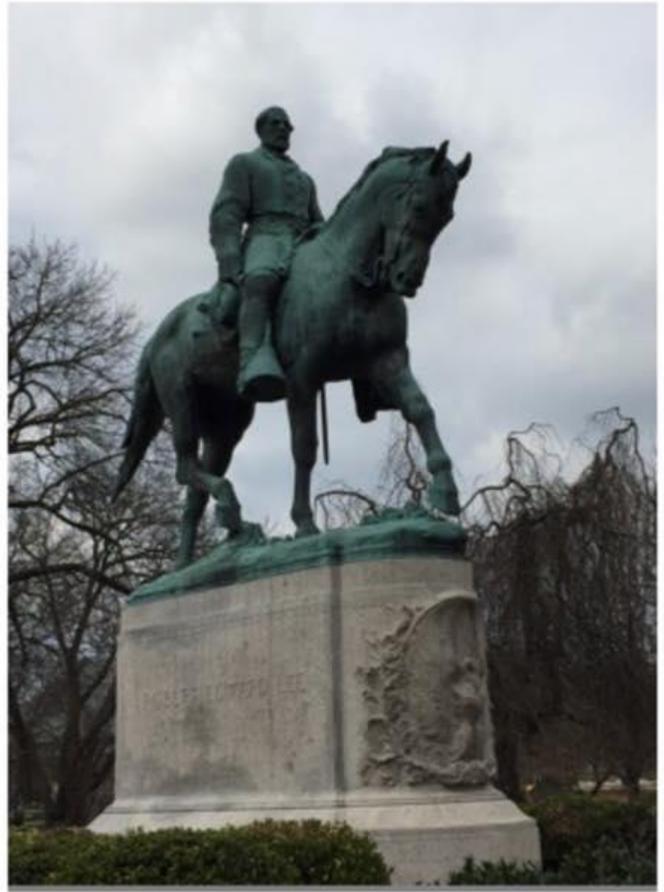
After the war, black folks were lined up at that man's funeral."



NATHAN BEDFORD FORREST

"I came here with the jeers of some white people, who think that I am doing wrong. I believe I can exert some influence, and do much to assist the people in strengthening fraternal relations, and shall do all in my power to elevate every man - to depress none. (Applause.) I want to elevate you to take positions in law offices, in stores, on farms, and wherever you are capable of going. I came to meet you as friends, and welcome you to the white people. I want you to come nearer to us. When I can serve you I will do so. We have but one flag, one country; let us stand together. We may differ in color, but not in sentiment. Many things have been said about me which are wrong, and which white and black persons here, who stood by me through the war, can contradict. Go to work, be industrious, live honestly and act truly, and when you are oppressed I'll come to your relief." ~ Nathan Bedford Forrest in a speech to the Independent Order of Pole Bearers Association (a forerunner of the NAACP). Forrest was the first white man ever invited, to speak at their convention on July 5, 1875.

BIRMINGHAM & CHARLOTTESVILLE



Arlene Barnum

CONFEDERATE MONUMENT PROTECTION ****By State Law**** ... There's only a few states that I'm aware of that protect Confederate monuments, such as Virginia, Alabama, South Carolina, Georgia and maybe Tennessee. And most of these monuments are on city, county and state property. Therefore my question is, what protects the land that the monument sits on from being sold to a private entity?

Supposedly the land (that had Confederate monument on it) was owned by the city of Memphis; and City of Memphis sold that land to a private entity; and supposedly the new private owner removed the Confederate monument that was on the land they just purchased from City of Memphis..... THEN my concern is what if City of Birmingham, or Charlottesville Virginia do the same, that would allow the private owner to remove the Confederate monument from the land they bought from the city ? Again, what's to protect the land (that the STATE protected monument sits on) from being sold to a private entity?

Confederate statue supporters troll Memphis online

USA TODAY NETWORK Ryan Poe, The (Memphis) Commercial Appeal Published 9:40 p.m. ET Dec. 26, 2017

Rep. Joe Towns addresses legal threats over removal of Confederate statues in Memphis saying 'Bring it. Bring your lawsuits.' Katie Fretland/The Commercial Appeal



(Photo: Jim Weber, The (Memphis) Commercial Appeal)

MEMPHIS — After city officials found a way around Tennessee law to remove two prominent Confederate statues last week, those against the move decided to [strike back on Christmas](#) on social media.

Most have been trolling anonymously, attaching comments to Memphis Mayor Jim Strickland's "Merry Christmas" Facebook post. One of the more mild responses hoped that Strickland would find coal in his stocking Christmas morning.

Others haven't decided whether Strickland, a white Democrat who was sworn into office Jan. 1, 2016, is a fascist or communist. Generally, extreme right political views have been defined as fascism and extreme left as communism; both are forms of dictatorship.

"We've received a fair number of vulgar posts — almost exclusively from out-of-towners," said city spokesman Kyle Veazey, who manages Memphis' social media accounts. "They have the ability to post, but Memphians do as well."

- ▶ **Thursday:** [State lawmakers cry foul at removal of 2 Confederate statues downtown](#)
- ▶ **Wednesday:** [Memphis removes Confederate statues following sale of public parks](#)
- ▶ **Oct. 31:** [John Kelly says Civil War was caused by 'lack of the ability to compromise'](#)

Here's what happened Wednesday before Christmas: City Council members unanimously approved the



sale of Health Sciences Park, home to a statue of Confederate Gen. Nathan Bedford Forrest on his horse, and sale of the city's easement on Fourth Bluff Park, which had a statue of Confederate President Jefferson Davis, to a nonprofit group. Immediately afterward after dark, that group brought in a crane to begin the statues' removal.

Before 11 p.m. CT the same day, the memorials to both Forrest, the first grand wizard of the Ku Klux Klan, and Davis, the Confederate States of America's only president, were on the back of flatbed trucks and taken to an undisclosed location until the next steps are decided.

A bust of Confederate Capt. J. Harvey Mathes, shown in this undated file photo, used to stand in Fourth Bluff Park in downtown Memphis until it was removed the night of Dec. 20, 2017, along with a larger memorial to Confederate President Jefferson Davis. (Photo: Mike Maple, *The (Memphis)*

Commercial Appeal)

Also removed was a bust in Fourth Bluff Park of Capt. J. Harvey Mathes, a Confederate soldier who lost his leg in the Battle of Atlanta. Mathes had been a soldier and a war correspondent for *The Memphis Daily Appeal*, the precursor to [The Commercial Appeal](#).

"Backwater rubes, the removal of our cultural resources is an embarrassment to Tennessee, The United States, and the world," [Rick McGee](#) of Williamsburg, Va., wrote Tuesday evening, calling Memphis officially a third-world city.

The City Council's actions followed months of Memphis officials' frustration as they fought against Tennessee state officials' reams of red tape keeping the statues in place despite a wave of local opposition. The parks are in private hands now but still are being operated as public parks.

The Forrest memorial was dedicated in 1905; the Davis monument in 1964. Forrest's statue was erected as many veterans who had fought in the Civil War were getting old and dying; the monument for Davis was placed the same year as the landmark federal Civil Rights Act that outlaws discrimination based on race, color, religion, sex or national origin after eight years of fundraising.

Both men lived at least briefly in the Bluff City. Forrest died here at age 56.

The [United Daughters of the Confederacy](#), at the heart of many fund-raising drives in the past century to build Confederate memorials, issued a statement Aug. 21 after the death of counter-protester Heather Heyer nine days earlier during a white-nationalist protest against removing a memorial to Confederate Gen. Robert E. Lee in Charlottesville, Va. Its president denounced the hate groups that have adopted Confederate symbols and sought to focus on history.

► **Oct. 25:** [Take my Confederate monument and I'll remove your MLK one](#)

► **Oct. 8:** [White supremacists say Charlottesville rally is model for protests](#)

"Our Confederate ancestors were and are Americans, wrote Patricia Bryson, president general of the group whose members are descended from Confederate soldiers. "We as an organization do not sit in judgment of them nor do we impose the standards of the 21st century on these Americans of the 19th century."

Across the USA, at least two dozen cities — including [Baltimore](#), [Dallas](#), [Louisville](#), [New Orleans](#), [San Diego](#) and even [Helena, Mont.](#) — have removed or relocated Confederate statues and monuments this year.

The Southern Poverty Law Center, a nonprofit specializing in civil rights, in its April 2016 report [Whose Heritage? Public symbols of the Confederacy](#) identified more than 700 Confederate monuments and statues nationwide. With the removal of the three memorials last week, Memphis has no remaining public Confederate statues; Nashville has a bust of Forrest in the state Capitol.

► **Oct. 4:** [As Confederate statues come down, what about Columbus?](#)

► **Sept. 17:** [Truck rams Confederate statue at Ole Miss](#)

"The outsiders and malcontents are obnoxiously loud, but the rest of us are sitting here in solidarity. Thank you," Donnita Cunningham, a Memphis resident, wrote in response to the mayor's holiday wishes.

The malcontents also began posting negative one-star reviews of the city on Facebook, dropping its rating 2.1 stars on a five-star scale.

But following a plea from Veazey, more than 630 people — including *Commercial Appeal* columnist Geoff Calkins — posted new five-star reviews to raise the average rating to 3.6 stars. As of Tuesday afternoon, Memphis had 772 five-star ratings and 414 one-star ratings with few in between.

► **Sept. 1:** [Nathan Bedford Forrest stays in Tennessee Capitol, panel decides](#)

► **Aug. 29:** [A Confederate monument in Ohio: 'What's the big ordeal?'](#)

"I have lived in Memphis for 27 years," neighborhood activist Scott Springer wrote. "It has become a better place to live every year."

By evening, the single-star ratings had climbed to more than 1,400, and five-star ratings were about two-thirds of that at a little more than 900. The Facebook star average stood at 2.6.

In her review, a twice-deployed, now-retired Army soldier, Lori Luster, said she was proud of her city for its takedown of the statues of "traitors to the country."

"Museums and history books can preserve this horrific and shameful history, not a park," she wrote.

Follow Ryan Poe on Twitter: [@ryanpoe](#)

Sundown WE Remember General Nathan Forrest
One of the FIRST TRUE CIVIL RIGHTS LEADER -
If some would knew the true history rather than
desecrate his grave All would adorn it with flowers

Despite what is taught in schoolhouses and the
newspaper headlines

General Forrest would Spend his last years on earth
working tirelessly for equality of the races, and doing
all that he could to promote harmony, and ensure fair
and equitable opportunity for the former slaves,
abandoned by their 'liberators'. (Northern Foe)

**One of the greatest examples of this is a speech he
gave during the Independent Order of Pole-Bearers
Association (predecessor to the NAACP) at the
fairgrounds of Memphis, July 5, 1875.**

This is only a small portion but speaks volumes

**"I believe I can exert some influence, and do much
to assist the people in strengthening fraternal
relations, and shall do all in my power to elevate
every man to depress none."**

**"We may differ in color, but not in sentiment Many
things have been said about me which are wrong,
and which white and black persons here, who
stood by me through the war, can contradict. Go to
work, be industrious, live honestly and act truly, and when you are oppressed I'll come to your relief."**

--General Nathan Bedford Forrest, C.S.A. (Ret.)

Even then as cloud of Northern Falsehood surrounded the truth of One of the greatest Confederate heroes
One reason Simply because he could not be beat by sword or soldiers
Still today he is the victim of a modern day massive misinformation propagated by historical ignorance

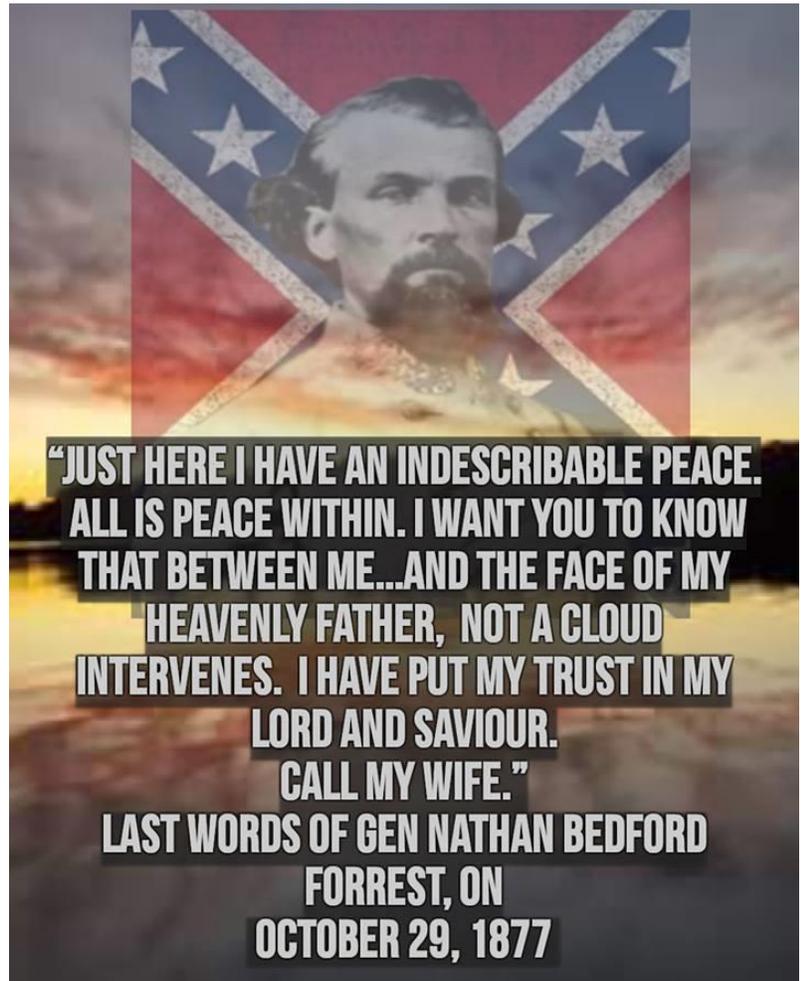
Even To the point of the sad state of this Nation today desecrating graves Of General Forrest and his wife
The last resting place of a TRUE SOUTHERN CIVIL RIGHTS LEADER

As Southern and those who value true history Must Hold dear to his memory Shy away from feeding into lies,
falsehoods and unworthy titles

General Forrest was nothing but a very honorable Southern Gentleman

This is greatest justice we can do for him today
We are his last voice of Sound truthful reason

><CSA>< [Confederate](#)





Nathan B. FORREST

3,000 blacks
attended his
Funeral in
1877

Funeral over 2
Miles long

How many blacks
attended funeral
of other Civil Rights
leaders?

198 HOMICIDES IN MEMPHIS, 2017.



MAYOR STRICKLAND PUNISHES STATUE.

Why Were Confederate Monuments Built?

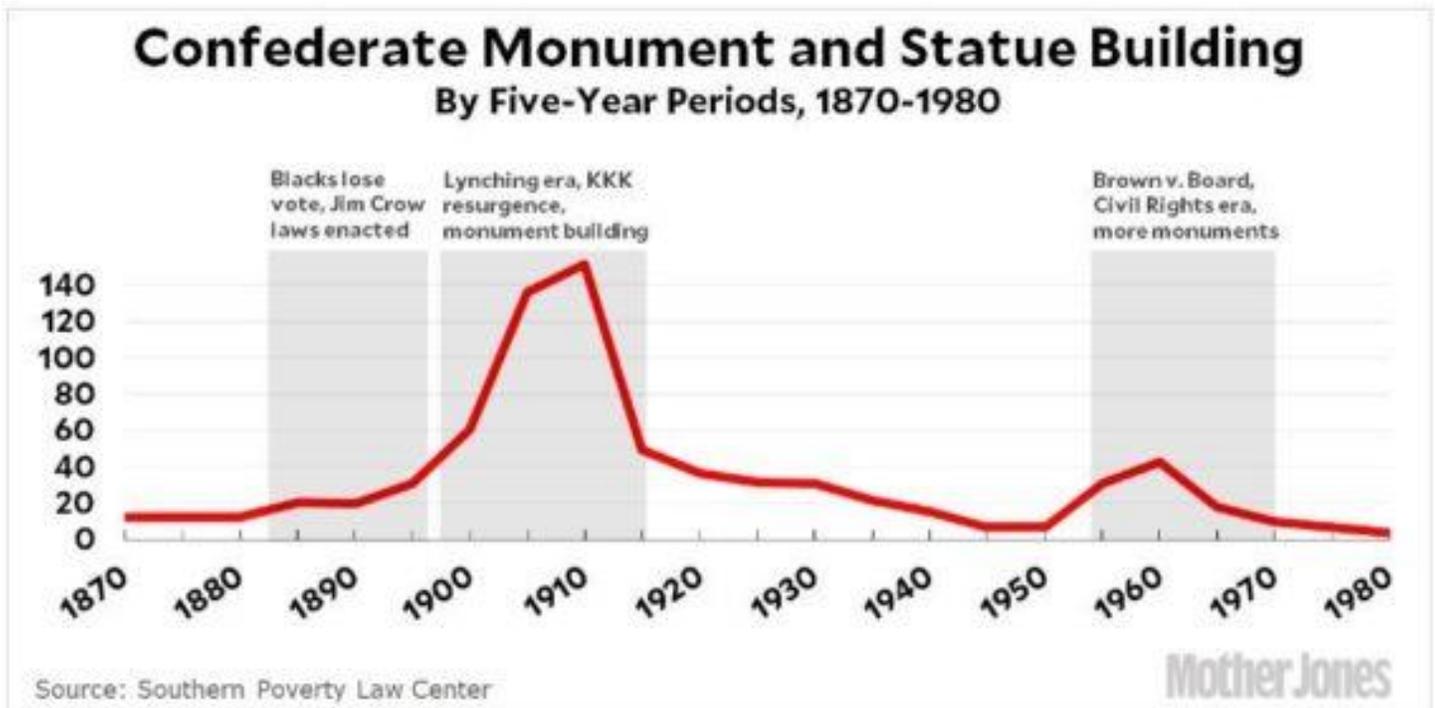
by [Michael Armstrong](#)

If racism was not the primary motivation for Confederate monument-building, what exactly was?...

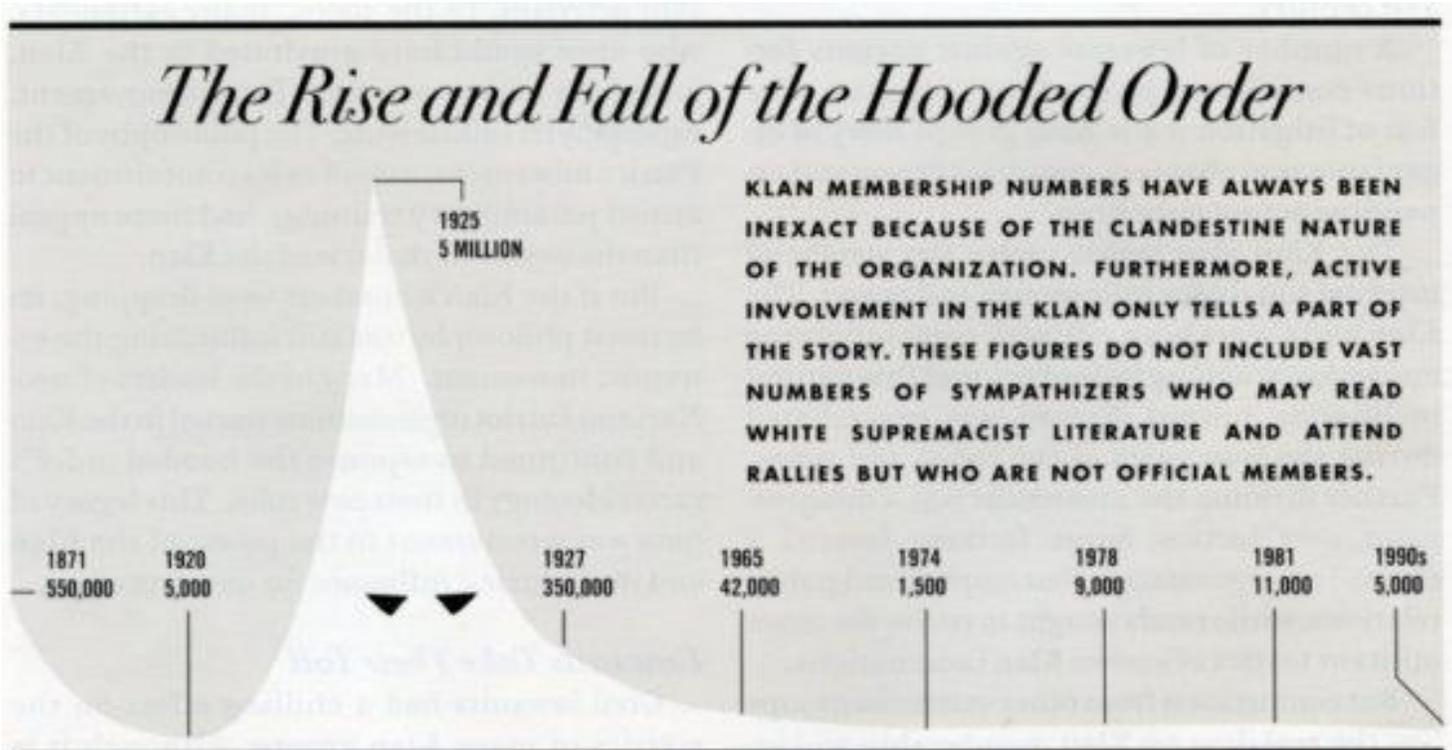


In the wake of the current controversy over Confederate monuments, the Southern Poverty Law Center (SPLC) has created a timeline that has made its way around the worldwide web like wildfire. It purports to show that two spikes in the building of the monuments coincide with occurrences of racially-charged historical eras, such as the rise of the Ku Klux Klan and the Civil Rights Era. The timeline has been published on websites such as Mother Jones and Daily Kos, and has been endlessly tweeted and re-tweeted on Twitter. The premise that it rests on—that racism and white supremacy were the driving motivation of the building of Confederate monuments—has been blindly accepted with, evidently, little or no critical thinking.

Below is SPLC's timeline as found on Mother Jones. As can be seen, it alleges that a major spike in Confederate monument building happened during an era of lynching and KKK resurgence that occurred between the years of around 1900 and 1915.

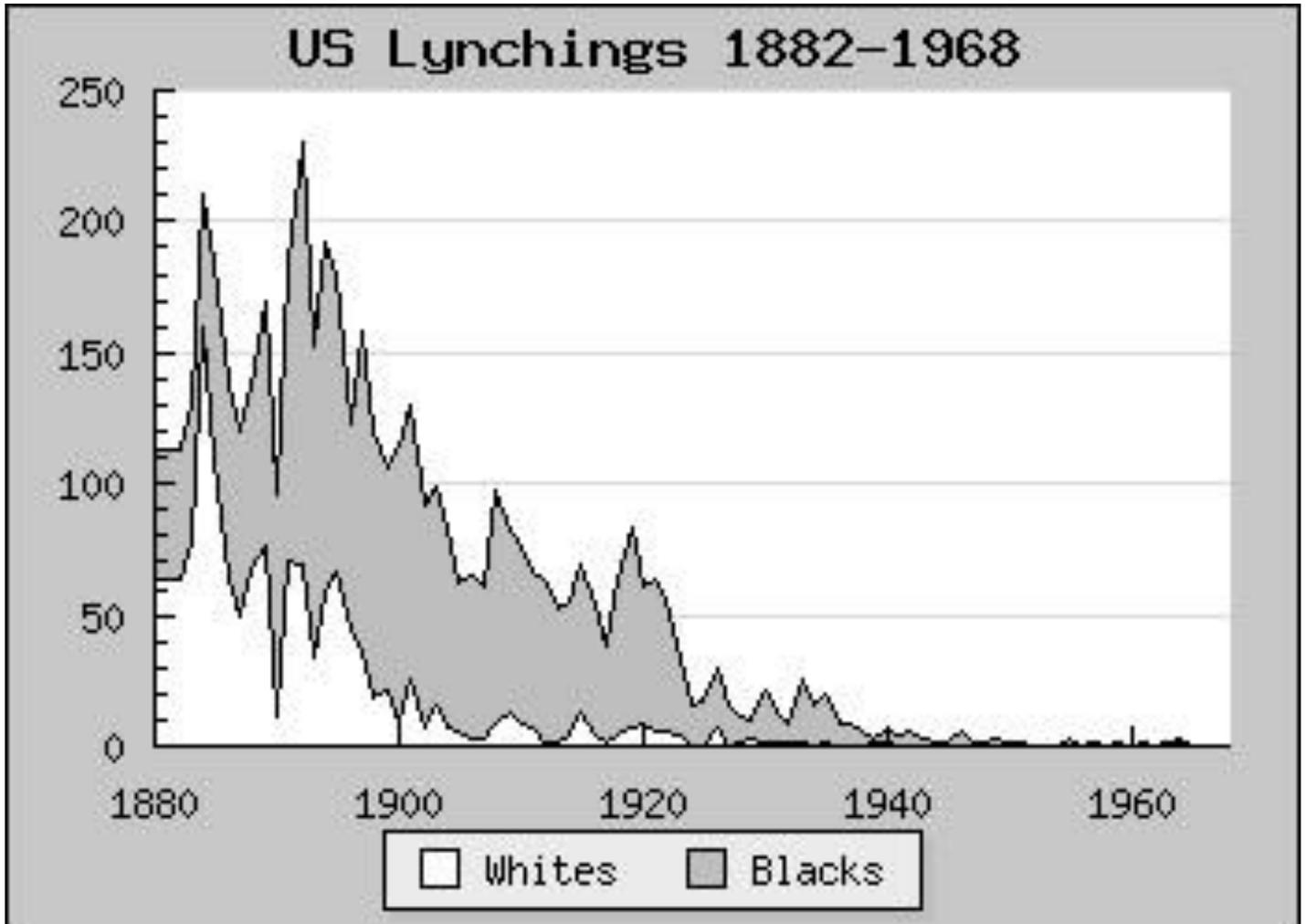


The implication that can be drawn from this timeline is that during our nation's most racially hostile moments, white Southerners were inspired to construct Confederate monuments to help solidify white supremacy. This provides the rationale for the current drive to remove the monuments—that they were built by racists seeking to impose white domination on society. But is this allegation true? An earlier timeline produced by SPLC tells a different story:



In this timeline, the rise in KKK membership didn't peak until 1925, a full *decade* after the KKK peek on the first timeline. According to the second (earlier) timeline, membership in the KKK was meager at the time of the increase in the building of the Confederate monuments—only around 5,000 people. Such a small amount of KKK members could hardly have been a vital factor in the increase of Confederate monuments. Why such a discrepancy between the two charts? I suspect that the data was intentionally manipulated by the SLPC on the Confederate monument timeline in order to buttress a false assumption/allegation—that the main motivation for the building of the Confederate monuments was racism.

Another damning piece of evidence that undermines the SLPC position is a line graph regarding the frequency of lynchings in the United States between the years of 1882 and 1968. This graph was produced by the Tuskegee Institute:



As can be seen, the peak years of lynching occur well before the year 1900. This is at odds with SPLC's monument timeline, which identifies those years as between 1900 and 1915. The Tuskegee graph shows a fairly precipitous *decrease* in lynchings during the years of *increased* monument building. Again, it appears as if the SPLC has simply created racial "eras" on its monuments timeline, unconnected to historical facts, in an attempt to influence the average reader into believing its assertion that racism motivated monument building.

But if racism was not the primary motivation for the spikes in Confederate monument building, what exactly was? In my estimation, there are two main factors.

The first factor is fairly obvious based on the tendency of Americans to celebrate certain events at fifty-year increments. For example, what is considered a couple's Golden anniversary? Their fiftieth. How

many years mark the centennial anniversary of a town, church, or business? Its one-hundredth. Now, take the year in which the first spike in Confederate monument building occurred (somewhere between 1910 and 1915) from the SPLC's monument timeline. If one subtracts fifty years from these dates, one arrives at somewhere between 1860 and 1865. Well I'll be darned—the fifty year anniversary of the Civil War! Take 100 years away from the second spike (slightly after 1960), and one arrives at around 1861—the one-hundred year anniversary of the start of the Civil War. Not rocket science, folks.

The second factor requires some historical research, but not a whole lot. One of the more noteworthy Confederate monuments is the enormous obelisk that stands at the Jefferson Davis State Historic Site in Fairview, Kentucky. Taken as a case study, it sheds some light on this second factor of motivation for the building of such monuments.

In a 1907 reunion of the “Orphan Brigade,” one of the last surviving Confederate soldiers that achieved the rank of lieutenant general—Simon Bolivar Buckner—proposed that a monument dedicated to the memory of Confederate President Jefferson Davis be constructed. Begun a decade later but halted in 1918 due to World War I, work on the project resumed in 1922. But an ongoing lack of finances was to periodically interrupt the project over the course of the next two years. In 1923, it was a group of women—not the Ku Klux Klan—who took the lead in raising funds to complete the project. Each month, the pages of *Confederate Veteran* magazine were filled with pleas from the president of United Daughters of the Confederacy (UDC) directed towards subscribers to consider making donations of any size.



Jefferson Davis State Historic Site

What motivated these women to take the lead? To send an intimidating message to African-Americans in the South? Hardly. UDC president Mrs. Livingston Rowe Schuyler happened to have attended the 191st celebration of George Washington's birthday and was inspired by a speech. The speaker waxed eloquent about how the towering obelisk in Washington DC revealed the high esteem that Americans felt towards their first president. So too, thought Mrs. Schuyler, would a similar structure symbolize the South's devotion to the Confederacy's first president. And why did people like Mrs. Schuyler hold Davis in such high esteem? "Because he was willing to suffer for the same principles for which Washington stood." This idea of Davis as the one who vicariously suffered for the South is repeated often in the pages of *Confederate Veteran* in 1923. Even the means that these women used to raise funds—selling items such as tissue paper sweet peas and hand-embroidered handkerchiefs—could not be less ominous. As the month passed, donations came in from individuals, various groups, and most of the UDC state chapters located throughout the United States. Ironically, by the autumn of 1923, nine out of the ten highest average amounts donated per UDC chapter came from states that were part of the *Union* during the Civil War. Six of the lowest ten were from states that formed the Confederacy, with Virginia being the *lowest*. On June 7, 1924, the dedication of Jefferson Davis State Historic Site took place.

You have read this correctly. The construction of the Davis obelisk was carried out as a national effort spearheaded by women motivated by a labor of love (the second factor) and financed by selling items like paper flowers (as well as by other larger contributions), not by the efforts of well-financed southern lynch mobs eager to put the brakes on the advancement of African-Americans in the postbellum South. A cursory study of other memorials reveals similar such accounts, bogus timelines notwithstanding.

Books on the topic of this essay may be found in The Imaginative Conservative [Bookstore](#). Republished with gracious permission from the [Abbeville Institute](#) (October 2017). The Imaginative Conservative applies the principle of appreciation to the discussion of culture and politics—we approach dialogue with magnanimity rather than with mere civility. Will you help us remain a refreshing oasis in the increasingly contentious arena of modern discourse? Please consider [donating now](#).



[Michael Armstrong](#)

Michael Armstrong is a graduate of the State University of New York at Oneonta where he obtained his B.S. in History and his B.A. in Anthropology. He obtained his M.A.T. in Adolescent Education at Binghamton University. Mr. Armstrong teaches Middle School Social Studies in upstate New York.





**I'M JIM STRICKLAND
MAYOR OF MEMPHIS**

**I'M FROM INDIANA AND I
HATE YOUR SOUTHERN HERITAGE**

LSU to change name of road named after Confederate officer

WATCH VIDEO NEWS REPORT [HERE](#)

Monday, November 27th 2017, 11:22 am CST Monday, November 27th 2017, 4:30 pm CST
By Kiran Chawla, Reporter



Raphael Semmes (Source: Wikipedia)

BATON ROUGE, LA (WAFB) -

LSU will change the name of Raphael Semmes Road which runs in front of the Student Union. The road was named after a Confederate officer.

The change is part of a plan to rename several streets on campus including a street named after former Louisiana Governor William C.C. Claiborne.

The name of Raphael Semmes Road will be changed to Veterans Drive later this week.

Semmes was an officer in the Confederate Navy during the American Civil War, serving as captain of the CSS Alabama.

Earlier this month, LSU professor Bob Mann wrote an opinion piece calling for the name to be changed. "Almost 20 years into the 21st Century, it's time for Semmes and the other Confederates honored on the LSU campus to go," Mann wrote. "They have no place on the buildings and streets of a public university that claims to value diversity and inclusion," he wrote.

"I think it's great," Mann said Monday. "It's a great thing and I congratulate the university," he said. Mann said there were already plans in the works to change the street name prior to him writing his opinion piece on November 2.

The LSU Board of Supervisors approved the name changes in October. LSU said it conducted a review of all street names on campus in deciding which ones to change. "During the review process, research was conducted on those who have campus roadways named for them and their contribution to the university," LSU said in a statement. "The majority had little to no significant connection to LSU and were named without a formal process," the statement said.

9News reached out to the head of LSU's Office of Diversity for comment on the decision to rename the road. Dr. Dereck Rovaris, LSU's Chief Diversity Officer, said over the phone that the road should have never have been named after Raphael Semmes, regardless of his status as a Confederate because of Semmes' small connection with the university. Semmes, who was a native of Maryland, was a faculty member for three months

before leaving LSU to take a job in another state. Rovaris said it “makes sense to correct the name” and it’s important that the university has the ability to make such changes.

9News spoke to some LSU students about what they thought of the university's decision to rename Raphael Semmes Road.

Celine Rochon is in favor of the name change of Raphael Semmes Road.

She told us "I think it's a good idea because I think that the university, as well as other universities and people in society, are moving towards change and they want to make change and not be representative of old ideals that um don't really represent what society is right now, I think that New Orleans is making changes as well, like taking down Robert E. Lee's statue in Lee Circle. I think that it's not just a university, like LSU's change, I think it's a universal change. And I think it's a good thing."

Mason Charrier is against the name change of Raphael Semmes Road.

"I feel that it should be taken on a case by case basis. Look at the person's individual life. And if they really were just not a good person, like the morals they stood for, they were really adamant about keeping slavery in place, things like that, then the street named should probably be renamed. But the label of being a Confederate officer alone, it should not just be a blanket thing. Don't do it just because they're confederate, look at that person's individual life, and they're values, and they're worth as a person."

Troy Jordan was neutral about the move.

"I mean, its' up to the University. I'm sure there are people who that'll be happy to hear that. There's some that'll probably go against it. But at the end of the day it's up to the university. Us, as students we can only do so much you know. So cool for them. If they like it, I'm sorry if they don't. I'm sure it will alleviate lot of, you know, especially being in the south for a lot of minorities it'll probably make a lot of people feel better showing the effort to even the field I guess. But it's up to the university at the end of the day."

http://www.wafb.com/story/36932660/lsu-to-change-name-of-road-named-after-confederate-officer?utm_content=buffer72ecc&utm_medium=social&utm_source=facebook.com&utm_campaign=buffer





Raphael Semmes

What you need to know

Born and raised in Maryland, Semmes was orphaned at age ten and was left to be raised by two uncles. Not surprisingly, he turned to military service, and at the age of 15 he was appointed Midshipman in the United States navy. He grew up and was educated in the Navy, and became a lawyer with expertise in admiralty and maritime law. He eventually relocated

his home to Alabama. He fought in the Mexican War, worked with Robert E. Lee on coastal defenses, and when the Civil War broke out, became the Commander of the first Confederate warship and commerce raider, the *Sumter*. After six months, he was upgraded to the *Alabama*, a brand-new ship built by the Confederate government in England. He became, without question, the most famous seaman of the Civil War. From 1861 to 1864, Raphael Semmes enthusiastically carried out his instructions "to do the enemy's commerce the greatest injury, in the shortest time," without, however, offending the neutral powers of France and England, whom the Confederacy was wooing. He sailed the world, from the Gulf of Mexico in the west to the South China Sea in the east, from the coast of Newfoundland in the north to the African Cape of Good Hope in the south, capturing and burning Union merchant ships. All told, Captain Semmes boarded over 400 ships, took over 2,000 prisoners (every single one of which he delivered safely to shore), and destroyed over ninety Union merchant ships and their cargoes. The *Alabama* was finally sunk by the Union warship *Kearsarge* off the coast of France in June of 1864. Semmes and forty of his drowning crew were rescued by a private English yacht, and some others were saved by French harbor pilot boats, while the Union Captain of the *Kearsarge* mostly stood by and watched. Union Secretary of State William Seward vehemently protested this humanitarian act by the neutral powers, advising Lord Russell, England's Foreign Secretary, "that it was the right of the *Kearsarge* that the pirates should drown..." But Semmes did not drown. He recuperated in England, then made his way to Richmond, where he was rewarded by being made a Rear-Admiral in charge of the James River fleet. When Richmond fell, he and his 500 navy men blew up the fleet of eight boats, pieced together a train from the leftover parts abandoned at the Richmond train station, and joined Jefferson Davis and the government in Danville. There Jefferson Davis made him a Brigadier-General in the army, now that there was no more navy. After the War, Raphael Semmes wrote exhaustive and thoughtful memoirs of his service in both the Mexican-American War and the Civil War. He became a professor of Moral Philosophy and English Literature at Louisiana State Seminary (later LSU), and later became part owner and editor of the *Memphis Bulletin*, a Southern oriented newspaper.

BREAKING! – Charlottesville Police Chief Admits He Ordered Stand-Down ‘Let Them Fight, It Will Make It Easier to Declare An Unlawful Assembly’

By
Vincent James

-
December 4, 2017



According to a bombshell new 220-page report, Charlottesville police chief Al Thomas ordered police to stand down at the “Unite the Right” rally in August because he said it would “make it easier to declare an unlawful assembly.”

From [VICE](#):

“Let them fight.” That directive from the police chief as the violence started to unfold was only part of the massive failure of the response to the “Unite the Right rally” in Charlottesville, according to a searing [220-page report](#) by an independent review team released Friday.

[...]Virginia State Police were told that their job was to protect Emancipation Park, where the statue of Robert E. Lee was located. **Charlottesville officers were told that they were only to “intervene in serious violence, violence where someone would be seriously hurt or killed,”** Heaphy said.

When things began to escalate, with white supremacist groups openly clashing with antifa and other counterprotesters, Charlottesville police leadership responded sluggishly, according to the report.

Upon witnessing the first signs of open violence, Police Chief Al Thomas said “Let them fight, it will make it easier to declare an unlawful assembly,’” according to his personal assistant’s account to investigators. Thomas didn’t recall making that statement but did concede he wanted to wait to see how things played out. “Regardless of what he said, Chief Thomas’ slow-footed response to violence put the safety of all at risk and created indelible images of this chaotic event,” the report states.

It wasn’t until more than 40 minutes after those first signs of violence that an unlawful assembly was declared, at around 11 a.m. Other delays were due in part to the fact that officers didn’t have their riot gear on hand, which they would need to disperse protesters from the park. “When the CPD officers arrived at the supply trailer, they had to fish through plastic bins to find their gear, which included gas masks, riot shields, and ballistic helmets,” the report stated. “For many of them, it was the first time they had ever worn this equipment.” The line commanders were also unable to locate all their bullhorns, which they needed to clear the area. Other hold-ups included poor communication with Virginia State Police, who were trying to extract their undercover agents from the fray in the park before Charlottesville riot police moved in.

If you search “Charlottesville police stand down” on Google as of today, the top two results are “fact checkers” proclaiming there was no stand down because the police chief said so and any claim to the contrary is “false.”

<http://theredelegants.com/breaking-charlottesville-police-chief-admits-ordered-standdown-let-fight-will-make-easier-declare-unlawful-assembly/>

CONFRONTING SCHOOL NAME CHANGES IN TULSA

On Thursday, November 30, 2017 6:58 AM, **Jeff Paulk** <cwipaulk@att.net> wrote:

Mr. Percefull,

I pay over \$400 a year in school taxes, I live in Tulsa, and as a hard working taxpayer it is my duty to speak out against reckless and irresponsible spending. Changing the name of anything because it was named after a Confederate soldier not only constitutes irresponsible spending, but is cultural genocide and follows in the footsteps of communist dictators and ISIS, and represents a gross misunderstanding of our history. Also, as a descendant of a Confederate soldier and a member of the Sons of Confederate Veterans, it is my duty to protect the good name of our brave dead and to pass on the true accounts of the War. The good name of the Confederate soldier is being slandered and besmirched by those who are ignorant of our history, which sadly includes teachers and university professors. Not one Confederate soldier fought to preserve slavery, and not one Union soldier fought to end it. As Sons of Confederate Veterans, we are invested with the charge of defending the name of our brave dead and to see that future generations learn the truth about the War and why it was fought. The charge given us by General Stephen Dill Lee is as follows:

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,
United Confederate Veterans,

New Orleans, Louisiana, April 25, 1906.

Attached is an article which tells the truth.

Thank you,

Jeff Paulk
Tulsa, OK

On Wednesday, November 29, 2017 5:10 PM, Gary Percefull <gary@percefull.com> wrote:

Mr. Paulk - Thank you for your message.

Can you tell me how you are connected to Lee Elementary? Thanks. GP

On 11/29/2017 4:50 PM, Jeff Paulk wrote:

Dear Mr. Percefull,

There is a strong movement here in Tulsa to change the name of Lee Elementary School. This epidemic nationwide of changing school names and street names is beyond ludicrous and is simply fiscally irresponsible. Let's get to the heart of the matter. Some people, a minority of people, have the idea that anything named after any Confederate soldier reeks with pro-slavery and pro white supremacist meanings. This is absurd and completely unfounded. First of all, if our public schools and universities actually taught the truth about our history, instead of the Marxist rewritten version which has been force fed for the past 150+ years, this discussion would not even be happening. The War had nothing to do with slavery, but everything to do with the continued collection of excessive tariffs from the South, the subjugation of the South, stealing its natural resources, and implementing a strong centralized government and doing away with states' rights. Robert E. Lee had no slaves, but General Ulysses S. Grant did. What was Grant fighting for? Certainly not for the plight of the black man. There were more than 420,000 slaves in the U.S. after the Southern States seceded. If it was all about slavery, why were these slaves not freed? The Corwin Amendment, the Crittenden-Johnson Resolution, as well as Lincoln's own words prove that the War was not about slavery. But this is not taught in our schools. Why? Because during Reconstruction Northern school teachers were sent South to indoctrinate the young minds of the South and teach them how evil their Confederate ancestors were for wanting to leave the union, and how great and benevolent the North was and that only traitors would try to separate from the union. 150+ years of slander, lies, and socialist propaganda has brought us to where we are today with the cultural genocide of all things Southern, Confederate, and Christian. These men whose statues are being removed, whose street names are being changed, and whose school names are being changed were fine, solid, Christian men fighting to defend their homes and families from an illegal invasion of murderers, rapists, looters, and arsonists. No Confederate statue or flag represents racism or hate, but a defiant spirit to tyranny and defiance of those who would violate the Constitution. It is my sincere hope that the name change of Lee Elementary School will not take place. Are we going to change the name of every school, street, park and library just because they might be named after a Confederate soldier and the South had slaves? What about the Northerners who had slaves? What about the Yankees who built the slave trading ships, brought the slaves to the U.S. and sold them to BOTH Northerners and Southerners? The South had no slave ships and its

flags never flew on one, but Old Glory sure did. When are we going to rid our schools and government buildings of Old Glory? If people do not know their history, they know nothing of their past.

This entire cultural genocide fiasco could have been avoided with education. That's what our schools are supposed to be in the business of aren't they? Oh, and what about the free blacks who owned farms and slaves? We never hear anything about this, do we? Education is the key.

Our schools should incorporate into their curriculum some of the following books and web sites:

"The Real Lincoln", by Charles L.C. Minor, **"The South Was Right"**, by James Ronald Kennedy and Walter Donald Kennedy, **"Red Republicans and Lincoln's Marxists"** by Walter D. Kennedy and Al Benson, Jr., **"The Un-Civil War"** by Leonard M. Scruggs, **"Truths of History"**, by Mildred Lewis Rutherford (1920), **"Complicity"** by Anne Farrow, Joel Lang, and Jenifer Frank, and **"Facts and Falsehoods Concerning the War on the South 1861-1865"**, by George Edmunds. A reading of "The Slave Narratives" would give a good insight as to how life really was during the times of slavery.

Also, visit these web sites: <http://www.scv674.org/SH-Table.htm>, <http://revisedhistory.wordpress.com/>
<http://quantrillsquerrillas.com/>
<http://southernnationalcongress.org/>
<http://deovindice.org/>
<http://dixienet.org/>
<http://www.belocamp.com/library>

Regards,

Jeff Paulk
Tulsa, OK

--

Gary Percefull
918-378-0913



Which Confederate statues were removed? A running list.

More than 25 cities across the United States have removed or relocated Confederate statues and monuments amid an intense nationwide debate about race and history.

After a “Unite the Right” rally in Virginia in August to protest against the removal of a statue of Robert E. Lee resulted in the death of a woman who was demonstrating against white supremacy, other cities have decided to remove Confederate statues.

Many of the controversial monuments were [dedicated](#) in the early twentieth century or during the height of the Civil Rights Movement. Discussions are under way about the removal of monuments in Houston, Atlanta, Nashville, Pensacola, Florida, Jacksonville, Florida, Richmond, Virginia, Birmingham, Alabama, and Charlottesville, Virginia.

Here is a running list of all the monuments and statues that have been removed and the cities that have taken them down:

Annapolis, Md.

Under cover of darkness, city workers [removed](#) a statue on Aug. 18 of former Supreme Court Justice Roger Taney that had been on the State House’s front lawn for 145 years. Taney authored the Supreme Court’s 1857 Dred Scott decision, which held that African-Americans could not be U.S. citizens. The city’s Republican mayor said through a spokesman that it was removed “as a matter of public safety.”

Austin, Texas

The statues of four people with ties to the Confederacy – Robert E. Lee, Albert Sidney Johnson, John H. Reagan and former Texas Gov. James Stephen Hogg – were removed from pedestals on the University of Texas campus late Sunday night. UT’s president said in a written [statement](#) the deadly clashes in Charlottesville made it clear “Confederate monuments have become symbols of modern white supremacy and neo-Nazism.” Separately, a 1,200-pound bronze statue of Confederate President Jefferson Davis that was removed from UT’s campus in 2015 has now [returned](#) to the campus, at the Briscoe Center for American History.

Baltimore, Md.

Baltimore Mayor Catherine Pugh [told reporters](#) she wanted to move “quickly and quietly” to take down four Confederate statues or monuments – statues of Lee and Thomas, J. “Stonewall” Jackson and monuments for Confederate Soldiers and Sailors and Confederate Women – from the city’s public spaces. Although the plan had been in the works since June, the Baltimore City Council approved it only two days after the deadly events in Charlottesville.

Bradenton, Fla.

Mantee County removed a Confederate soldiers memorial obelisk on Aug. 24 after the city commission voted 4-3 to take it down and place it in storage. The monument, which had stood there for more than 90 years, was accidentally broken into two pieces when city workers removed it. The [removal](#) came after days of protests from residents and activists, most of whom were in favor of taking it down, and it cost \$12,700 to remove.

Brooklyn, N.Y.

Plaques honoring Lee were removed from an episcopal church’s property on Aug. 16 and the governor called on the Army to remove the names of Lee and another Confederate general from the streets around a nearby fort. “It was very easy for us to say, ‘OK, we’ll take the plaques down,’” said Bishop Lawrence Provenzano, of the Episcopal Diocese of Long Island, who called them “offensive to the community.” New York City Mayor Bill de Blasio has [called](#) for a review of all the city’s public art to identify “symbols of hate” for possible removal.

Dallas, Texas

A bronze statue of Robert E. Lee, formally called the Robert Edward Lee Sculpture, was [removed](#) Sept. 14 from Robert E. Lee Park, which was also named in honor of the Confederate general. The Dallas City Council voted 13-1 to remove the statue, which has stood in Lee Park for 81 years.

The park was dedicated to Lee by President Franklin Delano Roosevelt in 1936 during a renaming ceremony of the park.

Daytona Beach, Fla.

Three Confederate monuments were removed from a city park Friday morning. A city spokesperson said the plaques were going to be cleaned up and taken to a nearby museum. The decision to remove them did not require public input, the spokesperson [told](#) FOX35, because they were donated and not purchased with taxpayer funds.

Durham, N.C.

A nearly-century old statue of a Confederate soldier was toppled not long after Charlottesville by protesters associated with the Workers World party. North Carolina Central University student Takiyah Thompson, along with three others, were arrested and [charged with felonies](#) in the days following. As the bronze statue lay crumpled on the ground, protesters could be seen kicking it on social media. A Worthington assistant city manager [said](#) the community seeks to be one that "promotes tolerance, respect and inclusion."

A statue of Lee was removed from the entrance to Duke University Chapel on Aug. 19 not long after it had been defaced and is set to be preserved in some way to study the university's "complex past."

"I took this course of action to protect Duke Chapel, to ensure the vital safety of students and community members who worship there, and above all to express the deep and abiding values of our university," university President Vincent Price wrote in [statement](#) to the school.

Franklin, Ohio

A monument to Lee was removed Aug. 17 by Franklin workers.

Gainesville, Fla.

A chapter of the United Daughters of the Confederacy paid for the removal of a monument to Confederate soldiers known [locally](#) as "Old Joe" that stood in front a building in downtown Gainesville for 113 years. It was moved to a private cemetery outside the city.

Helena, Mont.

The state's capital city on Aug. 18 removed a memorial to Confederate soldiers that had been in a public park since 1916. the granite fountain, which was dismantled, had been donated by the United Daughters of the Confederacy. City Parks and Recreation Director Amy Teegarden [told](#) the Spokesman-Review that the fountain initially will be stored in a city warehouse -- but it could be reassembled at a future date.

A Confederate monument was boxed up Sunday and is slated to be [removed](#). The Missouri division of the United Daughters of the Confederacy had asked Kansas City Parks and Recreation to find a new home for it.

Lexington, Ky.

Two 130-year-old Confederate statues were removed from downtown Lexington on October 18 after the state's attorney general issued an opinion giving the city permission to take them down and move them to a private cemetery. Lexington used private funds to take the statues, of Confederate General John Hunt Morgan and John Breckinridge, a former U.S. Vice President and the last Confederate Secretary of War. Private funds will cover the cost of their upkeep in the cemetery.

Los Angeles, Calif.

A large stone monument commemorating Confederate veterans was taken down Aug. 16 from the Hollywood Forever Cemetery after hundreds of people demanded its removal. The 6-foot granite marker was loaded into a pickup truck and taken to a storage facility. A petition calling for it to be taken down had garnered 1,300 signatures.

Louisville, Ky.

A statue of a Confederate soldier was removed from the University of Louisville campus after a legal battle between the city residents, the mayor and the Sons of Confederate Veterans. It was relocated to Brandenburg, Kentucky, which hosts Civil War reenactments.

Madison, Wis.

A plaque honoring Confederate soldiers was removed Aug. 17 from a cemetery not long after residents and city leaders began calling for it to be taken down. "The Civil War was an act of insurrection and treason and a defense of the deplorable practice of slavery," [said](#) Mayor Paul Soglin in a statement. "The monuments in question were connected to that action and we do not need them on city property."

Memphis, Tenn.

Crews [removed](#) two Confederate statues from Memphis parks on Dec. 20 after the city sold them to a private entity. The City Council voted unanimously earlier in the day to sell both Health Sciences and Fourth Bluff Parks where the Confederate statues, of Confederate General Nathan Bedford Forrest and Confederate President Jefferson Davis, were located.

Nashville, Tenn.

The legendary Ryman Auditorium, where stars like Dolly Parton, Patsy Cline and Loretta Lynn made their Grand Ole Opry debuts, quietly [moved](#) a sign on Sept. 21 hanging from the venue's upper level that read "1897 Confederate Gallery." Honoring an 1897 reunion of Confederate veterans at the Ryman, the sign had been shrouded over the years but has now been permanently removed from the main auditorium and added to a museum exhibit that explains the history of the 125-year-old music hall.

New Orleans, La.

New Orleans city workers removed four monuments in April dedicated to the Confederacy and opponents of Reconstruction. The city council had declared the monuments a public nuisance. The monuments removed were of Confederate General P.G.T. Beauregard, Davis and Lee. Also removed was the Liberty Place Monument, which commemorated a Reconstruction Era white supremacist [attack](#) on the city's integrated police force. The mayor plans to replace them [with](#) new fountains and an American flag.

New York, N.Y.

Busts of Lee and Jackson were removed overnight on Aug. 17 from the Hall of Fame for Great Americans at Bronx Community College. Prior to its removal, Bronx Borough president Ruben Diaz Jr. had said "there is nothing great about two men who committed treason against the United States to fight to keep the institution of slavery in tact."

Orlando, Fla.

A Confederate statue known as "Johnny Reb" was moved in June by officials from Lake Eola Park to Greenwood Cemetery in response to public outcry about it being symbolic of hate and white supremacy. A spokesperson for Orlando's mayor [told](#) Fox News that city officials are working with historians on a new inscription to put the monument "in proper historical perspective."

Rockville, Md.

A 13-ton bronze Confederate statue that had stood for decades next to Rockville's Red Brick Courthouse was relocated in July next to a privately run Potomac River ferry named for a Confederate general. The relocation cost about \$100,000, according to the Washington Post.

San Diego, Calif.

A plaque honoring Davis was quietly removed Aug. 16 from a downtown park. "This morning I ordered the immediate removal of a plaque honoring the Confederacy at Horton Plaza Park," Mayor Kevin Faulconer [told](#) the Los Angeles Times. "San Diegans stand together against Confederate symbols of division."

San Antonio, Texas

A Confederate statue was removed from Travis Park overnight Sept. 1 after the City Council [voted](#) 10-1 in favor of taking it down the previous day. There were no protesters during or after the removal, according to local media reports. "This is, without context, a monument that glorifies the causes of the Confederacy, and that's not something that a modern city needs to have in a public square," said San Antonio Mayor Ron Nirenberg following the council vote.

St. Louis, Mo.

The Missouri Civil War Museum oversaw the removal in late June of a 32-foot granite and bronze monument from Forest Park, where it had stood for 103 years. It shouldered the costs of removal and will hold the monument in storage until a new home can be found for it. The agreement stipulates the monument can be re-displayed at a Civil War museum, battlefield or cemetery. In Boone County, a rock with a plaque honoring Confederate soldiers that had been removed from the University of Missouri campus was [relocated](#) a second time after the Charleston AEM church massacre to a historic site commemorating a nearby Civil War battle.

St. Petersburg, Fla.

St. Petersburg Mayor Rick Kriseman [ordered](#) city workers to remove a bronze Confederate marker at noon on Aug. 15 after determining that it was on city property. It's being held in storage until a new home can be found for it. "The plaque recognizing a highway named after Stonewall Jackson has been removed and we will attempt to locate its owner," Kriseman said in a statement to the Tampa Bay Times.

Washington, D.C.

The stewards of the National Mall announced this week that the exhibit alongside the Thomas Jefferson Memorial will be updated to showcase his status as both one of the country's founders and a slaveholder. "We can reflect the momentous contributions of someone like Thomas Jefferson, but also consider carefully the complexity of who he was," an official with the Trust [told](#) the Washington Examiner. "And that's not reflected right now in the exhibits."

New Jersey Sen. Cory Booker [plans](#) to introduce a bill to remove Confederate statues from the U.S. Capitol Building.

The National Cathedral voted Sept. 5 to take down two stained-glass windows of Confederate generals. The removal could take a few days and workers seen putting up scaffolding around the windows to start the process.

Worthington, Ohio

Worthington removed a historic marker Aug. 18 outside the former home of a Confederate general.

<http://www.foxnews.com/us/2017/12/24/which-confederate-statues-were-removed-running-list.html>

Publicly Supported Symbols of the Confederacy

At least 1,500 symbols of the Confederacy can be found in public spaces across the country, mostly in the Deep South.

If you're wondering where all these Confederate symbols are in America, here is an interactive map from the Southern Poverty Law Center cataloging the 1,500-plus markers, museums, cemeteries, battlefields, and more:

https://splcenter.carto.com/viz/832add30-0741-11e6-8f87-0e5db1731f59/public_map

HERITAGE ALERT! CULTURAL CLEANSING HITS PARKER COUNTY

Compatriots,

This continues to happen as Libraries clean house and make room for new books. Most of the time no one notices. Just go to your public library and see what is left. This often happens when they get a new head librarian. The Comanche County Historical Museum did their best to save genealogy records in the Comanche County Library last year when they cleaned house.

Frank Bussey

HERITAGE ALERT! CULTURAL CLEANSING HITS PARKER COUNTY

Compatriots, this cannot stand. A treasure-trove of history has been stored in the Weatherford Public Library, (an effort by many dedicated historians for over 70 years,) will be discarded like trash if we don't intervene. They're giving away family records from their genealogy section. If they go through with this atrocity, I will fill my trucks and cattle trailers with as much as I can save, and if need be, build my own library to preserve them. And it's not just a few families or pioneers within Parker County. This library contains the lives of thousands of pioneers and immigrants woven into the frontier settlements of Texas and beyond. I know, because I've worked hours, days, and weeks inside this genealogy department of Weatherford Public Library contributing thousands of pages to their records. Please note that I'm just one of hundreds who've contributed to this library and I've had family members from as far away as Oregon and California use these same records.

Don't think this can't happen. In 1996 we stopped Johnson County from dumping truckloads of Courthouse records into their county's landfill. These were records that contained vital historical information, some of which identified my Parker and Palo Pinto County family members and the key to finding them was through their Johnson County tax records. Thousands of families have their life stories preserved on this paper - paper that will never be digitized on any computer. This means that these records, and our heritage, will be lost forever.

There is a meeting of the East Parker County Genealogy and Historical Society scheduled for Saturday, January 13th 10:30 am at Weatherford Public Library to address this tragedy.

Come and help us save your history.

Deo Vindice

Randall Scott Erwin - Adjutant

RandallScott@Ghostryders.com

940-859-3380 <http://Texas34th.com>



Who Stole Our Culture?

By William S. Lind January 2, 2018

Sometime during the last half-century, someone stole our culture. Just 50 years ago, in the 1950s, America was a great place. It was safe. It was decent. Children got good educations in the public schools. Even blue-collar fathers brought home middle-class incomes, so moms could stay home with the kids. Television shows reflected sound, traditional values.

Where did it all go? How did that America become the sleazy, decadent place we live in today – so different that those who grew up prior to the '60s feel like it's a foreign country? Did it just "happen"?

It didn't just "happen." In fact, a deliberate agenda was followed to steal our culture and leave a new and very different one in its place. The story of how and why is one of the most important parts of our nation's history – *and it is a story almost no one knows*. The people behind it wanted it that way.

What happened, in short, is that America's traditional culture, which had grown up over generations from our Western, Judeo-Christian roots, was swept aside by an ideology. We know that ideology best as "political correctness" or "multi-culturalism." It really is cultural Marxism, Marxism translated from economic into cultural terms in an effort that goes back not to the 1960s, but to World War I. Incredible as it may seem, just as the old economic Marxism of the Soviet Union has faded away, a new cultural Marxism has become the ruling ideology of America's elites. The No. 1 goal of that cultural Marxism, since its creation, has been the destruction of Western culture and the Christian religion.

To understand anything, we have to know its history. To understand who stole our culture, we need to take a look at the history of "political correctness."

Early Marxist theory

Before World War I, Marxist theory said that if Europe ever erupted in war, the working classes in every European country would rise in revolt, overthrow their governments and create a new Communist Europe. But when war broke out in the summer of 1914, that didn't happen. Instead, the workers in every European country lined up by the millions to fight their country's enemies. Finally, in 1917, a Communist revolution did occur, in Russia. But attempts to spread that revolution to other countries failed because the workers did not support it.

After World War I ended in 1918, Marxist theorists had to ask themselves the question: What went wrong? As good Marxists, they could not admit Marxist theory had been incorrect. Instead, two leading Marxist intellectuals, Antonio Gramsci in Italy and Georg Lukacs in Hungary (Lukacs was considered the most brilliant Marxist thinker since Marx himself) independently came up with the same answer. They said that Western culture and the Christian religion had so blinded the working class to its true, Marxist class interests, that a Communist revolution was impossible in the West, until both could be destroyed. That objective, established as cultural Marxism's goal right at the beginning, has never changed.

A new strategy

Gramsci famously laid out a strategy for destroying Christianity and Western culture, one that has proven all too successful. Instead of calling for a Communist revolution up front, as in Russia, he said Marxists in the West should take political power last, after a "long march through the institutions" – the schools, the media, even the churches, every institution that could influence the culture. That "long march through the institutions" is what America has experienced, especially since the 1960s. Fortunately, Mussolini recognized the danger Gramsci posed and jailed him. His influence remained small until the 1960s, when his works, especially the "Prison Notebooks," were rediscovered.

Georg Lukacs proved more influential. In 1918, he became deputy commissar for culture in the short-lived Bela Kun Bolshevik regime in Hungary. There, asking, "Who will save us from Western civilization?" he instituted what he called "cultural terrorism." One of its main components was introducing sex education into Hungarian schools. Lukacs realized that if he could destroy the country's traditional sexual morals, he would have taken a giant step toward destroying its traditional culture and Christian faith.

Far from rallying to Lukacs' "cultural terrorism," the Hungarian working class was so outraged by it that when Romania invaded Hungary, the workers would not fight for the Bela Kun government, and it fell. Lukacs disappeared, but not for long. In 1923, he turned up at a "Marxist Study Week" in Germany, a program sponsored by a young Marxist named Felix Weil who had inherited millions. Weil and the others who attended that study week were fascinated by Lukacs' cultural perspective on Marxism.

The Frankfurt School

Weil responded by using some of his money to set up a new think tank at Frankfurt University in Frankfurt, Germany. Originally it was to be called the "Institute for Marxism." But the cultural Marxists realized they could be far more effective if they concealed their real nature and objectives. They convinced Weil to give the new institute a neutral-sounding name, the "Institute for Social Research." Soon known simply as the "Frankfurt School," the Institute for Social Research would become the place where political correctness, as we now know it, was developed. The basic answer to the question "Who stole our culture?" is the cultural Marxists of the Frankfurt School.

At first, the Institute worked mainly on conventional Marxist issues such as the labor movement. But in 1930, that changed dramatically. That year, the Institute was taken over by a new director, a brilliant young Marxist intellectual named Max Horkheimer. Horkheimer had been strongly influenced by Georg Lukacs. He immediately set to work to turn the Frankfurt School into the place where Lukacs' pioneering work on cultural Marxism could be developed further into a full-blown ideology.

To that end, he brought some new members into the Frankfurt School. Perhaps the most important was Theodor Adorno, who would become Horkheimer's most creative collaborator. Other new members included two psychologists, Eric Fromm and Wilhelm Reich, who were noted promoters of feminism and matriarchy, and a young graduate student named Herbert Marcuse.

Advances in cultural Marxism

With the help of this new blood, Horkheimer made three major advances in the development of cultural Marxism. First, he broke with Marx's view that culture was merely part of society's "superstructure," which was determined by economic factors. He said that on the contrary, culture was an independent and very important factor in shaping a society.

Second, again contrary to Marx, he announced that in the future, the working class would not be the agent of revolution. He left open the question of who would play that role – a question Marcuse answered in the 1950s.

Third, Horkheimer and the other Frankfurt School members decided that the key to destroying Western culture was to cross Marx with Freud. They argued that just as workers were oppressed under capitalism, so under Western culture, everyone lived in a constant state of psychological repression. "Liberating" everyone from that repression became one of cultural Marxism's main goals. Even more important, they realized that psychology offered them a far more powerful tool than philosophy for destroying Western culture: psychological conditioning.

Today, when Hollywood's cultural Marxists want to "normalize" something like homosexuality (thus "liberating" us from "repression"), they put on television show after television show where the only normal-seeming white male is a homosexual. That is how psychological conditioning works; people absorb the lessons the cultural Marxists want them to learn without even knowing they are being taught.

The Frankfurt School was well on the way to creating political correctness. Then suddenly, fate intervened. In 1933, Adolf Hitler and the Nazi Party came to power in Germany, where the Frankfurt School was located. Since the Frankfurt School was Marxist, and the Nazis hated Marxism, and since almost all its members were Jewish, it decided to leave Germany. In 1934, the Frankfurt School, including its leading members from Germany, was re-established in New York City with help from Columbia University. Soon, its focus shifted from destroying traditional Western culture in Germany to doing so in the United States. It would prove all too successful.

New developments

Taking advantage of American hospitality, the Frankfurt School soon resumed its intellectual work to create cultural Marxism. To its earlier achievements in Germany, it added these new developments.

Critical Theory

To serve its purpose of "negating" Western culture, the Frankfurt School developed a powerful tool it called "Critical Theory." What was the theory? The theory was to criticize. By subjecting every traditional institution, starting with family, to endless, unremitting criticism (the Frankfurt School was careful never to define what it was for, only what it was against), it hoped to bring them down. Critical Theory is the basis for the "studies" departments that now inhabit American colleges and universities. Not surprisingly, those departments are the home turf of academic political correctness.

Studies in prejudice

The Frankfurt School sought to define traditional attitudes on every issue as "prejudice" in a series of academic studies that culminated in Adorno's immensely influential book, "The Authoritarian Personality," published in 1950. They invented a bogus "F-scale" that purported to tie traditional beliefs on sexual morals, relations between men and women and questions touching on the family to support for fascism. Today, the favorite term the politically correct use for anyone who disagrees with them is "fascist."

Domination

The Frankfurt School again departed from orthodox Marxism, which argued that all of history was determined by who owned the means of production. Instead, they said history was determined by which groups, defined as men, women, races, religions, etc., had power or

"dominance" over other groups. Certain groups, especially white males, were labeled "oppressors," while other groups were defined as "victims." Victims were automatically good, oppressors bad, just by what group they came from, regardless of individual behavior.

Though Marxists, the members of the Frankfurt School also drew from Nietzsche (someone else they admired for his defiance of traditional morals was the Marquis de Sade). They incorporated into their cultural Marxism what Nietzsche called the "transvaluation of all values." What that means, in plain English, is that all the old sins become virtues, and all the old virtues become sins. Homosexuality is a fine and good thing, but anyone who thinks men and women should have different social roles is an evil "fascist." That is what political correctness now teaches children in public schools all across America. (The Frankfurt School wrote about American public education. It said it did not matter if school children learned any skills or any facts. All that mattered was that they graduate from the schools with the right "attitudes" on certain questions.)

Media and entertainment

Led by Adorno, the Frankfurt School initially opposed the culture industry, which they thought "commodified" culture. Then, they started to listen to Walter Benjamin, a close friend of Horkheimer and Adorno, who argued that cultural Marxism could make powerful use of tools like radio, film and later television to psychologically condition the public. Benjamin's view prevailed, and Horkheimer and Adorno spent the World War II years in Hollywood. It is no accident that the entertainment industry is now cultural Marxism's most powerful weapon.

The growth of Marxism in the United States

After World War II and the defeat of the Nazis, Horkheimer, Adorno and most of the other members of the Frankfurt School returned to Germany, where the Institute re-established itself in Frankfurt with the help of the American occupation authorities. Cultural Marxism in time became the unofficial but all-pervasive ideology of the Federal Republic of Germany.

But hell had not forgotten the United States. Herbert Marcuse remained here, and he set about translating the very difficult academic writings of other members of the Frankfurt School into simpler terms Americans could easily grasp. His book "Eros and Civilization" used the Frankfurt School's crossing of Marx with Freud to argue that if we would only "liberate non-procreative eros" through "polymorphous perversity," we could create a new paradise where there would be only play and no work. "Eros and Civilization" became one of the main texts of the New Left in the 1960s.

Marcuse also widened the Frankfurt School's intellectual work. In the early 1930s, Horkheimer had left open the question of who would replace the working class as the agent of Marxist revolution. In the 1950s, Marcuse answered the question, saying it would be a coalition of students, blacks, feminist women and homosexuals – the core of the student rebellion of the 1960s, and the sacred "victims groups" of political correctness today. Marcuse further took one of political correctness's favorite words, "tolerance," and gave it a new meaning. He defined "liberating tolerance" as tolerance for all ideas and movements coming from the left, and *intolerance* for all ideas and movements coming from the right. When you hear the cultural Marxists today call for "tolerance," they mean Marcuse's "liberating tolerance" (just as when they call for "diversity," they mean uniformity of belief in their ideology).

The student rebellion of the 1960s, driven largely by opposition to the draft for the Vietnam War, gave Marcuse a historic opportunity. As perhaps its most famous "guru," he injected the Frankfurt School's cultural Marxism into the baby boom generation. Of course, they did not understand what it really was. As was true from the Institute's beginning, Marcuse and the few

other people “in the know” did not advertise that political correctness and multi-culturalism were a form of Marxism. But the effect was devastating: a whole generation of Americans, especially the university-educated elite, absorbed cultural Marxism as their own, accepting a poisonous ideology that sought to destroy America’s traditional culture and Christian faith. That generation, which runs every elite institution in America, now wages a ceaseless war on all traditional beliefs and institutions. They have largely won that war. Most of America’s traditional culture lies in ruins.

A counter-strategy

Now you know who stole our culture. The question is, what are we, as Christians and as cultural conservatives, going to do about it?

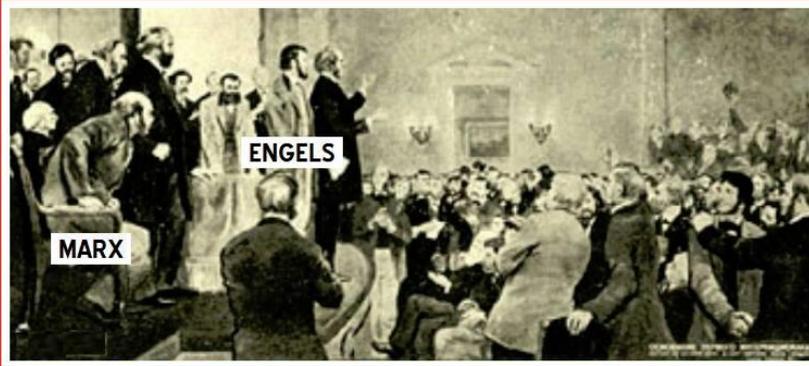
We can choose between two strategies. The first is to try to retake the existing institutions – the public schools, the universities, the media, the entertainment industry and most of the mainline churches – from the cultural Marxists. They expect us to try to do that, they are ready for it, and we would find ourselves, with but small voice and few resources compared to theirs, making a frontal assault against prepared defensive positions. Any soldier can tell you what that almost always leads to: defeat.

There is another, more promising strategy. We can separate ourselves and our families from the institutions the cultural Marxists control and build new institutions for ourselves, institutions that reflect and will help us recover our traditional Western culture.

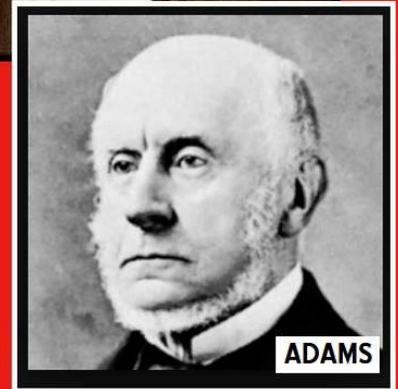
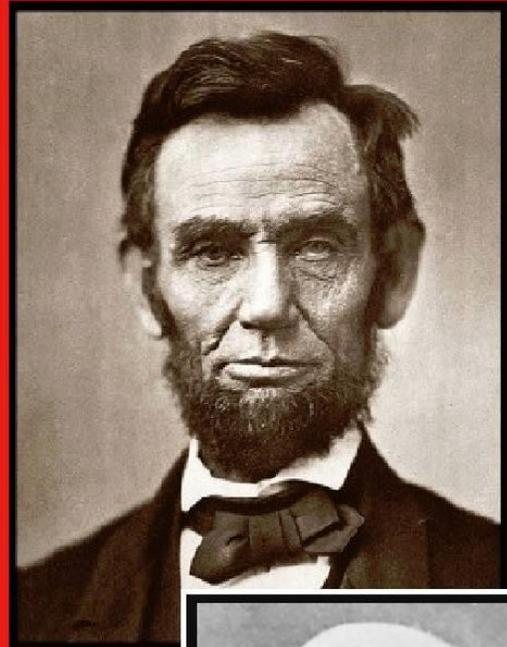
Several years ago, my colleague Paul Weyrich wrote an open letter to the conservative movement suggesting this strategy. While most other conservative (really Republican) leaders demurred, his letter resonated powerfully with grass-roots conservatives. Many of them are already part of a movement to secede from the corrupt, dominant culture and create parallel institutions: the homeschooling movement. Similar movements are beginning to offer sound alternatives in other aspects of life, including movements to promote small, often organic family farms and to develop community markets for those farms’ products. If Brave New World’s motto is “Think globally, act locally,” ours should be “Think locally, act locally.”

Thus, our strategy for undoing what cultural Marxism has done to America has a certain parallel to its own strategy, as Gramsci laid it out so long ago. Gramsci called for Marxists to undertake a “long march through the institutions.” Our counter-strategy would be a long march to create our own institutions. It will not happen quickly, or easily. It will be the work of generations – as was theirs. They were patient, because they knew the “inevitable forces of history” were on their side. Can we not be equally patient, and persevering, knowing that the Maker of history is on ours?

William S. Lind has a B.A. in History from Dartmouth College and an M.A., also in History, from Princeton University. He serves as director of the Center for Cultural Conservatism of the [Free Congress Foundation](#) in Washington, D.C., and as a vestryman at St. James Anglican Church in his hometown of Cleveland, Ohio.



On 28 September 1864 the Saint Martins meeting hall in London was packed to the roof with craftsmen and workers from various countries. The proposal to establish an International Working Men's Association met with great enthusiasm. Marx did not belong to the organizers and was not among the speakers, but he was a member of the presidium. He was chosen (with 54 other persons) in the Preparatory Committee to extend the IWMA. Not before long he would pull the strings of this First International.



NOV 1864 - JAN 1865

**WHEN A SON & GRANDSON OF PRESIDENTS
HELPED LINCOLN SELL OUT THE ACHIEVEMENTS
OF HIS FATHERS & THE BLOOD, TOIL
& TREASURE OF AMERICA TO MARXIST RADICALS**

Yankee Charles Francis Adams was Lincoln's Ambassador to the Court of St. James. Adams had been the 1848 VP candidate of the Free Soil Party with Martin Van Buren. John Quincy Adams had famously died of a stroke, felled on the floor of the House in Feb 1848, and had oft railed against the "slave power conspiracy" (ironically, 1st term Congressman Lincoln was on JQA's funeral committee). Contrast this with the Founder, John Adams, who did his all to unite the colonies in 1776 and then sacrificed his ambitions to keep us from war with revolutionary France.

America has always had to deal with radicalism. When this was done conservatively and with reference to the wisdom and actual experience of this fallen world, we have succeeded - as in 1776. But whenever the red republicans of France and their successors, the black radical republicans that sprang from the Free Soilers and Know-Nothings had their way, we have had to endure strife and destruction.

Here is the direct link to the Marxist globalists which have defined radicalism ever since - leading to the murder of millions throughout the globe, and the theft and loss of much blood, toil and treasure. Notice that nowhere in this is GOD mentioned (John Quincy Adams took his presidential oath of office on a book of laws and NOT the Bible). Nowhere are Americans as INDIVIDUALS mentioned - it's about class warfare. This is also where "labor" was redefined and raised as superior to "property" - the rights in which are essential to individual liberty, as understood by the Founders and taught in natural law.

This is the Yankee narrative from that day to this. It is European, NOT AMERICAN.

Ironically, Charles Francis Adams supported Democrat Samuel J. Tilden after all was said and done in 1876 - the choice of the solid South (before the carpetbag compromise).

Address of the International Working Men's Association to Abraham Lincoln, President of the United States of America
Presented to U.S. Ambassador Charles Francis Adams
January 28, 1865 (source - Marxists-dot-org)

Written: by Marx between November 22 & 29, 1864

Sir:

We congratulate the American people upon your re-election by a large majority. If resistance to the Slave Power was the reserved watchword of your first election, the triumphant war cry of your re-election is Death to Slavery.

From the commencement of the titanic American strife the workingmen of Europe felt instinctively that the star-spangled banner carried the destiny of their class. The contest for the territories which opened the dire epopee, was it not to decide whether the virgin soil of immense tracts should be wedded to the labor of the emigrant or prostituted by the tramp of the slave driver?

When an oligarchy of 300,000 slaveholders dared to inscribe, for the first time in the annals of the world, "slavery" on the banner of Armed Revolt, when on the very spots where hardly a century ago the idea of one great Democratic Republic had first sprung up, whence the first Declaration of the Rights of Man was issued, and the first impulse given to the European revolution of the eighteenth century; when on those very spots counterrevolution, with systematic thoroughness, gloried in rescinding "the ideas entertained at the time of the formation of the old constitution", and maintained slavery to be "a beneficent institution", indeed, the old solution of the great problem of "the relation of capital to labor", and cynically proclaimed property in man "the cornerstone of the new edifice" — then the working classes of Europe understood at once, even before the fanatic partisanship of the upper classes for the Confederate gentry had given its dismal warning, that the slaveholders' rebellion was to sound the tocsin for a general holy crusade of property against labor, and that for the men of labor, with their hopes for the future, even their past conquests were at stake in that tremendous conflict on the other side of the Atlantic. Everywhere they bore therefore patiently the hardships imposed upon them by the cotton crisis, opposed enthusiastically the proslavery intervention of their betters — and, from most parts of Europe, contributed their quota of blood to the good cause.

While the workingmen, the true political powers of the North, allowed slavery to defile their own republic, while before the Negro, mastered and sold without his concurrence, they boasted it the highest prerogative of the white-skinned laborer to sell himself and choose his own master, they were unable to attain the true freedom of labor, or to support their European brethren in their struggle for emancipation; but this barrier to progress has been swept off by the red sea of civil war.

The workingmen of Europe feel sure that, as the American War of Independence initiated a new era of ascendancy for the middle class, so the American Antislavery War will do for the working classes. They consider it an earnest of the epoch to come that it fell to the lot of Abraham Lincoln, the single-minded son of the working class, to lead his country through the matchless struggle for the rescue of an enchained race and the reconstruction of a social world.

Signed on behalf of the International Workingmen's Association, the Central Council:

[member names listed]

George Odger, President of the Council

P.V. Lubez, Corresponding Secretary for France

Karl Marx, Corresponding Secretary for Germany

G.P. Fontana, Corresponding Secretary for Italy

J.E. Holtorp, Corresponding Secretary for Poland

H.F. Jung, Corresponding Secretary for Switzerland

William R. Cremer, Honorary General Secretary.

18 Greek Street, Soho.

Ambassador Adams Replies

Legation of the United States

London, 28th January, 1865

Sir:

I am directed to inform you that the address of the Central Council of your Association, which was duly transmitted through this Legation to the President of the United [States], has been received by him.

So far as the sentiments expressed by it are personal, they are accepted by him with a sincere and anxious desire that he may be able to prove himself not unworthy of the confidence which has been recently extended to him by his fellow citizens and by so many of the friends of humanity and progress throughout the world.

The Government of the United States has a clear consciousness that its policy neither is nor could be reactionary, but at the same time it adheres to the course which it adopted at the beginning, of abstaining everywhere from propagandism and unlawful intervention. It strives to do equal and exact justice to all states and to all men and it relies upon the beneficial results of that effort for support at home and for respect and good will throughout the world.

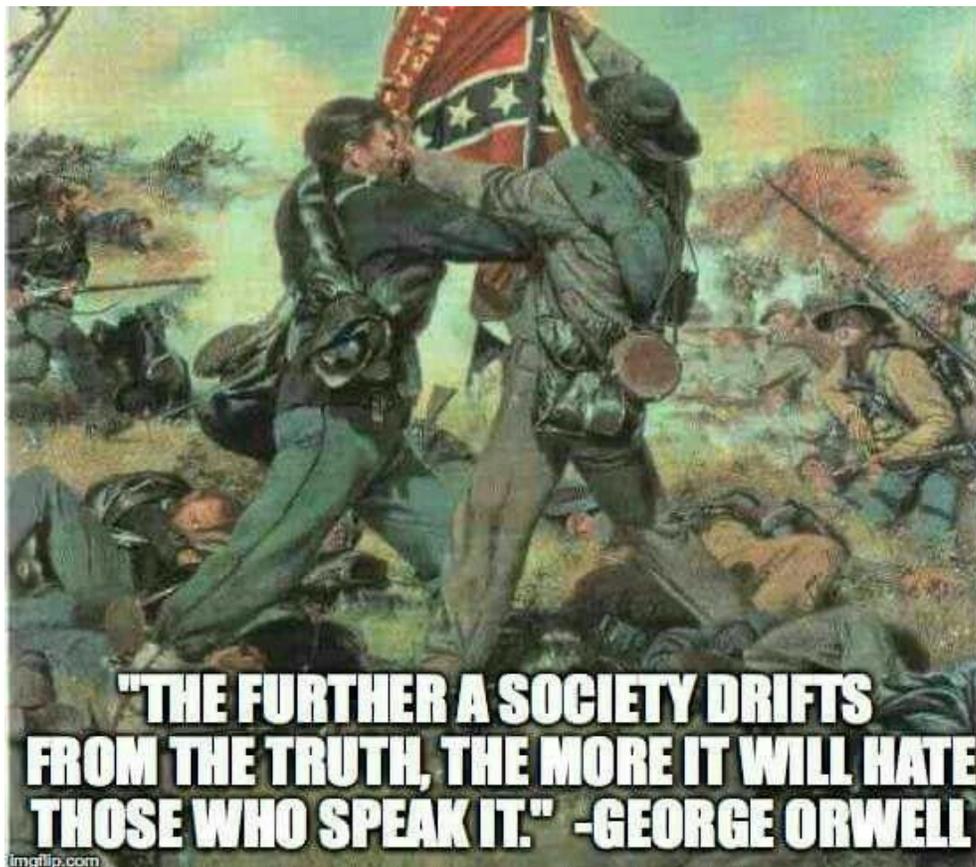
Nations do not exist for themselves alone, but to promote the welfare and happiness of mankind by benevolent intercourse and example. It is in this relation that the United States regard their cause in the present conflict with slavery, maintaining insurgence as the cause of human nature, and they derive new encouragements to persevere from the testimony of the workingmen of Europe that the national attitude is favored with their enlightened approval and earnest sympathies.

I have the honor to be, sir, your obedient servant,

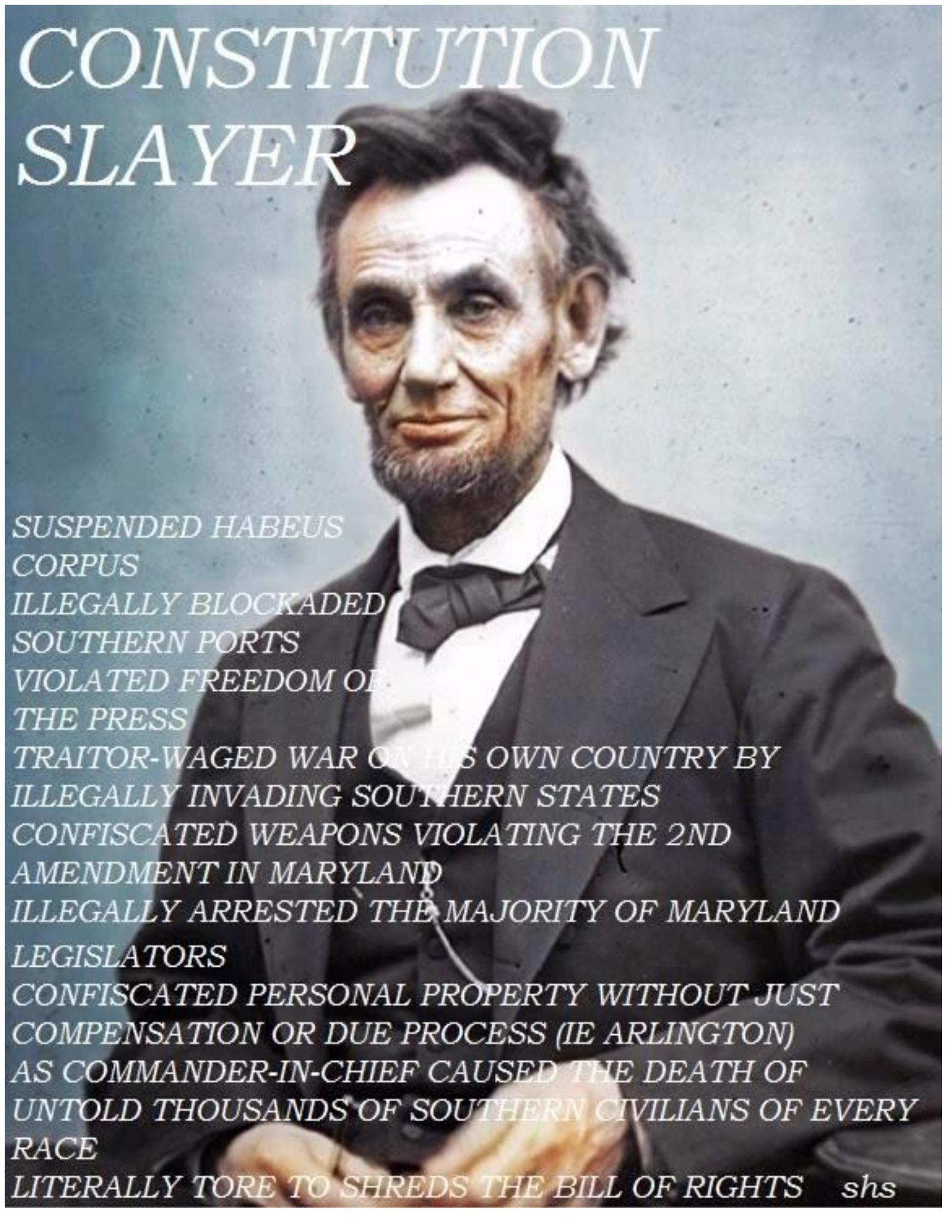
Charles Francis Adams

Truths Of History

Maeve Magdalen I sure don't believe that "the workingmen" were "the political powers of the North." It was the People's Republic of Lincoln. The NYC riots well proved that "the workingmen" of NYC at least also disagreed with Marx - in 1864 anyway. What devils' garbage. And as Marx clearly stated, this was an assault on THE BEST of the Confederate States - Lee, Davis, Calhoun. Yep - redefining the true heirs of our Fathers as tyrants, calling good evil, and evil good. One caveat - some people believe in the Lincoln myth they were taught. This may mean they are only ignorant and haven't had cause enough to look deeply into the lies upon which the Lincoln myth depends. Sincere people, once challenged, shall look - and that is when one may determine whether they are fraud, idiot, or severely misinformed. The success of our defense in this world of THE Cause depends upon the latter. There are a great many people quite emotionally attached to the idea of a "great Lincoln." It is a great deception to be overcome after 150 years of myth-making.



CONSTITUTION SLAYER

A portrait of Abraham Lincoln, the 16th President of the United States, is the background for the text. He is shown from the chest up, wearing a dark suit, a white shirt, and a dark bow tie. He has a full beard and is looking slightly to the right of the camera with a serious expression.

*SUSPENDED HABEUS
CORPUS*

*ILLEGALLY BLOCKADED
SOUTHERN PORTS
VIOLATED FREEDOM OF
THE PRESS*

*TRAITOR-WAGED WAR ON HIS OWN COUNTRY BY
ILLEGALLY INVADING SOUTHERN STATES*

*CONFISCATED WEAPONS VIOLATING THE 2ND
AMENDMENT IN MARYLAND*

*ILLEGALLY ARRESTED THE MAJORITY OF MARYLAND
LEGISLATORS*

*CONFISCATED PERSONAL PROPERTY WITHOUT JUST
COMPENSATION OR DUE PROCESS (IE ARLINGTON)*

*AS COMMANDER-IN-CHIEF CAUSED THE DEATH OF
UNTOLD THOUSANDS OF SOUTHERN CIVILIANS OF EVERY
RACE*

LITERALLY TORE TO SHREDS THE BILL OF RIGHTS shs

Captain Todd Carter ...

At The Battle of Franklin, Tenn.

His hometown

Capt. Carter's duties was to be a assistant quartermaster and aide to Gen. Thomas Benton Smith, This would exempted him from engaging in battle, he vowed, "No power on earth could keep him out of the fight."

So it would be. At 5 p.m., he mounted Rosencrantz, drew his sword, extended his arm and led the charge shouting, "I am almost home! Come with me boys!"

Within minutes following those words , his horse went down and a volley of nine bullets fell the young captain.

He was killed on the family farm, within 100 yds of the house while his family sought refuge in the basement. Some say he might of fell in the family garden After the battle, with a lantern in hand, his father wandered over the battlefield all night looking for his son.

He was found in very bad shape Capt. Carter was carried to his boyhood home and taken inside to a room, littered with the debris left behind by occupying federal soldiers.

Dr. Deering Roberts, the regimental surgeon, extracted the fatal bullet that had struck him in the head, while his two young nieces assisted.

On December 2, 1864, 24-year old Capt. Todd Carter, died in the room just across from the one where he was born.

How heartbreaking to think someone so young, One can truly feel the joy he must of had being so close to home

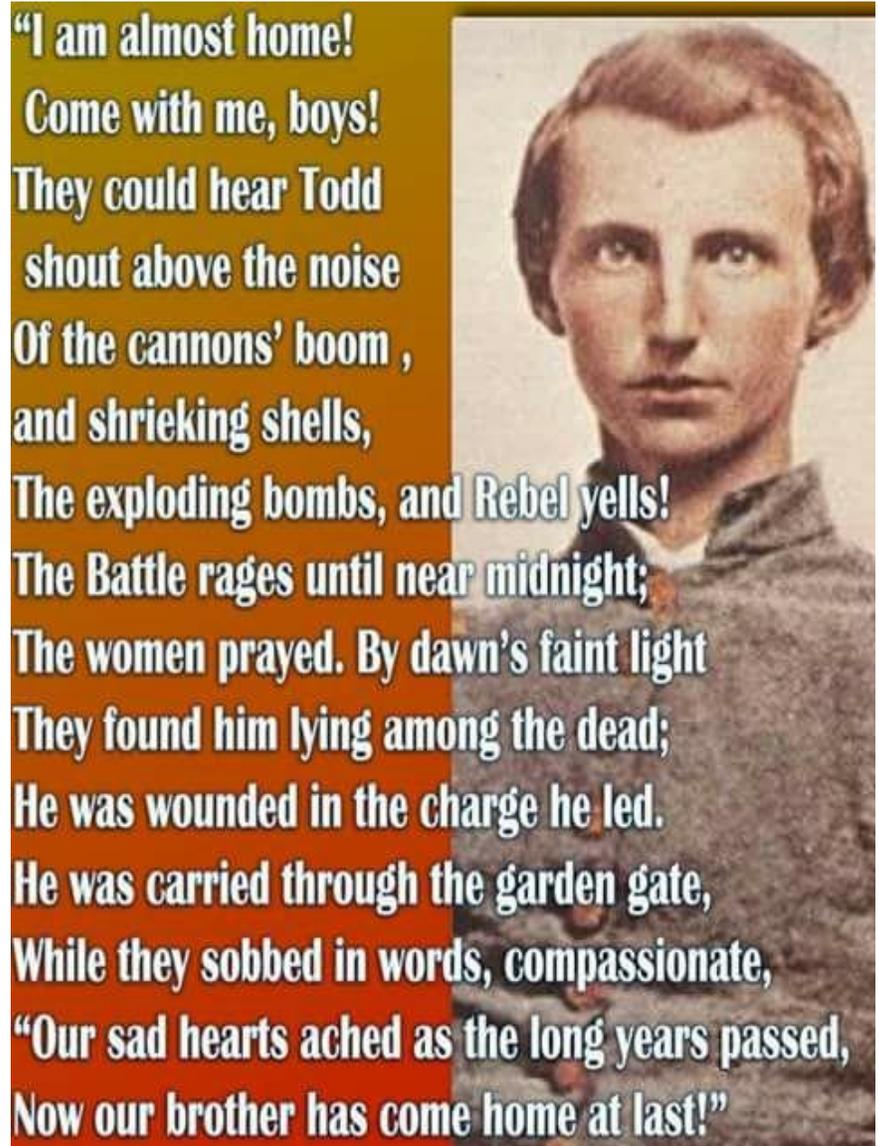
With his hopes in front of him, making his family proud And his birth right under him. Defending his family farm all cut short to soon in life

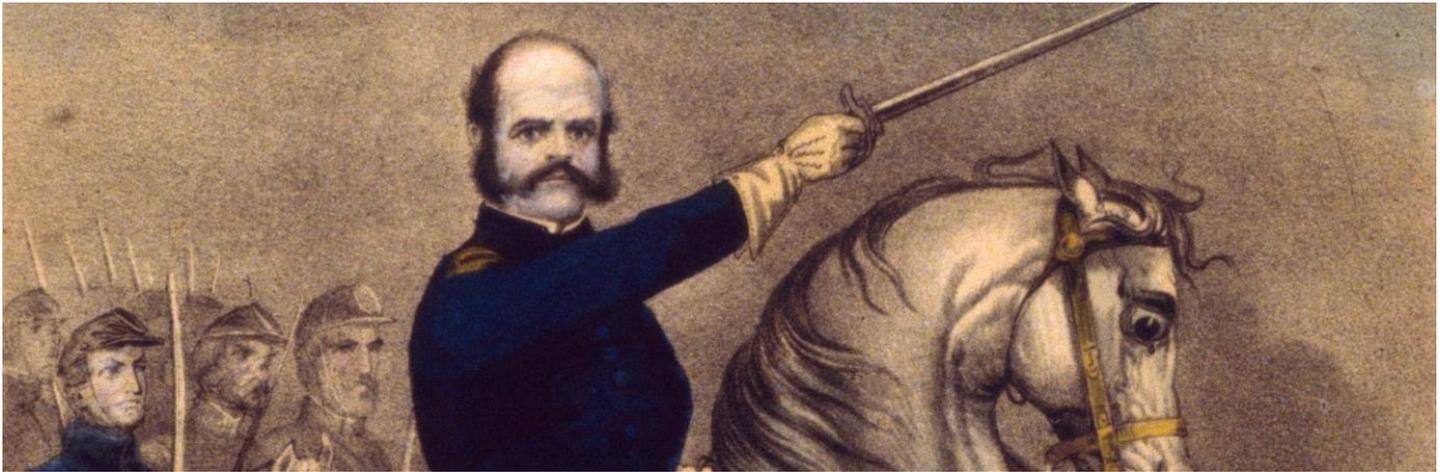
May We Never Look at these men as anything but honorable and brave.

The following was written by a descendant of Todd Carter,

Dr. Roslie Carter.

><CSA><





Mud March begins

January 20, 1863, Union General Ambrose Burnside's Army of the Potomac begins an offensive against General Robert E. Lee's Army of Northern Virginia that quickly bogs down as several days of heavy rain turn the roads of Virginia into a muddy quagmire. The campaign was abandoned three days later.

The Union army was still reeling from the disastrous Battle of Fredericksburg, Virginia, on December 13, 1862. Burnside's force suffered more than 13,000 casualties as it assaulted Lee's troops along hills above Fredericksburg. Lee suffered around 5,000 casualties, making Fredericksburg one of the most one-sided engagements in the Eastern theater of operations. Morale was low among the Yankees that winter.

Now, Burnside sought to raise morale and seize the initiative from Lee. His plan was to swing around Lee's left flank and draw the Confederates away from their defenses and into the open. Speed was essential to the operation. January had been a dry month to that point, but as soon as the Federals began to move, a drizzle turned into a downpour that lasted for four days. Logistical problems delayed the laying of a pontoon bridge across the Rappahannock River, and a huge traffic jam snarled the army's progress. In one day, the 5th New York moved only a mile and a half. The roads became unnavigable, and conflicting orders caused two corps to march across each other's paths. Horses, wagons, and cannons were stuck in mud, and the element of surprise was lost. Jeering Confederates taunted the Yankees with shouts and signs that read "Burnside's Army Stuck in the Mud."

Burnside tried to lift spirits by issuing liquor to the soldiers on January 22, but this only compounded the problems. Drunken troops began brawling, and entire regiments fought one another. The operation was a complete fiasco, and on January 23 Burnside gave up his attempt to, in his words, "strike a great and mortal blow to the rebellion." The campaign was considered so disastrous that Burnside was removed as commander of the army on January 25.

Black Confederate soldiers would be honored under proposed bill co-sponsored by two S.C. Republicans



The Tennessee Civil War Museum, which opened last year, includes an exhibit stating thousands of blacks fought for the Confederacy.

(JIM MYERS/ASSOCIATED PRESS)

BY **ELIZABETH ELIZALDE**

NEW YORK DAILY NEWS

Thursday, December 28, 2017, 8:33 PM

African-Americans who fought for the Confederacy during the Civil War would be recognized with a monument under a proposed bill co-sponsored by two Republican lawmakers in South Carolina.

The pre-filed bill by State Reps. Bill Chumley and Mike Burns would create a commission to establish a monument honoring the veterans and to educate students in public schools about their significance in history, according to the [Spartanburg Herald Journal](#).

Chumley said he wants to recognize black Confederates because of his respect for history.

“We came to the realization there was a lot we didn’t know about the war and their sacrifices,” he told the paper. “These people were heroes and forgotten heroes.”

[SC. lawmakers suggest monument for black Confederate soldiers](#)

The proposal also says the soldiers' contributions had been excluded from classrooms in South Carolina.



South Carolina State Representatives William (Bill) Chumley (l.) and James Mikell (Mike) Burns (r.) are co-sponsoring a bill that would recognize the contributions of African-Americans who served in the Confederate military during the Civil War.

(AP / SOUTH CAROLINA LEGISLATURE)

“While there is representation of those African-Americans from South Carolina who took up arms for the Union, there is nothing to show the contributions, sacrifices and honor of their Confederate counterparts,” the bill says.

Both Republicans had opposed the Confederate flag's removal from the State House, but after gunman Dylann Roof opened fire at Charleston’s Emanuel AME Church, killing nine black parishioners in 2015, it was moved to a museum.

Critics say the bill is an attempt to bring back the Confederate flag to the State House, but Chumley said that’s not what measure intends to do.

“I think (the African-American monument) will be a real plus for South Carolina,” he told the newspaper. “That period of history needs to be taught.”

<http://www.nydailynews.com/news/national/black-confederate-soldiers-honored-proposed-bill-article-1.3724682>



My cousin, Senator Edward Ward Carmack, said the following: "There were some things not surrendered at Appomattox. We did not surrender our rights and our history, nor was it one of those conditions of surrender that unfriendly lips and hands should be suffered to tell or write the epitaphs of our Confederate dead." That is exactly what has happened. Unfriendly outsiders and newcomers have done just that. An honest question would be, how can they "teach" what they do not know? How? The better question is, why do we allow it?

[Lani Burnette Rinkel](#)

RICHMOND AFTERMATH

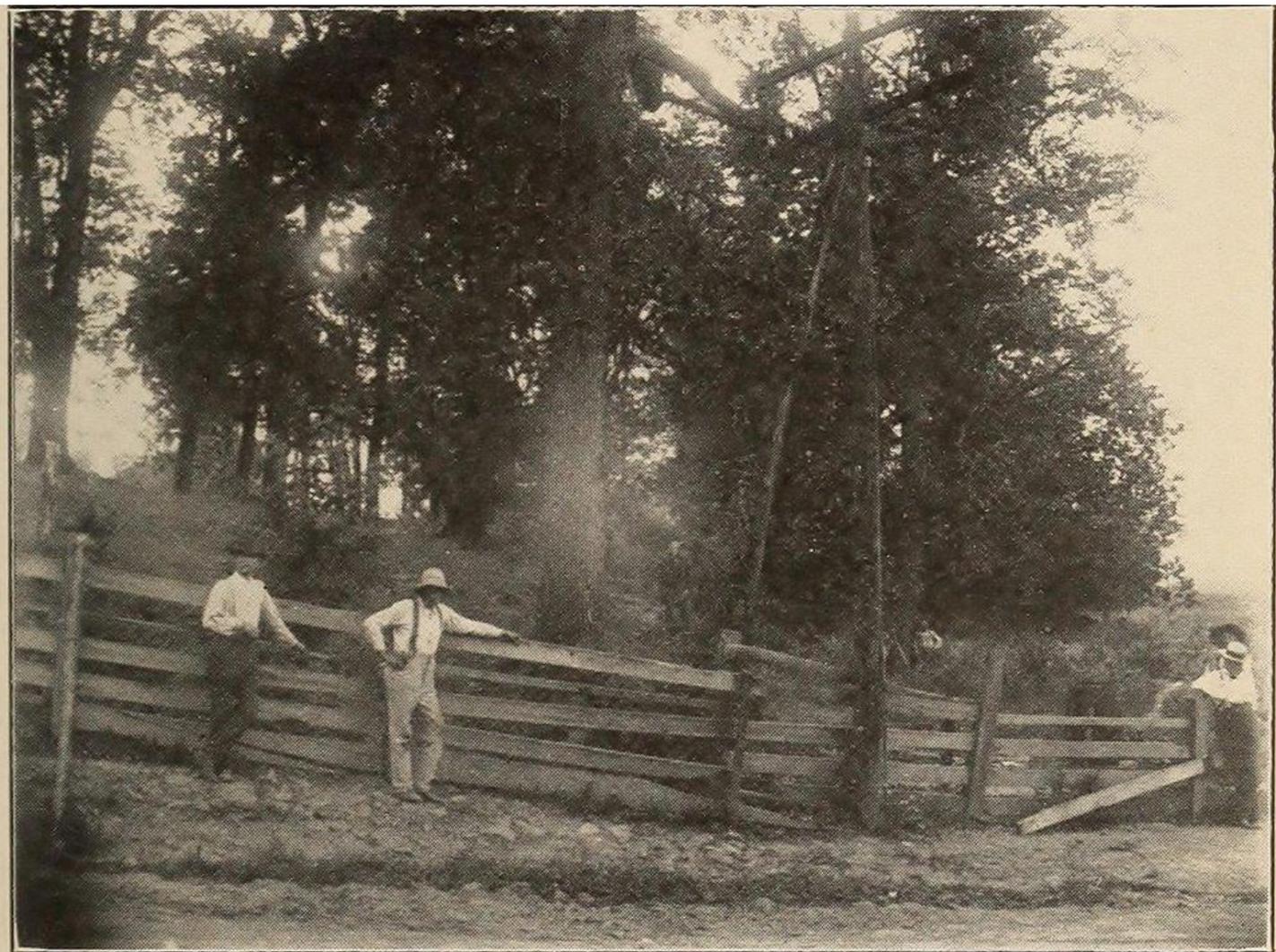
Some Features of the Lee statue unveiling
Not Covered by the Press Reports

There were numerous unique and interesting and not a few touching incidences at the celebration of the unveiling of the Lee statue in Richmond Thursday....

"Col." Tarleton Alexander, over eighty years old, a colored confederate who served from alpha to omega of the 'rebellion' and surrendered at Appomattox, was on the street in the morning wearing numerous badges and souvenirs presented by the veteran confederates as decorations of honor."

THE EVENING STAR
WASHINGTON, DC
Saturday, May 31, 1890

Photo-Lee unveiled May 29, 1890 in Richmond, VA



WOODSON, OR BROWNING SPRINGS.

Battle Ground: Fight between 9th Pa. Cav., Commanded by Col. Williams, and Capt. Adam R. Johnson with seven members of Breckinridge Guards.

No American doubted Black Confederates, on either side of the late war, except immigrants to the country after WWII. You see, multi-generational Americans know the truth. We've always known the truth. The children of immigrants do not. How could they? The truth has been lying in dusty newspaper archives and on library shelves. Only now, with the advent of technology is the truth being told once again.

It is interesting to note, our enemies are not the Sons or Daughters of the Union veterans. Our enemies are newcomers to the country, just like our friends on another Page always say.

Just as an aside, you must know, the Daughters awarded Crosses of Honor only to Confederate veterans. You must know that.

The truth is, you have been lied to.

"Negro Draws Confederate Pension and Wears Southern Cross of Honor"

Morganfield, Ky.,

"Uncle Josh" Robinson is going to the Confederate reunion in Washington. They have already made arrangements for a place for him to stay...

Uncle Josh" ...wears the Southern Cross of Honor, given by the United Daughters of the Confederacy. He also draws a Confederate pension...He is very proud of his cross, and of his badges from the different reunions, for he has attended every one. He says he expects to go to every reunion until he dies, and that is a long time off. He is not sure just how old he is, but he "was old enough to shoulder a musket in 1862." At every reunion he carries the banner of the Adam Johnson Company, the Tenth Kentucky.

He loves to tell the story of the sack of meal it took him 52 years to take home, for that is the story of how he joined the Confederate army. He lived in Warren County, where he was a slave in the family of Ewing Robinson. One day he went to the mill to get a sack of meal. On his way home he met Captain Bassett, who asked him if he did not want to join the army? Uncle Josh threw the sack of meal over the fence, and left with Captain Bassett. "And didn't go back till three years ago, 52 years after I left," he said.

He was at Chickamauga and Cumberland Gap, and once he was wounded. He met Jackson and once shook hands with Jefferson Davis. He says when he dies he wants to be buried in his uniform with the Cross of Honor attached."

HOPKINSVILLE KENTUCKIAN

March 22, 1917

Camp Ready Branch No
May 1st 1862

Uncle Banks

I received yours
of the 26th ult. a few days since
I was very glad to hear that
you had had me a pair of
Boats made. I am sorry now that
I did not send you the order
at first but I thought that Sal.
would be more likely to have
the leather. I do not know the
Boats at this time but will
need them before long and
I thought best to commence
in time — I have no news
of interest we get but very little
news we are some twenty miles
from any Rail Road & consequently
get no news papers. The Yankees
seem rather docile in this vicinity
they seem to be rather in for playing

quite I am like you at a loss
to know where they will make the
next attack - sometimes I think they
have nearly played out - and do not
expect to do much more fighting
but still keep up their army if they
can & try for a year or two to pin
us out - but in that I hope they
will fail - as for myself I rather
they would pitch in & let us fight
it out, and quit - almost any
thing rather than a long war -
I suppose you have seen Mr Wamaach
I sent my Bible & New Testament by him
I find that I can't carry them, I also
intended to send an over coat, but
some of my tent mates thought that
we would need it, & promised to help
me to carry it - Give my Bests until
you have some good & safe chance to
send them - I am very much obliged
to you for having them made

I am always anxious to hear from
you and want you to write as often
as is convenient - Respectfully
John P. Alderson

NORTH CAROLINA CAVALRYMAN DOESN'T FEAR "YANKEE SCUM"

War-date A.L.S. of John P. Alderson of the 63rd NC Vols (5th NC Cavalry), 3pp.

"Camp Ready", Branch, NC, May 1, 1863 to his father. In part: "...I do not need the boots at this time but will before long...the Yankee scum rather docile in this vicinity they seem to be rather in for playing quits. I am like you at quite a loss to know where they will make the next attack...I rather they would pitch in & let us fight it out rather than a long war..."

https://www.liveauctioneers.com/item/52843171_north-carolina-cavalryman-doesn-t-fear-yankee-scum

On the Battlefield 1863, a letter to mother

We are reminded of the heart one so true. I have not changed any spelling. This Confederate just wanted his Mother to know he doesn't suffer and not to worry about him. He was doing very well. He was pressing on.

January 4, 1863

Dear and Beloved Mother

As Mr. Dice is about starting home, I thought it best to write you a few lines. Our Armis is falling back to Tullahoma to recruit up. I suppose our boys have suffered immensely, We have been lhying in line of battle for 8 or 9 days. We fought on the 31st day of Dec. Our left and senter was all that was engaged. We drove them back from 5 to 7 miles with the terribles of slaughter my eyes ever beheld. I think the loss of the enemy will no in killed and wounded some 8 or 10 thousand. We took 6 or 7 thousand prisoners. i can't tell how many other troops suffer but our Regiment. We lost in killed and wounded 250 or 300 men. Our Colonel was killed and nearly all the officers of the Regiment. I believe we have 7 or 8 of them left. Col. Anderson was not hurt neither was Capt. Burford. Lieut. Kirby was killed and several other Burford company. Tell Mr. Kirby marshall is all safe after praying strongly and stood the day pretty well. I was shot through the thige with a minnie ball, though did not stop for it for some 30 or 40 minutes afterwards.

I was struck on the hip with a piece of shell which knocked me down and bruised up myh hip, very much though I can walk about a little with the aid of my stick. Can't ride on horse back. Dear Mother, don't suffer and worry about me for i am doing very well. I think I will get well in a short while with proper care and managements. Tell Uncle Bryan I still have both my horses the gorse is not quite sufficient order to sell. I have been offered \$450 dollars for him by 4 men. I think one of those men will be very willing to give me five hundred dollars for him. I never saw the like of horses killed in my life. We captured forty seven pieces of fine Artillery all of which we got off the field and small arms I could not tell, a great deal of other valuable property 3 Or 4 hundred wagons and teams. Tell Uncly Bryan I will write to him by the first opportunity. Give my best respects to all our family and inquiring friends. i will try and come after a while as soon as the Army gets up and settled. May the Lord bless you all is my sincere prayer. i will remain your affectionate son.

A.J. Murphy

This letter was written by Andrew J. Murphy, son of Mary Wynn Tinley Murphy, stepson of Bryan Ward. Andrew J. Murphy enlisted in Company I, 8th Tennessee Infantry, Confederate States Army, in Smith County. He served with that Company & Regiment until his death in combat at Resaca, Georgia, in 1864. It is made available by Mr. George Stone and the Tennessee-SCV

GOOD VS. EVIL

(Dealing with Invaders)



[Defending the Heritage](#)

"When principles that run against your deepest convictions begin to win the day, then battle is your calling, and peace has become sin; you must, at the price of dearest peace, lay your convictions bare before friend and enemy, with all the fire of your faith." –A. Kuyper

~ † Robert † ~

Where Does Private Jemison Rest?

BY ALEXANDRA FILIPOWSKI AND HUGH T. HARRINGTON

In a quiet cemetery in the center of what was once Georgia's capital, a monument has stood for more than a hundred years commemorating the life of Private Edwin F. Jemison, a young Confederate soldier killed in battle. To honor his memory, his parents erected the monument at Memory Hill Cemetery in Milledgeville, Georgia. Most people have long believed this to be Private Jemison's final resting place. Clues found at the cemetery plot itself, however, as well as in his obituary, seem to indicate that Memory Hill is not actually the burial place of the soldier with the famous youthful face.

Private Jemison came from a long line of distinguished ancestors. His mother, Sarah Stubbs Jemison, was the daughter of a merchant and justice of the peace, and the granddaughter of a Revolutionary War hero. His father, Robert, was a man of means, a landowner, lawyer and newspaper editor. His line included a Revolutionary War hero, a Georgia congressman, and prominent doctors and lawyers. In fact, both the Jemisons and the Stubbs were among Georgia's founding families. Shortly after the birth of their third child, Robert and Sarah moved their family from Georgia to Monroe, La.

With the secession of Louisiana on January 26, 1861, and the subsequent fall of Fort Sumter on April 14, young Edwin enlisted in the 2nd Louisiana. Shortly after he signed on, his regiment was transported from New Orleans to Richmond, where it came under the command of Maj. Gen. John Bankhead Magruder. Other than an encounter in April 1862 at the Battle of Dam No. 1 along Virginia's Warwick River, the 2nd Louisiana did not see action until Malvern Hill.

The July 1, 1862, Battle of Malvern Hill was one of the bloodiest up to that point in the war; 5,500 Confederate soldiers became casualties, nearly twice the Union losses. One of those soldiers was Private Jemison, who lost his life to a cannonball. On July 2, the Confederates buried their dead on the field.

Even though Jemison was undoubtedly buried with his comrades on the field of battle, it was not unusual for Confederate soldiers to be exhumed and sent home for reburial. Milledgeville's first battle casualty of the war, who had been killed at Pensacola, Fla., was returned to his hometown and buried on November 30, 1861. After the war, more bodies were disinterred and brought back to the town. In March 1866, the remains of a soldier who had been killed at Knoxville, Tenn., in 1863 were returned to Milledgeville. In November 1866, the remains of a soldier killed at Sharpsburg on September 17, 1862, were also returned to the town.

An article titled "Disinterment of Dead Bodies" in the August 13, 1862, issue of the *Georgia Journal & Messenger* vividly described the problems involved in shipping bodies home during wartime: "Our attention was called particularly to this subject, while on a visit to our Cemetery one day last week. A body had been brought here by railroad, we believe, from Atlanta, on its way to Dooly County, and had become so offensive that further transportation was refused. After remaining at the depot some time, a guard was detailed from Col. Brown's encampment for that purpose and the body buried."





The article went on to further elaborate on the topic by quoting from the *Richmond Dispatch* “We daily observe at the railway stations boxes containing the bodies of deceased soldiers, which have been disinterred by their friends, under the belief that they can be sent off without delay either by mail train or express. This, however, is an error. Freight trains only carry them, and the detention frequently causes the bodies to become offensive, when their immediate burial by the wayside is a matter of necessity. It would be better to postpone disinterment until cold weather, when it can be accomplished with less trouble and more certainty of getting the remains of the departed to their destination. Metallic coffins are difficult to obtain, and wooden ones can only be procured by the payment of a large sum. In these the dead bodies are packed with sawdust, and in warm weather their transportation to a distant point is uncertain, if not absolutely impossible.”

The *Journal & Messenger* editors weighed in on the depressing topic and claimed to offer a simple solution to the problem of transporting dead soldiers: “To the above we have to add (and that from personal knowledge), that nothing is more easy, convenient, or cheap than transporting bodies at any season of the year, to any distance. Any common coffin will answer. Have a piece of cotton osnaburg or other cloth of the necessary size — dip it in boiling tar, and wrap the coffin in it and it is sealed tighter than it can be done in a metallic case. Place it in a box with some kind of packing to keep it from moving, and the work is complete. No charcoal, or disinfectant is necessary.”

Assuming those directions were followed, Private Jemison’s body could have been taken from a burial site on the Malvern Hill battlefield to Milledgeville after several years, even if it was not moved directly from the battlefield. The question remains, however, whether either of those steps was taken — and if Edwin Jemison’s body is actually under the obelisk on Memory Hill. That obelisk stands over a single grave and carries the name of Edwin’s older brother, Henry, who died in 1859, carved into the north side, while Edwin’s name is carved into the south side.

While it is not known exactly when the monument was erected, a rough idea of when it was put up can be gained from the inscription of the stone carver’s name on its base, “J. Artope & Son, Macon.” The Macon City Directory listed the company as using that name between 1860 and 1872, and the other monuments in Memory Hill that carry that same name have death dates from the 1860s. Burials from the 1840s and 1850s have monuments that bear the company name “J. Artope, Macon, Ga.” By 1877, the company was listed as “Tom B. Artope,” and the monuments in Memory Hill erected after that year reflect that name change. It can therefore be assumed that the obelisk was erected between 1860 and 1877.

In 1896, Milledgeville had Confederate soldier markers placed on appropriate gravesites, and one such stone bearing the inscription “E.F. Jemison” is set in the ground west of the main obelisk. The main obelisk stands on top of a stone slab that covers the grave and measures 3 1/2 feet wide by just over 6 1/2 feet long. Like many in Memory Hill, the grave consists of an underground brick vault the length of the grave and about 3 feet wide, big enough to hold one coffin. The vault’s arched roof comes almost to the surface of the ground, and the stone slab that forms the base of the monument rests on the top of the vault much like a capstone. A coffin would be lowered into the ground after the vaults were built. A brick mason then would construct the vaulted roof and seal the entire underground structure with brick and mortar, leaving no door or opening. The tops of the vaults are so near the surface that their dimensions can be determined by inserting a thin metal probe into the ground and maneuvering it around the structure, and the vault under the Edwin and Henry Jemison obelisk appears to be of normal size for one burial.

Since Henry died first, it would appear that only his body is in the vault. The possibility, however, of Private Jemison’s remains being placed in a grave alongside the vault or nearby is worth consideration. The grave to the north side of the Jemison monument is that of Robert Small Pratt, who died in 1857 and was the first burial on the lot. To the west is a pallbearers’ path containing no graves. On the south side is the grave of W.B. Stubbs, who died in 1864. To the east is the grave of Robert W. Jemison, who died in 1879.

Each burial spot surrounding the obelisk, therefore, is occupied, and there is only one other possible place for Edwin to be buried adjacent to the Jemison obelisk. That is an unmarked grave to the north of Robert Small Pratt, covered with bricks that today are barely visible above the soil. In the 1930s, however, when the cemetery was first indexed, the bricks were thought to cover an infant’s grave.

In all likelihood, if Private Jemison was buried at Memory Hill in his own grave, his family would have given him a monument separate from his brother Henry's. The obelisk dedicated to the brothers has loving inscriptions to Private Jemison carved on it from his mother and father. The one from his father states in Latin, "It is sweet and honorable to die for one's country," while the one from his mother says: "A more dutiful son never lived. A braver soldier never died. Peace to his ashes." If Private Jemison was buried in the unmarked grave to the north of Robert Small Pratt, or in any other plot for that matter, it is quite probable that those loving words would be placed on top of that grave, and not the one for Henry.

Another piece of evidence that indicates Private Jemison's body remains elsewhere is his obituary. During the Civil War, the newspapers of Milledgeville printed few obituaries, and the ones that were printed were very short, mostly for officers. It is somewhat surprising, therefore, to find a long obituary for Private Jemison. Regarding his burial, the obituary states, "May He who maketh wars to cease, comfort the sorrowing parents whose boy lies, buried by loving hands, on the battle field near Richmond," making it clear that at the time of his death, Private Jemison was buried with his fellow soldiers.

The obituary in itself is not conclusive evidence of the private's remains not being in Memory Hill. As mentioned, some bodies, even several years after the war, were disinterred and shipped home. No record, however, of such a shipment or reburial has been discovered in the Milledgeville newspapers. Such events were unusual, and several cases were mentioned in the local newspapers.

In addition, the Richmond National Battlefield Park, the national park that includes Malvern Hill, has no records of Confederate soldiers being systematically removed from their graves on that battlefield, although it is known that Union soldiers were removed for reburial between 1865 and 1866. While some Southern troops may have been individually relocated, it is doubtful that there were more than a few.

That fact, in conjunction with the lack of newspaper coverage in Milledgeville for a burial at Memory Hill, the lack of space in the cemetery plot and a single monument dedicated to both Jemison brothers, strongly suggests that Private Edwin Francis Jemison is, in all probability, buried under an "unknown" marker still on the "battle field near Richmond."



<http://www.historynet.com/americas-civil-war-where-does-private-jemison-rest.htm>





The Confederate States of America (CSA)

Estados Confederados de América (E.E.CC.)
Confederal Republic

Capital: Richmond, Virginia

Multi Party System:
*Confederal Republicans
*Federal Democrats
Modern Whigs
Confederal Green Party
CPCSA (Communists)
CNSM (National Socialists)

17 Independent States in the National Confederacy. Thus 17 stars in the blue satire of the National Flag, lovingly called, "The Blood Stained Banner."



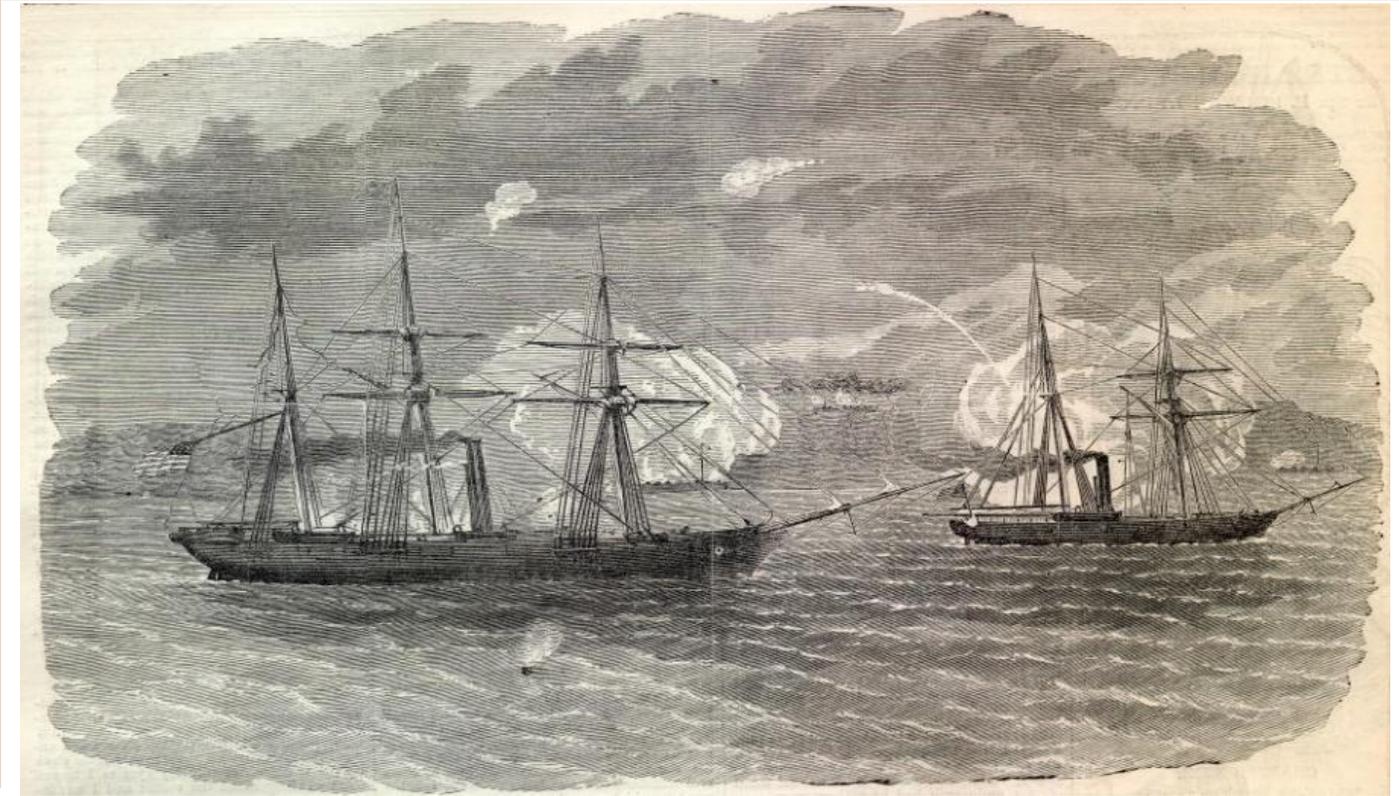
White—72.4%
Negro—12.6%
Asian—4.8%
Native American—0.9%
Pacific Islander—0.2%
Other—6.2%
Multiracial—2.9%

Hispanic/Latino (of any race) 26.3%
(Namely because of Cuba, FL. & TX.)
Non-Hispanic/Latino (of any race) 73.7%



NOVEMBER 2, 1861.]

HARPER'S WEEKLY.



THE " SEMINOLE" AND THE "POCAHONTAS" ENGAGING THE REBEL BATTERIES AT EVANSFORT.—SKETCHED BY OUR SPECIAL ARTIST.—[SEE [PAGE 699.](#)]

A REBEL INFERNAL MACHINE.

WE publish on this page an illustration of a REBEL INFERNAL MACHINE, with which it was attempted to blow up the flag-ship at Fortress Monroe a few days since. The following extract from a letter in the Herald, dated Fortress Monroe, October 12, will explain the affair :

Last evening a flag of truce came down, bringing sixty persons ; among the number was a gentleman who brings the following intelligence: On Wednesday evening last an infernal machine was sent down from Sewall's Point for the purpose of blowing up the flag-ship. She came down to the ship without any difficulty, but she caught in

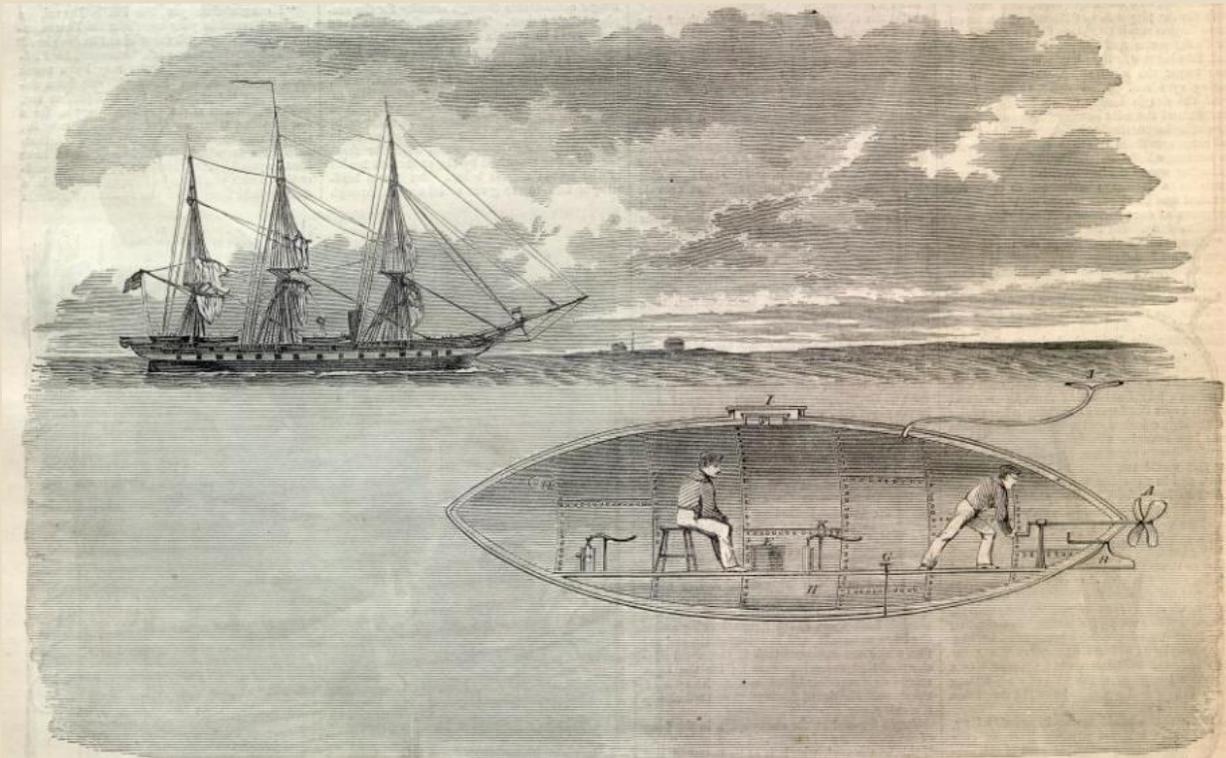
the grapling always hanging from the jib-boom end of the ship. This was taken by those inside for the chain cable, and when they thought they were under the bottom of the ship they made preparations for screwing the torpedo on the bilge, but, to their surprise, they found they were sadly mistaken, and they came near losing their lives as well as the machine. They, however, escaped, and worked themselves on shore on rebel ground, and the machine was carted back to Norfolk, to try the experiment at some future time.

From the gentleman who made the statement I learn the following particulars in relation to the machine. He states that it is built of iron, of a similar shape to the Ross Winans cigar boat, of a

sufficient capacity to accommodate two persons, who work it ahead by means of a small screw propeller. It is guided by a rudder, and it is ballasted by means of water, let in and forced out by means of a pump. A compass guides them, and a velocimeter shows how great a distance is run each moment. Bearings and courses are given the men, and they go on a hazardous voyage, with a large chance of accomplishment. An India-rubber tube, which is floated on the surface, furnishes them with fresh air, while a force-pump forces out the foul air. On arriving at the place desired, a grapple catches the cable of a vessel, and the machine is veered away until it is supposed to be near one of the magazines; the water ballast is then pumped out, and the machine floats up under the ship's bottom. By means of an India-rubber sucking-plate this machine is attached to the bottom of the ship, while a man-hole plate is opened and the torpedo is screwed into the vessel. It is fired by the means of a time fuse. As soon as this is set in motion the men inside place a prepared sheet of rubber over the man-hole. and while one lets the water into the compartment

to sink the machine, the other person screws up the plate, the grapple is let go, and the infernal machine is left to explode, while the machine is worked in shore out of harm's way. [Commodore Goldsborough](#) is informed of this article, and will of course take all the precautions to prevent an occurrence which would prove so disastrous to a fine ship and of so much importance to the enemy.

It is possible that before the time arrives for a fresh experiment with this machine the rebels at Norfolk may have occupation for their ingenuity nearer home. Commodore Goldsborough and his officers may perhaps have a little "infernal machine" of their own, with which rebeldom may possibly make acquaintance.

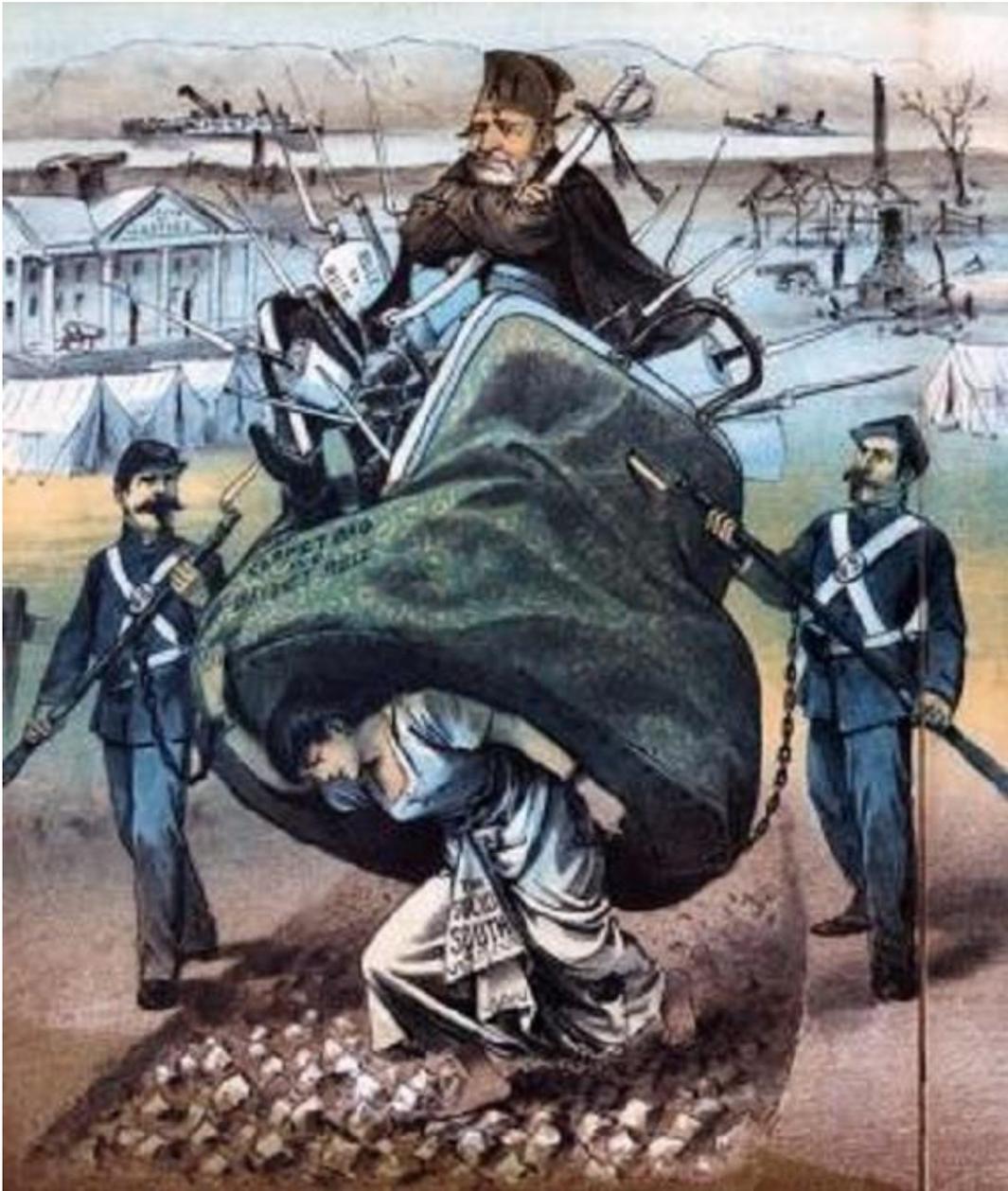


A, Propeller.—B, Rudder.—C, Force-pump for ballast.—D, Dead light.—E, Torpedo.—F, Man-hole plate.—G, Cock to let water in the ballast-room.—H, Ballast-room.—I, India-rubber suction-plate.—J, India-rubber air-tube.—K, Foul-air pump.

SUBMARINE INFERNAL MACHINE INTENDED TO DESTROY THE "[MINNESOTA](#)."

An Expired Narrative

By Gail Jarvis on Nov 6, 2017



Portraying a furtive agenda as a benevolent endeavor has occurred frequently throughout our history. Unscrupulous politicians have been able to hoodwink the public because it takes a while for their fraudulence to be discovered; Sometimes decades. The Reconstruction of Southern states is a classic example of this phenomenon. There were rational, well-thought out strategies put forth for re-admitting Southern states back into the Union after the Civil War. Unfortunately Radical Republicans were able to implement a “reconstruction” of the defeated South that was self-serving rather than public-spirited. Although historians agree that Reconstruction failed, the reasons given for its failure vary based on the political persuasion of the historian.

The Reconstruction experiment took place during one of the most corrupt periods in our history: the 12 years from 1865 to 1877. During that destabilized time, legitimate congressional proceedings as well as provisions of the Constitution were often ignored. Basically, four Reconstruction Acts, hastily and questionably enacted, converted Southern states into conquered provinces, each controlled by a military commander with unlimited power. Bizarrely, it must have been assumed that

peremptory measures could expeditiously reverse the South's long-standing social structure. Freed slaves were led to believe this was imminent and one slave stated: "Bottom rung on top now, boss." But, in the long run the flawed Reconstruction efforts harmed freedmen more than it helped them.

At the time of the Reconstruction era, the existing states were mostly composed of rural areas whose news came from penny newspapers composed of roughly four pages without advertising. As these newspapers were usually issued on a weekly basis and had to be hand-delivered, what they reported was already several days old. But their reporting was surprisingly accurate. Also, editors and journalists with many newspapers, especially those published in or around Southern states, were not fooled by the political hype about Reconstruction. Their reporting of Reconstruction's effects, as well as the side-effects, was not favorable.

Covertly, Radical Republicans sought to permanently reduce the South's influence on national elections. Exploiting the chaotic post-war conditions, these interlopers thought they could use their control of the South to assist their goal of establishing Republican hegemony throughout the nation. Southerners who were deemed to have taken part in the war effort were not allowed to vote or hold public office. This tactic suppressed an enormous amount of opposition Democratic votes. Granting the franchise to freed slaves was a noble-sounding endeavor, but Radical Republicans felt that freed slaves could be molded into a malleable bloc of voters who could be manipulated to serve Republican wishes.

However, a deteriorating national economy, worsened by the 1873 depression, lessened the zeal as well as the ability to "revolutionize" the South. Coupled with these dire fiscal conditions, was the growing realization by the public that Reconstruction efforts were more vindictive than humanitarian. The North had never been solidly behind the Reconstruction of the South and a fear that freed slaves would migrate into their region mitigated Northern zeal for altering the South's social structure. Finally, a struggling Presidential candidate in a contested election agreed to end the ill-fated Reconstruction experiment in exchange for badly needed electoral votes from three Southern states.

Reconstruction was not phased out in a logical step-by-step manner. It just ended, abandoning the freedmen to fend for themselves without any means of livelihood. If occupying Union troops and Northern interlopers had conducted Reconstruction in the humanitarian way some historians depict it, freed slaves might have felt encouraged to migrate en masse into the North. But instead, they chose to remain in the South with its ravaged economy and infrastructure. Many freedmen negotiated work arrangements with their former masters, primarily sharecropping. Northern investors profited by financing sharecropping arrangements. Many of these same Northern investors had profited by financing slave plantations.

Contrary to what many think, the great migration of Southern Blacks into the North didn't occur with the end of the Civil War nor during Reconstruction. Nor did Blacks relocate to the North simply to escape oppression in the South. No effort was made to make Blacks feel welcome in the North until the outbreak of World War One. The workforce in the North was almost decimated when masses of Northern men were called into the armed forces and rigid restrictions were placed on foreign immigration. At that point the North engaged in a desperate campaign, including monetary payments, to entice Southern Blacks to take jobs in the North and save its economy. This began a Northward migration of Southern Blacks that continued in varying degrees until roughly the 1960s. Around that time, Blacks began returning to the South in massive numbers, realizing that there was no such thing as a "Promised Land" in either North or South.

The term "Second Reconstruction" is used to describe that umbrella of social changes brought about by the Civil Rights Movement. This version of Reconstruction was presented to the public by nationwide electronic media; a far cry from the weekly newspapers of the 1800s. The awesome power of electronic media was able to create a Left-wing folklore about civil rights that controlled how news was allowed to be reported. This one-sided folklore also took over academia and the entertainment field, creating the Leftist expedient known as "political correctness." Hardly a week would go by without a word or phrase, previously considered as innocuous, being redefined as malevolent.

The Civil Rights laws were soon infected with "mission creep": the expansion of a legislative act beyond its original goals. Although Americans suspected that something was not quite right, media proselytizing had so intimidated them that they were reluctant to speak out. Today Civil Rights has morphed into "Social Justice", a more inclusive term that demands even more societal cleansing. The social justice campaign to tear down Confederate monuments was a forerunner for tearing down monuments honoring the nation's founders. The public now knows that the social justice backstairs goal is erasing American history and erasing America's history sets the stage for eradicating our culture.

There were numerous so-called Civil Rights laws enacted, a classic example being the Voting Rights Act of 1965. A brief look at the history of this Act shows how the Left used "mission creep" to infringe on the Constitutional rights of Southerners. The bill was originally scheduled to last five years, from 1965 to 1970, a period when Washington bureaucrats took control of voting procedures in Southern states. But in 1970 the bureaucratic control was extended another five years to 1975. Of course, Leftist Democrats were not about give up Big Brother monitoring of the South. So, in 1975 the Act was again extended. This third extension added seven additional years until 1982.

Not only did Democrats keep the Act alive beyond 1982, they extended it for another whopping 25 years. This kept Washington bureaucrats in control of the South's voting procedures until 2007, but as that expiration date approached, Democrats began to get restless. So in 2006 the bill was extended for yet another 25 years. At that time few persons, North or South, actually thought Southern society had changed little since 1965; a 50 year period of the most radical societal changes in our nation's history. As of 2006, massive numbers of Blacks from other regions had been migrating into the Southern region for years. There were also numerous high-ranking Blacks in Southern state governments: a Governor, numerous Mayors, cabinet members and councilmen, members of the legislature, and election officials.

Although in 2006 Democrats had to know the Law was no longer needed, their 25 year extension prevented Southern states from conducting their voting as other states do until the year 2031. Common sense briefly took precedence over political chicanery in 2013. The Supreme Court ruled that sections of the Act, primarily pre-clearance from the DOJ for voting procedures, were unconstitutional. Needless to say, this Supreme Court decision enraged Leftist do-gooders who claimed that discriminatory voter requirements would ensue. As an example of a discriminatory voting regulation, they cited the requirement that voters prove their identity with a photo ID.

The 1992 amendment to the Voting Rights Act was to accommodate "linguistic pluralism." This revision required that voting ballots must also be in languages of significant immigrant groups in voting districts as well as English. If immigrants are 5% or more of a voting district, taxpayers must provide easily understood election procedures, newspaper ads, multilingual polling place attendants, and voting assistance for persons who cannot read, speak, write, or understand English. This means that every aspect of the election process must be translated and available in several languages at a tremendous cost to the state. Skeptical persons like myself suspect that if immigrants didn't usually vote Democratic, these taxpayer-funded language accommodations might not have been enacted.

This drastic 1992 "linguistic pluralism" amendment shows how much we've changed since the time when immigrants had to remain on Ellis Island until they were sufficiently proficient with the English language to get by in their new country. Unbelievably ill-advised and foolish, this "linguistic pluralism" voting change is just one of the legislative lunacies imposed on American society during the last half century. Luckily, many Americans are no longer intimidated by national media, so they are willing to speak out about the egregious harm government has inflicted on our nation since the 1960s.

About Gail Jarvis

Gail Jarvis is a Georgia-based free-lance writer. He attended the University of Alabama and has a degree from Birmingham Southern College. As a CPA/financial consultant, he helped his clients cope with the detrimental effects of misguided governmental intrusiveness. This influenced his writing as did years of witnessing how versions of news and history were distorted for political reasons. Mr. Jarvis is a member of the Society of Independent Southern Historians and his articles have appeared on various websites, magazines, and publications for several organizations. He lives in Coastal Georgia with his wife.

<https://www.abbevilleinstitute.org/blog/an-expired-narrative/>



A Changing Reconstruction Narrative

By Philip Leigh on Nov 8, 2017



Those who have read his *Count of Monte Cristo* can readily appreciate the wisdom of Alexander Dumas who wrote, “The difference between treason and patriotism is a matter of dates.” Similarly, Civil War era historical interpretations are a matter of dates.

Consider the example of President Ulysses Grant. While the many corruption scandals during his presidency cannot be denied, modern biographers and historians commonly minimize them by emphasizing his role in protecting black voting rights in the South. Moreover, they generally characterize his civil rights motives—and those of fellow Republicans—as grounded in the morality of racial equality.

Historian Sean Wilentz has gone so far as to declare, “The evidence clearly shows that [Grant] created the most auspicious record on racial equality and civil rights of any president from Lincoln to Lyndon B. Johnson.” Similarly in 2017 Ron Chernow opined, “[Grant’s] pursuit of justice for southern blacks was at times imperfect, but his noble desire to protect them never wavered.” In 2012 H. W. Brands wrote, “Nearly a century would pass before the country had another president who took civil rights as seriously as Grant did.” When reviewing Ron White’s 2016 Grant biography, T. J. Stiles explained, “Reconstruction dominated Grant’s presidency. Unlike many, he knew it brought liberation, not occupation, empowering African-Americans in states where they were a majority or large minority. White describes how he pushed Congress and his own administration to essentially invent civil-rights enforcement.”

But Reconstruction-era Republicans also had a selfish motive for sponsoring Southern blacks. Specifically, when Grant was first elected President in 1868 the Party was only about a dozen years old. Its leaders worried that it might be strangled in the cradle if the former Rebel states rejoined the Union without readmission terms that insured that Republicans would keep control of the federal government. Since there were few white Republicans in the South the Party concluded it needed to create a new constituency. Ex-slaves were the obvious choice. In fact, Grant would have lost the 1868 popular vote without them because he only won a minority of white votes throughout America. (Like Donald Trump, he would have still won the electoral vote.)

Thus is revealed the issue that should be the central historical debate about Radical Reconstruction and President Grant’s role in it. Specifically, at question is whether Republicans chiefly sought Southern black suffrage in order to promote racial equality or to use it as a political tool for sustaining Republican control of the federal government by creating puppet regimes in the South.

Consensus opinions have fluctuated over the years. Prior to 1970 historians commonly mentioned both factors, with differing emphasis of one over the other. But as noted above, recent historians usually suggest that racial equality was the prime motivation. In contrast, earlier historians will also point to failings, compromises and motives for Grant and his Party that are seldom heard today.

In 1950, for example, historian Herbert Agar suggested that ex-slaves could have become “truly” free if Republicans had been willing to provide federal economic aid and fund black education. Instead, impoverished Southern states were required to pay the education bill even though it resulted from emancipation, which was a national—not regional—policy.

If the Negro had been made a property-owner and if his thirst for learning had been slaked at federal expense, he would have become a truly free man. As professors Morison and Commager say, “[A] government which found it possible to give forty million acres of public land to a single railroad might well have purchased ten million for the freedmen.” But neither the Northern capitalist nor the Republican politician would be helped by making the Negro free and independent...

[Instead] Congress provided a South wherein ignorant and destitute freedmen were supported by Northern troops in their “right” to vote the Republican ticket...

It was wicked to force the Negro to rule the disfranchised white man [former Confederates who lost their voting rights], when everyone knew the positions would be reversed as soon as Northerners grew sick of governing their fellow Americans with the sword.

In 1969 historian Avery Craven wrote, “The Republican party...could muster the vote to pass sharp legislation for the benefit of the southern Negro, but it could not support the abstract principles behind that legislation.” Thus, a single railroad was awarded land grants as large as the state of Missouri, while ex-slaves got none. Race consciousness in margin-of-victory states such as Connecticut, Indiana, New York and Ohio sometimes forced the Party to choose between conscience and political expediency.

Similarly, in *Grant the Politician* William B. Hesseltine wrote in 1935, “Fearful [that] the return of the Southern states would result in the overthrow of the Republican Party, the Radical leaders largely agreed on the necessity of imposing Negro suffrage on the South.” Hesseltine later added, “Republican Reconstruction policies were explained on the basis of justice to the Negroes, but frequently the orators admitted that the restoration of white government in the South would endanger their own [Republican] congressional supremacy.” In 1963 John Ezell wrote in *The South Since 1865*, “Further rationalization by the Republicans led them to claim that if the war victory were to be insured, the party that produced it had to stay in power...by giving votes to the freedmen who would presumably vote Republican from gratitude...”

But it was not merely pre-1970 historians who expressed such viewpoints. The chief architect of Republican Reconstruction—Congressman Thaddeus Stevens—argued that the Southern states should never be admitted as “valid states, until the [U.S.] constitution had been so amended...as to secure the perpetual ascendancy of...[the Republican Party.]” Nearly four years after he left office and was trying for an unprecedented third Presidential term, even Ulysses Grant implied that his true motive for backing black suffrage had been to keep white Southerners out of power in Washington. Speaking in Syracuse in October 1880 he opined that Southerners controlled the Democratic Party. If Democrats came to power, he warned, they “would sweep down...all of your industries and prosperity, all of your banks and your manufactories.” At Rochester he added that “Rebel brigadiers” might rule the nation and he argued that only Northern men should be permitted to govern America. In short, Grant suggested that his true aim all along had been to protect Northern economic prosperity and dominance, not to provide for racial equality.

Finally, [as explained in this earlier post](#), President Grant and the infant GOP declined to combat transgressions against races that were unlikely to become reliably Republican. Examples include Chinese-Americans and Native-Americans. Between 1850 and 1900, for example, two-thirds of California’s lynch victims were Chinese-Americans, yet the race never accounted for more than 10% of the state’s population. Unlike the ex-slaves who accounted for about 40% of the population in the former Confederate states, Chinese-Americans were not permitted to vote. Moreover, even though they became the victims of the biggest lynching in American history during 1871 in Los Angeles, Grant and the Washington Republicans did nothing to help them.

Alexander Dumas’s insight suggests that historical interpretation will always be subject to the zeitgeist of the era in which it is written. But it should not shut down debate as it does presently, especially on college campuses. The “Lost Cause” interpretation of Civil War history has been replaced by an erroneous “Righteous Cause” mythology that defines the Civil War as a conflict between Northern Angels and Southern Demons. It has taken a wrecking ball to free speech as well as century old statues. Yet it was the speech-tolerant Demons of the 1960s and beyond who gave the academic Angels podiums from which to make their case. Guided by the tenet that if a lie is repeated often enough it erroneously [becomes accepted as the truth](#), too many of today’s “Angels” demand censorship to viewpoints contrary to their own. They are like the salt of the earth. Nothing grows where they’ve been.

[About Philip Leigh](#)

Philip Leigh contributed twenty-four articles to The New York Times Disunion blog, which commemorated the Civil War Sesquicentennial. He is the author of *Southern Reconstruction* (2017), *Lee’s Lost Dispatch and Other Civil War Controversies* (2015), and *Trading With the Enemy* (2014).

Phil has lectured at various Civil War forums, including the 23rd Annual Sarasota Conference of the Civil War Education Association and various Civil War Roundtables. He holds a Bachelor of Science in Electrical Engineering from Florida Institute of Technology and an MBA from Northwestern University.

<https://www.abbevilleinstitute.org/blog/a-changing-reconstruction-narrative/>

The North's Colonial Empire

By [Joseph R. Stromberg](#) on Dec 20, 2017



The Setting

Postcolonial studies have been all the rage for many decades. A great number of contributors to the field have come from India and their work wrestles (in part) with the socio-psychological situation of Indian bureaucrats in the British Raj. These functionaries were, after all, *Indians* of some kind working for His Majesty's Government — not the one in London, but His Majesty's *Other* Government based in India. Some light is shed on this situation by the Anglo-Canadian historian Edward Ingram (born in India), whose writings on the Great Game — five or more books — are important (and very expensive even as used books).

For our purposes here, Ingram's main point is this: after losing its thirteen American colonies (or fourteen if we count Vermont, which no one recognized until 1791), Britain compensated for its losses by building a land-based alternative state in India. Both under the East India Company and under the Crown (from 1858), British government in India was largely extra-parliamentary, arbitrary, police-based, and authoritarian — that is, quite a lot like present-day U.S. governance. The Indian government was off-budget, independent for most purposes of parliamentary oversight, had its own bureaucracy and, crucially, its own armed forces. Given Britons' lack of interest in living in places already heavily populated and many times hotter than Devon, the English Raj had to recruit most of its bureaucrats and soldiers locally, in India.

While it lasted, this meant that the British Empire was, in effect, a Dual Monarchy. There was a British state in the home Islands (England, Ireland) ruling a menagerie of disaffected Celts, Saxons, former Vikings, and Normans — from London. Britain's second, *doppelgänger* state ruled India and was able to project power into Burma, the Northwest Frontier (home to so many Afghan wars), South Africa, and even the Western Front in the First European Suicide Attempt (1914-1918).^[1]

The implications are quite radical: first, this *eastern* British monarchy was (as noted) authoritarian, militarist, and illiberal — a sort of bloody-minded Mr. Hyde to the Home Counties' affable Dr. Jekyll. Second, Colonial Office

bureaucrats were largely free to run India extra-constitutionally, a fact that plays Hell with the fashionable “democratic peace” theory. Third, if the Indian bureaucracy and Indian Army are credited to Great Britain, whose upper bureaucrats controlled them, Britain’s “weakness” with respect to the supposed German menace partly recedes into usable *fin-de-siècle* mythmaking.

Of course arrangements in India could only work as long as the subaltern, native Indian bureaucrats and soldiers kept on taking orders from gents who had gone to English Public Schools and had the right connections. It couldn’t last forever. If you build an effective state full of Indians, one day the Indians will realize they don’t need you.

Apparently, Postcolonialism wrestles with such questions primarily from the standpoint of the subaltern clerks, i.e. the native bureaucrats who stood to gain from independence.

Postcolonialism for Us

I think we ought perhaps to follow this example and look into our own immediate postcolonial situation in British North America, even if the cases are rather different. We too were colonials, but also settlers who meant to stay — the very folks who didn’t flock to India. Like locally-born Spaniards and Portuguese in Latin America, we were creoles, of the same origin and language as our imperial rulers, and like the Latin creoles, not often invited into the upper ranks of colonial administration. In any case, the British administration had grown negligent down to the Seven Years War, or French and Indian War (1755-1763). This was perhaps a mistake.

Having been neglected, the North American colonies learned to solve their own problems and, as historian Jack P. Greene has massively shown, their colonial assemblies (the lower houses) became very assertive, putting themselves very nearly in the place of the British Parliament. Britain’s attempt, from 1763, to head off this obvious trend toward local independence brought on a crisis. Rumors in some colonies that uncollected quit-rents were to be called in — with decades of arrears to pay! — did not help the colonial mood. We weren’t very good subaltern clerks and perhaps failed to understand that we were meant to be such. [\[ii\]](#)

Of course these North American colonies were inwardly riven. We had a class of people close to the British governors and aspiring to be like them. During our Revolution, some of them became Tories, while others joined the right wing (so to speak) of the revolutionary coalition and expected to take power when it was all over. Later they became Federalists and nationalists and endlessly asserted their fitness to rule. But alas, they had no place from which to rule — a problem they solved by lumbering us with their idea of a constitution. Filling up the new offices, from President to Senators and Congressmen to federal (and Federalist) judges, they wrote self-laudatory books and pamphlets in their spare time.

It is little wonder, then, that so many of us even today think of them as wonderful founders and framers. (In the Republic of Letters, we are what we read.)

We might beg to differ. But how can we differ, if we can’t be bothered to read our own colonial and postcolonial sources — without, that is, finding facts on the ground that might (and do) contradict the narrative spun by our supposedly natural, “national” rulers? In this spirit and to this end, let us now turn to the constitution of one of the thirteen former colonies that proclaimed itself a state — a constitution in force during the supposedly incompetent and life-threatening rule (or non-rule) of the Articles of Confederation. I shall not yet name the particular state.

A North American Postcolonial Constitution

The constitution to be discussed is a good example of the form. Ratified in 1780, it slightly preceded the actual coming-into-force of the much-abused Articles of Confederation. It is chockfull of high-flown political philosophy, republican rhetoric, Lockean social contract, and practical detail. I propose to highlight key points of this constitution in a stream-of-consciousness manner. I shall be using here the draft constitution of 1799, since the final constitution adopted in 1780 only differed from the draft in two minor points.

Social Contract

The constitution describes the state as a “body politic” founded on a “social compact”; it was “a voluntary association of individuals” undertaking to “be governed by certain laws for the common good.” “All men” were “born free and independent” but had a duty to worship God. The people of the “commonwealth” constituted a self-governing “free, sovereign, and independent state” with every right and power not “expressly delegated” to the United States in Congress assembled. (Both “expressly” and “delegated” need to be savored here.)

Citizens’ Rights

Government was to be accountable and elections regular. Legal remedies would exist for injuries, and the subject “cannot be held to accuse himself, or to furnish evidence against himself.” No subject could be seized or deprived of property or life but by the “judgment of his peers” and the law of the land – a provision lifted directly from Magna Charta.

The subject was to be “secure from all unreasonable searches and seizures of his person, his houses, his papers, and all his possessions. All warrants, therefore, are contrary to this right, if the cause or foundation of them be not previously supported by oath or affirmation,” and if the order to search “be not accompanied with a special designation of the persons or objects of search, arrest, or seizure...”

It bears mentioning that the two provisions corresponding to the later federal Fifth and Fourth Amendments (or part of the Fifth) enjoy clearer wording here than we find in Mr. Madison’s micro-managed versions.

The constitution also affirmed trial by jury, freedom of speech and press, the right to keep and bear arms in defense of the commonwealth, “frequent recurrence to fundamental principles of the constitution,” and freedom of assembly.

Form of Government

The legislature was to be bicameral: a Senate and House of Representatives. There would also be “a supreme executive magistrate” chosen annually — the Governor. In his oath of office, he would swear as follows: “I will faithfully and impartially discharge and perform all the duties incumbent on me, as governor...”

Note how the absence of abstract “executive power” said to be “vested” in someone (U.S. Constitution, Article II) disallows the speculations of people like John Yoo. Even better, this Governor just performs his *duties*, instead of “executing the office” (another mighty source of later violent abstractions).

The Governor was to be commander-in-chief of the army and navy of the state, and here things do take an odd turn. In war, he was to meet the enemy: “to encounter, expulse, repel, resist, and pursue, by force of arms ... and also to kill, slay, destroy, and conquer, by all fitting ways, enterprises, and means whatsoever, all and every such person and persons” who should seek to invade or destroy the commonwealth.

We were not expecting a worked-out Total War doctrine in a late 18th-century American constitution.

Regaining its composure, the constitution takes up the office of Lieutenant Governor, the executive council, various oaths and offices of a routine nature, and the court system. The constitution confirmed Common law and English statutes as adopted in the colony, along with the writ of *habeas corpus*.

The constitution also provided for a university and the “encouragement of literature.”

What State Was This?

We could match our mystery constitution’s republican boilerplate (so to speak) and social contract language to that found in almost any post-colonial state constitution. They all went in for that.

But the assertive state sovereignty, bordering on self-absorbed local nationalism – what accounts for that? Can it be a Southern state, perhaps South Carolina? One might almost think so, but the somewhat theocratic tone, the outburst of total war rhetoric, and proposals for a university and aid to literature suggest otherwise. Indeed, these are essential clues.

It was in fact Massachusetts and most authorities credit John Adams as the chief (or sole) author of the state’s 1780 constitution. [\[iii\]](#)

The Flexible New England Mind

What can this possibly mean? Well, for starters, it seems to mean that the same political actors could harbor a fierce commitment to the sovereignty of their own state while at other times working to extend their leadership and ideological-economic system over their co-states.

Adams himself illustrates the point nicely. In his third *Novanglus Paper* in 1774, he refers to the “the cordial, firm, radical, and indissoluble union of the colonies,”^[iv] referring only to the *unity* of opinion in the colonies with respect to English policy, and not to any political arrangements among colonies that had not yet even declared independence. After independence, in the preliminary discussion of Articles of Confederation on August 1, 1776, Adams declared: “That the individuality of the colonies is a mere sound... The confederacy is to make us one individual only; it is to form us, like separate parcels of metal, into one common mass.”^[v]

Yet as we have seen, the same Adams could write a constitution for Massachusetts in 1799 that hardly acknowledged the existence of the Confederation.

In the end – with the exception of the Hartford Convention of 1814 – Massachusetts and New England statesmen increasingly set their sights on domination of the union. This quest for the ring of power had its consequences, as Lewis P. Simpson puts it, such that “the moment of the New England nation’s victory over the southern nation was in truth also the moment of the defeat of New England.”^[vi]

Postcolonial Studies appear to be both essential and perilous. *Lasciate ogni speranza, voi ch’entrate.*

^[i] Edward Ingram, “Hegemony, Global Reach, and World Power: Great Britain’s Long Cycle,” in Colin Elman and Miriam Fendius Elman, eds., *Bridges and Boundaries: Historians, Political Scientists, and the Study of International Relations* (Cambridge, MA: M.I.T. Press, 2001), 223-251.

^[ii] After winning our independence, we cultivated a national style of bumptiousness, in contrast to the Australians who developed their famous Cultural Cringe.

^[iii] “The Report of a Constitution, or Form of Government, for the Commonwealth of Massachusetts,” in 322. Bradley Thompson, ed., *The Revolutionary Writings of John Adams* (Indianapolis: Liberty Fund, 2000), 295-322.

^[iv] *Revolutionary Writings of John Adams*, 169.

^[v] Quoted in Thomas Jefferson, “Autobiography,” in Paul Leicester Ford, ed., *The Works of Thomas Jefferson*, I (New York: G.P. Putnam’s Sons, 1904), 53.

^[vi] Lewis P. Simpson, *Mind and the American Civil War: A Meditation on Lost*

About Joseph R. Stromberg

Joseph R. Stromberg is an independent historian born in southwest Florida and currently living in northeastern Georgia.

He earned a B.A. and M.A. in History at Florida Atlantic University (1970, 1971) and did further graduate work in History at the University of Florida (1973-75). He was a Richard M. Weaver Fellow in 1970-1971.

He has taught college level courses in World Civilizations, American History, and Florida History, as an adjunct instructor. His work has appeared in the *Journal of Libertarian Studies*, *Telos*, *Chronicles*, *the Freeman*, *Future of Freedom*, *Independent Review*, and *the American Conservative*. He has contributed essays to various collections including *Secession, State, and Liberty* (1998) and *Opposing the Crusader State* (2007). On the web he has appeared at *Antiwar.com* (over a hundred short essays in “The Old Cause” column, 1999-2003), *First Principles Journal*, *Arator*, and *Anamnesis Journal*.

His research interests include the Old Right non-interventionists, the American South, peasantries in history, English Enclosures, constitutional issues, secession, and the origins of states and empires.

<https://www.abbevilleinstitute.org/blog/the-norths-colonial-empire/>

The North Must Fall Under the Same Rule

Once the American States in the South were subdued and martial law instituted, the occupation forces wreaked havoc among the slowly-adjusting population, both white and black. At an 1866 Fourth of July observance in Atlanta, a resident wrote that “the occasion was observed only by the black population. They had a grand procession [though] a lot of drunken Yankee soldiers . . . attacked them, and there was a general row. No one was killed, but more than twenty shots were fired, and many were injured. There is a bitter feeling between the Negroes and the Yankees . . .”

Bernhard Thuersam, www.Circa1865.com

North Must Fall Under the Same Rule

“On April 30, 1865, news was received in Georgia through a dispatch from General (Joseph E.) Johnston to Governor [Joseph] Brown that hostilities against the United States had ceased. From Savannah and Macon as centers, military occupation was extended over the whole State during April, May and June.

Frequent broils occurred between soldiers and citizens, between Negroes and white soldiers and citizens and between white people and [US] colored troops. Garrisons where colored troops were established were centers for disturbance. And Negro soldiers everywhere, had a bad influence on the freedmen of the neighborhood, encouraging them in idleness and arousing in them a feeling of distrust or hostility to their white employers.

Discontent among the Federal soldiers themselves did not make matters more comfortable. White volunteers were restive, thought they ought to be immediately mustered out, and regular soldiers did not get along with colored troops.

General [Ulysses S.] Grant, after his tour of inspection in the South, reported to President [Andrew] Johnson, December 18, 1865, that the presence of black troops, lately slaves, demoralized labor by their advice and by furnishing resorts for freedmen for miles around, whereas white troops generally excited no opposition. Negro troops had to be kept in large enough numbers for their own defense.

Conditions were represented thus by a distinguished Georgian [N.G. Foster] in a letter to General Sherman on May 10:

“ . . . Almost daily our houses are entered and pilfered, and we meet at every turn the air of derision and defiance. Many of the farms were left overcrowded with helpless women and children, with a few old men. Now the [US] commander’s cavalry squads, stationed at various points in the country, permit the Negroes to take the plough stock from the farmer and swarm into their camps, and lounge about, abandoning all labor – Surely, whatever may be the final destiny of this people, they ought to be required to make a support – And the Negro girls for miles and miles are gathered to the [Federal] camps and debauched.

It is surely is not the wish of those persons who aim at an equality of colors to begin the experiment with a whole race of whores . . .

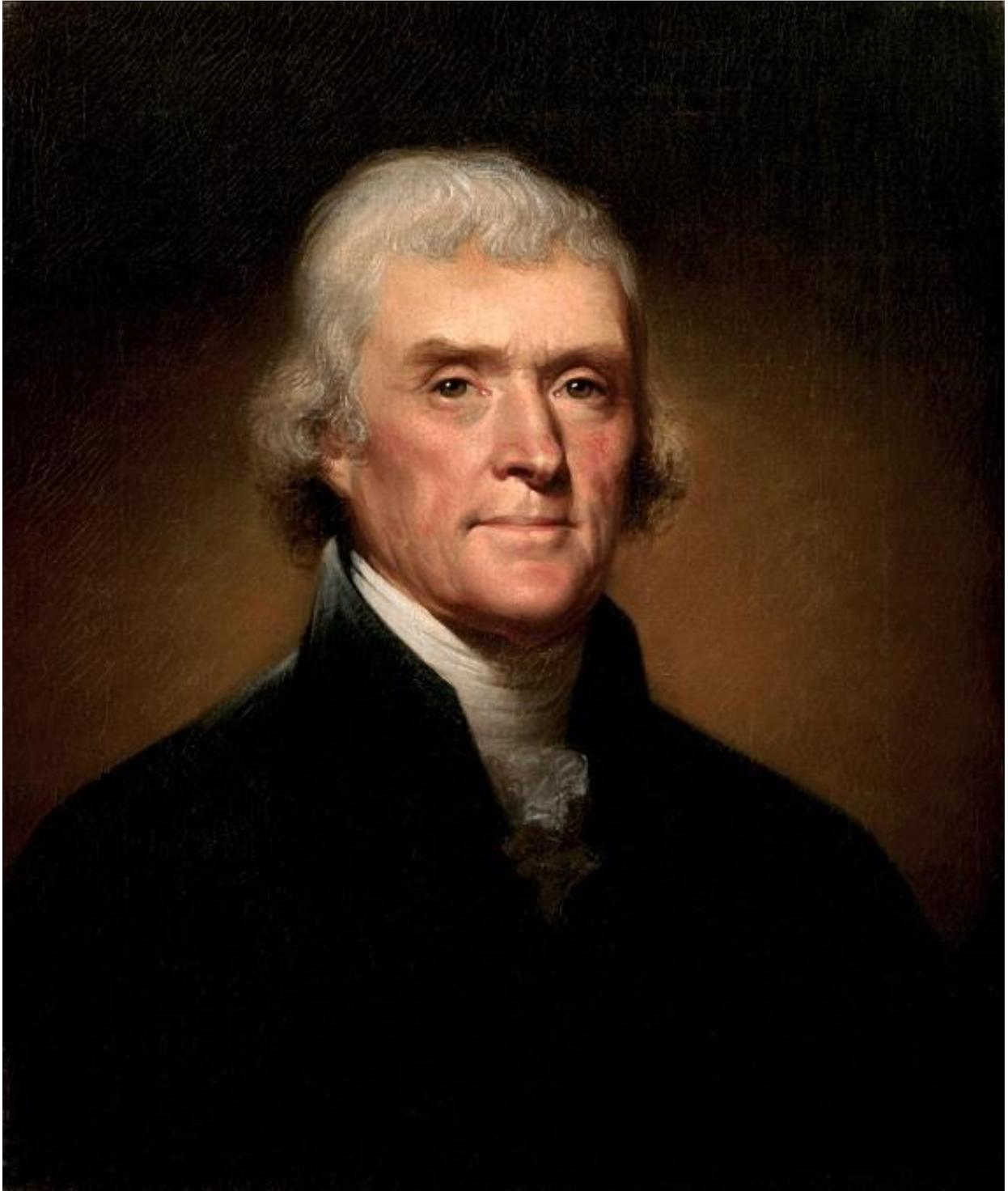
I have not conversed with a [Southern] soldier who had returned, that does not express a perfect willingness to abide the issue. They say they made the fight and were overpowered, and they submit. Nothing will again disturb the people but a sense of injustice . . . [but] No people who descended from Revolutionary fathers can be kept tamely in a state of subjugation. And if it becomes necessary to establish a military despotism [in the] South, any man with half an idea must see that the North must eventually fall under the same rule.”

(Reconstruction in Georgia, Economic, Social, Political, 1865-1872, C. Mildred Thompson, Columbia University, 1915, excerpts, pp. 132; 136-139)

<http://circa1865.org/2017/11/26/the-north-must-fall-under-the-same-rule/>

The World They Made Together

By [Vito Mussomeli](#) on Dec 12, 2017



A review of *The World They Made Together, Black and White Values in Eighteenth Century Virginia*, by Mechal Sobel, Princeton University Press, Princeton, New Jersey, 1987

I

In America, in 1607 the first successful British settlement began in a land they called Virginia. Within a few decades another people began arriving, taken from their homes in Africa. Both peoples arrived imbued with the culture of their homeland.

This book is a partial but substantial rendering how two very different peoples, also two different racial composites, learned to survive and achieve together in the Virginia wilderness during the 18th century.

The intertwining began slowly in the 17th century and became consummate in the 18th. They were mixing their cultures intimately to become together a singular people called Virginians. By the end of the century they would lead a new nation. And though the names of the leaders were in every instance British, the blood and cultures of these once very separate peoples had so interwoven by the end of the 18th century that no one can say the British would have succeeded so well or so thoroughly without the Africans.

The people from the British Isles were Caucasian. They came to Virginia free, with a sense of risk, adventure and a yearning for their own economic success and sometimes their own religious expression. They were happy to be British and in the early to mid decades of the 18th century were very content to be British.

The people from Africa were mostly from the western African lands, Negro, and overwhelmingly taken by force from their homeland, transported in chains to be sold as personal property to whoever would pay the price. They were not the first Africans shipped to the new and large continents called North and South America along with the islands in the Atlantic. But to Virginia in the 17th century fewer came. When they did, only the wealthiest men could purchase them. It was in the 18th century these two peoples became recognizable to themselves and others as a new breed of people.

While from different continents and speaking different languages, as the Virginia population of both races grew and their economy grew, their practices of property, religion, ownership of land and people and family, overlapped and mutually absorbed one another. They intermingled, struggled to develop the resources of Virginia and eventually created a most prosperous economy that lasted till the invasion of their land in 1861. Though in the 18th century enticed by the British Crown to turn against the new United States, Black Americans, where allowed, fought bravely against the British Empire to gain independence for their new country.

These new Virginians were different from other people in the known world. Even within America, the land that was to become the United States, they were a people with a singular blend of bi-racial beliefs girding their economy, religion, government and family.

Whether in today's world we want to hear this story or just disbelieve it, it happened. Together these White and Black people who could not speak to one another in the beginning developed a language with phrasing from both cultures, and from daily practices that were dependent on the land and their own place under the sun.

Most importantly they shared their religious and spiritual natures. They worshipped together, lived close and intimately together, often in the same house, worked the same lands. Virginia became a standard for later colonies and eventually the States where Virginians Black and White moved for greater prosperity. The idea of an economic Empire bloomed at the outset in America.

It is false to believe this new people existed in the Northern colonies in America and later the United States. Though slavery was entwined in the Northern colonies and they helmed the Slave Trade and initially built their economies on that Trade, the mingling of cultures and blood was far less frequent or intense. To be truthful, though the Northern and Southern colonies were populated and governed by peoples from the British Isles, the cultures they brought with them were different from one another. It was true in politics but especially in their spiritual values.

The North as a region never assimilated the African people. Long into the War of 1861 and later the North looked to find ways to be rid of them. In truth, they feared and often hated Black people. They refused to live with them, shunned them and when they did abolish slavery inside their colonies (though not the Slave Trade which remained theirs exclusively as before), they sold their slaves to southern States rather than make a place for them in northern society.

II

Mechal Sobel wrote this book 30 years ago. It is as valid today as then. The book is not a theory. It is a correlation of fact to fact. It demonstrates how patterns of living and beliefs from the British Isles and western Africa mingled, effected and merged the lives of White and Black Americans in Virginia. These facts and patterns lay in the stories the people told one another.

Stories are the medium of culture. They weave the past into our present and give us markers for our future. They instruct the young and reinforce the old. They make it possible to understand what we have not yet experienced and to grasp the past we cannot experience. They become the circumference of our lives where our ancestors and our posterity co-exist. They remind us of the treasures of our affections and dreams and bind us to the suffering of those who wanted a better world for us.

Sobel's achievement is to delineate the threads of white and black America as they exchanged cultures to create a new one that held them together. It's not an unusual story. It is the recurring story of different peoples learning to get along to survive. They each had their differing history and beliefs – their own stories – the remembrances and practices from their original lands of architecture, food, family, and religion, even slave/master relationships governed their approach to surviving in the new frontier of 18th Century Virginia. Oddly perhaps, or not so oddly, some Africans were slaves or slaveholders in Africa and had already a sense of the relationships possible between slave and master.

Parcel to understanding the possibility how this could be done, we need to accept something they knew: they always saw and accepted the humanity in each other. They lacked hatred for one another. Not in Virginia (nor the other Southern colonies) did the White people ever hate Black people. Their spiritual beliefs forbade it. Their emotions were a mixture of fear and affection because while living closely, even intimately hand to hand, they could find no way out of the slavery economy (except to act individually). (While Whites did not become slaves, Blacks did from at least the middle of the 17th century become Masters. A Free Black population existed certainly from mid-17th century, maybe before.) The people lived and worked and played and prayed together. Unlike industrial societies scripted to impersonal finances and separate, interchangeable, disposable cogs of humanity, agrarian societies create a human bond tied to the rhythms of nature, a constant reminder that humanity and its endeavors require the favor of powers greater than money and machinery and even human aspiration.

Sobel's book is divided into 3 main sections: *Attitudes Toward Time and Work*, *Attitudes Toward Space and the Natural World*, *Understandings of Causality and Purpose*, with a final *Coda* that reiterates **an understanding startling in today's world**. Each of the three main sections rests on its own. To explain them in a short review isn't possible. Better to provide direct quotes that point to the substance and value of Sobel's work. They are not a replacement for reading this book. The research is exhaustive, her writing careful and precise. The pages are a pleasure to read as you realize the author truly loves her work and prior to writing learned to swim in the waters of her research with ease and facility.

Here goes:

p. 64: *“Most blacks and most whites came to Virginia with what looked like ‘lazy’ attitudes to work. They were generally slow workers, who valued changes in the working pattern and holidays. Their ‘clocks’ were work clocks, with both the day and the year tied to agriculture and not to a mechanical timepiece. Certain times had positive or negative valence for both peoples, and taboos and other traditions governed their use of time.”*

p. 65: *“In Virginia, the perception of time by blacks and whites of all classes changed. Over the course of the century some Virginians, including some slaves, obtained watches and clocks, but well over ninety percent of the population never had mechanical timepieces, and it is very likely that many of those who did regarded them as status symbols more than as mechanical regulators of their days. On the contrary, there is evidence that whites ‘slided over’ into black (and earlier English) attitudes toward time and work.”*

p. 164: *“In the Baptist and Methodist churches, blacks, together with whites, found a possibility of renewing baptismal patterns, having their names recorded, and having their marriages honored. It was there that they were once again called brother and sister in a new black and white Christian family and became members in restricted societies that had rites, rituals, taboos and charisma.”*

p. 165: *“Old English and African attitudes toward the holiness of particular places, and the magical power inherent both in them and in spirit-workers, reinforced each other and gave root doctors, cunning men and women, and even witches an acceptable role to play.”*

p. 166: *“Unlike the small houses and most of the so-called Big Houses, which were often small houses in disguise, a very small percentage slaveowner homes were actually mansions built in an English tradition. The family inside these houses, however, was uniquely Southern: Blacks and whites were inside them sharing in new Afro-English traditions and creating joint families, as well as separate ones. ... “By mid-century blacks and whites were in one family, by blood and by adoption, all over Virginia. They were interacting in ordinary times and at times of celebration.”*

p. 166 – 167: *“Blacks and whites together were ‘the vulgar and the debased’ (a description by Elkanah Watson of New England in 1787 while graveling Virginia). They were betting, shouting, fighting with each other, but they were also likely to hunt, dance, and ‘play’ together. ... When the Northern tutor, Fithian, found his teenage white students dancing with the slaves, he was disturbed; but Southern whites may have been more comfortable with the practice than he was.”*

p. 167: *“Rites of passage often involved racially mixed groups. Blacks and whites were together at births, and christenings, weddings, deaths, and funerals.”*

p. 174: “African beliefs (in Africa) about afterlife varied, but virtually all Africans believed that the spirit or spirits in men and women lived on after death ... In the afterlife ‘Life continues more or less the same ... as it did in this world.’ However, that world is a better place, the real ‘home’, where forefathers live on. Dying is ‘going home’.”

p. 175: “Slaves (in Africa) were outsiders. They were not generally buried with freemen, and memorials were not set up to house their souls. ... It was not expected they would be in the land of the spirits.”

p. 176: “The (African) individual’s goal is self-perfection, to be made whole or to achieve ‘oneheartedness’ ... ‘An African’s esteem for someone is a function of his ability to dominate his passions, emotions, behavior, and actions.’ The world to come is vouchsafed to one who has mastered himself and become whole in this life.”

p. 180: “After 1750, spiritual revival was widespread in Virginia. It began in response to the needs of the lower class, to their conflicts in values, and to their longings for coherence. Almost invariably, **when it came, it came when and where whites were in extensive and intensive contact with blacks.**” Emphasis in original “... Virtually all 18th century Baptist and Methodist churches were mixed churches, in which blacks sometimes preached to whites and in which whites and blacks witnessed together, and shared ecstatic experiences at ‘dry’ and wet christenings, meetings and burials. ... In the 19th century, black and white churches were to go essentially separate ways, but the joint experience of the 18th century altered the world views of each. They emerged far more coherent than at the outset of the experience, with their understandings of death and afterlife changed as a result.”

p. 189: “Blacks and whites were together in virtually every new congregation in Virginia. ... In this, the Baptist phase, and later in the 1770s and 1780s when the Methodists instituted many of the same or similar practices (consensus-run communities), racially mixed groups responded, and no participant seems to have questioned seriously the propriety of these ‘promiscuous’ gatherings. White and black, male and female, new converts created new churches.”

p. 191 “Blacks and whites in one congregation had to be at peace with one another, or ‘in fellowship’. Disagreements had to be aired, and forgiveness extended by all parties. ... Blacks appear in these church records as individuals, and their interaction with whites can be documents. ... there is no doubt but that black opinions were being heard and counted in many matters, not only in defense of charges made against them. ... Blacks were part of the covenanting ‘inner group’ that formed many of the churches, signing the covenants with their white brothers and sisters.

“Slaves **did** (emphasis in original) bring criticism of whites to communal sessions. It was not simply an abstract right ... Baptist and later Methodist churches were ‘courts’ for their members. All issues of behavior and misbehavior were to be brought before them. ... They dealt with issues between whites and whites, blacks and whites and **whites and blacks** (emphasis in original).

221: “... blacks were often with whites at deathbeds ... Funerals for blacks were often attended by substantial numbers of whites, and funerals for whites were attended by blacks. They cried together, sang together, and experienced spirit together. Sometimes they were buried next to each other, in the same sacred place.”

p. 226: “18th century religious experiences left black and white Christians expecting to meet one another in heaven. There they would witness for one another, as they were ‘brothers and sisters in the Lord’. There, most believed that black and white redeemed would ‘live together and love one another throughout a long and happy eternity’. A shared church life had prepared them for this. The church had absorbed the goals of the early visions of the new world: the church had become the Garden of Eden.”

p. 241: “Whites had come to share many African perceptions without being aware of it. African attitudes to time and place had reinforced old Christian views, and an African esthetic had altered both building styles and techniques. Belief in magic had been reinvigorated, and it was accepted that human beings could sometimes cause death through its power. Spirits were perceived in a new way. Life after death was seen as a ‘homecoming’ and kin were expected to welcome the spirits. ... In sharing day-to-day life with blacks, some whites had ‘slided over’ into their ways of working, some were influenced by their perceptions of time and space, and eventually some were unconsciously made ready to share black traditions of seeking spirit in ecstasy. ...

p. 241 – 242: “Blacks and whites were together in church, house, field and garden. They had variant visions of the future, but they shared an important part of the present as well as time past. Surveying Southern culture in the 20th century, Henry Glassie has suggested that we ought to ask ourselves ‘why the children of white farmers in the Lowland South are often given carefully homemade Negro dolls with which to play.’ I think the beginning of the answer lies in the 18th century, when blacks and whites played together both as children and later before God.”

CODA

“Charlottesville

Monday Morn'g,

31 May 1824

Between 8 and 9 o'ck called on Mr. Jefferson. The boy conducted and left me at the door and I knocked. Mr. Jefferson came himself. I approached and shook hands with him and he asked me in."

"*A Book Peddler Invades Monticello*", The William and Mary Quarterly, Vol. 6, No. 4, October 1949 pp. 631 – 636, ed. William Peden

So begins the memoir notes of Samuel Whitcomb, Jr., book agent for Thomas B. Wait & Sons of Boston, Massachusetts, to 'travel west and south' to gather subscriptions for their books, in this case a volume (probably the final) of William Mitford's *History of Greece*. Jefferson declined. He was familiar with Mitford and did not regard him highly. But then Whitcomb immediately drew Jefferson into conversation that continued upwards of an hour before Whitcomb decided it was best to leave. (The next day Whitcomb called on Madison. He writes his comparison of the two friends. Sobel doesn't quote him about Madison, so it is left out of this review. She quotes Jefferson at p. 236)

They talked of a good many things. Sobel finds interesting, and I concur, is Jefferson's observance on the hearts of black people. He was 81. Another 26 months and he'd be gone. Through all his years he and black people lived and labored side by side. He was keenly aware of the mutuality among the white and black people of Virginia. He knew the black people's daily lives, aptitude and fortitude, their beliefs and courage and human warmth. He was at home with black people whether they were new to Virginia or had been born after several generations in Virginia and were integral within his conjoined families, his own and his wife's.

Jefferson appears to have understood the human longing of displaced Africans for their homeland. He has been credited with a poem in his *Virginia Almanack* for 1771, "*Inscription for an African Slave*" which makes just this point. Sobel at p. 96. Here would be his underlying acceptance, not only of the heartfelt suffering of newly arrived black people, but also for some already here down a generation or more. Jefferson understood the great storytelling culture of Africans through the generations.

Sobel writes of two black women in his household: Hannah Jefferson and Ursula Hemings. "*Jefferson is known to have ordered his overseer to build the Negro houses close together so that 'the fewer nurses may serve & that the children may be more easily attended to by the superannuated women'. He, as many slaveowners, selected sites for slave houses. For example, he wrote his overseer in Bedford County, Joel Yancey, 'Maria (not Jefferson's daughter Maria) having now a child, I promised her a house to be built this winter, be so good as to have it done. Place it along the garden fence on the road Eastward from Hannah's house.'* Jefferson's promise was clearly given in response to a black's request, dependent on her family status. Maria was Hannah's sister. They no doubt wanted houses next to each other. The overseer is being ordered to do what the slave wanted." p. 111

Hannah Jefferson was an important personage in Jefferson's life. It may surprise us today to find a slave would approach, even admonish Jefferson about *his* personal salvation.

p. 215: "*Once when Thomas Jefferson was ill, Hannah, of Jefferson's black family all her life and caretaker at his retreat at Poplar Forest, wrote him a simple but powerful message:*

'I heard that you did not expect to come up this fall I was sorry to hear that you are so unwell you could not come it grieves me many times but I hope as you have been so blessed in this that you considered it was God that done it and no other one we all ought to be thankful for what he has done for us we ought to serve and obey his commandments that you may set to win the prize and after glory run Master I do not (know that) my ignorant letter will be much encouragement to you as knows I am a poor ignorant creature ... adieu, I am your humble servant

Hannah'

"Here Hannah was preaching to Thomas Jefferson, and her message is clear:

God sent your illness.

This illness is a blessing that can lead to your conversion.

You can act to achieve conversion. (You have not been following the commandments!)

The 'prize' you will get is life everlasting."

Hannah was not being presumptuous. She had her beliefs at heart and was going directly to another person, albeit her 'master', who she knew well, who was part of *her family*. She understood no harm would come to her for speaking forthrightly, honestly and affectionately from her deepest beliefs.

Sobel writes of Ursula Hemings, Jefferson's daughter Martha Randolph's nurse and nurse to all the children not in school whether Martha was at Monticello or elsewhere. The overseer wrote Ursula often took them to his home to visit, that she was the one to care for them and discipline them when they needed to be, that the children "*were all very attached to her. They always called her 'Mammy' ...*" p. 136

For Virginians the 'Mammy' was the children's caretaker and teacher of life and family ways, the "culture arbiter" about whom Sobel quotes Eugene Genovese: "*It was they who imparted the speech of the quarters to the children of the Big House, who introduced them to black folklore, who taught them to love black music, and who helped bend their Christianity in the folkish direction the black preachers were taking it.*" Sobel at 137

Ursula was married to Wormley Hemings, and, therefore, intimately within Jefferson's merged white and black families. "*The family relationships at Monticello were both much clearer and much more clouded (than Washington's at Mount Vernon). ... the Jefferson white and black families were ... related by blood as well as fictively. Sally Hemings, whether she was Jefferson's mistress or his favorite nephew's concubine, was in the white family long before she bore children. (Emphasis in original) Daughter of Betty Hemings and John Wayles, (Sally) was Martha Wayles Jefferson's half-sister and Thomas Jefferson's sister-in-law. The other Hemings-Wayles were all related to the Jeffersons as well.*

"In the Jefferson-Randolph-Hemings household, Ursula ... was Mammy, while Sally Heming's half-brother, John was called 'Daddy'. (John was Betty Heming's child ... born after John Wayles had died, and his father was one of Jefferson's white carpenters, John Nelson.) The white children were very attached to 'Daddy' John, visiting him often in the carpentry shop, and receiving miniature woodwork from him. Jupiter, Jefferson's body servant, was called 'Uncle Juba' and was very close to the children as well. When writing to his daughter, Mary T. Eppes, in 1779, Jefferson noted that 'Ellen (her niece) gives her love to you. She always counts you as the object of her affection after her mama and uckin (Uncle) Juba'. She put Juba before her father, her grandfather and all whites except her mother." Sobel at 139 – 140

Jefferson's family was a microcosm of the Virginia families at large.

Jefferson had travelled much of Europe, much of America, had led both in the Revolution and the cementing of the new Constitution the States lived under. He was often gone from Monticello. Yet his black family as well as his white family had helped him all along the way, undergirding his public and private efforts by caring for his lands, his home and each other. Indeed, his black family in body and heart was his family as much as his white family. To themselves and to most Virginians, both families were one family.

But he had been exposed hardly at all to the scientific and literary talents of black people except, to some extent, Phyllis Wheatley and Benjamin Banneker. At the end of his life blacks in America were at the portal of coming into their own and would flower in the pursuits he most admired by the mid-late-19th century and thereafter.

So the startling statement Jefferson made to Samuel Whitcomb, Jr. that late May morning, 1824 is part expected, part unexpected. Whitcomb asked what he thought of Negroes and Jefferson replied with searing honesty reflecting a lifelong occupation of his mind and heart among a people that were his own people. Whitcomb wrote: "*He hopes well of their minds though he has never seen evidence of genius among them, but they are possessed of the best hearts of any people in the world*". Sobel quotes the last phrase at p. 236.

This man whose humanity today America denigrates to the loss of her own humanity and, so, eventual demise if she continues, who believed as he told Whitcomb that May morning in a Supreme Being and a life after death as he wrote November 13, 1818 to John Adams on the passing of Abigail, was talking from his heart about the hearts of his family and dearest people. Like the many other Virginians bred through the 18th century, this man of circling rainbows was looking forward to continuing with them, white and black, in Heaven.

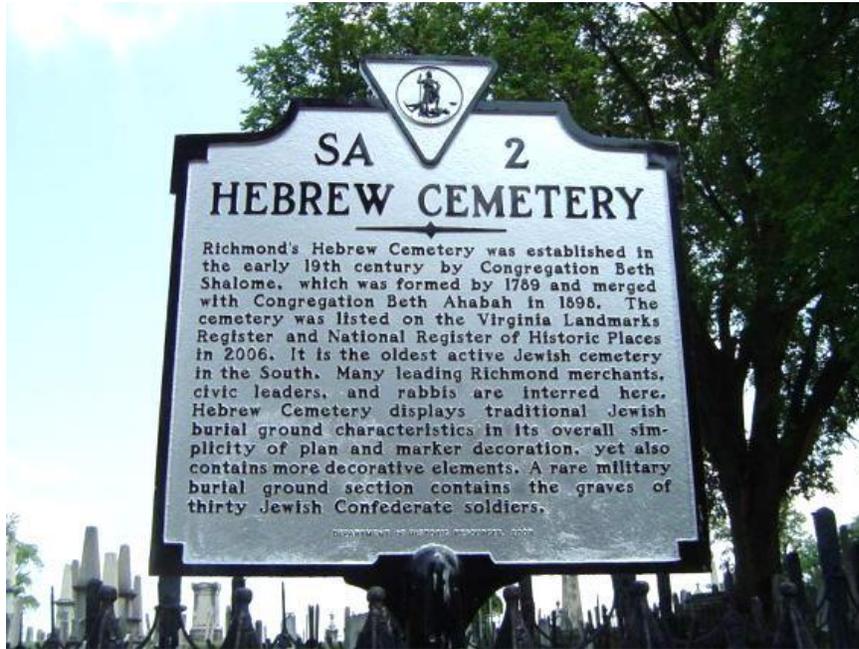
About Vito Mussomeli

Vito Mussomeli is a retired attorney living in Texas. He has spoken and written extensively on the Confederate Constitution and the Confederate legal system.

<https://www.abbevilleinstitute.org/review/the-world-they-made-together/>

Jewish Confederates

By Jonathan Harris on Nov 9, 2017



The Jewish people have endured much throughout their long history, yet have always continued to hold on to their religious and cultural identity. Finding a safe harbor from persecution was perhaps the main justification for the formation of the State of Israel in 1948. Yet before this monumental event, amidst the often tumultuous sea of the diaspora, there did briefly exist another corner of the world in which calm waters were found for the Jewish people. Robert N. Rosen tells us in his book *The Jewish Confederates* that “the Old South was remarkably free of prejudice against Jews.”^[1] Though there were less than 25,000 Jewish people living in the South, they enjoyed comparatively unprecedented freedom and exercised considerable influence. “Numerous Southern Jews served in state legislatures, city councils, and in other positions of authority” including three Jewish members of congress before the war. This is not to say antisemitism did not exist in the Old South, but, according to Rabbi Bertram Korn “Nowhere else in America – certainly not in the Antebellum North – had Jews been accorded such an opportunity to be complete equals as in the old South.”^[2] Historian Howard Sachar affirms:

For Southern Jews, loyalty to the Confederacy often was a matter of intense personal gratitude. Nowhere else in America had they experienced such fullness of opportunity or achieved comparable political and social acceptance.^[3]

Adj. Gen. Samuel Cooper estimated that between 10,000 and 12,000 Jewish soldiers served in the Confederate Army, though this number is probably inflated by including some Germans.^[4] A more accurate estimate most likely puts the number of Jewish servicemen at around 2,000.^[5] These men served for the same reasons as their Christian compatriots. As Moses Jacob Ezekiel, a cadet at Virginia’s Military Institute, stated, “We were not fighting for the perpetuation of slavery, but for the principle of States Rights and Free Trade, and in defense of our homes which were being ruthlessly invaded.”^[6]

Joseph Goldsmith, a resident of Richmond, made this observation after the war:

I am still a living witness and can, from my own memory, give you many names of gallant Jewish soldiers of the confederate Army. I had ample opportunity to see and to know. Many a wounded Jew have I met in the hospitals of Richmond and administered to his wants, and many a Jewish soldier have I seen walking on his crutch or having his arm in a sling, traveling to and from his command during the war. And I know further that it was simply a sense of loyalty to their homes and their neighbors that prompted them to fight for the South. If not, they could readily have left this country at any time as I myself could have done, had I so chosen. But love for our adopted country kept us here and we offered all we had in its behalf.^[7]

One of the most important officials in the Confederate government was Judah P. Benjamin who, after leaving his position as a state senator of Louisiana, served as Attorney General, Secretary of War, and Secretary of State during the war. His fervor for the Confederacy is clearly evident in his farewell speech from the U.S. Senate:

What may be the fate of this horrible contest none can foretell; but this much I will say . . . you may carry desolation into our peaceful land, and with torch and firebrand may set our cities in flames . . . but you never can subjugate us; you never can convert the free sons of the soil into vassals, paying tribute to your power; you never can degrade them to a servile and inferior race. Never! Never!^[8]

Gen. Robert E. Lee consistently permitted Jewish soldiers to observe their holy days. In a correspondence from 1864 Lee made the statement, “I will gladly do all in my power to facilitate the observance of the duties of their religion by the Israelites in the army, and will allow them every indulgence consistent with safety and discipline.”^[9] When a captain under Lee’s command disapproved of a Jewish soldier leaving to go to a synagogue in Richmond, Lee reversed the command and instructed the captain to “always respect the religious views and feelings of others.”^[10]

Contrast this with Gen. Ulysses S. Grant’s *General Order Number 11* which ordered that all Jews in areas under Union control in Kentucky, Tennessee and Mississippi be expelled within 24 hours of the order. The order reasoned that: “The Jews, as a class [are] violating every regulation of trade established by the Treasury Department.” Abraham Lincoln reversed this order less than a month after it was given.

In contrasting the Northern and Southern treatment of Jewish people, historian Leslie R. Tucker states:

The first known Jew in Boston was “warned out” in the 1640s. They flourished in Charleston but were not allowed to live in liberal Boston. . . As the war approached, the Boston Evening Transcript “blamed secession on the Southern Jews.” The New York Times referred to Senators Benjamin and Yulee as “president and vice president of a Southern Jerusalem.”^[11]

A few years ago, I had the privilege of visiting the Skirball (Jewish) Cultural Center near Los Angeles, California. While there I noticed an exhibit focusing on Jewish involvement and treatment during the Civil War. Not surprisingly, *General Order Number 11* was portrayed as an example of typical racial attitudes for the time while Lincoln’s revocation of the order was hailed as a monumental progressive accomplishment. What was missing from the exhibit was the Confederacy. It was as if that portion of Jewish history had been erased. When I asked a docent why this was the case she told me that at one time there was a whole section on Judah P. Benjamin, but things had to be “moved around.” I knew what that meant. Someone likely complained. Not only has Confederate history been whitewashed but so has Jewish history.

We must ask ourselves the question, “Are we going to allow political correctness to surgically remove significant aspects of Jewish history from the social record?” Will we forget major contributions made by Jewish Americans simply because they wore the gray? Let our words like Judah P. Benjamin’s be, “Never! Never!”

Bertram W. Korn. “The Jews of the Confederacy.” American Jewish Archives, April 1961.

Ezekiel, H.T., and G. Lichtenstein. *The History of the Jews of Richmond from 1769 to 1917*. H. T. Ezekiel, 1917.

Ferris, M.C., and M.I. Greenberg. *Jewish Roots in Southern Soil: A New History*. Brandeis Series in American Jewish History, Culture, and Life. Brandeis University Press, 2006.

Guernsey, A.H., and H.M. Alden. *Harper’s Pictorial History of the Great Rebellion*. *Harper’s Pictorial History of the Great Rebellion, pt. 1*. McDonnell Bros., 1866.

Rosen, R.N. *The Jewish Confederates*. University of South Carolina Press, 2000.

Sachar, H.M. *A History of the Jews in America*. Vintage Books, 1993.

Tucker, L.R. *Magnolias and Cornbread: An Outline of Southern History for Unreconstructed Southerners*. iUniverse, 2010.

^[1] Rosen, R.N. *The Jewish Confederates*. (University of South Carolina Press, 2000). 34.

^[2] Bertram W. Korn. “The Jews of the Confederacy.” American Jewish Archives, April 1961. 4.

^[3] Sachar, H.M. *A History of the Jews in America*. (Vintage Books, 1993). 72.

^[4] Rosen, R.N. *The Jewish Confederates*. (University of South Carolina Press, 2000). 161.

^[5] Ferris, M.C., and M.I. Greenberg. *Jewish Roots in Southern Soil: A New History*. Brandeis Series in American Jewish History, Culture, and Life. (Brandeis University Press, 2006). 118.

^[6] Rosen, R.N. *The Jewish Confederates*. (University of South Carolina Press, 2000). 161.

^[7] Ezekiel, H.T., and G. Lichtenstein. *The History of the Jews of Richmond from 1769 to 1917*. (H. T. Ezekiel, 1917). 164.

^[8] Guernsey, A.H., and H.M. Alden. *Harper’s Pictorial History of the Great Rebellion*. *Harper’s Pictorial History of the Great Rebellion, pt. 1*. (McDonnell Bros., 1866). 32.

^[9] Ezekiel, H.T., and G. Lichtenstein. *The History of the Jews*. 168.

^[10] Ibid., 164-165.

^[11] Tucker, L.R. *Magnolias and Cornbread: An Outline of Southern History for Unreconstructed Southerners*. (iUniverse, 2010). 163.

Jonathan Harris is a student at Southeastern Baptist Theological Seminary.

<https://www.abbeyvilleinstitute.org/blog/jewish-confederates/>



Sunday, December 3, 2017

SECESSIONIST PARTY ENDORSEMENT FOR SC SCV DIVISION COMMANDER

BUSINESS AS USUAL COULD KILL THE SC SCV DIVISION

Over the last two and a half years countless members of the South Carolina SCV division have expressed great concern with their leadership. Members of the SC SCV have often taken to social media expressing their frustration with the deafening silence that has been the hallmark of the current division commander, Leland Summers. Since the beginning of the current war against Confederate Heritage in 2015 members of the SC SCV have flocked to other organizations, who have moved in to fill the void left by SC SCV Division leaderships failure to act. The SC SCV has been led into an era of decay under the current leadership, and if the new commander elected in 2018 continues down the same path the SC SCV may not survive.

For this reason The South Carolina Secessionist Party endorses Mr. Kirk M. Carter for Division Commander of the South Carolina Division of the Sons of Confederate Veterans.

We endorse Mr. Carter because of his undeniable qualification, his ability to lead, and his pledge to turn the SC SCV Division from its current failing path. Mr. Carter has pledged to restore open and fluid communication with the membership who often express feeling left in the dark, or left out of the loop. Mr. Carter has expressed concerns with the SC SCV leaderships attitudes toward other Southern Heritage organizations like The South Carolina Secessionist Party, The Virginia Flaggers, and others, and has expressed interest in restoring a mutual respect between the SC SCV and other heritage defenders. These things alone will be music to any SC SCV members ears.

We also extend our endorsement to Mr. Carter because his competitor in the election would be a continuation of the current leaderships policies. The other gentleman on the ballot is a loyal member of the executive committee under Leland Summers, which only furthers the point that his election would continue the SC SCV on its current path.

If you are a member of the South Carolina Division of the Sons of Confederate Veterans we ask that you consider casting your vote at next years election for Mr. Kirk M. Carter.



(Kirk Carter)

THE BEST RESPONSE

By [Pater Larry Beane](#)

The best response (and righteous revenge) against the ongoing hatred against us and the historical cleansing of our antiquities, art, memorials, history, heritage, and even graves is secession.

Yes, secession. And I mean it in the larger sense: culturally.

We need to stop fueling and financing those who hate us and who have targeted our children - and our country itself - for their ISIS-like Orwellian tyranny of amnesia and Bolshevik reinvention of our past.

How? By doing some things like:

- Stop buying movie tickets
- Stop watching TV
- Stop watching the mainstream news outlets
- Stop reading leftist papers and magazines
- Stop financing sports that are contrary to your values
- Volunteer in your community instead of watching mass entertainment
- Join history and heritage organizations and actively attend events
- Homeschool your children
- Read great literature
- Learn Greek and Latin
- Have family devotions
- Refuse to skip church for frivolous reasons, especially because your child's coach has scheduled events on Sunday
- Vocally support life and traditional marriage and family
- Learn world and American history from our western, American, and Southern perspective (we've already been inundated with the other perspectives)
- Support museums and tourist sites that share your values and stop supporting those with an agenda of political correctness
- Learn free market economics, and how to defend it against Marxism
- Boycott cities and businesses that do not reflect your values
- Refuse to take part in the degradation of our English language
- Refuse to use politically-correct language and invented pronouns
- mock offending politicians and cultural movers and shakers at every opportunity

We have to put pressure on the demand curve by voting with our feet and putting our money where our mouths are.

There are many other ways to culturally secede. Maybe you are unable to do some of these. Maybe you disagree with my list. That's fine. But we all need to be more intentional, deliberate, and strategic about our choices. We have been duped into putting the nooses around our own necks, and placing our own children's heads into the Jacobin guillotine.

We have to repent of our own stupidity and complacency. That repentance begins with awareness of our situation and a sense that we are transgressing something entrusted to us: our ancestral heritage and the liberties of our progeny; our past and our future. And that is way more important than fitting in with society, being entertained, or becoming fanatic about which corporate franchise wins a game against another corporate franchise.

We have the clout and the power to change the momentum, to push back, to push the monster back towards his cage. The question is, do we have the desire? Do we even care?

June 8, 2002

-by Rev. Fr. Alister C. Anderson

Chaplain (Colonel) U. S. Army (Ret.) and

Past Chaplain-in-Chief, Sons of Confederate Veterans

Members of the Point Lookout POW Descendants Organization, our host for today's ceremony and day-long activities; Compatriots of the Captain Vincent Camalier Camp of the SCV, our host camp for today's ceremony; Troops of General Lee's Miserable POW re-enactors; Members of Knipps Artillery Battery; The SCV Color Guard and other re-enactors; All sons and daughters of our beloved Dixie ... AND MOST IMPORTANT FOR ALL OF US HERE TODAY, THE SPIRITUAL PRESENCE OF THE 14,000 CONFEDERATE SOLDIERS, SAILORS AND SOUTHERN CITIZENS WHO DIED IN THIS HELLISH PLACE AND WHOSE MORTAL REMAINS LIE NEAR AND AROUND THE SITE OF THIS MONUMENT. ...To all of them and to all of you here present, I am deeply honored to have been asked to deliver the Memorial Address this year.

The Charge of Lt. General Stephen D. Lee, CSA

Next to the salute to the Confederate flag, the reading of the "Charge To The Sons Of Confederate Veterans" is the most important part of every meeting of the camps of the SCV. All of us should memorize it. I will read it now because this is what I want to talk about this evening.

To you, Sons of Confederate Veterans, we submit the vindication 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 he loved and which made him glorious, and which you also cherish. Remember it is your duty to see that the true history of the South is presented to future generations.

How did we get this Charge? By whom and when? Most Southerners know very little about General Stephen Dill Lee and that fact is a real shame because he became one of the South's great general officers. He graduated from West Point in the class of 1854. His classmates included Jeb Stuart, Custis Lee and John Pegram. During the War for Southern Independence, he served in brilliant performance at Second Manassas, Chickasaw Bayou, and Nashville. After the war he was a great leader who used his military skills and discipline to help bring some form of prosperity and education into our devastated Southland. Time will not permit me to say more about him, but I heartily recommend that you read a fine biography about him by Herman Hattaway and published by the University of Mississippi Press. There is one thing, however, that I must say about General Stephen Lee and that is the fact that he was very active in confederate veteran organizations as soon as the war was over, and he was instrumental in the founding of the United Confederate Veterans and was elected Commander-in-Chief in 1904 after the death of General John B. Gordon.

When General Lee was elected he became the greatest living Confederate hero and he lived up to that image magnificently. He said in his inaugural address:

Truly in the human experience without the shedding of blood there is no redemption...the shed blood has brought blessing, honor, glory, power and incorruptible treasures...The greatest loss of the South was not in burned houses and wasted fields, and ravaged cities, but in the men that the South lost. Yet my comrades, what a comfort to know that the South had such men to lose...What a magnificent race of men! What a splendid type of humanity! What grandeur of spirit! What patriotism! What self sacrifice! It was sublime.

In 1896 when the Sons of Confederate Veterans was officially established, General Lee issued his great Charge to us, and this evening I want to talk about this Charge. It begins, "To you sons of confederate veterans." To you -- who are these "you"?? Well, for many years members of the SCV and MOSB were men who had fought in WWI, went through the Great Depression and fought again in WWII. The vast centralization of power in the Federal Government, which began with President Lincoln, increased profoundly in WWI and continued under President Franklin Roosevelt in the Great Depression and in WWII. The generation of my father and your father and grandfather grew up in this movement away from the Constitutional concept of a very limited Federal Government. These men seldom questioned the actions of a powerful centralized government. Why didn't they question it? Because they believed it saved them from increasing poverty. They believed that it saved them from the tyranny of the Axis Powers of Japan and Germany and later would protect them from the Communism of Soviet Russia. Our fathers and grandfathers, for the most part, taught us not to question the ever-increasing power and control of the Federal Government. They taught us to be "proud Americans" even at the expense of our being proud of our Southern ancestry. They were all too willing to let "by-gones be by-gones" and to forget that the South's struggle of war against the North was a struggle for a Righteous Cause and not just an unfortunate Lost Cause. The end result of this attitude was that for many years membership in the SCV dwindled down dramatically. Therefore when the "Great Society" program of President Lyndon Johnson took hold of the country, the White liberal socialists and elitist activists of the country sponsored and nurtured attacks on all the traditional aspects of our nation. Today they continue to attack and vilify our ancestors and our Southern history and culture.

When General Lee says "you" in his Charge, we must remember that that "you" means you and me today. We newer members of the SCV, and I include myself in that group, even though I am 78, I have only been a member of the SCV for 14 years. We newer members are men who look at the United States differently than most of our elders. We grew up with WWII, the Korean War, the Vietnam War, the rise of uncontrolled Feminism, the ugly, demonic Sexual Revolution and the ever-increasing octopus-like domination and control of the Federal Government. We newer members of the SCV are repudiating the false, bigoted, revisionist histories of our country that generations before us were forced to read and were brainwashed into believing! We are opposed to the enormous growth of the bureaucratic Federal Government and the great centralization of absolute power in Washington, D.C. We look back to those days when our ancestors were proud of being Southerners. We are citizens of the United States and loyal to our country, but we are just as proud to be Southerners and members of a particular state. We are Americans by birth and citizenship, but we are Southerners by the Grace of God. We look to that time when our Confederate ancestors fought to maintain our Southern culture and heritage and the truly constitutional form of government in which they believed and for which they then bled, sacrificed and died. We remember with pride the words of the Episcopal minister and Confederate Army Chaplain, Randolph H. McKim. These words are sculpted on the great Confederate monument in Arlington National Cemetery:

Not for fame or reward; not for place or for rank;
Not lured by ambition or goaded by necessity.
But in simple obedience to duty as they understood it.
These men suffered all; sacrificed all; dared all, and died.

Now, what is the next phrase in General Lee's Charge to us. It is: "We submit the Vindication of the Cause for which we fought". There are two very powerful words in that phrase. They are the words "cause" and "vindication". What was the Cause of our ancestors? And what is our Cause today? The Causes are the same. It is the right of all men to freely govern themselves in society. I have read many letters that Confederate soldiers wrote home to their families. I have read many sermons that Southern clergymen and chaplains preached. Ninety-nine percent of them express this theme: We are fighting for our right to be free. We are fighting because these Yankee armies are invading us to enslave us. And they did indeed enslave our Southern ancestors after the war during the Reconstruction Era. That era was the lowest, filthiest and most demonic period in the history of the United States. It was the nadir of disgrace. It was anything but reconstruction. It was total destruction of everything Southern. It took away every vestige of human freedom for the white Southerner. It was a genocide and a holocaust of a whole people. It was the brutal demonic force of a radical Federal Government gone amuck. It began with Lincoln and continued with Thaddeus Stephens, Grant, Sherman, Sheridan, Butler and other Federal officers acting through a host of carpetbaggers and scalawags. By far the worst thing that happened through the Northern Federal

government's plan to reconstruct the South was the creation of increasing disharmony between the newly freed Negroes and the White population. The vicious, revengeful radical Northern Republicans caused whatever and wherever bad race relations still exist in our country today. Reconstruction produced legitimate fear and anger in the war-torn and politically deprived South. It caused the enactment later of many of the Jim Crow Laws in the South. It caused the terrible formation of Black ghettos in the North.

The Reconstruction Era has made many Southerners look at the War as a Lost Cause, especially recent generations of people who have been emasculated by political correctness and Yankee propaganda. But the real cause of the South has been a Righteous Cause - a Just Cause and a Noble Cause. Those words really define the cause for which our ancestors fought. There is no Lost Cause! It is a living Cause -- the cause of freedom, liberty and limited and local government. We must never forget what General Robert E. Lee told the Governor of Texas privately during the horrors of the Reconstruction Era:

Governor, if I had foreseen the use those people designed to make of their victory, there would have been no surrender at Appomattox Courthouse; no Sir, not by me. Had I foreseen these results of subjugation, I would have preferred to die at Appomattox with my brave men, my sword in this right hand.

We members of the SCV today must speak for the millions of timid, tamed, politically correct, brain-washed I new-style Southerners and say this: There is no Lost Cause. There is a Righteous Cause and the one for which our ancestors fought. If we don't fight for this Righteous Cause, then we are dead and our Western Civilization is dead and our children's children will be like dead men and women walking.

The other word I mentioned is "vindication". Vindication means to "prove and uphold facts by evidence and arguments in debate." For the first thirty to fifty years of the history of the American Republic, most of the political and military leaders were Southern. They were great statesmen and they believed in freedom, liberty and independence. So naturally when the war clouds began to hover over the country, they upheld the right to secede and to defend themselves from northern aggression. By logical argument and debate they felt they were vindicated in their right to organize a new country. They took the word vindication to its highest level. They placed it on the Great Seal of the Confederate States of America and prayed that God would vindicate their Cause. The motto DEO VINDICE means God vindicates, and that is the battle cry of our Cause today. Do not let anyone say to you that it is just as well that the South lost the war because if the South had won, then we would have two countries instead of one.

The answer to that is for us to suggest that it would have been better had the South won their independence. I believe that the political and religious principles for which our ancestors fought would have better protected today the integrity of the Constitution and the expression of our Judeo-Christian faith and culture. Had the South gained her independence, today there would be two morally strong, God fearing and God pleasing Constitutional democracies, instead of the one monolithic, politically centralized state that is losing the gifts of Western Civilization more day by day. We are really adrift in a sea of moral and philosophic ideas about life, and morality. Hedonism, that is, the philosophic notion that pleasure is the principle good in life, seems to be at the center of our reason to live. We are becoming a country that does not care about the future and refuses to study the past. We are doomed unless we revitalize the Cause for which our Southern ancestors fought. The DEO VINDICE on the Great Seal reminds us that no good Cause will succeed without faith in God and a willingness to submit to His authority and be obedient followers of His Way, His Truth and live the kind of life He wants us to live. We hear a lot today about God bless America. But God will not bless America any more until America learns to bless God again. Fellow compatriots, we want to see the South rise again, but that will not happen until all of us begin to pray for it and praise the Lord through our faith and our presence in His Church.

General Stephen Lee then charges us saying, "To your strength will be given the, defense of the Confederate soldier's good name". Our ancestors are depending upon us to defend that for which they were willing to die. Think of what they had to face. They had to face the terror of Federal armies desecrating and burning churches, burning houses, stealing household possessions, butchering and stealing livestock, destroying crops, burning down cities and enslaving members of their family by carting them off to other states. The only section of our country that has really suffered since we became the United States of America is the South. The Southern people are the only people as a whole who have endured such devastation and vengeful hate. The South has lived through a holocaust.

And living through that evilly inflicted destruction has bound the South together. We still are a unique people who cling to tradition and heritage and who are proud to be called the people of the Bible Belt.

Today, our ancestors call upon us to defend their good name. But also today bigoted, mean-spirited people are throwing muck on our Southern heritage and history. Southerners are described as being poor, ignorant, racist, gun-toting, intolerant red-necked, xenophobic, primitive, behind-the-times, bigoted mal-contents. Our dialect, our Fundamentalist Churches, our flags, our statuary honoring our Confederate statesmen and soldiers are being cursed, spit upon and removed. Even the names of our heroes are being stripped off street signs, buildings and roads. The NAACP, with nothing else better to do, has published a Declaration of War against our Confederate soldier's good name and his flag. Some of you have heard me read this document before, but now I read it again because it is so disgusting, inflammatory and hateful:

Whereas, the tyrannical evil symbolized in the Confederate Battle Flag is an abhorrence to all Americans and decent people of this country, and indeed, the world, and is an odious blight upon the universe; and

Whereas, African-Americans, had no voice, no consultation, no concurrence, no commonality, not in fact or philosophy, in the vile conception of that confederate Battle Flag or State Flags containing the ugly symbol of idiotic white supremacy racism and denigration; and

Whereas, we adamantly reject the notion that African Americans should accept this flag for any stretch of imagination or approve its presence on the State Flags;

Now therefore be it resolved, that the National Office of the NAACP and all units commit their legal resources to the removal of the Confederate Flag from all public properties.

Well, you can see how your ancestors' good name is being viciously attacked. What are we going to do about it? Well, it's going to take more than the proverbial blood, sweat and tears. It is going to take sacrifice of one's time and talent and it is going to take money. It is going to take more than the money you and I layout for membership in the SCV. It is going to take a real sacrifice. It is going to take a real tithe of money to fight the legal battles that must be fought. Our adversaries have plenty of corporate and Federal Government money and they will use that money to wipe us off the map. The only weapon they have is money and money talks mightily to the weak, the shameless and the politically correct. But our truth, honor and Christian forbearance should produce good money to win these legal battles. In other words, my brethren, in order to win these battles, we are going to have to open our wallets and pour out the cash of truth.

Now what else does General Lee say to us in this Charge? He asks us to be the Guardianship of His History and the Emulation of His Virtues. The essential goodness and virtue of the Southern soldier rests on the religious principles he professed and for which he fought and died. The true history of the South includes the South's history from the very beginning of the Colonial era up to the end of the War Between the States. Obviously, I do not have the time to present much detail of that history. All I will say now is that the Northern and Southern and Sections of the Eastern seaboard of our present country developed very differently. Climate and geography led to the arising of two different cultures and radically different economic differences. This led to a different structure of society and influenced a different political outlook. Having said this, I must remind you that these differences also reflected a difference in theological beliefs which in turn nourished what I proudly call the virtues of the Southern soldier and citizen. I have always believed that the major cause of the War for Southern Independence was ultimately theological. The Judeo-Christian moral and ethical values of the South were primarily the result of Trinitarian theology. In the North these values became largely moribund among the political, social, and religious leadership. Most Southerners believed, quite correctly, that the people of the North had rejected the Christian religion which they had shared as an inheritance from their Pilgrim and Puritan ancestors.

From the end of the Napoleonic Wars until the outbreak of the War Between the States, Europe was undergoing violent political and social change. Europe was the scene of radical new ideas about the Christian Religion and the political governments of men. In the years before Lincoln's armies invaded the South, a steady stream of New England intellectuals went to Europe to study and then embraced these radical ideas. They came back from Europe determined to enlighten all Americans. These New England intellectuals were elitist social reformers who were

determined to reform the Southern people and their culture. They are still trying to do it today and they have had great success so far. Now those reformers in the days of our ancestors no longer regarded the Bible as the Word of God. They were convinced that Southern Biblical Christianity was a throw-back to primitive times, and that it should be suppressed because it was a stumbling-block to the progress of mankind. They declared that virtue and even salvation were attainable through education and social reform rather than any adherence to religious beliefs. In their utopian naiveness they believed that the man-made laws of the centralized state should supplant the Biblical laws of God. Many New England clergymen imbibed the ideology of the radical European philosophers and theologians who had invented the so-called scientific analysis of the Bible. Over the years, they cast aside the Divine Inspiration of the Bible and discarded the Doctrine of the Trinity. Jesus was not Divine; he was just a good man and men and women were not miserable sinners, so they didn't need a Divine Saviour. They could save themselves through a better education and complete trust in their own reason, intuition and feelings.

So you see there was a profound difference in theology between the North and the South in antebellum America. The Northern intellectual leadership preached a heretical socialist Gospel. The South held on to a robust, traditional Trinitarian Christianity. The North experimented with a philosophy of ethical culture under the guise of being Christian. The South held onto an Apostolic Faith, which dealt with the Biblical realities of life, original sin, death, judgment, Heaven and Hell. This no-nonsense Faith produced a culture from out of which came a people like your ancestors and mine who were willing to die in order to preserve it. While in the North they sang that evil, heretical song called the Battle Hymn of the Republic while attacking the South, our ancestors were singing, "How firm a foundation; ye saints of the Lord, Is laid for your faith in His excellent Word! What more can He say than to you He hath said, to you that for refuge to Jesus have fled?"

Are we willing today to be the guardians of our ancestor's history, virtues and religious beliefs? Are we willing to give up some of our comforts in remembering the pain he endured in battle, in disease, and in the rotting flesh all around him in those diabolical Yankee prison hell-holes? All this terrible suffering without giving up made him glorious. Have we the guts to carry on the goodness of his name. Our ancestors lost all that this world holds valuable - a home, property, money and a job, and worst of all they lost many, many members of their family. They did it for us because they realized that they truly represented the last Christian civilization on this earth and they wanted to keep it for us.

How much money do we give to SCV Heritage funds to fight our adversaries? Have any of you given to Southern legal organizations that are legally fighting the NAACP and the Southern Poverty Law Center run by that arch hypocrite Morris Dees. He is a bigot and a racist who has labeled you and me as racists and that we are affiliated with the KKK, the Nazi skinheads, the Aryan Nation and the vast Right Wing Conspiracy to take over America. How much money will you contribute to shut his wicked mouth? How many of your own children and other young boys have you encouraged to come to SCV camp meetings? How often do you go to your own camp meetings and endeavor to recruit new members? How many of you Marylanders have placed the Confederate license plate on your car? And don't tell me that it is too dangerous! I drive my car everywhere a Christian pastor could drive it and nothing has been done to my car. Instead, I frequently get a V sign or a nod of approval. It is a great way to carry the flag forward into all places! Besides, how dangerous could it be when one thinks of the horrendous danger our ancestors faced for us! How often do we correct an individual or even a group of people who attack the history and culture of the South? How often do we have the courage to correct people who say the South was rebellious against the North and the United States Government? How often do we defend our ancestors who are being accused of being evil people because some of them kept slaves? As General Stephen Lee charges us, are we trying to be true, guardians of our ancestor's history? Are we upholding his goodness and proclaiming his virtues? If we are not doing this, then we stand in judgment by them as being cowards and unworthy to bear their name.

General Lee's Charge to us concludes with these words, "Remember it is your duty to see that the true history of the South is presented to future generations." Now, I have already talked at some length about the true history of the South and the perpetuation of those principles that our ancestors loved and the defense of which always should make him glorious in our memories. Time does not permit me to say more. But concerning the true history of the South, I want to make two concluding remarks. First, the true history of the South is that some of our ancestors kept slaves. We Southerners know how and why slavery developed in the South as well as in the West Indies and nearly all of Central and South America. I need not repeat all this history, except to remind all of us that slavery

was forced upon the Southern states politically and economically by the English whose subjects our colonists had been for many generations. We also know that it existed in the Northern colonies up until the War Between the States and continued to exist in parts of the North and West until the end of the war. What I want to say in this context is that we must not avoid the discussion of slavery with those who attack our ancestors and their history. We should not defend slavery. We do not need to do that, even though in the very beginning there was no other way for the very primitive Black Race to survive as free men and women in the 17th and 18th century European culture established on these shores. We do not defend slavery, but we must never be ashamed that some of our ancestors had slaves for awhile. We must never hang our heads in shame or beat upon our chests with guilt. Slavery has existed from the time of Adam and Eve and continues to exist in Africa today and in other places around the world. Our adversaries are those who seek to destroy the good name of our ancestors and our Southern history. They want us to feel guilty and shout "mea culpa". They want us to be ashamed and admit that our ancestors were bad people. That is how the NAACP and other militant anti-South groups seize the initiative and put us on the defensive. We do not need to be on the defensive. We should not be on the defensive and always having to react to their attacks. We should say, "Yes, there was slavery but it was on the way out in the South and in the Northern states as well". Then we should say, "Why did President Lincoln and his government cause the death of over a million people of both the White and Black races in carrying out a vicious and totally unnecessary war?" That is taking the offensive! Admitting that slavery existed in the South is not admitting that our ancestors were sinners and that we are sinners today in defending our Southern heritage.

Another way to take the offensive for our ancestors is to point out those instances when intelligent and responsible Black people have come around to accept and respect our defense of our ancestors. I am thinking of the Black mayor of Suffolk, Virginia, the Honorable Curtis Milteer, who rejected Virginia Governor Mark Warner's decision not to issue a proclamation honoring Confederate Heritage Day in Virginia last month. Mayor Milteer responded to Governor Warner's cowardly and politically correct decision by issuing a proclamation in Suffolk City declaring that April was Confederate History Month. Mayor Milteer said:

The Civil War is over. History is history and we must move on. Whether we are sons and daughters of the Confederacy or the grandsons and granddaughters of former slaves, we are all Suffollians. (Bravo!!)

And do you know what was the response to the mayor's proclamation? Yes, you do know. The NAACP said, "This raises a red flag and there will be some repercussions." To which we must reply, "Bring on these repercussions! You cannot intimidate us!"

I am also thinking of a Black lady named Mrs. Nessa B. Johnson who lives in Richmond, Virginia. She is a locally well-known author, storyteller and has been a producer of television documentaries on "Black History". Her broadcast theme was and I am quoting her,

I am for telling the complete story of all the people, including slaves.

Mrs. Johnson said that shortly before last Christmas she received an invitation from the Stonewall Jackson Chapter of the United Daughters of the Confederacy in Richmond to become a member of their chapter. But when she spoke at a black church on the following Sunday, she heard gasps and snickers when she told the congregation about the invitation to join the UDC. She told the congregation:

I told them I did not ask anybody black for their opinion, nor did I ask anybody white, but I went to my Scripture. It talked of Jesus saying love your neighbors as yourself. And I had to realize that these people are my neighbors; they are family. My grandmother was the daughter of a white doctor. He had two sons who served in the Confederacy. I had two great uncles who were confederate soldiers. Now, for these ladies to offer a gesture, they were reaching out a hand to me. Who was I to say, "No thank you." I went to the meeting and was welcomed by twenty white women just like people receive family.

Mrs. Johnson said that some of her ancestors arrived in Virginia in 1608, the year after the first English settlers landed at Jamestown. She then went on to say,

If they are my ancestors, I am part of what caused slavery here. What can I do about that now? For one thing, we can love all people regardless of race. And once you love them, they aren't your enemies anymore.

That statement by Mrs. Johnson, my honorable compatriots and honored guests, is the note upon which I want to conclude this address. It is the note, the fact that we must turn to God for wisdom, strength, and perseverance if we are truly going to keep the Charge of General Lee. God is love and His love gives us that wisdom, strength and perseverance. But God is also our judge and He waits to see how we are responding to His love.

General Stephen Lee gave us his Charge many years after his outstanding military service. He could not have written such a magnificent Charge during the war. He admits that he was not very religious during the war. He said the first serious religious thought he ever had was at the Second Battle of Manassas. He said:

Looking out across a vast open field before the Yankees charged over it, I said to myself, well there is hell to pay here, for sure, and nothing but some unseen and superintending power, can tell where this thing is going to end.

He was baptized and became very active in the Baptist Church around 1868. He became a Deacon in that church and was known thereafter as a man of prayer. General Stephen Lee like many great Confederate officers and men and statesmen became fine Christian leaders after the war. They learned to depend upon God to guide their lives. We members of the SCV must do the same.

We Southerners need a great revival again. We need something like the Great Revival in the Southern Armies from 1862 to the end of the war. During those years more men were converted and recommitted their lives to Jesus Christ and His Christian Church than at any other time in the history of people living on the North American continent. That is an astonishing fact...a blessed fact. Why don't we members of the SCV, recommit our faith in God in the same way. We need a great new revival. We must show the world that we are men of faith and loyalty and honor. If our blessed ancestors were a part of the last real Christian civilization on earth and tried to hand that blessing on to us, then we must try to rekindle our faith. We cannot achieve anything worthwhile without prayer and practicing what we preach. We cannot expect the faith of great religious men like Robert E. Lee, Thomas J. Jackson and Jefferson Davis and Stephen D. Lee to win our battles today. We have to demonstrate the same faith in our Lord God.

If you have not joined a church, now is the time to do it! Remember what Stephen Lee said, "Remember it is your duty to see that the true history of the South is presented to future generations, " My brothers, the only way we can do our duty is to call upon the Lord to help us, and the only way we can be assured that the Lord will help us is to commit ourselves to Him. And that means...not on the golf course, or taking a walk in the woods or on the beach...but in your church where people will see us praying. What better way is there to set an example for others, especially members of your own family and future generations yet to come.

https://www.plpow.com/Speeches_AAAnderson.htm

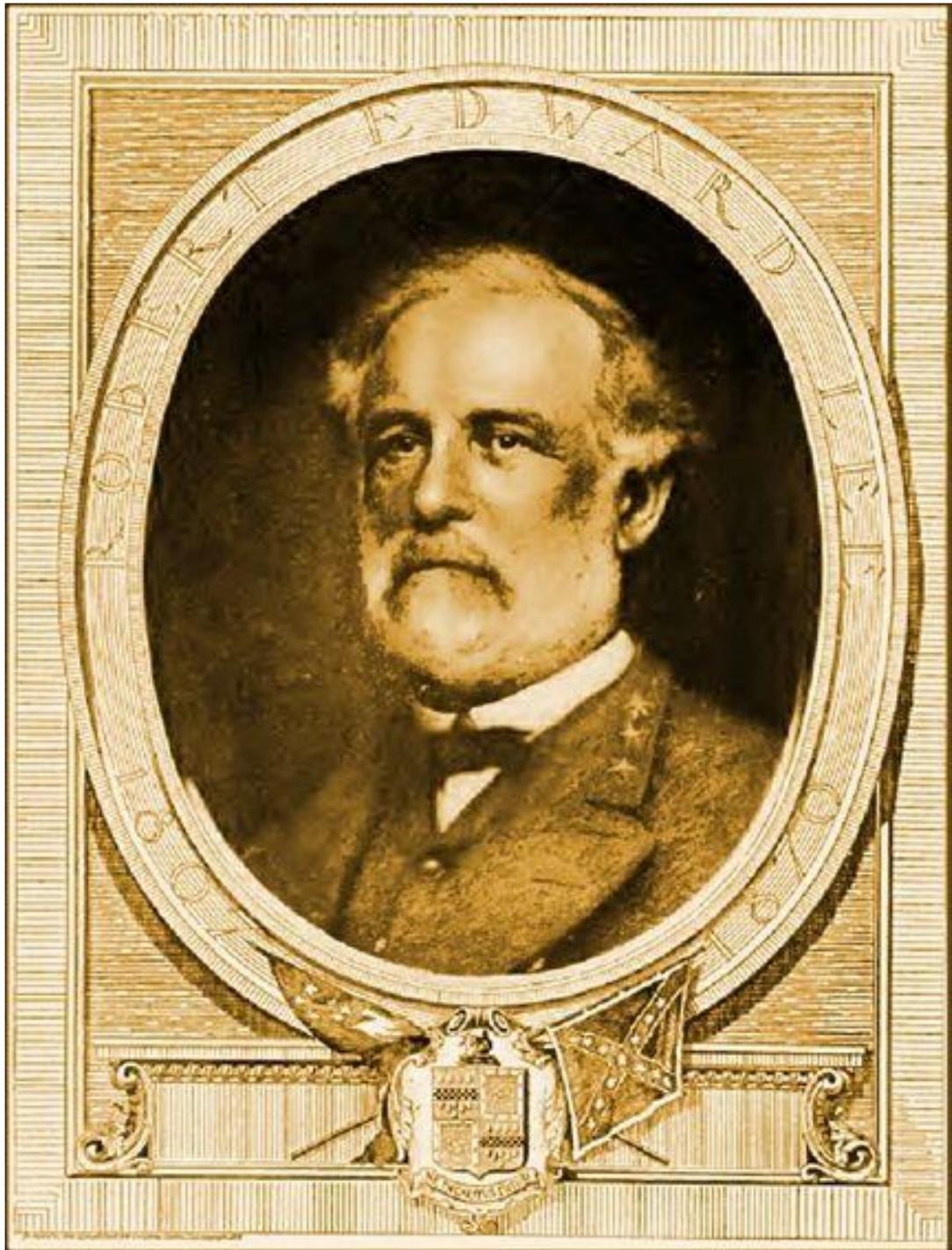


Charge to the Sons of Confederate Veterans

"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, United Confederate Veterans, New Orleans, Louisiana, April 25, 1906.

THE MAN: ROBERT EDWARD LEE



(1807–1870)

J. J. Bowen, *The Strategy Of Robert E. Lee*, cover.

LEE'S FATHER & MOTHER



Henry Lee III

Mary L. Williamson, *Life of Robert E. Lee* (Richmond: Johnson Publishing Company, 1918), 13.



Anne Hill Carter Lee

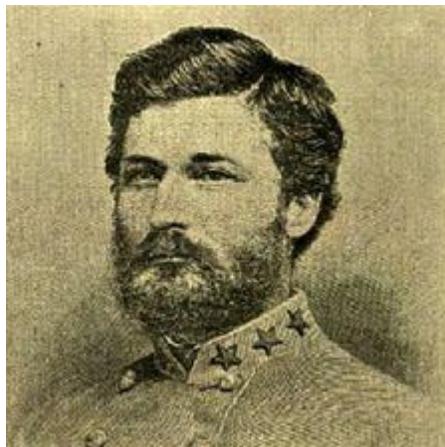
findagrave.com

LEE'S WIFE & CHILDREN



Wife: Mary Anna Randolph Custis Lee (1807–1873)

Henry Alexander White, *Robert E. Lee and The Southern Confederacy* (New York: P. T. Putnam's Sons, 1897), 130.



First Son: George Washington Custis Lee (1832-1913)

Ben La Bree, *The Confederate Soldier in the Civil War, 1861-1865* (Louisville, The Courier-Journal, 1895), 307.



First Daughter: Mary Custis Lee (1835-1918)

Mary P. Coulling, *The Lee Girls* (Winston-Salem: John F. Blair Publisher, 1996), Plate 5.



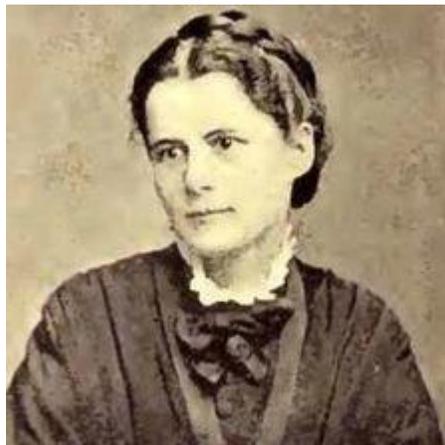
Second Son: William Henry Fitzhugh (Rooney) Lee (1837–1891)

T. C. De Leon, *Belles, Beaux and Brains of the 60's* (New York: G. W. Dillingham, 1909), 421.



Second Daughter: Anne Carter Lee (1839–1862)

National Parks Serves Web Site



Third Daughter: Eleanor Agnes Lee (1841-1873)

Mary P. Coulling, *The Lee Girls* (Winston-Salem: John F. Blair Publisher, 1996), Plate 10.



Third Son: Robert Edward Lee Jr. (1843-1914)

T. C. De Leon, *Belles, Beaux and Brains of the 60's* (New York: G. W. Dillingham, 1909), 432.



Fourth Daughter: Mildred Childe Lee (1846-1905)

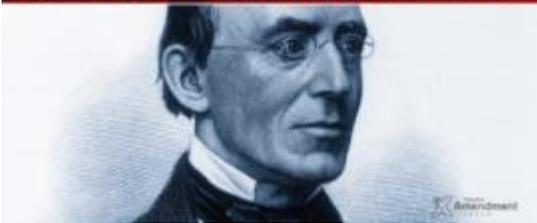
Mary P. Coulling, *The Lee Girls* (Winston-Salem: John F. Blair Publisher, 1996), Plate 11.

<http://livinginthelandofcotton.com/robert-edward-lee>



A Revolution in Thought

NULLIFY ALL UNCONSTITUTIONAL ACTS



This article is excerpted from the 2017 State of the Nullification Movement Report. [Read or download it here](#). And, [become a member here](#) to support the TAC.

We are in the midst of a revolution.

But it's not a revolution in the sense most people think of. It's not a war fought with guns and bombs.

It's a battle of ideas.

Today's revolution is a **revolution in thought**.

John Adams, founding father and second president of the United States, described the American revolution in much the same way. In his [1818 letter to Hezekiah Niles](#), he wrote:

"But what do we mean by the American Revolution? Do we mean the American war? The Revolution was effected before the war commenced. The Revolution was in the minds and hearts of the people; a change in their religious sentiments of their duties and obligations. ... This radical change in the principles, opinions, sentiments, and affections of the people, was the real American Revolution."

The Tenth Amendment Center was founded in 2006. At that time, nullification was a maligned idea relegated to the dustbin of history. In our early years, we counted the mere introduction of a non-binding resolution in support of the Tenth Amendment as a major success.

From those small seeds, a formidable nullification movement has grown up over the past 11-plus years. Last year alone, more than 450 bills to limit federal power in some way were introduced in state legislatures across the country.

From Small Things...

2017 marked the 250th anniversary of some of the most important essays in American history. Written by John Dickinson, the "Penman of the Revolution," these 12 essays known as "[Letters from a Farmer in Pennsylvania](#)" were in response to the Townshend Acts.

In the first essay, Dickinson discussed the New York Restraining Act, which was the last of these British Acts. It was intended to punish the Assembly of New York, suspending its legislative powers for failing to fully comply with orders from the crown.

Dickinson wrote:

"If the parliament may lawfully deprive New York of any of her rights, it may deprive any, or all the other colonies of their rights; and nothing can possibly so much encourage such attempts, as a mutual inattention to the interests of each other. To divide, and thus to destroy, is the first political maxim in attacking those, who are powerful by their union."

He continued on to say that, in essence, the rightful response at that moment would have been for other assemblies to have passed non-binding resolutions informing Parliament that the act was a violation of rights and that it should be repealed.

Why? His answer came through clearly in his signature, where he wrote the Latin phrase, *Concordia res parvae crescunt*.

"Small things grow great by concord."

From its inauspicious beginnings, today's nullification movement is growing into a revolutionary force.

TURNING RADICAL IDEALISM INTO WORKABLE STRATEGY

It's one thing to have lofty goals. Achieving them takes more than strong rhetoric. You have to have a solid, actionable strategy.

In response to the unconstitutional Alien and Sedition Acts, Thomas Jefferson used the Kentucky and Virginia Resolutions of 1798 to lay out the principles of nullification. But the resolutions themselves did not nullify the Alien and Sedition Acts. Instead, Jefferson and Madison first created a framework for future action.

On November 17, 1798, one week after passage of the Kentucky Resolutions, Thomas Jefferson sent a draft to James Madison, along with [a letter](#). He wrote:

I inclose you a copy of the draught of the Kentucky resolves. I think we should distinctly affirm all the important principles they contain, so as to hold to that ground in the future, and leave the matter in such a train as that we may not be committed absolutely to push the matter to extremities, & yet may be free to push as far as events will render prudent.

Jefferson and Madison stated their principles, justified their actions, and then left the door open to proceed with a practical strategy they could adapt as circumstances evolved.

At the TAC, we try to follow this blueprint. We always keep the ultimate goal in front of us, but we act strategically when and how specific situations allow. It's a balancing act – a give and take – always keeping in mind that you don't achieve radical change by abandoning radical principles.

William Lloyd Garrison took a similar tack in his battle against slavery in the U.S.

Garrison ranks as one of the greatest abolitionists in American history, and he understood this. He steadfastly stuck by his call for absolute and immediate emancipation of all slaves.

While it seems absurd to our 21st century sensibilities, total abolition of slavery was an idealistic, radical, extremist position in the mid-1800s. Principled abolitionists were generally reviled, even in the North. The broader abolitionist movement was dominated by pragmatists content with modest policy changes here and there. A lot of them were merely jockeying for political power. Garrison would have none of this. He believed slavery should end immediately, and he constantly said so. He wasn't concerned about winning a popularity contest or convincing people he was properly mainstream. He unapologetically wore a badge of radicalism. He unwaveringly pursued the ideal.

But Garrison wasn't just running around like a proverbial bull in a china shop. He had pragmatic reasons for maintaining his hard-core stance. He recognized that by pushing for the ultimate goal he was more likely to reach it.

“Urge immediate abolition as earnestly as we may, it will, alas! be gradual abolition in the end. We have never said that slavery would be overthrown by a single blow; that it ought to be, we shall always contend.”

Garrison understood that if he started by seeking half-measures, he would never end up with anything more than half-measures. He warned, “Gradualism in theory is perpetuity in practice.”

Economist and political philosopher [Murray Rothbard put it this way in A Case for Radical Idealism](#):

“William Lloyd Garrison was not being ‘unrealistic’ when in the 1830s he first raised the glorious standard of immediate emancipation of the slaves. His goal was the morally proper one, and his strategic realism came in the fact that he did not expect his goal to be quickly reached ...

Gradualism in theory indeed undercuts the goal itself by conceding that it must take second or third place to other non- or antilibertarian considerations. For a preference for gradualism implies that these other considerations are more important than liberty.”

At the TAC, we always keep the Constitution and liberty as our core objective. But we also recognize that it will take a series of small victories to reach our ultimate goal.

We'll never abandon our radical idealism. But we will always work strategically, step-by-step, to achieve our objectives.

The 2017 State of the Nullification Movement Report tells the current story of our efforts. [Read it in full here.](#)

NOTE: Michael Boldin contributed to this post.

Yankee War Crime



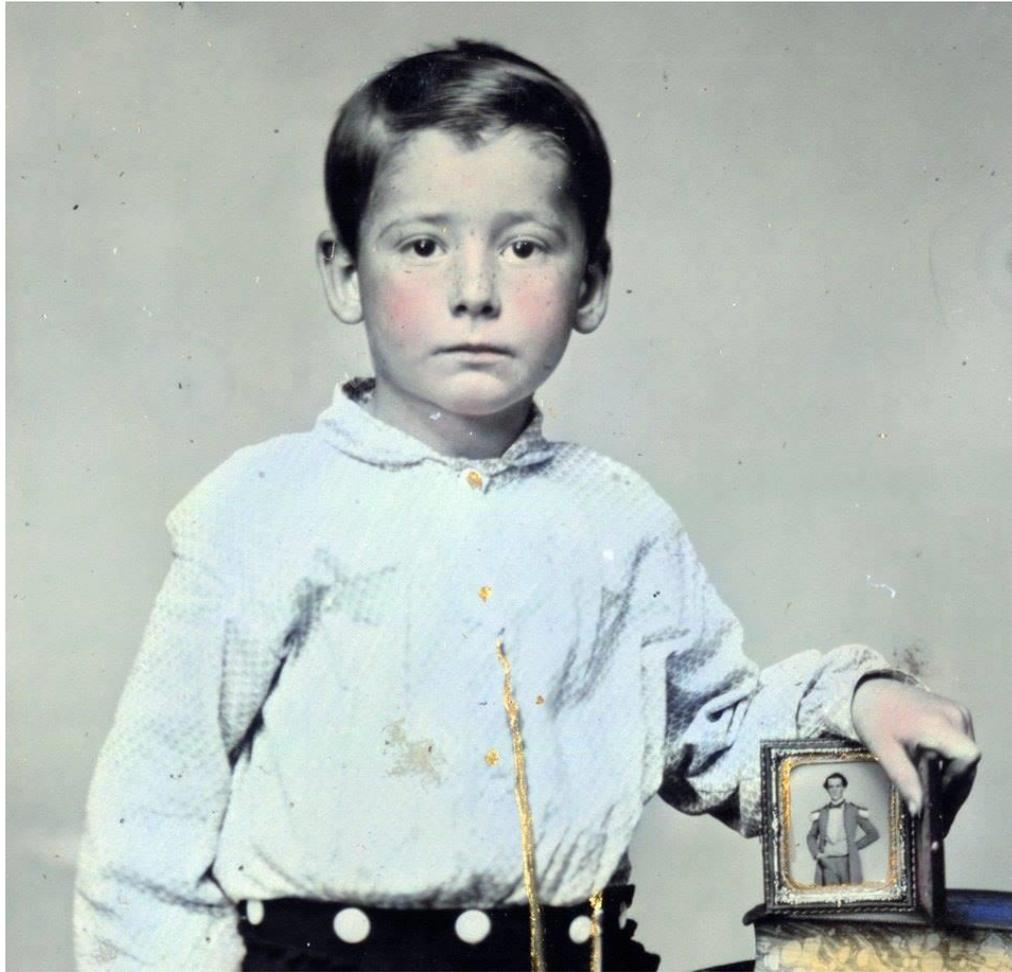
An Execution

Confederate soldier Frisby McCullough was executed following the Battle of Kirksville on August 8th 1862, charged with being a guerilla fighter.

Frisby McCullough was born in New Castle County, Delaware March 8th 1828 the son of James and Delia [Pennington] McCullough. When he was 12 the family moved to Marion County, Missouri. When the California gold rush started in 1849 McCullough caught the fever and moved to California, living there for the next five years. Upon returning to Marion County he married in 1856 to Eloise Randolph.

When the Civil War started McCullough joined the Confederates serving under General Thomas Green. He saw action at the Battle of Lexington before moving on to recruit for Confederate General Sterling Price in northeastern Missouri in 1862. McCullough became sick after the Battle of Kirksville, riding alone he was caught by Union troops and he surrendered to them. He was moved to the town of Kirksville where he was accused of fighting as a bushwhacker without a military commission.

A court was convened by Lieutenant Colonel W F Schaffer. When asked McCullough admitted to lacking a commission at that time as his rank as Lieutenant Colonel in the Missouri State Guard had expired. He was found guilty, and given 15 minutes to write a letter to his wife. McCullough asked to be allowed to give the order to shot, and as such his last words, "What I have done, I have done as a principle of right. Aim at the heart. Fire!" He was not killed by the first volley and history has come down saying that either he was killed by the second volley or dispatched by a pistol shot.



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

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 Christian Youth Camps

Preserving the Truth for Posterity

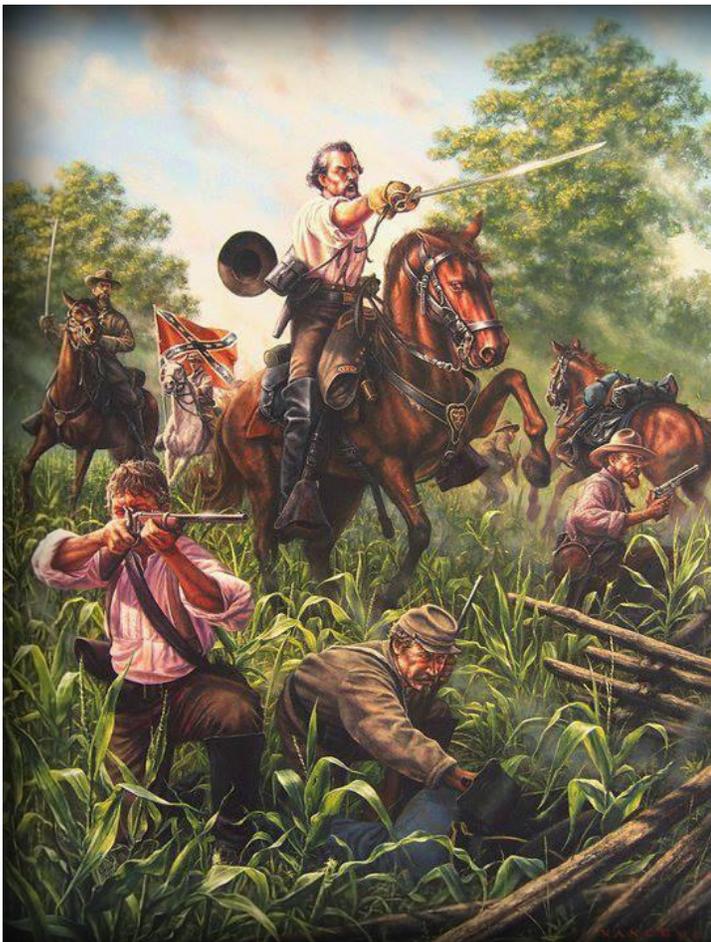
<http://samdavis.scv.org/>

ATTN: DESCENDANTS OF THE CONFEDERATE STATES OF AMERICA

The Criminal Section of the Civil Rights Division prosecutes people who are accused of using force or violence to interfere with a person's federally protected rights because of that person's national origin. These rights include areas such as housing, employment, education, or use of public facilities. You can reach the Criminal Section at (202) 514-3204 or write to:

U.S. Department of Justice
Civil Rights Division
950 Pennsylvania Avenue, N.W.
Criminal Section, PHB
Washington, D.C. 20530

Make Formal Criminal Complaints of Heritage Terrorism threats by organizations, boards and/or individuals.



**DEFEND YOUR
HERITAGE**

**CONFEDERATE
"WITH STEADY RIFLE,
SHARPENED BRAND,
A WEEK AGO,
UPON MY STEED,
WITH FORREST
AND HIS WARRIOR BAND,
I MADE THE HELL-HOUNDS
WRITHE AND BLEED."**

VETERANS

Help Further the Happiness
of a Southern Child.

Donate Scholarships TODAY!

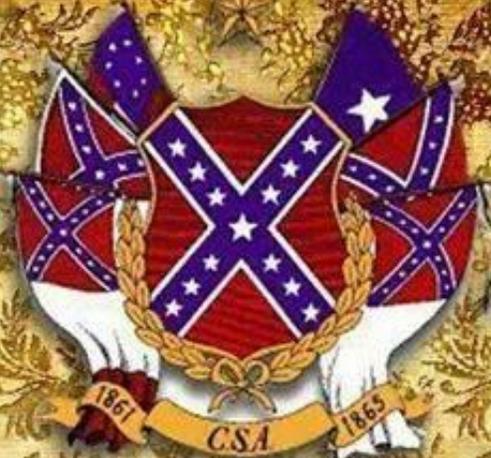
Sam Davis Youth Camp

Clifton TX / Thaxton VA

samdavis.scv.org

Send your kids to

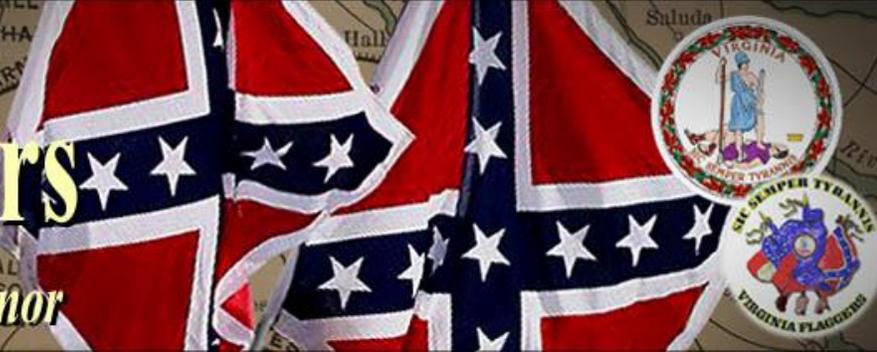
Sam Davis Christian Youth Camps!



**"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



Monday, January 1, 2018

Despite An All Out Assault, The Confederacy Marches On



Many of you have probably seen the latest hit piece from one of the Anti-Confederate bloggers, claiming that 2017 will go down as the "year the monuments came down". The haters and monument destroyers are declaring total victory and dancing in the streets.

Most people in the heritage community know all too well that symbols of Confederate history have been targeted for removal since the Charleston tragedy in 2015. Although the perpetrator of that atrocity had nothing to do with Confederate heritage, those who hate our heritage saw an opportunity and seized it.

There had been calls for removal of flags and monuments, and renaming of streets and parks for several years, but the calls grew louder and more strident after 2015. The Southern Poverty Law Center devoted a great deal of time and effort to charting the monuments' locations -- and slandering them as tokens of Jim Crowism due to the time periods in which they were erected.

What the SPLC doesn't admit is the fact that the "spikes" in their chart showing periods of monument raising coincided with the 25th, 50th and 100th anniversaries of the War Between the States, not Jim Crow legislation.

Despite the voices clamoring for Confederate destruction, it wasn't until late spring of 2017 that Mayor Mitch Landrieu started the monument removal craze in earnest, setting the precedent for removing them using untrained personnel under cover of darkness. Subsequently, monuments were removed in Baltimore, Tampa, St. Louis, Dallas and other places. In none of these cases were the people allowed to vote on the issue, and poll after poll proved the majority did not want the monuments taken down.

YES, we have suffered some setbacks. YES we have lost some monuments in major cities. YES we need to be prepared for the fight that waits for us in 2018.

HOWEVER. What they are calling a "total victory" amounts to the removal of LESS THAN 5% of the Confederate monuments in the United States....and that's using the SPLC's VERY UNDER REPORTED numbers and the media's VERY EXAGGERATED numbers of removals. I believe the number is much more like less than 2% in reality.

While some are claiming that 2017 was "The Year Confederate Monuments Came Down", it was also the year that Confederate monuments, along with other historical artifacts, came under the protection of state law in Alabama for the first time. It was the year that new monuments went up across the United States, and some existing ones were rededicated. It was the year in which dozens of new Confederate flags were raised.

Several news agencies and anti-Confederate bloggers posted timelines with monument and memorial removals. We decided to do some research and create our own timeline. This one shows new monuments, flags, and markers installed and dedicated since the removal of the battle flag from the South Carolina State House grounds in July of 2015. The list is by no means 100% complete, and we encourage you to send us any additional items or corrections for updates, but even so, the list is extensive. Take a look:

The Confederacy Marches On

List of Confederate monuments, memorials, and flags installed, rededicated, or successfully defended since July of 2015

2015

July -- Alamance County, NC -- County Commissioners vote 5-0 to keep the Alamance County Confederate monument in place after over 1500 attend a flag rally and pack the commission meeting. ACTBAC, NC

July -- Richmond, VA -- New marker to Dr. Rufus Benjamin Weaver dedicated at Hollywood Cemetery

August -- Bulloch County, Georgia -- Commissioners vote unanimously to leave the Confederate monument in Statesboro in place.

August -- Raybun County, Georgia -- County Commissioners vote to keep monument and flags dedicated to Rabun County soldier.

August -- Danville, Virginia -- Roadside Memorial Battle Flag raised on Highway 58

the same day City Council votes to remove a 3x5 Third National from the Confederate monument on the grounds of the Sutherlin Mansion, the Last Capitol of the Confederacy. Va Flaggers

August -- Danville, Virginia -- Roadside Memorial Battle Flag raised at Westover. Va Flaggers

August -- Danville, Virginia -- Roadside Memorial Battle Flag raised at Robertson Bridge - Va Flaggers

August -- Danville, Virginia -- Roadside Memorial Battle Flag raised on the Danville Expressway. Va Flaggers

September -- Richmond, Virginia -- I-64 Kershaw's Brigade Roadside Memorial Battle Flag raised at Savages Station - Va Flaggers

October -- Shiloh, Tennessee -- New Mississippi Confederate monument dedicated by the SCV and UDC on the Shiloh Battle Field

October -- Danville, Virginia -- Roadside Memorial Battle Flag raised on the Danville Expressway - Va Flaggers

November -- Danville, Virginia - Roadside Memorial Battle Flag raised at Stokesland Cemetery - Va Flaggers

November -- Danville, Virginia -- Roadside Memorial Battle Flag raised and dedicated on the Danville Expressway - Va Flaggers

November -- Danville, Virginia -- Roadside Memorial Battle Flag raised and dedicated on Hwy. 58 - Va Flaggers

November -- Danville, Virginia - Roadside Memorial Battle Flag Raised on Central Boulevard - Va Flaggers

December -- Danville, Virginia -- Danville Museum of History and Fine Arts Director Cara Burton announces her resignation after month of turmoil and backlash. She was the first to call for the removal of the flag on the grounds of the Last Capitol.

December -- Roanoke, Virginia -- Roanoke City denies the NAACP's request to prevent the 28th Virginia Infantry, SCV to carry Confederate flags in the annual Christmas parade.

December -- Holland, TX -- Roadside Memorial Battle Flag installed and dedicated

on SH95. Major Robert M. White Camp #1250, SCV

2016

February -- Prince George County, Virginia -- I-95 Wade Hampton Roadside Memorial Battle Flag raised and dedicated. Va Flaggers

April -- Columbia, SC -- Battle Flag at the Citadel protected by state law

April -- Pensacola, FL -- Roadside memorial battle flag raised and dedicated on I-10 - Steven R. Mallory SCV Camp #1315

May -- The East Feliciana Parish -- Parish Police Jury voted unanimously to leave the Confederate Monument in Place in front of the Parish Courthouse in Clinton, LA.

May -- Dahlonga, Georgia -- New Confederate monument installed dedicated on Memorial Day - Blue Ridge Rifles Camp #1860 SCV

May -- Stuart, Virginia -- Portrait of Confederate General J.E.B. Stuart rededicated in a ceremony and placed on the wall of honor in the Patrick County municipal building.

May -- Danville, Virginia -- Roadside Memorial Battle Flag raised and dedicated on Highway 58 - Va Flaggers

May -- Danville, Virginia -- Roadside Memorial Battle Flag raised and dedicated on Highway 29 - Va Flaggers

May -- Danville, Virginia -- Roadside Memorial Battle Flag raised and dedicated on Highway 29 - Va Flaggers

June -- Easton, Maryland -- Talbot County Council Votes to keep Confederate Statue on courthouse lawn.

June -- Baltimore, Maryland -- New monument to William R. Clark, 1st Confederate Soldier killed in Baltimore by 6th Massachusetts, is dedicated.

July -- Lake Charles, Louisiana -- "The South's Defenders" monument successfully defended. City council voted 4-2 NOT to pass a resolution requesting its removal.

July -- Danville, Virginia -- Gen. William Lewis Cabell Roadside Memorial Battle Flag raised on US 29 Bypass - the largest to date in the Commonwealth. - Va

Flaggers

August -- Alexandria, Virginia -- State legislators refuse city's request to seek General Assembly approval to move the Confederate monument located there.

September -- Rustburg, Va - New Confederate Monument and Flags installed and dedicated. Campbell Guards SCV Camp

October -- Fredericksburg, Virginia -- City Council rejects effort to rename section of Jefferson Davis Highway.

October -- Harrisonburg Virginia -- Marker dedication at the Turner Ashby Monument

October -- Moore County, NC -- Roadside Memorial Battle Flag raised and dedicated on Jefferson Davis Highway - Nathan Bedford Forrest SCV Camp # 803

October -- Elm Springs, TN -- Groundbreaking for the new National Confederate Museum on the grounds of SCV National Headquarters.

November -- Burlington, NC -- Roadside Memorial Battle Flag Raised on Highway 49 - ACTBAC, NC

November -- Roxboro, NC -- Roadside Memorial Battle Flag raised on Hwy 158 East - Roxboro Grays SCV Camp 1932

November -- North Carolina -- Roadside Memorial Battle flag raised on Highway 321 - Maj. Charles Q. Petty SCV Camp.

December -- Easton, Maryland -- Talbot County reaffirms keeping Confederate Statue on courthouse lawn.

December -- Middlesex County, Virginia -- Roadside Memorial Battle Flag raised on Rt. 33 - Lane-Armistead SCV Camp #1772

December -- Danville, Virginia -- Roadside Memorial Battle Flag raised Mount Cross Road. - Va Flaggers

2017

January -- Chesapeake, Virginia -- Chesapeake Expressway Jackson Greys Roadside Memorial Battle Flag installed and dedicated on the Chesapeake Expressway - Va

Flaggers

February -- Reidsville, NC --- Roadside Memorial Battle Flag Raised on Highway 87
- ACTBAC, NC

February -- Mathews County, Virginia --Confederate flag installed and raised at Fort Nonsense, Lane-Armistead SCV Camp #1772.

April -- Hartsville, South Carolina -- Roadside Battle Flag raised on Highway 151.
Confederate Patriots of America

May -- Montgomery, Alabama -- Gov. Kay Ivey signs into law the Alabama Memorial Preservation Act that requires local governments to obtain state permission before removing or renaming historically significant buildings and monuments.

May -- Charlottesville, Virginia - Judge issues injunction to halt the planned removal of the Robert E. Lee monument from LEE Park.

May -- Brandenburg, Kentucky - Confederate monument installed and dedicated in city riverfront park.

June -- Paris, Texas -- Court rules Confederate monument will stay.

June -- Gettysburg, PA -- Hundreds attend the rededication of the Virginia Monument on the 100th anniversary of its dedication - Maryland Divsiion, SCV

July -- Mathews County, Virginia -- Roadside Memorial Battle Flag raise on Cricket Hill Rd. - Lane-Armistead SCV Camp #1772

July -- Rockville County, MD -- Confederate monument erected at site of ferry used at the Dickerson-Leesburg crossing, named for Maj. Gen. Jubal A. Early, a Confederate general who reached the outskirts of Washington during an 1864 raid.

July -- Newton, NC -- Roadside Memorial Battle Flag installed and raised on Rt. 16, George Rabb Confederate Memorial Park dedicated - CF Connor Camp #849 SCV

August -- Phoenix, Arizona -- Governor Doug Doucy tells the press the state's Confederate monuments are part of history and it is not his mission to tear them down.

August -- Patrick County, Virginia --County supervisors pass resolution of support to protect, maintain and not remove the county's Confederate Monument.

August -- Chickamauga, Georgia -- statue to Confederate soldiers raised by SCV

August -- Hacker group "Anonymous" threatens vandalism at 13 Confederate Monuments across the South. Patriots convened to protect and guard each one, resulting in NO vandalism or destruction at any of the threatened locations.

August -- College Station Texas -- Texas A&M officials say that statue of Gen. Sull Ross will not be removed.

August -- Chapel Hill, NC -- University of North Carolina refuses Governor Cooper's offer to remove Silent Sam.

August -- Corinth, Mississippi -- Col W P Rogers Monument guarded by police and citizens after online threat

August -- Talbot County, Maryland -- County Council reaffirms its decision to leave the "Talbot Boys" Confederate monument in place.

August -- National Parks Service announces all Confederate monuments and memorials will remain on park property.

August -- Crenshaw County, Alabama -- New Confederate monument installed and dedicated at Confederate Memorial Park, Alabama SCV

September -- Tyrone, Georgia -- Town Counsel voted 3 to 1 to keep in the Town Hall a mural depicting a Confederate soldier after a state representative called for the mural's removal.

September -- Virginia Beach, Virginia - Confederate monument can't be moved in Virginia Beach, city attorney says

September -- Ft. Myers, Florida -- Officials decide Robert E. Lee statue will remain downtown, Lee portrait will remain in County Commission building, and Lee remains as county name.

September -- Aiken, SC -- New monument erected in by the Bernard Bee Camp 1575, SCV.

September - Lexington, Virginia - VMI officials announce they will not remove any Confederate monuments or memorials on school property.

September -- Loudon County, Virginia -- Board of Supervisors vote NO to a request to ask State permission to remove Confederate monument at the Leesburg

Courthouse.

October -- Chattanooga, Tennessee -- Hamilton County Commission votes to keep the bust of Confederate General A.P. Stewart in front of the Hamilton County Courthouse

October -- Prince William County, Virginia -- Supervisors reject effort to rename section of Jefferson Davis Highway.

October -- Harrisonburg Virginia -- Marker dedication at the Turner Ashby Mounment

October -- Delaware Confederate Monument expansion completed after the local NAACP's demand for it to be removed was denied in the summer of 2017.

October -- Hamilton County, Tennessee -- Hamilton County Commission vote to keep the bust of Confederate General A. P Stewart in front of the Hamilton County Courthouse.

November -- Dallas Texas -- City stalls plans to tear down UDC6 War Memorial and the Denton County Confederate Arch Monument.

December -- Richmond, Virginia -- City council voted against one councilman's recommendation to seek the permission of the General Assembly to move the monuments on Monument Avenue

December -- Easton, Maryland -- Talbot County reaffirms keeping Confederate Statue on courthouse lawn.

December -- Mathews, Virginia - Roadside Memorial Battle Flag Raised on Rt. 14 - Lane-Armistead SCV Camp 1772

Quite a list...and it is growing!

Folks, now is not the time to throw in the towel or have a pity party. Now is the time to rise up and join us in the fight. Now is the time to roll up our sleeves and step up our monument defense strategies, and put plans for new monuments, memorials, and flag sites into high gear.

Let's make 2018 "The Year That The Confederacy Fought Back" !

"Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave."

Patrick Henry, St. John's Church, Richmond, VA, 1775

Wednesday, December 27, 2017

Epic Fail: Stafford County Black Lives Matter Flag Fundraiser Falls Short, Project Abandoned



You may recall that our Fredericksburg I-95 Memorial Battle Flag has been in the news quite a bit over the last few months.

In September, the Stafford County Attorney announced that there was absolutely nothing that Stafford County could do to force the removal of the flag that flies 24/7 in what was recently described as the busiest corridor of I-95, even if they wanted to, because it flies on private property and is protected by the First Amendment.

<https://wtop.com/stafford-county/2017/09/attorney-stafford-co-s-hands-tied-confederate-flag-95/>

This announcement was made after agitators attended several County Board of Supervisors meetings, demanding the county take action to have the flag removed. Supervisors have repeatedly informed the agitators that the flag was erected with all necessary permits and following all regulations.

In response, a Fredericksburg area couple filed a complaint, claiming that the flag pole and flag violated zoning ordinances and attempted to convince county officials that the flag was actually a sign, "advertising" for the Va Flaggers.

http://www.fredericksburg.com/news/local/stafford/complaint-confederate-flag-over-i--in-stafford-an-illegal/article_bdf55b7d-c177-5694-90b5-f2bb0eaa7472.html

In early December, after a two month long investigation, county officials once again announced that the flag site did not violate any ordinances and was free to fly on private property.

http://www.fredericksburg.com/news/local/stafford/confederate-flag-near-i--in-stafford-free-to-fly/article_6333bdcd-d4fb-5a50-8311-241f2d96061f.html

In the meantime, much press attention was given to a woman who filed a permit to raise a large "Black Lives Matter" flag in her back yard in Stafford. Her antics made national news and her "go fund me" page quickly raised \$8,500 of the \$25,000 she claimed to need to raise the flag.

This morning, we received news that Susan Kosior, the woman behind the Black Lives Matter flag raising scheme, has officially thrown in the towel. Apparently, her fund raising efforts fell flat and the \$8,500 she raised was not enough for a pole, much less the installation and flag cost.

After facing criticism from neighbors and citizens, Ms. Kosior has announced she is giving up the project entirely and moving back to New York.

http://www.fredericksburg.com/news/local/stafford/the-n-now-the-woman-behind-the-black-lives-matter-flag/article_0547dfce-eeae-5cb1-bc20-69b0b337bdba.html

We have no idea what will become of the money collected for the flag that will never be raised, but we certainly wish we could personally send a thank you note to every donor for (apparently) financing her move back to New York...and OUT OF DIXIE.

If this isn't #winning, we don't know what is. ;)

In the meantime, all of the press attention apparently stirred up and emboldened local troublemakers, who managed to vandalize the site in early October. The pole was spray painted and the criminals attempted to cut the cable and steal the flag. They failed.

The graffiti was quickly removed, the damaged cable replaced, and video surveillance cameras added to the site.

Yesterday, our Guardians from the Stafford Light Artillery SCV Camp #2247 spent the morning changing



out the 20x30 Army of Tennessee flag. The existing flag was beginning to show slight wear and it was removed for repairs, and a new flag was raised in its place.



Many thanks to all of you whose support makes the installation and maintenance of these flag sites possible...to the landowners who step up and lease us the property...and to all of our Guardians of the Flags who volunteer to maintain and care for the sites.

We are pleased to be wrapping up 2017 with more flags flying than when the year started, several more projects under construction...and one less meddlesome Yankee in the Commonwealth.

[#YankeeGoHome](#)
[#WeToldYaSo](#)
[#GodSaveTheSouth](#)
[#winning](#)

Thursday, December 14, 2017

Dixie Rising: Another Roadside Memorial Battle Flag Raised in Virginia!



Our friends at the Lane Armistead SCV Camp #1772 in Mathews County, Virginia completed work over the weekend on their FOURTH roadside battle flag installation!



Congratulations to the men of the Lane-Armistead SCV Camp #1772!

<http://vaflaggers.blogspot.com/>



CONFEDERATE EVENTS

This list includes those events known when this list was published. There might be other events not yet listed.

Recurring Events

January

1st weekend after new years. **Sam Davis Ball: Palestine, TX**

February

3rd weekend: Grovetown, TX, **CW Weekend**

April

2nd weekend (unless that is Easter weekend): **The Battle of Pleasant Hill (Louisiana)**

May

1st weekend in May: **Great Locomotive Chase and Naval Battle of Port Jefferson,**

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**



Texas Division

Southern Born, Texas Proud!

"Learn About Your Heritage"

*Sons of Confederate Veterans
Texas Division*



Calendar

Upcoming Schedule of Events

| | | |
|---------------------|---|-----------------|
| 01/06/18 | Sam Davis Ball | Palestine, TX |
| 01/06/18 | DEC Meeting | Gatesville, TX |
| 03/03/18 | 3rd Annual Confederate Flag Day | |
| 06/08/18 - 06/10/18 | 2018 Texas Division Reunion | Nacogdoches, TX |

Click on the event or on the calendar for more information.

Confederate States of America





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

The Southern Legal Resource Center is a non-profit tax deductible public law and advocacy group dedicated to expanding the inalienable, legal, constitutional and civil rights of all Americans, but especially America's most persecuted minority: Confederate Southern Americans. **SLRC NEEDS OUR HELP !!!**

Company Overview

Non-profit tax deductible public law corporation founded in 1995, dedicated to preservation of the dwindling rights of all Americans through judicial, legal and social advocacy on behalf of the Confederate community and Confederate Southern Americans.



Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>



**Southern Legal Resource
Center
P.O. Box 1235
Black Mountain, NC 28711**

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



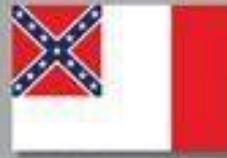
Rattle Flag.



1st National Flag.



2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.



*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

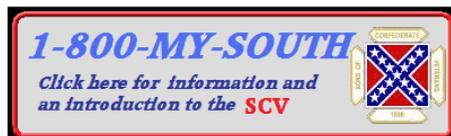
How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.



Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

<http://www.scv.org/research/genealogy.php>

CHARGE TO THE SONS OF CONFEDERATE VETERANS

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".

Lt. General Stephen Dill Lee,
Commander General

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>