



# The Belo Herald

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

**March 2018**

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

## Kyle Sims

### The Imprisonment of Jefferson Davis



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
- 1<sup>st</sup> Lt. Cmdr. - Open
- 2<sup>nd</sup> Lt. Cmdr. - Lee Norman
- Adjutant - Hiram Patterson
- Chaplain - Tim Barnes
- Editor - Nathan Bedford Forrest

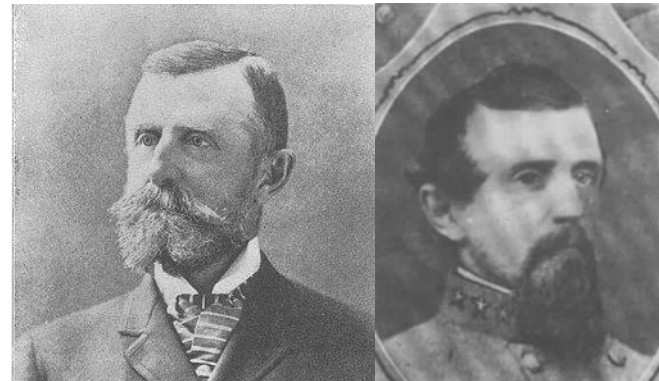


Contact us: [WWW.BELOCAMP.COM](http://WWW.BELOCAMP.COM)

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

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

National: [www.scv.org](http://www.scv.org)  
<http://1800mydixie.com/>



**Have you paid your dues??**

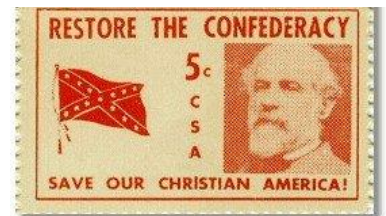
**Come early (6:30pm), eat, fellowship with other members, learn your history!**

### *Our Next Meeting:*

**Thursday, March 1<sup>st</sup>: 7:00 pm**

**La Madeleine Restaurant  
3906 Lemmon Ave near Oak Lawn, Dallas, TX**

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



*"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. 3<sup>rd</sup> 1865*



## *COMMANDER'S REPORT*



Dear Belo Compatriots and Friends,

We look forward to Kyle Sim's presentation on the "Imprisonment of President Jefferson Davis". This should be informative as I understand that the Union declined to bring treason charges because they were afraid of losing in court.

Don't forget that this weekend, Mach 2,3 & 4, the Irish Festival will be held at Fair Park. We need additional volunteers to assist with our effort to recruit new member.

Adjutant Hirman Patterson has assumed the duties of managing of our bank account at BBA Compass from outgoing Adjutant Jim Echols. We appreciate Jim's service to the Camp. Accounts are in good shape.

The position of 1st Lt Commander remains open. Please consider volunteering for this important position.

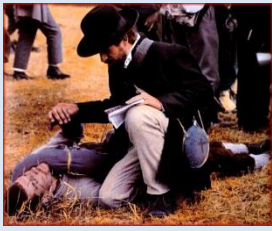
Deo Vindice

James H. Henderson

Commander

A.H. Belo Camp 49, SCV





# Corner Chaplain's



## A New Religion?

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1) "And the word was made flesh, and dwelt among us." John 1:14a) This is a Scriptural truth, but the question may come to mind as to, Why?

Why did Jesus of Nazareth come into this world, live among us for about thirty-three years and die a cruel death on a Roman cross? Then, following His resurrection, a forty day post resurrection ministry and ascension, the Holy Spirit is sent to empower the Church. Why, indeed?

I think I can safely say it was not because God, in His wisdom, decided the world needed a new religion. Throughout history the world has had plenty of religion, and of course, still does. Religion is an invention of men in their effort to reach, please, or appease and find favor with some supreme being or power that has control over the affairs of humanity. This has proven to be a futile effort since the Tower of Babel.

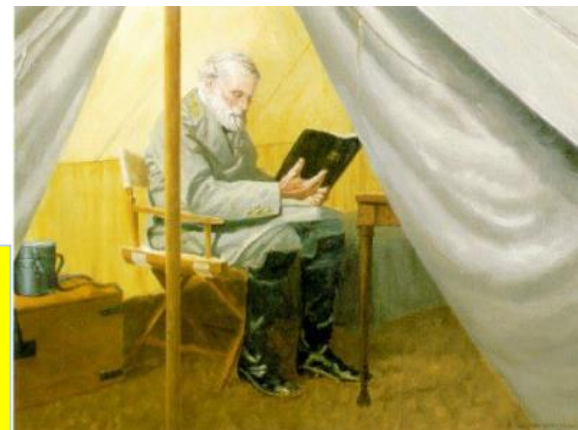
True Christianity is not a religion. It's a relationship. A relationship with God through Jesus Christ our Lord. True Christianity is not man trying to reach out to God with a set of rules, rituals, and sacrifices. It is God reaching out to man. This is why the Word was made flesh. This is why Christ died an agonizing death. This is why Christ in us is the secret hidden from ages and generations. (ref. Colossians 1:26 & 27) Remember John 3:16, perhaps the best known verse in the Bible, "For God so loved the world that He gave....." True Christianity is an act of God toward mankind and not an invention of men.

The only question is, how do we, as individuals and as a Confederation dedicated to truth, respond to God? The only reasonable response is to accept His gift of life and put our faith and trust in Him. Jesus tells us in Revelation 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

God has done all the work. All we need do is, as someone once said, "Let go and let God."



**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.

# Belo Camp 49 Upcoming Meetings:

March 1<sup>st</sup> - Kyle Sims - " The Imprisonment of Jefferson Davis"

## 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](http://www.dallasarms.com))

2018 Show dates:

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](mailto: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](http://www.belocamp.com)

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

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

Confederate Reunion Grounds Annual Reenactment April 20, 21, 22, 2018 ad. 9am-5pm  
SCHOOL OF THE PIECE Certified Artillery Training Course FORT CONCHO SAN ANGELO, TEXAS MARCH 09-11, 2018  
Confederate Reunion Grounds Annual Reenactment April 20-22, 2018  
Hear Donnie Kennedy speak at 18<sup>th</sup> Annual Confederate Heritage Dinner - March 17<sup>th</sup> Osceola MO

**Texas Society Order of the Confederate Rose Meeting - June 9<sup>th</sup> 2018**

**Nacogdoches HOST HOTEL INFORMATION**

**EAST TEXAS FLAG RALLY and SOUTH /CENTRAL TEXAS FLAG RALLY - 03 MARCH 2018 !**

30th ANNUAL CONFEDERATE FLAG DAY AT THE NORTH CAROLINA STATE CAPITOL Saturday, March 3, 2018  
MY THOUGHTS ON THE ALAMO...JERRY PATTERSON FOR TEXAS LAND COMMISSIONER  
Durham DA drops all charges in Confederate monument toppling case  
Charlottesville judge says tarps must be removed from Confederate statues  
WHERE IS THE CONFEDERATE COMMUNITIES WAYNE LAPIERRE?  
Wooden Sticks Instead Of Rifles? Revolutionary War Reenactment Canceled Due To Elk Grove Gun Law  
Confederate propaganda during FWSSR causes discomfort for some students  
Our Educational System has become a Major Weapon in the Effort to Destroy Western Christian Civilization  
Nathan Bedford Forrest and the Battle of Fort Pillow, 1864  
LINCOLN'S VIEWS ON GOD...  
A College Boy's Observation of General Lee  
Robert Gamewell "Peg-Leg" Graham, great-uncle of Rev. Billy Graham  
Spencer Roane  
A City Upon a Hill  
Abraham Lincoln Never Believed in Racial Equality  
Judas and Jeff  
To: Attorney General Jeff Sessions by Jeff Paulk  
THE WILL OF GEORGE W.P. CUSTIS, RE LEE, EXECUTOR  
Lies James Loewen Tells Us  
America's Original Sin  
Confederate Symbols are American Symbols: Destroy One, You Imperil All  
The Union Pledge of Allegiance and why it's a HUGE problem for Confederates  
Northern Lies about the Burning of Columbia  
O ABRAHAM LINCOLN! -Julia Mildred  
Purging Graveyards for Progress  
Remembering Robert E. Lee: Measuring True Greatness  
Southern Art and Design Doesn't Matter...Unless You're on the Left.  
The North and Hitler  
Slavery Was Not the Cause of the War Between the States  
The Confederate Memorial Tartan  
The South's Stockholm Syndrome  
GONE FORWARD.....  
Yanks Cheer For Jackson  
The uncomfortable truths of reconstruction  
Treatment of Prisoners - Statement from a United States Medical Officer April 1876  
"True Grit" as a Reconstruction Story  
Why I Am Shorting the Market for Lincoln and Darwin  
William T. Thompson did NOT design the Confederate Flag

**VIRGINIA FLAGGERS UPDATE!**

- Illegal Tarp Removed Again On the Eve of Expected Ruling
- Virginia's Robert E. Lee Will Remain In Statuary Hall in the US Capitol
- Illegal Tarp Removed Again On the Eve of Expected Ruling
- Tuesday, February 6, 2018 Monument Tarps in Charlottesville Removed AGAIN Tuesday Evening

CONFEDERATE EVENTS

**AND MUCH, MUCH MORE!**



Our February meeting opened as always with Prayer Pledges to the Texas and Confederate flags and the Charge.

We had quite a bit of business to discuss with developments in the Texas Division and recruiting opportunities.



Kyle Sims announced that he was able to arrange a table for Belo Camp at the Irish Festival. Past commander David Hendricks discussed recruiting opportunities at the Market Hall Gun Show.

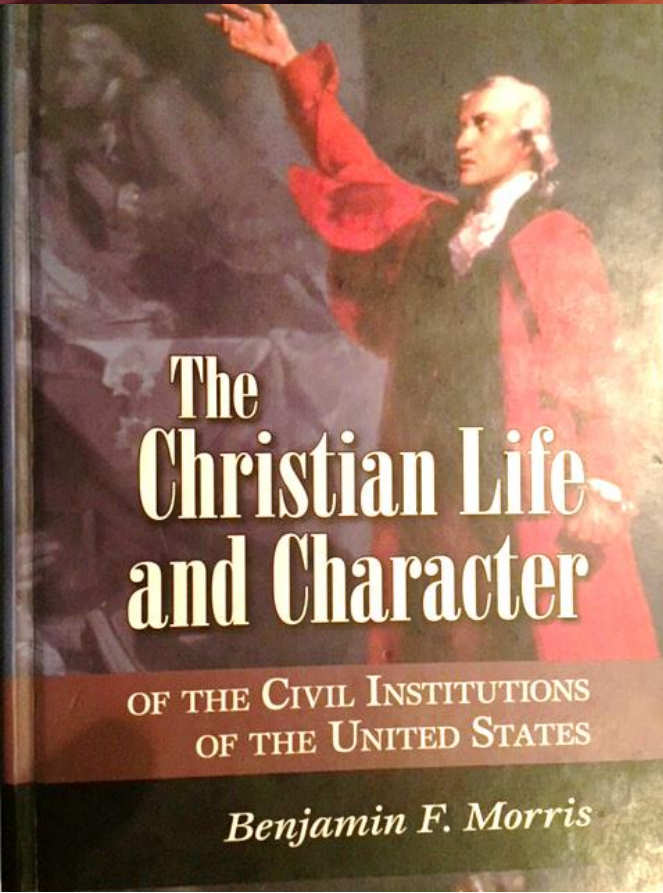
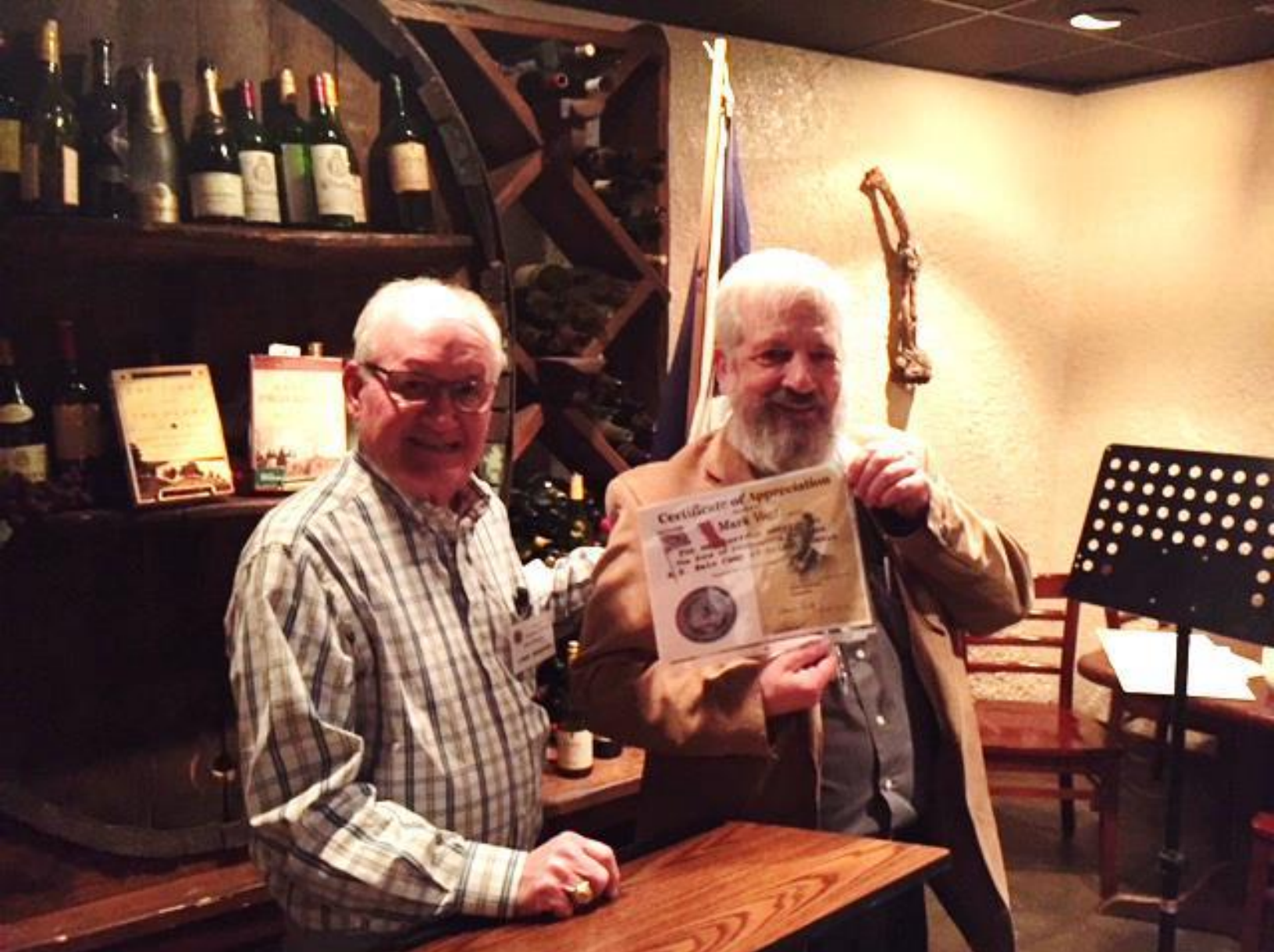




Mark Vogl was our guest speaker and taught on "*When We Walked With God, How God used Christianity to Create the United States of America*". He presented evidence of the immense impact and influence of God, Providence and Christianity in the 300 years of discovery, exploration, settlement, colonization, Revolution and Creation of this nation. His talk demonstrated why and how the South saw the need to separate from the Union as the different denominations broke apart by region. Find his books on [Amazon](https://www.amazon.com) and Follow Mark Vogl's writings on current issues at <https://www.nolanchart.com/>.







Mark Vogl recommended Benjamin Morris' **THE CHRISTIAN LIFE AND CHARACTER** of the Civil Institutions of the United States. It can be ordered online or downladed free as a .PDF file [HERE](#) or downloded in other formats [HERE](#).



**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>

**UPDATE: Toni is home and improving with the treatments but she still is not out of the woods and the expenses are great. Please consider helping as you can.**

# **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 \$100,000) 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

# 8th Annual Confederate Heritage Banquet



**Location: White Settlement's Splash Dayz Banquet Room  
8905 Clifford Street, White Settlement, TX 76108**

**Business Casual Dress or Uniforms Requested**

**Order your tickets today, space is limited!!**

**Ticket Price: \$30.00 for singles or \$50.00 for couples**

**April 14, 2018 at 6:00 PM ~ Doors open at 5:00 PM**

**♪ Music by Old Time String Band Buttermilk Junction ♪**

**Texas Bar-B-Que, Awards, Silent Auction and Fellowship**

**Special Guest Presentation by author, lecturer Pastor John Weaver**

**Deadline to purchase tickets is April 16th**

**Contact Festus Allcock or Barry Turnage for tickets or  
Information, Cash or Check only!**

**Checks Payable to: R E Lee Camp 239**

**Please Send your Admission, Guest Names to:**

**Festus Allcock**

**817-422-3306**

**[ftwbiker@live.com](mailto:ftwbiker@live.com)**

**Barry Turnage**

**817-297-2987**

**[peaceman1969@sbcglobal.net](mailto:peaceman1969@sbcglobal.net)**

**Send Checks to Festus Allcock, 12075 FM 730 N. Azle, TX 76020**



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



## 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.**



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

# **SCHOOL OF THE PIECE**

**Certified Artillery Training Course  
*[Corrected Registration Form]*  
AT FORT CONCHO NATIONAL HISTORIC LANDMARK**

**SAN ANGELO, TEXAS**

**Friday - Sunday, MARCH 09-11, 2018**

A School of the Piece, taught by four certified artillery instructors and two safety officer, will be hosted by Fort Concho NHL, San Angelo, Texas, on Friday-Sunday, March 09-11 on the historic site grounds.

This training will be using some of the US 1864 training manual SOP's, in addition to the Safety Artillery Manual by the Living History Association. After completion of the training, each person will be given a certificate and "carry card" that will show they have qualified on Safety SOP's and all crew positions of the artillery piece. Please read further information on the attached [registration form](#).





**Friday will be a sign-in day** at the fort's Living History Stables, 236 Henry O. Flipper Street at Burgess Street, from 8:00 am to 5:00 pm. The pre-registration fee will be **\$35 per person** (at the door - \$45 per person).

There will be a supper/social that evening from 6:00 pm - 7:30 pm at the Living History Stables.

**Classes start Saturday at 8:00 am** at the Stables classroom. Field class will take place on the nearby Parade Ground

Breakfast and lunch will be provided on Saturday.

SCV General Tom Green Camp #1613 will host a BBQ dinner Saturday evening after class.

Breakfast and lunch will be available on Sunday with the program ending about 3 pm Sunday.

Participants are welcome to erect a period camp or stay in one of the historic barracks (see registration form). Contact Bob Bluthardt regarding camping/staying on site and recommended hotel lodging.

**CONTACT COORDINATORS:**

Event Coordinator: Ray Johnson (325) 642-8853  
[rayb.johnson49@yahoo.com](mailto:rayb.johnson49@yahoo.com)

Asst. Coordinator: Mike Parker (830) 719-9587  
[d.michael.parker@gmail.com](mailto:d.michael.parker@gmail.com)

Fort Concho Site Manager: Bob Bluthardt (325) 234-0316  
[director@fortconcho.com](mailto:director@fortconcho.com)

**Payment** must be via check or cash. Checks should be made out to Ray Johnson  
7246 Sportsman Drive  
Brownwood, TX 76801

[Ft Concho NHL; 630 S Oakes St, San Angelo, TX](#)

This will be a fun and informative event. We look forward to seeing you there!

**Ray Johnson**  
**Event Coordinator**  
**Texas Division, SCV**  
[rayb.johnson49@yahoo.com](mailto:rayb.johnson49@yahoo.com)



## The Colonel John T. Coffee Camp #1934

Of Osceola, Missouri

Sons of Confederate Veterans



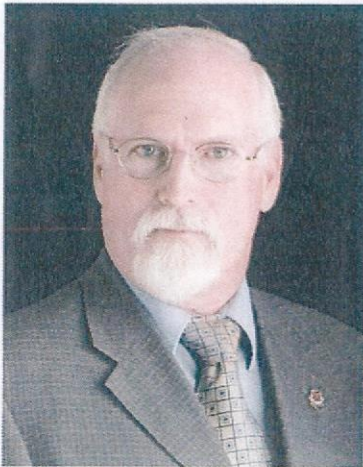
Invites you to our **18<sup>th</sup> Annual Confederate Heritage Dinner**

**On Saturday, March 17<sup>th</sup> at the Assembly of God Church,**

**Old Hwy. 13 Osceola, MO 64776**

This year we are honored to have Walter D. (Donnie) Kennedy as our guest speaker.

The topic of discussion will be his book, **“*Punished With Poverty*”**.



Born in Copiah County Mississippi (1947) and a resident of Louisiana since 1967, Donnie, with his twin brother James R. (Ron) Kennedy, aka, the Kennedy Twins is the author of numerous books on the War for Southern Independence. The Kennedy Twins are best known for their book *The South Was Right!* Having sold over 135,000 copies (as of 2016), *The South Was Right!* has become a favorite among those seeking a truly Southern view of the War for Southern Independence. Donnie is the recipient of the Distinguished Service Medal of the National Sons of Confederate Veterans (SCV), the Thomas Overton Moore Award from the Louisiana Division SCV, and the Southern Heritage Award from the Southern Heritage Society and the Jefferson Davis Historical Gold Medal from the United Daughters of the Confederacy. Donnie has appeared on numerous television and radio programs, including Col. Oliver North's radio show, Bill Maher's 'Politically Incorrect,' BBC, French National television and Al Jazeera television. Donnie is a past commander of the Louisiana Division Sons of Confederate Veterans and past Councilman for the Army of the Trans Mississippi, National Sons of Confederate Veterans.

Donnie is the author of *Myths of American Slavery* and *Rekilling Lincoln*; co-author with his twin brother of *The South Was Right!*, *Was Jefferson Davis Right?*, *Why Not Freedom*, *Nullifying Tyranny*, *Punished with Poverty*, and with Al Benson, co-authored *Lincoln's Marxists*. The Kennedy Twins have also edited, annotated and republished an 1825 textbook on the Constitution by William Rawle of Philadelphia, PA.

Donnie received his bachelor's degree from the University of Louisiana Monroe and is a graduate of Charlotte Memorial Medical Center school of Anesthesia. He is a Registered Respiratory Therapist, Registered Nurse, and Certified Registered Nurse Anesthetist. He is retired and lives in North Central Louisiana with his wife, Betty; they have 4 children and 16 grandchildren.

### **Send reservations to:**

**Doug Pyeatt**

201 Durnell St., Osceola, MO 64776

**Rick Reed**

P.O. Box 241, Osceola, MO 64776

**Willie Lawler**

701 E. Hwy 7, Clinton, MO 64735

**This is an RSVP, so please send in your reservations  
with \$16, no later than March 12<sup>th</sup>, 2018**

**The Confederate Heritage Dinner is on Saturday, March 17, 2018**

**Fellowship starts at 5 pm with the dinner following at 6 pm and  
Walter D. (Donnie) Kennedy's program at 7 pm.**

**Questions? Call 417-646-2240**



## Our Annual TSOGR Meeting



# June 9, 2018

3625 South St. which is Hwy 59

**936-560-9901**

### All TSOGR Activities will be at the Hampton

Hampton is offering the following reduced room rates for this event.

King Room	\$99.00	King Suite	\$109.00
Queen Room DB.....	\$99.00	Queen Suite	\$109.00

The tax rate is 13% which is not included in the room quote.

When you call to book your room ask for the  
**“Texas Rose Block”**

Booking rate expires May 1, 2018

Check in at 3:00 pm. and check out at 12:00 pm. Hampton offers Complimentary hot breakfast from  
6:00 am to 10:00 am.

Free Wi-Fi Business/Fitness centers and outdoor heated pool.

Payments & Cancellation policy. This is a busy weekend so please read. Individuals are responsible for room and tax charges as well as any incidentals and will be required to provide a credit card guarantee at the time of reservation. If not canceled within 72 hrs, all no shows will be charged to the individual (s) credit card given to guarantee the reservation one night.



## **TSOGR Annual Meeting**

Saturdays Meeting in The Austin Room will begin at 9:00 am., we will have a break at 10:30 am, with refreshments and the Director will finish the meeting at 1:00 pm. We hope you will join us for our business meeting.

## **Vintage & Confederate Silent Auction**

Place for Silent Auction: **Austin Room at The Hampton**

Hours of Operations: **Friday Night 6 pm – 8 pm**

**Saturday 1:00 pm – 8:30 pm**

**Auction items will need to be picked up Saturday night**

**between 9 pm & 10:00 pm**

*You may contact Assistant Director Betty Nelson at 979-836-1707  
for donations for the Silent Auction.*

## **TSOGR SOCIAL**

This year we are having a Social on Saturday night June 9<sup>th</sup>

At the Hampton in The Austin Room

**Finger foods---Parlor Games--- Socializing for SCV and Rose Members**

***Causal dress Time: Saturday 7 pm - 10 pm***

**Cost of Evening of fun is \$10.00**



Please fill out form to help calculate space and refreshments for events.

Return to:

Treasurer, Cindy Bobbitt,  
P.O. 100  
Winona, Texas. 75792

## **All TSOOCR Activities will be at the Hampton**

To Texas SCV & OCR Members and Spouses

Attending Annual Meeting: \_\_\_\_\_

If you are only attending meeting just email: [cbobbitt2011@hotmail.com](mailto:cbobbitt2011@hotmail.com)

Attending Social \_\_\_\_\_ X 10.00 = \_\_\_\_\_

Make checks payable to TSOOCR, Inc. Include Names for Tickets below.....



# TSOCR HOST HOTEL

Many SCV compatriots who are also TSOCR members are staying at the [Hampton by Hilton](#), which is five minutes away from the SCV Reunion. Prices are better, hot breakfast is free and the fellowship the best!



The [Blueberry Festival](#) will be in full swing Friday and Saturday. Most of the events are free, so be sure to check out the festival sometime during the weekend.

**Texas Compatriots,**

By order of CIC Thomas V Strain Jr, March 3-(4th) has been declared as Confederate Flag Day for 2018. This is a chance for you men who don't already fly a Flag to do so. We are encouraging each man, camp, and Brigade to show the flag again this year. Last year was a big success.

March 3rd is a Saturday so those camps and Brigades organizing with parades or having a rally should notify Division of your activity. Many of our members live in rural areas and this gives them a chance to attend an event in addition to flying their personal flags at their homes and businesses. Posting your information will be appreciated and we can know of your support to the SCV's Flag Day.

Please send Commander David McMahan your camp or Brigade event with location, time, etc so we might distribute it on the Division Announcement Page via Lee Lance. Please copy me also as people are calling about this exciting weekend.

**Example:**

**6th Brigade:** March 3rd, Austin, TX, @ TX DOT Parking Lot, Intersection of Congress Ave. and 200 Riverside Dr. Assemble ready: 4 Floats @ 8:00 A.M. start time. Uniformed marchers needed. No uniforms needed for float riders.

Looking forward to hearing from you all.

**John McCammon**  
**1st Lt Commander**  
**Texas Division, SCV**  
[mccammon@beecreek.net](mailto:mccammon@beecreek.net)

XX



The SCV will be celebrating the 3rd annual Confederate Flag Day, which is in the SCV Standing Orders as March 4. Last year was a huge success. Let us strive to make it bigger and better his year! Each member is encouraged to fly a Confederate Flag on March 3-4, 2018. The logic behind this date is that March 4, 1861 is when First National Flag (Stars and Bars) was hoisted over the Confederate Capitol in Montgomery, Alabama Confederate Veteran and on March 4, 1865 President Jefferson Davis signed a bill into law creating the Third National Flag.

This year observance will be held on saturday, March 3, 2018 . Every Division and every camp without a Division will sponsor a Flag Day observance somewhere within their state. Past Commander-in-Chief Chuck McMichael has agreed to be the national coordinator of this occurrence and will be sending out a format for all Divisions and camps without Divisions to follow. Once times and locations are determined, PCIC McMichael will make them public so members are aware of the particulars. Be sure to mark your calendar now so you and your family can attend.



***Fly Your CSA Flag Proudly!***

***Thomas V. Strain, Jr***

***Commander-in-Chief***

***Sons of Confederate Veterans***

# **EAST TEXAS FLAG RALLY - 03MAR2018**

Compatriots,

The East Texas Flag Rally will be held Saturday, March 3, at Camp Ford in Tyler, from 11:00 AM to 4:00 PM. This event is sponsored by the Eighth Brigade.



Please bring as many flags as you wish and join us for a rally that you will not soon forget! We will start the event by marching around the perimeter of the grounds with our flags flying high. There will be several guest speakers including, but not limited to, Division officers. We also are expecting officers, camp members, their families, and many other guests from the 4th, 5th, 7th and 8th brigades.





The famous Clementine the Cannon will be there. We expect to have at least two additional cannons, all of which will be fired at some point during the day.

Last year, we had the largest Flag Day Rally of the entire Texas Division. Come join us Saturday, March 3, so that we can set another record and make it even bigger than it was last year!

The physical address for Camp Ford is:

6500 US Highway 271 North

Tyler TX 75708

[\(map\)](#)

It is approximately 11 miles south of Interstate 20.

***Levate Vexillum Magnum!***

***Eighth Brigade Officers,***

***Dan Dyer, Commander***

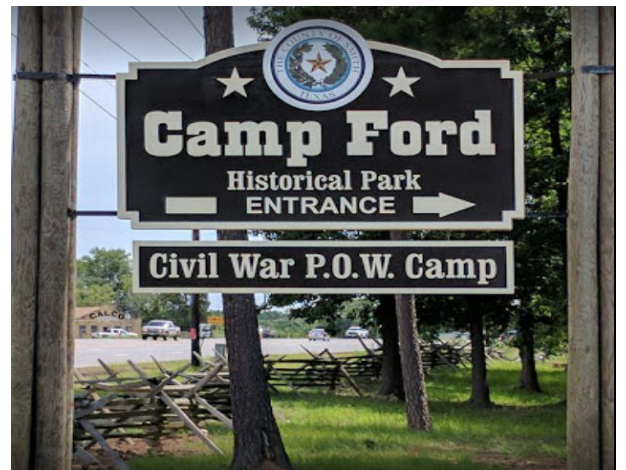
**[danieldyer497@yahoo.com](mailto:danieldyer497@yahoo.com)**

***Jimmy Abney, 1st Lt. Commander***

**[biga2349@embaqmail.com](mailto:biga2349@embaqmail.com)**

***Wayne Jones, 2nd Lt. Commander***

**[awjsqj@aol.com](mailto:awjsqj@aol.com)**





## **SOUTH/CENTRAL TEXAS FLAG RALLY - 03MAR2018**

### ***THE TEXAS FLAG RALLY CHALLENGE IS ON!***

The "North" East Texas boys are claiming to have had the biggest Flag Rally last year! We know we had a full block in the State Capital with 4 floats last year. This year we plan to have a flag line in uniform in front of our usual riders in the floats. For riders, we need men and wives and their friends too!

Since the "North" East Texas braggers are making statements and crowing, let's out do them!

**WE NEED YOU!** WHERE: Corner of Congress and Lakeview

March 3rd, Austin, TX, @ TX DOT Parking Lot, Intersection of Congress Ave. and 200 Riverside Dr ([map](#)). Assemble ready: 4 Floats @ 8:00 A.M. start time. Uniformed marchers needed. No uniforms needed for float riders.

We will be participating in the Austin Parade up Congress on March 3rd. We did this last year with 4 floats and a Marching line. This Parade will show a Battle Flag on Each Float and a multitude of Battle Flags in the Marching line.

This is your chance to show the flag(s). We need both 'riders' on the floats and marchers for the Flag/Rifle line.

Those that have floats, please notify H.W. Irby. Also, let Compatriot Irby know if you want to ride or march, notify. If you know of others that have floats, let him know that, too. Contact Irby at [secech13@aol.com](mailto:secech13@aol.com)

***WE NEED YOU!*** Heritage Defense also means Heritage Offense, we need floats, riders, and

marchers with flags. We have the poles and flags.



This is your chance to show the flag and show your Confederate Heritage. You do not need a uniform to ride the floats. If you have a uniform that would be good, wear it. Again, a uniform is not required to ride.

***WE NEED YOU!*** Compatriots need to be ready to line up by 8:00 a.m.

***Be There!***

***John McCammon***

***6th Brigade Compatriot***

***2LT CMDR, CAMP # 153***

***HOOD'S TEXAS BRIGADE***

***[mccammon@beecreek.net](mailto:mccammon@beecreek.net)***



## **30th ANNUAL CONFEDERATE FLAG DAY AT THE NORTH CAROLINA STATE CAPITOL**

**Saturday, March 3, 2018 (1 p.m., in the House of  
Representatives chamber, Second Floor)**

Once again, for the 30th consecutive year, on Saturday, March 3, 2018, the North Carolina Division of The Sons of Confederate Veterans will sponsor and celebrate Confederate Flag Day in the Tar Heel State at the historic 1840 State Capitol in Raleigh.

Initially established by gubernatorial proclamation in 1987 by Governor James G. Martin, Confederate Flag Day has been continuously observed since 1988 at the State Capitol in the same House of Representatives chamber where on May 20, 1861, North Carolina voted unanimously to leave the Federal union and associate with the Confederacy. The event is open, free of charge, to the general public.

Over the years Confederate Flag Day has been celebrated by the North Carolina Division of the SCV with some noteworthy programs and fine speakers. Guests have included Dr. Clyde Wilson, North Carolina Chief Justice I. Beverly Lake Jr., Dr. Paul Gottfried (Elizabethtown College), Dr. Sam Francis, Dr. Lee Congdon (James Madison University), Dr. Donald Livingston (The Abbeville Institute) and others. This year will be no exception: Compatriot Ronnie Roach, Commander of the Army of Northern Virginia of the SCV and Chief of Staff of the North Carolina Sons of Confederate Veterans, will be the featured guest speaker.

Ceremonies for Flag Day will begin at **1 p.m.** in the afternoon on **Saturday, March 3**, in the historic House of Representatives chamber (second floor of the Capitol). The General Polk Camp SCV color guard will escort the flags of the Confederacy to the well of the House where North Carolina's Ordinance of Secession was signed on May 20, 1861. An ensemble led by compatriot Ellis Selph will provide period and patriotic music.

For additional information on this event, please contact: Dr. Boyd D. Cathey, Chairman, NC Confederate Flag Day Committee; email: [parsifalCSA@aol.com](mailto:parsifalCSA@aol.com).

This event will be both inspiring and educational, and is open to everyone. Please make plans to attend.



# MY THOUGHTS ON THE ALAMO...

**When it comes to the Alamo, the focus must be 1836.**

When asked, “Why not restore the Alamo to its 1836 appearance?”, George Skarneas, Chief Planner of the General Land Office, always responded, “The events of 1836 were just 1 small chapter in 10,000 years of history.” How absurd.

The Alamo exists today solely because of what happened in 1836. Absent the siege, the iconic symbol of not just Texas liberty but also liberty everywhere would not exist.

**We don’t need and shouldn’t seek advice or approval from any entity outside of Texas.**

Decisions related to the Alamo should be made by the state agency in charge: the Texas General Land Office. Because much of the original 1836 Alamo footprint is on city property, the City of San Antonio will have a say as well. The National Park Service, UNESCO, or the World Heritage Organization will have *no* influence on what Texans do with their Alamo when I am Commissioner.

**Texans want elected officials held accountable - not their surrogates or their nonprofit organizations.**

Seemingly, Commissioner Bush delegated his responsibilities to surrogates. Gene Powell, a Commissioner Bush appointee to the Alamo Endowment Board,

and George Skarmeeas' firm were in charge of – or at least the face of – all things Alamo.

The Bush General Land Office created two mysterious nonprofits: the Alamo Trust and the Remember the Alamo Foundation. All have refused to comply with open records requests.

Recently the State Republican Executive Committee voted 57 to 1 to demand transparency at the Alamo. We deserve our elected officials - not their surrogates - to explain, defend, and be accountable.

**The Alamo is not art nor is it a park.**

The Reimagine plan glass wall is architecturally stunning. Problem is I don't want to be stunned, I want to be inspired. *I want to be humbled by how little I have done for liberty when compared to those who have gone before.*

When the Travis "Victory or Death" letter returned to the Alamo in 2013 for the first time since 1836, visitors waited for up to six hours to enter the darkened chapel and view the letter. When they exited, they were inspired and even tearful. We must create that inspiring environment - without glass walls.

We need a restoration of the Alamo as close to its original footprint and appearance as reasonable. Complete restoration is not possible – the federal building is permanent although possibly could be an outstanding museum and visitor center. The hump on the Alamo façade and the roof will remain. Leaving the Cenotaph in its original 1940 location is far better than relocating several blocks away and out of sight of the Alamo.

We have one chance to get this right: that chance occurs now. Texas must create a place of reverence, remembrance, and respect – nothing should be "Reimagined".

Demand that 1836 be the entry point to telling the entire story of the Alamo. Insist the Cenotaph not be moved away from the Alamo.

Honor those who died there.

For the Alamo. For Texas.



**VOTE MARCH 6<sup>th</sup>!**

# Durham DA drops all charges in Confederate monument toppling case

February 20, 2018 By Alfred Charles, Online Managing Editor

## Watch Video News Reports [HERE](#)

[DURHAM, N.C.](#) — One day after a judge tossed charges against two suspects accused of toppling a Confederate monument last summer and found a third defendant not guilty, Durham County prosecutors on Tuesday announced that they were dropping all charges against the remaining five suspects.

District Attorney Roger Echols did not take questions after a terse statement in which he essentially said it did not make sense to pursue charges against the remaining suspects given that District Court Judge Frederick S. Battaglia Jr. on Monday found one suspect not guilty and dismissed charges against two others.

"I do believe the evidence supported the misdemeanor charges, and we proceeded on those charges," Echols said. "Acts of vandalism, regardless of noble intent, are still violations of law."



But Echols added that it would not be productive to pursue charges against the remaining five defendants given that prosecutors' evidence for them was similar to that presented during Monday's trials. The remaining defendants had been scheduled to return to court in April for their day in court.

"For my office to continue to take these cases to trial based on the same evidence would be a misuse of state resources," Echols said. "For that reason, I will dismiss the remaining charges against the remaining defendants." [On Monday, Battaglia dismissed charges against Dante Emmanuel Strobino, 35, and Peter Hull Gilbert, 39, saying prosecutors had not proven that they were among those involved in knocking the statue over.](#) Another defendant, Raul Jimenez, was acquitted after a trial that lasted several hours and stretched into the evening.



The five remaining defendants in the case were: Takiyah Fatima Thompson, who climbed the statue and was the first to be arrested; Elena Everett, 36; Jessica Nicole Jude; Qasima Wideman; and Joseph Karlik Echols added that charges would also be dropped against another defendant who had previously agreed to a plea deal.

"This concludes the criminal prosecution of the individuals charged in the Aug. 14 destruction of a Confederate monument in Durham County," said Echols, who declined to take questions from reporters after the news conference.

The Confederate statue was knocked down by protestors who said it represented a symbol of white supremacy. The rally in Durham occurred on the heels of a violent clash in Charlottesville, Va., that generated national headlines when white nationalists and counterprotesters clashed over the removal of Confederate monuments. During that incident, a 32-year-old woman was killed and as many as 34 people were hurt.

The shock and grief from that protest migrated to Durham, when demonstrators toppled a longstanding shrine to fallen Confederate soldiers outside the former county courthouse.

## **MORE ON THIS**

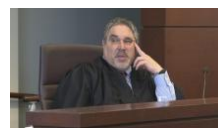
[RAW: Protesters topple Confederate monument in Durham](#)



[Durham case turns on meaning of Confederate monument](#)



[Durham statue protesters get day in court](#)





[IMAGES: Durham DA drops all charges in Confederate monument toppling case](http://www.wral.com/durham-da-drops-charges-in-confederate-monument-toppling-case/17357447/)



<http://www.wral.com/durham-da-drops-charges-in-confederate-monument-toppling-case/17357447/>



# Charlottesville judge says tarps must be removed from Confederate statues

## WATCH VIDEO NEWS REPORTS [HERE](#)

By [Caleb Stewart](#) | Posted: Tue 1:27 PM, Feb 27, 2018 | Updated: Tue 1:53 PM, Feb 27, 2018

**CHARLOTTESVILLE, Va. (WCAV)** — A Charlottesville judge has ruled that the tarps covering statues of Robert E. Lee and Stonewall Jackson must be removed.



The tarps were installed in the wake of deadly violence that erupted at the "Unite the Right" rally in Charlottesville on August 12, leading to the deaths of Heather Heyer and two Virginia State Police troopers.

The city said it was as a sign of mourning, but did not specify a date when that mourning would end.

But the covering of the Confederate statues, which were the initial focal point of the rally due to Charlottesville's [vote to move the Lee statue](#), drew backlash from many people.

In the months since that time, they have been [removed multiple times](#) and replaced by Parks and Recreation crews. If the tarp was damaged when removed, replacing it came at a cost to the city.

City officials say each tarp, measuring 40 feet by 60 feet, cost about \$375. In addition to that, the city paid other costs like manpower and equipment needed to shroud the statues.

But that will no longer be a concern after the latest decision in the long-running debate over whether the statues should remain in downtown Charlottesville.

The ruling was made at the conclusion of a motions hearing on Tuesday morning concerning the lawsuit to prevent the city from removing the statues.

Attorney Charles Weber sued the city after council voted to remove the monuments last year. He said it's a protected war monument, which, under Virginia law makes it "unlawful for the authorities of the locality, or any other person or persons, to disturb or interfere with" any war monuments.

The city argued that state law applied only to war memorials built after the law was amended in 1998 (the statute was originally codified in the 1950s, after the statues were erected in the 1920s).

[Late last year](#), a judge ruled the Jackson Statue meets criteria of being a war memorial but also chose to let the tarps stay.

However, he said the plaintiffs did not adequately prove that the Lee statue is a war monument.

Now, on February 27, Judge Richard E. Moore ruled that the Robert E. Lee statue qualifies as well, but said the city was within its authority to rename Jackson Park to Justice Park.

Earlier in the trial, a funeral director from Hill and Wood Funeral Home in Charlottesville testified that public mourning generally lasts between 30 to 40 days, which meant, if the tarps were meant to symbolize mourning, it was past time for them to come down.

However, when the Charlottesville City Council voted to install the tarps, there was no indication made on when they would be removed.

Charlottesville City Manager Maurice Jones also testified the city spent \$3,000 on each tarp, and bought six or seven of them.

This means the city spent between \$18,000 and \$21,000 on tarps.

"We're very grateful the state legislature has seen fit to basically uphold the current law on good, sound public policy for Virginia," said Weber.

Charlottesville City Councilor Wes Bellamy is an advocate for the statue removal. He previously said that no matter what is decided at this hearing, he will continue looking for ways for it to be removed.





<http://www.wHSV.com/content/news/Charlottesville-judge-says-tarps-must-be-removed-from-Confederate-statues-475304733.html>

# UPDATE: Statue tarps removed for a third time in one day

By [Brianna Hamblin](#) | Posted: Sun 12:10 PM, Feb 04, 2018 | Updated: Mon 6:14 PM, Feb 05, 2018



**Watch Video News Report [HERE](#)**

**CHARLOTTESVILLE, Va. (CBS19 NEWS)** -- The tarps on the Lee and Jackson statues in Charlottesville were removed three times in 24 hours: late Saturday night, a second time Sunday afternoon, and again a third time Sunday evening.

The persistent removal of the tarps comes a day before Monday's hearing that could determine whether or not the Lee statue stays up.

Charlottesville Parks and Recreation came out twice to replace the tarps and will come a third time Monday morning.

Christian Griffith and his friend Austin Quintal noticed the bare statues when walking downtown and think the removal of the tarps is a sign of disrespect.

"Given the racism behind a lot of it, I think it's just, even given the recent riots and everything that happened, it would be a lot more respectful to cover it," said Quintal.

The tarps were put up after the Aug. 12 riots that resulted in the death of Heather Heyer and two state troopers.

The debate on whether or not the statues should remain downtown has been ongoing for years now.

"I think it would be best for them to be in museums because then you have both sides win in on that," said Griffith. "If you want them down, they're taken down, but if you truly want to celebrate history you're putting them in a place where they're shown as a historical thing."

Attorney Charles Weber sued the city after the Charlottesville City Council voted to remove the monuments. He said it's a protected war monument.

Late last year a judge ruled the Jackson statue meets criteria of being a war memorial.

Charlottesville City Councilor Wes Bellamy is an advocate for the statue removal. He said that no matter what is decided Monday at the hearing, he will continue looking for ways for it to be removed.

"Regardless of what transpires tomorrow in court, we're still going to move forward in terms of exercising all of our options to move the statues out the city of Charlottesville," said Bellamy.

The person or persons who removed the tarps could face trespassing charges. Monday's hearing starts at 1 p.m.

<http://www.newsplex.com/content/news/Statue-tarps-removed-and-replaced-again-472616193.html>



"The elites don't care not one whit about America's school system and school children... Their goal is to eliminate the Second Amendment and our firearms freedoms so they can eradicate all individual freedoms."



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

WHERE IS THE CONFEDERATE COMMUNITIES WAYNE LAPIERRE?? I have been preaching this for 18 years! We need (and have needed) a national media savvy spokesman - who goes to the press (not wait for them to call) ready to speak to our issues, articulate & well versed. He needs to be a consummate professional, full time and compensated.

I know of only one Confederate heritage organization that can afford to hire such a person. BUT WILL THEY DO IT?? This is an election year - members should demand that candidates for office say yay or nay to this proposal. Some officers have said the organization cannot afford a national spokesman. POPPYCOCK! - You can't afford any longer NOT to have a spokesman! I have a candidate if you are interested! and support [www.slrccsa.org](http://www.slrccsa.org)



**This shot was fired from a 110lbs rifle of the CSS Alabama at the Uss Kearsage in the battle off the coast of Cherbourg. Hit the stern post of the Kearsage...would have been devastating but it did not explode due to a faulty fuse! Alabama wins this fight if only the fuse worked. In the National Museum of the United States Navy, Building 76, Washington Navy Yard, DC.**

# 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](mailto: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

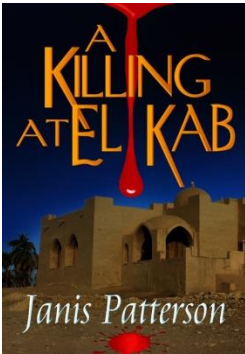


**Janis Patterson** - under this name I write cozy mysteries including a collection of short stories. **Click on links:**

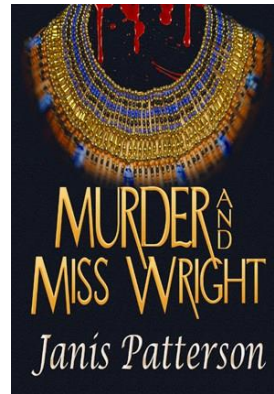
- o [A KILLING AT EL KAB](#)
- o [The Hollow House](#)
- o [Exercise is Murder](#)
- o [Beaded to Death](#)
- o [Murder to Mil-Spec](#)
- o [Murder and Miss Wright](#)



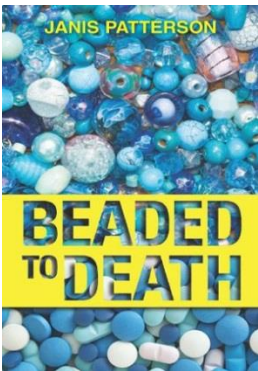
# Janis Patterson – Mysteries



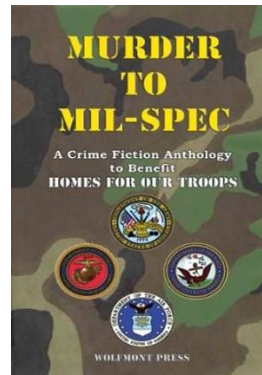
A Killing at El Kab



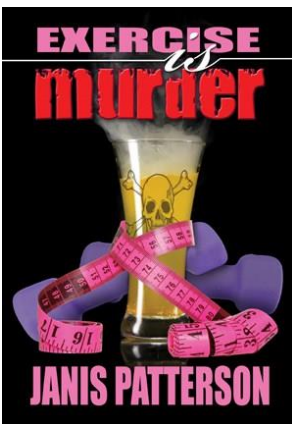
Murder and Miss Wright



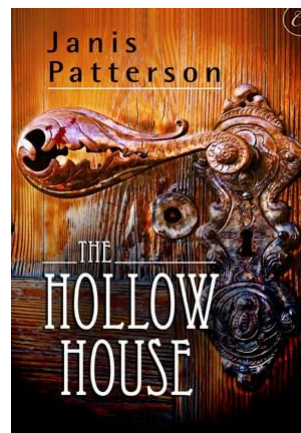
Beaded to Death



Murder by Mil-Spec



Exercise is Murder



The Hollow House

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

# Wooden Sticks Instead Of Rifles? Revolutionary War Reenactment Canceled Due To Elk Grove Gun Law

By [Jennifer McGraw](#) February 19, 2018 at 10:46 pm



**[WATCH VIDEO NEWS REPORT HERE](#)**

ELK GROVE (CBS13) – A war was lost before it ever could begin, according to local historians who were hoping to fire up a mock battle.

The Elk Grove Historical Society planned a Revolutionary War reenactment for more than a year and has had similar events in the past, but it's now forced to cancel the event because of local gun laws.

The group had already printed up flyers to market the mock battle, hoping to draw in 3,000 people for the two-day event at a regional park.

“We would have encampments and all kinds of entertainment for the kids to see,” said Jim Entrican, facilities manager for the group and president of the Native Son of the Golden West in Elk Grove.

Late last year the society was told by the park district that the show could not go on.

“I don't know. It's just frustrating, very frustrating,” he said.

The reenactment was to include firing black powder muskets as a part of the history lesson, but the group was told that's against the rules.

According to a city law which says you cannot “Use, maintain, possess, fire, or discharge any firearm.”

“There's no firing guns in a park, but there's exceptions for each one of the ordinances,” which he adds the exceptions have been made in the past and can't understand why no now.

“They actually asked us if we can use wooden sticks, and can you see 12 men in full regalia and another 12 charging with wooden sticks saying ‘Bang bang!’ It just doesn't have the same effect,” he said.

Soldiers who perform the reenactment say the simulated gunfire is a crucial element to the historical accuracy and in all the years they've been performing the battles, no other city has ever denied them a permit to perform.

“History is important and we're losing it,” he said.

So for now, this history lesson will have to wait until the rules can be changed.

“We're taking it one step further and trying to change the ordinance,” he said, but that could take months.

The group is working with the city and park district to come up with a solution before its next event.

<http://sacramento.cbslocal.com/2018/02/19/gun-laws-civil-war-reenactment/>

# Confederate propaganda during FWSSR causes discomfort for some students

By [Kate Redfield](#) on February 5, 2018

Waving their controversial battle flag, the [Sons of Confederate Veterans](#) make their presence clear. Standing outside the Fort Worth Stock Show and Rodeo, which as of two years ago, they are no longer welcome inside of.

For more than 100 years, The Fort Worth Stock Show and Rodeo has not only drawn in fair-goers, but it has also frequently attracted the Sons of Confederate Veterans (SCV) and their display of Confederate memorabilia.

However, in 2016, the stock show banned the battle flag, also known as the “Southern Cross,” from any official activities, including the parade. Instead, at this year’s parade, members walked along the route handing out mini confederate flags to parade attendees.

[13 Jan](#)



**Thomas Portier** @tomas portier

At the FW Stock Show parade, people are going around giving Confederate flags to hispanic families that don't speak English and telling them they're American flags



**Thomas Portier** @tomas portier

#fwssr @startelegram

[pic.twitter.com/6321CjgYYT](https://pic.twitter.com/6321CjgYYT)

10:40 AM - Jan 13, 2018

Coined by the SCV, the slogan “heritage, not hate” contrasts the flag’s complicated history.



Mike Webb, a Sons of Confederate Veterans officer, stands before an oversized Mississippi state flag and speaks about the



importance of keeping the Confederate battle emblem on the flag at a 2016 rally. (AP Photo/Rogelio V. Solis)

According to [SCV's website](#), "The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution... 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."

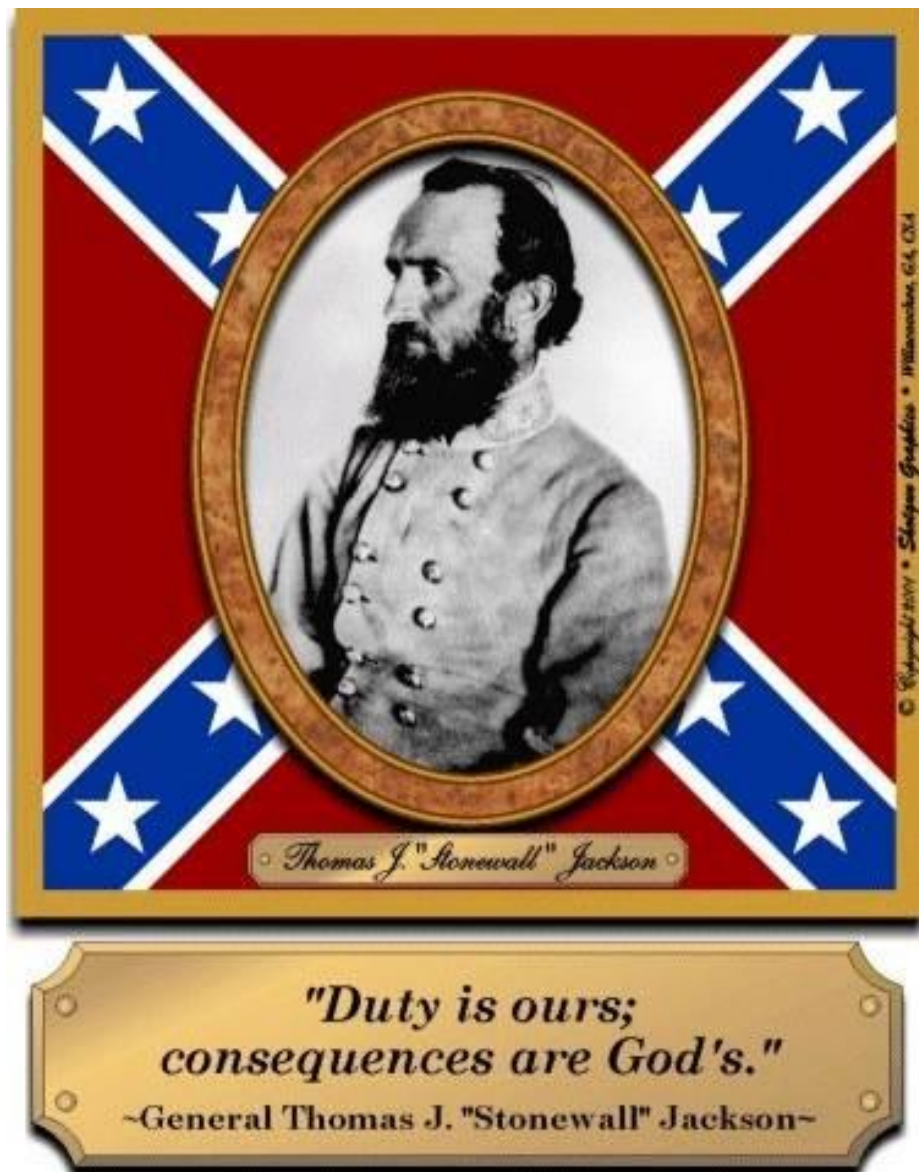
To students, though, the meaning of the flag that they are most familiar with is racially charged and centered around white supremacy.

"I am always a bit shocked when I see them waving their flags on the street come January and February," senior Jack Prutting said. When asked if he saw the flag as a symbol of racism or a symbol of history: "Racism, for sure".

Having observed the display while stopped at a red light, first-year student Natalie Zimits said she felt uncomfortable.

"It was extremely awkward sitting in the car watching people of different races walk across the street with their children towards the flags and signs," Zimits said. "I can only imagine how they felt."

<https://www.tcu360.com/2018/02/rodeo-brings-surge-of-confederate-propaganda/>



February 25, 2019

## MY CORNER

# Our Educational System has become a Major Weapon in the Effort to Destroy Western Christian Civilization

### *The Assault of Critical Race Theory conjoined with Cultural Marxism*

Friends,

This morning I would like to let a good friend and my former colleague and superior at the North Carolina State Archives take center stage [I do not give his name here, but you may find it by accessing this discussion online]. I forward on to you a portion of his initial “message to friends” that he sent out on Sunday, February 25, with an attached OpEd piece that showed up in *The [Raleigh] News & Observer* [Friday, February 23], by one Professor John Biewen, who is Audio Program Director at the Center for Documentary Studies at Duke University in Durham, North Carolina. Professor Biewen is illustrative of the wide influence—I would say stranglehold—that what is termed “Critical Race Theory” [CRT] now exercises over academia, most especially in our college law schools, and in departments of English and Comparative Literature (but also now embedded in most other liberal arts disciplines, including sociology, history and philosophy).

As my former colleague indicates and describes it in his short introduction, CRT basically begins with—posits—that “historic white racism and oppression” and “white privilege and supremacy” are “givens” in Western Christian society, historic realities that characterize and have shaped our history. They are ingrained and innate in “whiteness,” and thus any remediation must be radical and revolutionary, essentially tearing them out by the very root. And thus, the old classical “liberal” idea of “equality” and “equal justice” and “merit” (as remedies) must be completely redefined.

Instead, reaching this new brand of “equality” must entail and require, among other actions: reparations for endless past injustices, criminalization of what is deemed “hate speech,” and special compensatory privileges (extreme affirmative action) extended to designated minorities, that is, the ones that CRT designates as having been “oppressed” by the “white power structure.”

In other words, in layman’s language: *the boat has tilted so far in one direction for so many centuries, that now it must be (forcibly and extremely) titled in the other direction for an indeterminate time. Old slogans of the older classic liberal idea of “equality” are completely insufficient.*

In academia, on our college campuses, this means the suppression of anything deemed to be “hate speech,” and special preferences (NOT based on merit) for those designated and formerly “oppressed” minorities, the transformation of school curricula to reflect these CRT theories and ideological goals, and the connivance and at least tacit cooperation of college administrators.

In a real sense, CRT dictates a kind of totalitarianism, academically and culturally. Since the “white oppressors” by definition incarnate “evil,” in fact they deserve no respect or real consideration. As they have “oppressed” the downtrodden peoples of the Third World for centuries, they must be made to give way, to cede their power and authority, to continually grovel and apologize profusely for their past “sins” (which, in actuality, can never be fully expiated). In short, they must now experience the brunt of a furious, perhaps at times violent, ongoing revolution and a resultant deprivation of their “privileges.”

CRT now, in fact, dominates (even if not named) most all our national conversations about “race and racism,” and a “sister” theorization of radical feminism operates and dominates equally in the area of discussion over the “role” and “rights” of women in our society (and, thus, “historic male oppression and supremacy”).

As CRT is manifested in just about every discussion, in just about every question that arises these days concerning in any way race or racial questions, both national political parties now buy into its template. The Democrats now fully embrace it as their governing narrative; the Republicans, while often restless about its more radical manifestations, still acknowledge *de facto* its significance and power, and, normally, do not challenge its intellectual hegemony and control in society.

Want to discover the actual basis for the unbridled and frenzied hatred of Confederate monuments—or of the hatred of stricter voting laws—or of the attacks on perceived “police brutality” (directed at blacks)—or of countless other assaults on envisioned examples of “white oppression” and “white privilege,” then CRT is the explanation.

And it is the conjunction of CRT with Cultural Marxist theory about culture—and the gradual undermining and transformation of traditional society—that has produced what we see on most college campuses (and increasingly in public schools), and what we observe now reigning triumphant in Hollywood, what is constantly broadcast via the Mainstream Media, what permeates our politics, and, yes, in how our very language is being shaped, censored and abused.

It is, in short, a multifaceted Revolution against both God and Man, against the Divine Positive Law and against the very laws of God-given Nature. It is an advance panzer unit of the “rough beast” (to use William Butler Yeats’ poetic imagery), of the Anti-Christ, itself. And above all it must be met in spiritual battle, but it also must be opposed on every front resolutely, totally and to the very death.

Recall the lines from Robert Bolt’s “The Man for All Seasons,” when St. Thomas More was able to cross-examine Richard Rich (his lying accuser): “Why Richard, it profits a man nothing to give his soul for the whole world... but for Wales?”

We weigh what is at stake; we cannot sacrifice our souls “for Wales.” We must stand against these minions of Evil and send them back to the lower reaches of Hell from whence they came.

And that means radical educational reform—small steps like gaining control of the Board of Governors at the UNC system are just small counter-revolutions.



My friend Dr. Clyde Wilson suggests that our public colleges (and probably many of our public schools) should be napolmed. Irrespective of that increasingly appealing solution, privatization of our public education and an ironclad insistence that our colleges return to their original mission (even if that means firing every professor on the faculty, before vetting and rehiring some of them back) should be *de riguer* a constant goal.

And foremost, we must at the beginning recognize that the very concept of "equality," itself, the old classic liberal totem that has regulated much of American life and dictated American ideals since the conclusion of the War Between the States, is not what our country's Founders envisaged, and that they understood that the liberal idea of "equality" (whether of result *or* opportunity) violated God-given human nature and the natural order of things. That idea easily gives way to the perversions of CRT.

In short, our politicians and leaders should be reading and quoting John C. Calhoun (and Robert Lewis Dabney), and avoiding Abe Lincoln like the plague....

The alternative is the end of our culture and of our civilization.

Now, let me turn this installment over to my friend's items: first, his introduction (slightly edited), followed by Professor Biewen's demonic screed (and then a few more comments by my friend), and then a critical essay from the independent Harvard Law Record (an excellent explanation).

Dr. Boyd D. Cathey

=====

Dear friends,

I attach an editorial by John Biewen, a Duke University documentary studies professor. I am sure that it will receive different reactions from you. (...) Mr. Biewen clearly reflects the influence of "critical race theory" (CRT)--with its stereotypical concepts of "whiteness," "white privilege," and "structural racism."

In the academy CRT is found in law, education, political science, and women's and ethnic studies. At UNC-CH, CRT is taught in the law school and in English and Comparative Literature. Of course, academic freedom allows--as it should--CRT to be taught in the market place of ideas, but one must ask if those departments offer any intellectual viewpoints to the contrary?

A quick primer on CRT can be found in Richard Delgado and Jean Stefancic, *Critical Race Theory: An Introduction*, 3rd. ed., New York University Press, 2017. it is an easy read. Basically, CRT rejects the classic liberalism of color blindness and promotes race conscious remediation against what is perceived to be pervasive white supremacy and racism throughout our society. Remedies include reparations, criminalization of "hate" speech, and affirmative action, and so forth.

Judge Richard Posner of the U.S. Seventh Circuit Court of Appeals calls critical race theorists the "lunatic core" of "radical legal egalitarianism." He has further written:

*What is most arresting about critical race theory is that...it turns its back on the Western tradition of rational inquiry, forswearing analysis for narrative. Rather than marshal logical arguments and empirical data, critical race theorists tell stories -- fictional, science-fictional, quasi-fictional, autobiographical, anecdotal--designed to expose the pervasive and debilitating racism of America today. (From a section on CRT with citations in Wikipedia.)*

In case *Wikipedia* is deemed to be too light weight, I attach an article from the *Harvard Law Record* on CRT. My question is whether CRT--as an instrument of anti-racism--is actually racist.

(....)

-----

## Seeing White

BY JOHN BIEWEN February 23, 2018 09:42 AM Updated February 23, 2018 01:14 PM

San Antonio Spurs coach Gregg Popovich, asked the other day about the importance of marking Black History Month, noted that the National Basketball Association is “made up of a lot of black guys.” More importantly, he said, “we live in a racist country that hasn’t figured it out yet.”

This sort of candor has won Popovich deep respect among people of color while prompting consternation among some white folks. In another remark that went viral last fall, Popovich said, “We [white people] still have no clue of what being born white means.”

He’s right. Most of us white Americans have little understanding of whiteness. Where did it come from? Who invented the notion of being white, and why? How does whiteness function in the world?

In a seven-hour podcast series, “Seeing White”, I dove into those questions along with fellow journalist Chenjerai Kumanyika and with help from leading scholars of race.

Not only do we learn that race is man-made, we tell the story of its invention in Europe and we name names. We explore how notions of whiteness and blackness were further refined in Colonial America as our strikingly cruel brand of chattel slavery took shape. We show how racial science reinforced racist ideas well into the 20th century.

“Seeing White” struck a chord. It got our modest, independent podcast on some Best-of-2017 lists, and *downloads are approaching a million*. It seems there’s a hunger in these troubling times for a deeper understanding of how we got here.

America’s default narrative on race goes roughly like this: The United States was the first nation founded not on tribalism but on universalist ideals, and that makes us exceptional.

True, we’ll acknowledge, our Euro-American forebears got off on the wrong foot with slavery and the coercive extraction of Native land. But everybody was racist back then. Our inevitable redemption was written into our national DNA in those founding documents: “All men are created equal.” And sure enough, we fixed slavery in the 1860s and Jim Crow a century later, and even elected a black president. We’ve still got a few stray bigots out there – backward Southerners, mostly – but racism isn’t much of a thing anymore so people should get over the past.

That’s our story and we’re sticking to it, apparently. The problem? It’s wrong.

In fact, overt white supremacy is painfully recent. For about 350 of our 400 years of U.S. and colonial history, white dominance was codified in law. Some black children attacked while integrating Southern schools are just now reaching retirement age. People who screamed hate at those children are alive and voting. There are black Americans alive today whose grandparents were born in bondage.

As for those “few” stray bigots? Turns out there are more than a few. Those chanting Nazis and Klansmen in Charlottesville; the string of white supremacist terrorists, including Dylann Roof; the many Trump supporters who, studies show, voted more on resentment toward people of color and immigrants than on “economic anxiety.”

Nor is racism a distinctly Southern problem. It’s an all-over-America thing. Anti-black racism was the default attitude of white Americans, North and South, before, during and after the Civil War. Today, the most segregated cities are mostly in the North.

White supremacy today is not mainly about the guys with Tiki torches. It’s about power, and systemic patterns of racial advantage that were baked into our institutions – institutions that we’ve never fundamentally reformed.

The first Congress decreed in 1790 that only white people need apply for naturalized citizenship. Ever since, government largesse directed mostly to white people – the Homestead Act, federally-backed home loans, the GI Bill – dwarfs the more recent Affirmative Action programs granting access to people of color (and white women).

The results prove we've never really changed: The deep, racialized inequities in our schools and criminal justice system. The studies that show racial bias by employers depending on whether the applicant's name is Connor or Darnell. The dramatic wealth gap between white and black Americans.

Whiteness, like blackness and the other "races," is a fiction, invented to justify and explain exploitation. That fiction and its outgrowth, white supremacy, were central organizing principles in the building of the United States.

If white Americans don't work to overturn the racist structures that our forebears built, then white supremacy will keep reproducing itself and we're effectively in collusion with it.

These truths are difficult for many of us to accept, as Gregg Popovich said. But they're not hard to see if we'll only open our eyes.

*JOHN BIEWEN IS AUDIO PROGRAM DIRECTOR AT THE CENTER FOR DOCUMENTARY STUDIES AT DUKE UNIVERSITY AND HOST OF THE CDS PODCAST SCENE ON RADIO*

## **[A few online COMMENTS by my PhD/attorney friend:]**

Wow, critical race theory is alive and well at Duke University!

One wishes that Mr. Biewen would have made some concrete suggestions on how to end "structural racism" beyond telling all whites to be ashamed of themselves and 'fess up. In any case, if "white supremacy is . . . about power, and systemic patterns of racial advantage," its practitioners surely are doing a poor job of it—given the legions of whites who are unemployed, strung out on opioids, and mired in hopelessness.

One also wonders how this academic, who makes a study of everyday life and the conditions of ordinary folks, would not know that, as an ethnic group, whites do not enjoy the highest income, are not the most highly educated, do not have the lowest crime rates, and indeed constitute the largest group in poverty in the U.S.—albeit not proportionately. He needs to take his video camera and interview some of the many sunburnt, wispy, and ragged whites out begging at highway interchanges.

All people need to be treated on their own merits and not according to ancestry—even the white kid in poverty who is automatically denied a Gates Millennium Scholars grant (to help poor youths go to college) because of his or her "race." And should Harvard and other schools be denying young people of Asian ancestry admission because they are already over represented as high achievers (including being 20 percent of Harvard's entering class of 2015)?

To assume that African Americans are helpless pawns in a cauldron of white racism is to look past their own capabilities and remarkable achievements throughout this nation as mayors, police chiefs, corporate CEOs, members of Congress, state legislators, governors, judges, educators, chief of staff of the armed forces, secretary of state, and even president of the United States.....

# **The Harvard Law Record**

**INDEPENDENT AT HARVARD LAW SCHOOL SINCE 1946**

## **Racism, Justified: A Critical Look at Critical Race Theory**

**Posted by Bill Barlow on February 29, 2016 in Opinion**

By now, most of you have heard of Critical Race Theory. Its narrative, ideology, and even vocabulary have become a familiar refrain. "Systemic oppression," "institutional racism," and "white privilege" have become common topics of debate. At Harvard Law, a group of

protestors calls for \$5 million and three tenure-track faculty to establish a program on Critical Race Theory at HLS. But, beneath the demands, there remains a lack of clarity about what Critical Race Theory actually means.

### **Critical Race Theory Calls for Permanent, Codified Racial Preferences**

At the heart of Critical Race Theory lies the rejection of colorblind meritocracy. “Formal equality overlooks structural disadvantages and requires mere nondiscrimination or “equal treatment.”[1] Instead, Critical Race Theory calls for “aggressive, color conscious efforts to change the way things are.”[2] It contemplates, “race-conscious decision making as a routine, non-deviant mode, a more or less permanent norm”[3] to be used in distributing positions of wealth, prestige, and power.[4]

Critical Race Theorists wish to move beyond the narrow scope of current American affirmative action policies, “which strangles affirmative action principles by protecting the property interest of whiteness.”[5] Instead, Critical Race Theorists argue for a “conception of affirmative action where existing distributions of property will be modified by rectifying unjust loss and inequality.”[6] “Property rights will then be respected, but *they will not be absolute*; rather, they will be considered against a societal requirement for affirmative action.”[7] “In essence this conception of affirmative action is moving towards reallocation of power.”[8] Race-conscious decision making is necessary to “deliberately structure institutions so that communities and social classes share wealth and power”[9] where race is seen as “a rough but adequate proxy for connection with a subordinated community.”[10]

Meanwhile, Critical Race Theory treats the idea of meritocracy—or the idea, in this context, that the law can and should treat all equally regardless of the color of their skin—as “a vehicle for self-interest, power, and privilege”[11] This “myth of meritocracy” is merely a tool to perpetuate the existing power structures that are based on white supremacy and white privilege. Thus, the myth of meritocracy marginalizes people of color.[12] The only alternative, then, is to use racial preferences to “delegitimize the property interest of whiteness—to dismantle the actual and expected privilege that has attended ‘white’ skin.”[13]

### **Critical Race Theory Rejects Liberalism**

Along with meritocracy, Critical Race Theory “rejects the traditions of liberalism.”[14] As described by Critical Race theorist Richard Delgado, “[Critical Race theorists] are suspicious of another liberal mainstay, namely rights.”[15] “Particularly some of the older, more radical Critical Race Theory scholars...believe that moral and legal rights are apt to do the right holder much less good than we like to think.”[16] “In our system, rights are almost always procedural (such as due process) rather than substantive (for example, to food, housing, or education).”[17] “Moreover, rights are said to be alienating. They separate people from each other ‘stay away, I’ve got my rights’—rather than encouraging them to form close, respectful communities.”[18]

As a result, Critical Race theorists tend to be less protective of traditional liberal rights, *most notably those involving speech*. *Critical Race theorists have called for “tort remedies for racist speech”*[19] and some theorists believe that “formal criminal and administrative sanction—public as opposed to private prosecution—is also an appropriate response to racist speech.”[20] These debates, once academic in nature, have become increasingly salient with the recent wave of campus protests.[21] Concerns about free speech are interpreted by some Critical Race theorists as an expression of “white fragility,” which is “in and of itself an expression of white supremacy.”[22]

### **Critical Race Theory’s Narrative Approach to Truth**

Critical Race Theory is uniquely reliant on narrative to substantiate its claims. “An essential tenant of Critical Race Theory is counter storytelling.”[23] Narrative analysis can be used “to reveal the circular, self-serving nature of particular legal doctrines or rules.”[24] “Most mainstream scholars embrace universalism over particularity, and abstract principles and ‘the rule of law’ over perspectivism.”[25] “Clashing with this more traditional view, Critical Race Theory emphasizes the opposite, in what has been termed the ‘call to context.’”

“For Critical Race Theorists, general laws may be appropriate in some contexts (such as, perhaps, trusts and estates, or highway speed limits), but political and moral discourse is not one of them.”[26] *Narratives need not necessarily be true to prove their point*. “In order to appraise the contradictions and inconsistencies that pervade the all too real world of racial oppression, I have chosen in this book the tools not only of reason but of unreason, of fantasy.”[27]

Narratives are employed to shore up other basic premises of Critical Race Theory, such as the notion that “racism is a permanent component of American life” and that racism continues to play a “dominant role” in American society.[28] For instance, Critical Race Theorists use individual narratives of hate crime incidents to explore the import and impact as hate speech in order to argue for the inadequacy of current punishment.[29] Salient to the current campus debate, campus protestors often employ narratives to argue that Harvard today engages in “systemic racism and exclusion.”[30]

## A Brief Critique

Critical Race theory offers a potent mix: rejecting racial neutrality in the law, rejecting the liberal emphasis on individual rights, rejecting the possibility of objectively neutral legal analysis and embracing “the tools not only of reason but of unreason.”<sup>[31]</sup> It is an unusual combination for a theory originating on the far left.

If Critical Race theory were just about affirmative action, perhaps we could let such indulgences slide. But Critical Race theory not only directs how to structure the university, but also how to structure the relation of the individual to the state. Racially-based taxes, racially-based employment quotas, racially-based redistributions of wealth: none would be beyond the theoretical horizon of Critical Race theory. All are justified by an appeal to inadequate racial justice, an appeal that can neither be proved nor disproved, an appeal that can just as easily be used for naked racial subordination. All fall within a context where speech labeled as “hurtful” and “racist” could be punishable by law, and opponents of the racial regime would be silenced.

To teach Critical Race Theory is to teach the latest in a sad line of theoretical justifications for legally-codified racism. As a proponent of academic freedom, I have no problem with this, just as I would have no problem for studying the legal justifications for other regimes that have codified race into law. But let’s not pretend that we are doing anything else, and let’s certainly not mandate the teaching of any such ideology.

*Bill Barlow is 3rd year Law.*

---

[1] Harris, Cheryl. “Whiteness As Property”. *Critical Race Theory: The Key Writings That Formed The Movement*. Kimberle Crenshaw. 1st ed. New York: New York Press, 1995. 289

[2] Richard Delgado & Jean Stefancic, *Critical race theory: an introduction* (2012), 49

[3] Kennedy, Duncan, “A Cultural Pluralist Case for Affirmative Action in Legal Academia. *Critical Race Theory: The Key Writings That Formed The Movement*. Kimberle Crenshaw. 1st ed. New York: New York Press, 1995. 164

[4] Guinier, Lani, “Groups, Representation, and Race-Conscious Districting: A Case of the Emperor’s Clothes”. *Critical Race Theory: The Key Writings That Formed The Movement*. Kimberle Crenshaw. 1st ed. New York: New York Press, 1995. 215, making the case that “race is as effective as geography in functioning as a political proxy.” The article defends certain principles behind race-conscious districting. This article does not, however, call for explicit transfer of political power on the basis of race, only race conscious decision making in districting.

[5] Harris, Cheryl. “Whiteness As Property”. *Critical Race Theory: The Key Writings That Formed The Movement*. Kimberle Crenshaw. 1st ed. New York: New York Press, 1995. 290

[6] Harris, Cheryl. “Whiteness As Property”. *Critical Race Theory: The Key Writings That Formed The Movement*. Kimberle Crenshaw. 1st ed. New York: New York Press, 1995. 290

[7] Harris, Cheryl. “Whiteness As Property”. *Critical Race Theory: The Key Writings That Formed The Movement*. Kimberle Crenshaw. 1st ed. New York: New York Press, 1995. 290

[8] Harris, Cheryl. “Whiteness As Property”. *Critical Race Theory: The Key Writings That Formed The Movement*. Kimberle Crenshaw. 1st ed. New York: New York Press, 1995. 290

[9] Kennedy, Duncan, “A Cultural Pluralist Case for Affirmative Action in Legal Academia. *Critical Race Theory: The Key Writings That Formed The Movement*. Kimberle Crenshaw. 1st ed. New York: New York Press, 1995. 162

[10] Kennedy, Duncan, “A Cultural Pluralist Case for Affirmative Action in Legal Academia. *Critical Race Theory: The Key Writings That Formed The Movement*. Kimberle Crenshaw. 1st ed. New York: New York Press, 1995. 162

[11] “What is Critical Race Theory?” Form the UCLA School of Public Affairs, see <https://spacrs.wordpress.com/what-is-critical-race-theory/>

[12] See “What is Critical Race Theory?” Form the UCLA School of Public Affairs, see <https://spacrs.wordpress.com/what-is-critical-race-theory/>. See also Godsey, Mark A., “The Myth of Meritocracy, and the Silencing of Minority Voices: The Need for Diversity on America’s Law Reviews” (1995). Faculty Articles and Other Publications. Paper 84. [http://scholarship.law.uc.edu/fac\\_pubs/84](http://scholarship.law.uc.edu/fac_pubs/84)

[13] Harris, Cheryl. “Whiteness As Property”. *Critical Race Theory: The Key Writings That Formed The Movement*. Kimberle Crenshaw. 1st ed. New York: New York Press, 1995. 288

[14] See “What is Critical Race Theory?” Form the UCLA School of Public Affairs, see <https://spacrs.wordpress.com/what-is-critical-race-theory/>. See also Anthology, xix-xx, on the divide between Critical Race Theory and traditional liberalism.

[15] Richard Delgado & Jean Stefancic, Critical race theory: an introduction (2012),50

[16] Richard Delgado & Jean Stefancic, Critical race theory: an introduction (2012),50

[17] Richard Delgado & Jean Stefancic, Critical race theory: an introduction (2012),50

[18] Richard Delgado & Jean Stefancic, Critical race theory: an introduction (2012),51

[19] Richard Delgado & Jean Stefancic, Critical race theory: an introduction (2012),47

[20] Mari J. Matsuda, Public Response to Racist Speech: Considering the Victim’s Story, 87 Mich. L. Rev. 2321 (1989).

[21] For a short review of some recent conflicts between protestors on issues of free speech, see “Fascism at Yale”. <http://hlrecord.org/2015/11/fascism-at-yale/>

[22] “Free speech, Black lives, and white fragility” by Bennett Carpenter, Duke Chronicle, January 19, 2016. <http://www.dukechronicle.com/article/2016/01/free-speech-black-lives-and-white-fragility>

[23] “DeCuir, J. T., & Dixon, A. D.. (2004). “So When It Comes out, They Aren’t That Surprised That It Is There”: Using Critical Race Theory as a Tool of Analysis of Race and Racism in Education. *Educational Researcher*, 33(5), 27.

[24] Richard Delgado & Jean Stefancic, Critical race theory: THE CUTTING EDGE (2000)[https://www.temple.edu/tempress/chapters\\_1100/1169\\_ch1.pdf](https://www.temple.edu/tempress/chapters_1100/1169_ch1.pdf) xvii

[25] Richard Delgado & Jean Stefancic, Critical race theory: THE CUTTING EDGE (2000)[https://www.temple.edu/tempress/chapters\\_1100/1169\\_ch1.pdf](https://www.temple.edu/tempress/chapters_1100/1169_ch1.pdf) xvii

[26] Richard Delgado & Jean Stefancic, Critical race theory: THE CUTTING EDGE (2000)[https://www.temple.edu/tempress/chapters\\_1100/1169\\_ch1.pdf](https://www.temple.edu/tempress/chapters_1100/1169_ch1.pdf) xvii

[27] Derrick Bell, And we are not saved: the elusive quest for racial justice (1987). 5.

[28] “DeCuir, J. T., & Dixon, A. D.. (2004). “So When It Comes out, They Aren’t That Surprised That It Is There”: Using Critical Race Theory as a Tool of Analysis of Race and Racism in Education. *Educational Researcher*, 33(5), 27

[29] “DeCuir, J. T., & Dixon, A. D.. (2004). “So When It Comes out, They Aren’t That Surprised That It Is There”: Using Critical Race Theory as a Tool of Analysis of Race and Racism in Education. *Educational Researcher*, 33(5), 28

[30] See <https://reclaimharvardlaw.wordpress.com/> for the point that Reclaim Harvard Law believes that Harvard engages in systemic racism and exclusion. The import of personal narratives to this conclusion is evident in the community meetings as well as personal discussions with members of the protest movement.

[31] Derrick Bell, And we are not saved: the elusive quest for racial justice (1987). 5.

<http://boydcathereviewofbooks.blogspot.com/2018/02/february-25-2019-my-corner-our.html>

**Rudy Ray to Major R.L. Dabney SCV Camp #2261**

January 28 at 11:56am

**Here is a question in view of all of the attacks upon all and anything Confederate. What in the world did we expect out of the yankees anyway? What did we expect out of a people, any and all of them, who invaded, raped, pillaged, and murdered a people who only wanted to be left alone to govern themselves, and not just a people, but duly organized, sovereign states of people who simply wanted to be left alone.**

**Shame on us, shame even upon many of our Fathers who bought into one more yankee lie concerning a re-united USA. Reunited my foot. Reunited like the soviets reunited Russia. Reunited at the point of a bayonet. Again what were we and have we been thinking. The fathers of those who are attacking our monuments and flags and memories are the very ones who shot and bayoneted our Fathers 150 plus years ago. Again shame on us for believing their reconciling lies. And here we are still dilly dallying with these Progressive-Yankee liars. Shame on us. When will we wake up.**

# **IRONY!**

## **SAVING THE USA**

**MAY REQUIRE**

## **SAVING THE CONFEDERACY**

**LEFTISTS REMOVING CONFEDERATE HISTORY ARE  
SETTING PRECEDENT FOR REMOVING U.S. HISTORY**

---

---

Removing Jefferson Davis and Robert E. Lee  
will be used to justify

Removing Thomas Jefferson and George Washington

---

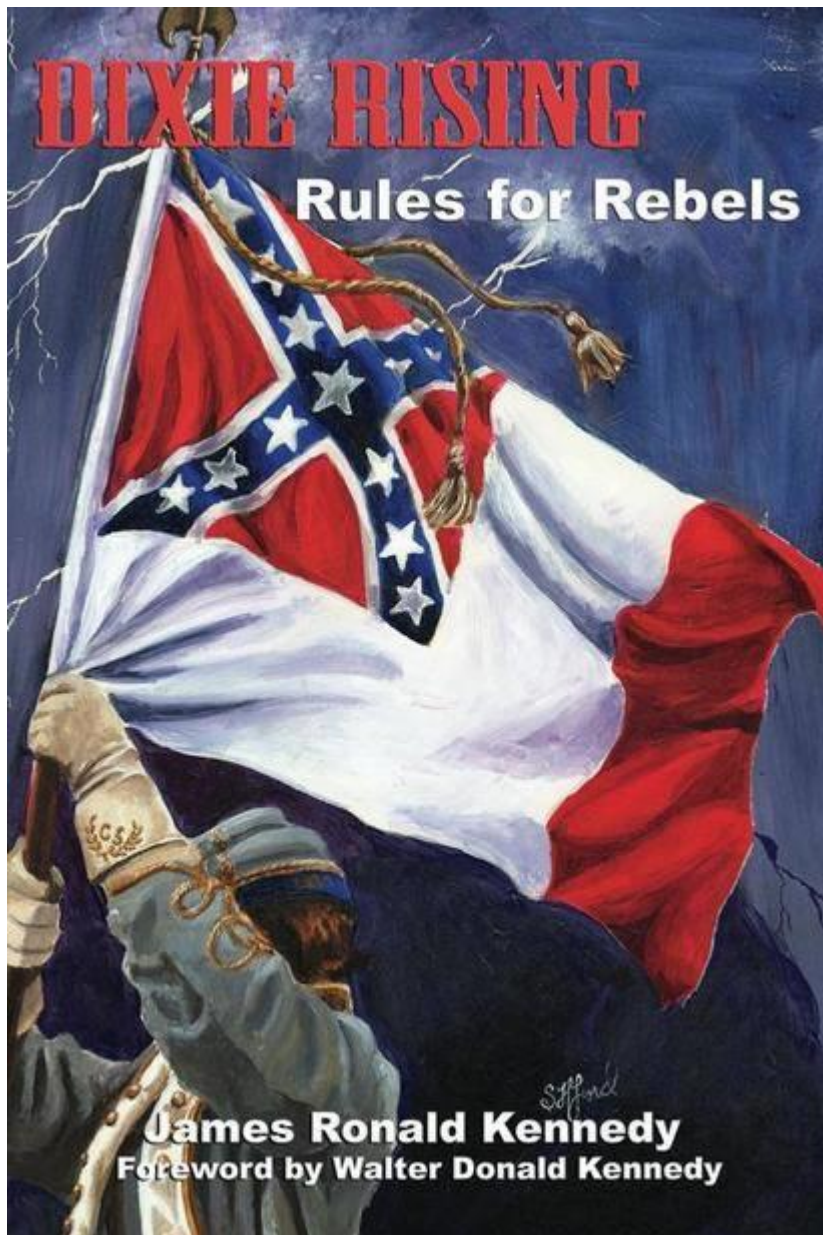
---

*The removal campaign will mercilessly, breathtakingly trash and smear our Founding Fathers to make what they believed and accomplished unworthy of upholding and following. Then it's*

# **GOODBYE, USA!**

**STOP THE LEFT'S WAR ON CONFEDERATE HISTORY.  
SAVE AMERICAN HISTORY.**

**TELL YOUR ELECTED OFFICIALS TO REMEMBER  
THEY ARE AMERICANS**



Dixie Rising: Rules for Rebels - Book

Since the publication of their bestseller classic *The South Was Right!* in 1994, the brothers James Ronald Kennedy and Walter Donald Kennedy have been recognized spokesmen for the South. By the South they do not mean a political position or a collection of quaint attitudes. Southerners are a people—and as a people have a right to be governed by their free consent. But “at no time since Appomattox have the freedom, the heritage, and the culture of the South been under greater attack.”

The Southern people are in a struggle for their existence as a people. If things continue as they have been, we will lose. In *Dixie Rising: Rules for Rebels* the Kennedys propose nothing less than a radical change of approach to the struggle—an approach that discards the losing game of conventional politics. This book is a field manual for what they call “irregular political warfare.”

*Dixie Rising* provides the tools by which activists can change the current situation and move towards restoring the original Constitutional federal union of self-governing States that our forefathers established. If such a program succeeds, it will be a boon not only to Southerners but to all freedom-loving Americans.

available now, just click the link provided below

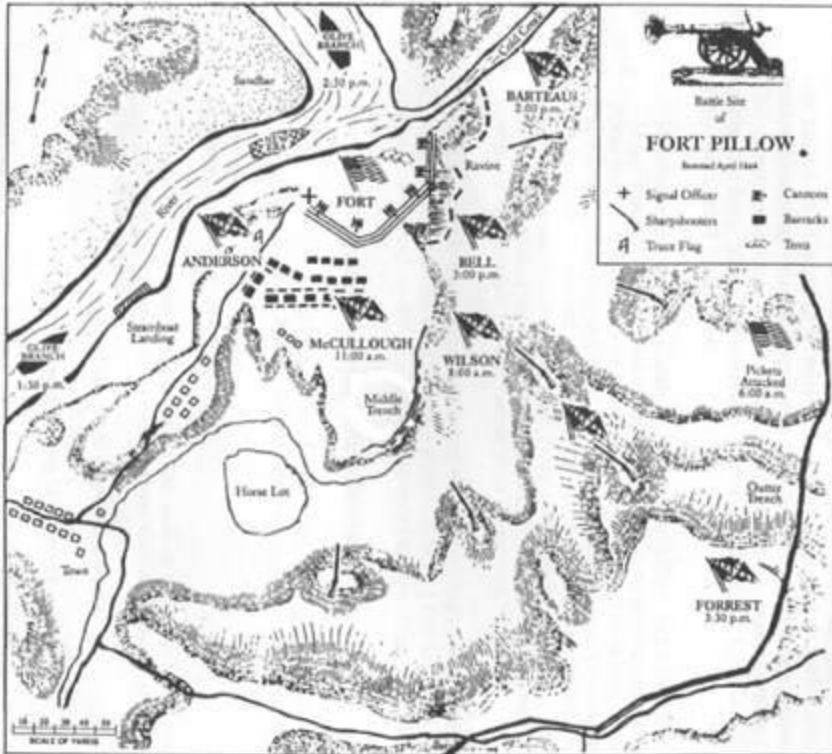
<https://confederateshop.com/shop/books/dixie-rising-rules-rebels/>

— Products shown: [Dixie Rising - Book](#)



# Nathan Bedford Forrest and the Battle of Fort Pillow, 1864

12/22/2017



By Ed Kennedy

Although just a minor tactical action in the greater scheme of the Civil War, the April 12, 1864 battle at Fort Pillow became a strategic issue. The effects of the battle unintentionally rose to the very highest levels of both the Union and Confederate governments. There were a number of issues that caused this seemingly minor battle to rise to national prominence.

Fort Pillow was built in 1861 on the eastern bank of the Mississippi River about forty miles north of Memphis, Tennessee. Abandoned by the Confederates and occupied twice by Union forces, Fort Pillow became a target for Confederate forces commanded by Major General Nathan Bedford Forrest in April 1864. In March 1864 two Union artillery units and a cavalry unit (a total of 557 soldiers) occupied the fort under the command of Major Lionel F. Booth. Second-in-command was Major William F. Bradford, Forrest's fellow Tennessean from the same home county but fighting on the Union side. Bradford commanded the 13th Tennessee Cavalry (U.S.), a unit that was

already notorious for its war crimes against West Tennessee citizens. Compounding the issue of the unit's abuses were the Confederate deserters that had been incorporated into the ranks of this Union-raised unit serving in a Southern state. Also in Fort Pillow before the battle began were approximately one hundred civilian family members and workers.

Although the Union Army officially opened its ranks to African-American soldiers in 1863, they were only allowed to serve in segregated units under the command of white officers – at half the pay of white Union soldiers. The two artillery units in Fort Pillow were two such African-American units manned by, in the official term used during the Civil War, "U.S. Colored Troops." Roughly half of the Fort Pillow garrison's strength was African-American Union soldiers.

After making a raid to Paducah, Kentucky in order to gain materiel and recruits, Forrest turned south towards Memphis. Fort Pillow immediately garnered Forrest's attention due to the fact that it had been recently re-occupied by the Union. Confederate soldiers in Forrest's ranks had family members in the area surrounding the fort and had complained of their abuse by the Union forces. Bradford's "home grown Yankees" of the 13th Tennessee Cavalry were the named culprits. Local West Tennessee citizens requested that a unit from Forrest's command be detailed to guard their homes and families from Bradford's depredations. Forrest decided to do more. He ordered a demonstration towards Memphis and then launched the bulk of his forces against Fort Pillow.

On the early morning of April 12, 1864, almost 1,500 Confederate troops converged on Fort Pillow. The Confederates quickly drove in the outlying Union pickets and then occupied hillocks that allowed Confederate sharpshooters to begin engaging the fort's defenders. Major Booth attempted to burn cabins and outbuildings near the perimeter of the fort to prevent the Confederates from using them as cover and concealment. It was here that some Union soldiers may have been shot down, then inadvertently burned in the very buildings they were torching to prevent Confederate use. However, this subsequently became a contentious issue when, after the battle, the Union claimed that the Confederates had burned wounded U.S. soldiers.

With Confederate Brigadier General James R. Chalmers commanding the initial assaults, the Confederates hemmed the Union defenders inside the fort and then began a concerted effort to close on the Union works. At about 9 a.m., Major Booth was killed by one of the 300 assaulting Confederate sharpshooters. At 10 a.m. Forrest arrived on the scene to take command. He immediately made troop dispositions to conduct a double envelopment as well as a frontal assault. About this time the Union naval gunboat, USS *New Era*, commanded by Captain James Marshall, began firing at the nearby Coal Creek ravine to prevent Confederate forces from enveloping Fort Pillow from the north. Forrest was injured when two horses were shot out from under him, but he remained to command the upcoming assault. At about 1 p.m. the *New Era* pulled away farther along the Mississippi River to allow its guns to cool. Almost 300 gunboat shells had been fired at the Confederates with virtually no effect.

At about 3 p.m. Confederate ammunition resupplies arrived and Forrest sent a demand for surrender to Major Booth not knowing Booth already had been killed. Forrest's surrender demand read: "I now demand unconditional surrender of your forces, at the same time assuring you that you will be treated as prisoners of war. ... I have received a new supply of ammunition and can take your works by assault, and if compelled to do so you must take the consequences."

Union naval gunboats, now including USS *Olive Branch*, began moving as if to reinforce the fort despite the truce. The Confederates reacted by moving troops towards the Mississippi River beach area to repulse any Union landings. This subsequently became another point of contention as the Union claimed a violation of the rules of war by citing the movement of the Confederates – but never acknowledging the potential reinforcement by the gunboats.

Major Bradford in the meantime, with Booth's death now in command of Fort Pillow, stalled for time by returning a note to Forrest requesting time to consult with his officers. Aware of his personal reputation with Forrest, Bradford signed the note as the now-deceased "Major Booth." Union soldiers along the ramparts were feeling confident enough to heckle the attacking Confederates after holding them off for the better part of a day. This intentional heckling only served to inflame the passions on the Confederate side. Major Bradford was cognizant of Forrest's command's previous use of ruses to gain the surrender of Union defenders. Most recently, at Union City, Tennessee, the Union garrison there had surrendered to one of Forrest's subordinates who had a numerically inferior force. Bradford sealed his own force's fate by declaring that he would never surrender. He placed barrels of alcoholic beverages with dippers for the defenders to drink from, perhaps hoping to steel the resolve of his soldiers.

At about 5 p.m., Forrest ordered the bugler to sound the "Charge." Outnumbering the Union defenders by at least two-to-one, the Confederates surged over the fort's parapets in a rush. Not only did the Confederates outnumber the defenders, they had the additional benefit of overwhelming close-range firepower provided by the six-shot pistols all of the Confederate cavalryman habitually carried – but only half of Fort Pillow's Union defenders were armed with revolvers. Assuming that the direct assaulting force consisted of about 800 Confederate soldiers armed largely with revolvers, the Confederates might have faced only about 260 Union troops with pistols, the remaining Union defenders being armed with either single-shot muskets or carbines. This alone would give the assaulting force the necessary 3:1 firepower ratio considered necessary for success by military doctrine for attackers since the muskets, once fired, were no good at such close-quarters combat except with bayonets or as clubs. The end result of this disparity in firepower meant that combat was necessarily close due to the short range of the pistols and the fact that the Confederates physically closed to within just a few yards of the defenders as they vaulted the walls of the fort. This produced hand-to-hand combat and point-blank shooting at extremely close range, creating another point of contention: based on powder burns found on some Union casualties, the Union accused Forrest's Confederates of executing some of the fort's defenders. However, such powder burns were to be expected at close-range engagements using black powder firing weapons.

At this point confusion reigned as the Confederates literally surged over the Union lines. Major Bradford shouted for the defenders to save themselves. The Union soldiers broke and ran to escape down the cliff to the beach area and the possible safety of the Union gunboats. No thought had been given to an organized surrender and Bradford's hasty declaration to "Save yourselves!" panicked the Union defenders into a disorganized rout. Moreover, as the Union defenders fled to the beach, the U.S. flag still flew from Fort Pillow's flagpole – this is significant since in 19th century warfare "Striking (lowering) the Colors" was the universally accepted signal that a garrison had surrendered and an unmistakable signal to the victorious attackers to stop firing. Had Bradford sensibly lowered the U.S. flag, this would have been a clear indication to all attacking Confederates that the garrison had surrendered.

Forrest's Confederate cavalrymen pursued the fleeing enemy to prevent any further Union organized defense from being reconstituted. Captain Marshall of *New Era*, who had previously struck an agreement with the fort's commander to support-by-fire any attempt of the Confederates to pursue the Union troops to the beach area, planned to engage the Confederates with cannister (anti-personnel) cannon rounds. But Marshall's fire support plans were thwarted because the Union and Confederate forces were intermingled and therefore he risked hitting his own side's soldiers.

In the race for the beach and possible safety, units intermingled, leaders were shot down and the inevitable confusion of fierce combat caused a loss of control on *both* sides. Major Booth actually had planned for such a contingency (of his

garrison being pushed back to the beach) by pre-positioning ammunition boxes for his defenders to use if forced back to the beach. However, Booth's planning assumption was predicated on an *orderly* displacement, not a panic-stricken rout. Later, some of the pre-positioned ammunition boxes were found opened, showing that at least some of the Union defenders knew their purpose and used the ammunition.

In one of the most controversial actions during the short assault, the Confederates shot down a number of Union soldiers in the beach area while many defending survivors drowned while trying to escape by swimming the Mississippi River. The Union subsequently tried to claim it was a planned massacre. In reality, it was most likely the result of a number of unintentional consequences combined to cause a tragedy for the Union soldiers. First, no organized surrender was ever declared. Soldiers surrendering did so as individuals. Because some of the Union defenders subsequently rearmed themselves after surrendering, it is likely that the Confederates became enraged and indiscriminately shot other defenders who were "surrendering." There is no doubt that latent racism was likely a contributing factor. Although Forrest had African-American Confederate soldiers in his ranks, the Confederate attackers were incensed that the defending African-American Union soldiers had taunted them during the truce and were therefore "guilty by association" with Bradford's troops who had previously abused the attackers' families. Revenge and heated passions from a long day of fighting made a deadly combination.

Experienced combat arms soldiers know how confusion occurs when converging forces assault an objective from three directions. This is what happened at Fort Pillow. Malice aforethought cannot be assumed simply because the losing side incurred a large number of casualties. A one-sided rout and vigorous pursuit would naturally produce a large number of casualties suffered by the defeated unit since the routed unit's soldiers would not be organized to defend themselves and could more easily be shot down as they ran away. The attribution of a deliberate racist intent by the attacking Confederates to intentionally execute defenders defies knowledge of the culture and customs of Forrest's command throughout the war. To ascribe *ex post facto* what happened to a premeditated conspiracy to "massacre" is logically and ethically wrong. Post-war lithographs of the battle and Union propaganda and disinformation managed to inflame passions. The prints used distortions and "tried" Forrest and his Confederate soldiers in the public forum, then found them guilty, despite the results of official Union inquiries into the conduct of the battle. Interestingly, all the prints and lithographs showing women and children present at the battle are part of the disinformation as all but ten civilian men had been evacuated by the Union Navy shortly before the battle. The women and children depicted being killed and brutalized by "blood-thirsty Confederates" in the notorious lithographs were not even present when the fort was assaulted and overrun.

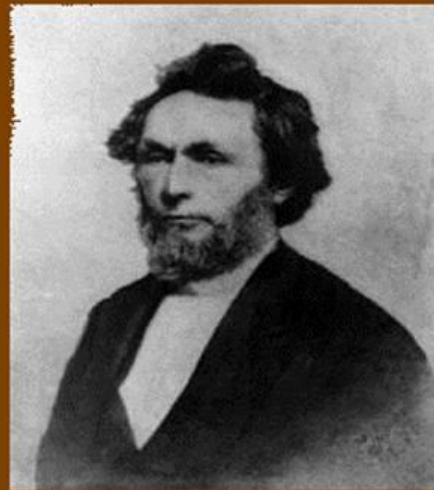
Casualty figures vary slightly, but approximately 230 Union soldiers (of the approximately 560 in the fort's garrison during the battle) were killed. About 60 African-American Union soldiers were taken prisoner (168 white Union troops were captured), the remainder either killed or reported as "missing in action." In the wake of the battle, Forrest released 14 of the most seriously wounded Union African-American captives to the U.S. Navy steamer, *Silver Cloud*. About 14 Confederate soldiers were killed and more than 80 were wounded.

Only two weeks after the battle, a U.S. Congressional inquiry could not conclusively determine exactly what happened. Both sides failed to control the action, and only Forrest's direct, personal intervention to stop the shooting saved many of the Union defenders left standing on the beach. Not satisfied with the Congressional inquiry, Union General William T. Sherman convened a not-so-impartial inquiry. He openly stated that he would try and convict General Forrest. However, Sherman's inquiry also ended without substantive evidence to find Forrest culpable.

The stain that his lopsided Fort Pillow victory was a premeditated "massacre" remained with Forrest for the rest of his life. Northern newspapers publishing obituaries after his October 29, 1877 death, while acknowledging Forrest's genius as a cavalry commander, nonetheless resurrected the "Fort Pillow Massacre" charges. *The New York Times'* obituary even claimed that, during Forrest's post-Civil War life, "his principal occupation seems to have been to try to explain away the Fort Pillow affair." Northern newspapers criticizing Forrest's effort "to explain away the Fort Pillow affair," however, seem especially disingenuous since the sensationalist accounts by the partisan Northern press bears a large share of the burden for creating and perpetuating the "massacre" claim in the first place. Forrest always disputed claims that his Fort Pillow victory was a "massacre." Any fair-minded judgment as to whether it was truly the racism-inspired, premeditated massacre claimed by the Northern press and Union leaders at the time must also take into consideration the inevitable confusion of desperate, hand-to-hand combat and the many contributing factors that created and exacerbated the disastrous Union rout.

**Lieutenant Colonel (U. S. Army, ret.) Edwin L. Kennedy, Jr.** was formerly Assistant Professor of History in the Combat Studies Institute and tactics instructor in the Center for Army Tactics, U. S. Army Command & General Staff College, Ft. Leavenworth, KS. He is currently Assistant Professor, Department of Command and Leadership, Redstone Arsenal, AL.

<http://deovindice.org/the-confederate-society-blog/archives/12-2017>



**"As to Mr. Lincoln's religious views, he was, in short, an infidel - atheist. He did not believe that Jesus was God, nor the Son of God — was a fatalist, denied the freedom of the will. Mr. Lincoln told me a thousand times, that he did not believe the Bible was the revelation of God, as the Christian world contends." William H. Herndon, Esq**

## **1872 PUBLISHED WORKS DEFINE LINCOLN'S VIEWS ON GOD...**

Ward H. Lamon was a close friend of Lincoln. He knew Lincoln in the days of his poverty and insignificance through the days of his power and presidency. In the biography he wrote about the 16th president, he shared Lincoln's views on the Bible and Christianity. The following is what one of Lincoln's close friends had to say about him:

"As to Mr. Lincoln's religious views, he was, in short, an infidel - atheist. He did not believe that Jesus was God, nor the Son of God — was a fatalist, denied the freedom of the will. Mr. Lincoln told me a thousand times, that he did not believe the Bible was the revelation of God, as the Christian world contends." William H. Herndon, Esq

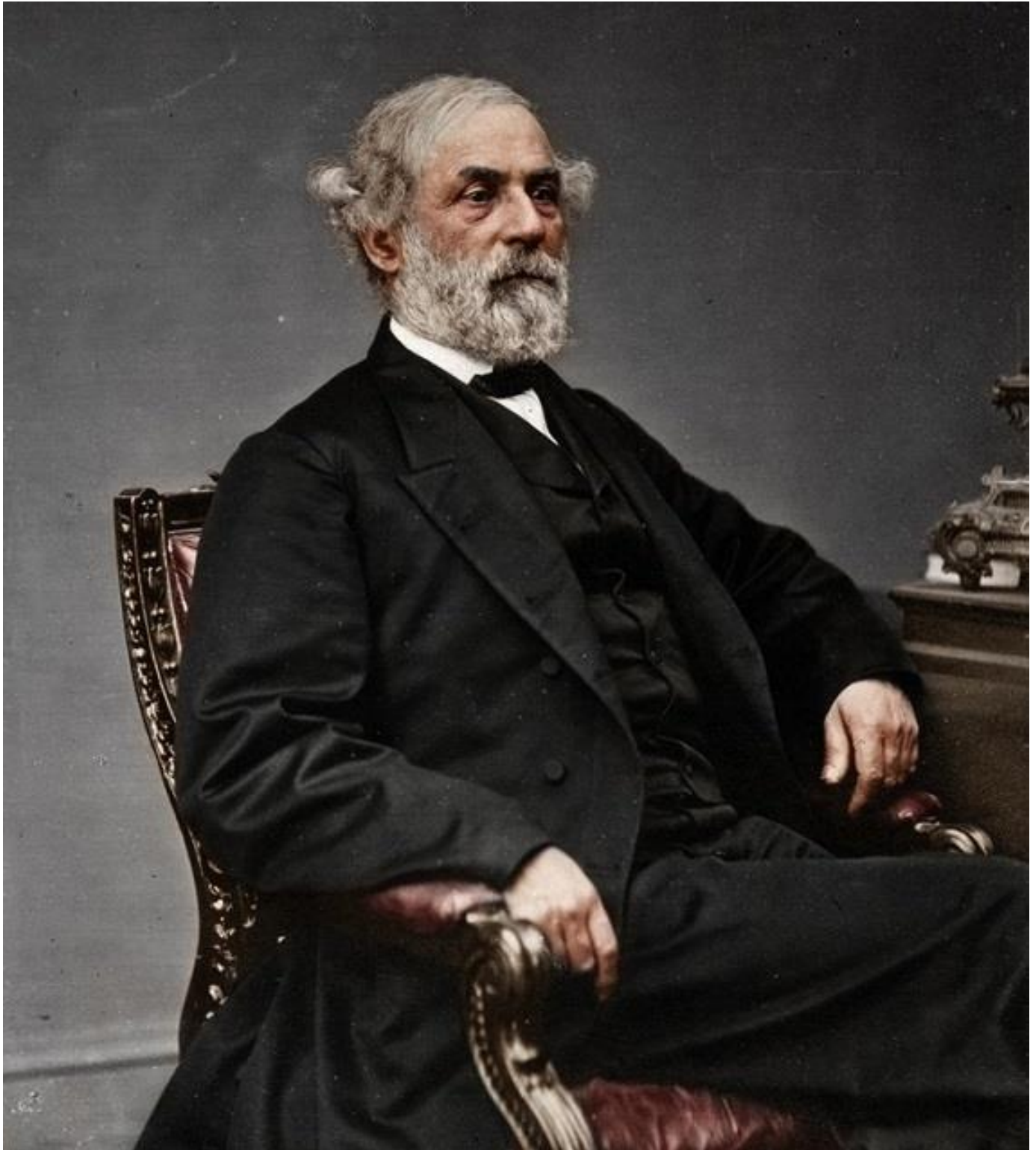
Travis [ >< ]

Source: THE LIFE OF ABRAHAM LINCOLN: FROM HIS BIRTH TO HIS INAUGURATION AS PRESIDENT, By Ward H. Lamon, 1872.

Link to book: <http://www.gutenberg.org/>

# A College Boy's Observation of General Lee

By [John B. Collyar](#) on Jan 18, 2018



A few years after General Lee accepted the presidency of the then Washington College, I was sent to be entered in the preparatory department, along with an older brother who was to enter college. The morning after we reached Lexington we repaired to the office of General Lee, situated in the college building, for the purpose of matriculation and receiving instructions as to the duties devolving upon us as students. I entered the office with reverential awe, expecting to see the great warrior, whose fame then encircled the civilized globe, as I had pictured him in my own imagination. General Lee was alone, looking over a paper. He arose as we entered, and received us with a quiet, gentlemanly dignity that was so natural and easy and kind that the feeling of awe left me at the threshold of his door. General Lee had but one manner in his intercourse with men. It was the same to the peasant as to the prince, and the student was received with the easy courtliness that would have been bestowed on the greatest imperial dignitary of Europe.

When we had registered my brother asked the General for a copy of his rules. General Lee said to him, “Young gentleman, we have no printed rules. We have but one rule here, and it is that every student must be a gentleman.” I did not, until after years, fully realize the comprehensiveness of his remark, and how completely it covered every essential rule that should govern the conduct and intercourse of men. I do not know that I could define the impression that General Lee left on my mind that morning, for I was so disappointed at not seeing the warrior that my imagination had pictured, that my mind was left in a confused state of inquiry as to whether he was the man whose fame had filled the world. He was so gentle, kind, and almost motherly, in his bearing, that I thought there must be some mistake about it. At first glance General Lee’s countenance was stern, but the moment his eye met that of his entering guest it beamed with a kindness that at once established easy and friendly relations, but not familiar. The impression he made on me was, that he was never familiar with any man.

I saw General Lee every day during the session in chapel (for he never missed a morning service) and passing through the campus to and from his home to his office. He rarely spoke to any one—occasionally would say something to one of the boys as he passed, but never more than a word. After the first morning in his office he never spoke to me but once. He stopped me one morning as I was passing his front gate and asked how I was getting on with my studies. I replied to his inquiry, and that was the end of the conversation. He seemed to avoid contact with men, and the impression which he made on me, seeing him every day, and which has since clung to me, strengthening the impression then made, was, that he was bowed down with a broken heart. I never saw a sadder expression than General Lee carried during the entire time I was there. It looked as if the sorrow of a whole nation had been collected in his countenance, and as if he was bearing the grief of his whole people. It never left his face, but was ever there to keep company with the kindly smile. He impressed me as being the most modest man I ever saw in his contact with men. History records how modestly he wore his honors, but I refer to the characteristic in another sense. I dare say no man ever offered to relate a story of questionable delicacy in his presence. His very bearing and presence produced an atmosphere of purity that would have repelled the attempt. As for any thing like publicity, notoriety or display, it was absolutely painful to him. Colonel Ruff, the old gentleman with whom I boarded, told me an anecdote about him that I think worth preserving. General Lee brought with him to Lexington the old iron-gray horse that he rode during the war. A few days after he had been there he road up Main street on his old war horse, and as he passed up the street the citizens cheered him. After passing the ordeal he hurried back to his home near the college. ... He was incapable of affectation. The demonstration was simply offensive to his innate modesty, and doubtless awakened the memories of the past that seemed to weigh continually on his heart. The old iron-gray horse was the privileged character at General Lee’s home. He was permitted to remain in the front yard where the grass was greenest and freshest, notwithstanding the flowers and shrubbery. General Lee was more demonstrative toward that old companion in battle than seemed to be in his nature in his intercourse with men. I have often seen him, as he would enter his front gate, leave the walk, approach the old horse, and caress him for a minute or two before entering his front door, as though they bore a common grief in their memory of the past.

<https://www.abbevilleinstitute.org/blog/a-college-boys-observation-of-general-lee/>

# Robert Gamewell "Peg-Leg" Graham



was one colorful character. He was born ca. 1845 north of Fort Mill, the son of Archibald and Elizabeth Graham.

Except in the censuses there is little information to be found about the parents other than Archie Graham being excommunicated from Flint Hill Baptist church in November 1837.

The 1850 census lists Robert as 5 years old; his father 44 and his mother 34 years. Besides the 5 children listed there was Margaret Graham, 87, born in Northern Ireland and both blind and deaf. Presumably Margaret Graham was his grandmother.

Records show that during the Civil War Robert enlisted as a private in Co. B, 6th SC Volunteers, Brattons Infantry. He served alongside William Crook Graham, his older brother by 3 years.

Sometime during the war Robert lost a leg. A Fort Mill Times article stated that "his homemade pegleg was longer than most."

"Peg-Leg" was described by the Times as "colorful, full of mischief, but smart. Drank and if he drank too much might use the pegleg to drive off antagonists. He would stand on his good foot and throw the artificial one around in a circle and fend off any attacker." It was told that on one occasion Peg-Leg, wielding his artificial leg, knocked down 3 men in one whirling motion.

Graham carried on a running feud with A. S. Wallace of York who was elected to the U. S. Congress in 1868.

When Gen. Wade Hampton ran for governor of South Carolina in the famous Red Shirt campaign of 1876, Graham was present at rallies in Yorkville, Rock Hill and Lancaster.

Riding a mule and wearing a red shirt he vigorously cheered Hampton on with his rebel yells in what was described as a "loud braying voice." In Lancaster he climbed on the stage and did a dance ("his wooden leg keeping perfect time to the music.")

After the war he lived in Lancaster County and ran a farm in the vicinity of Andrew Jackson State Park for a pair of Lancaster storekeepers, Hasseltine and Chafee.

When South Carolina passed the 1889 Pension Act to give assistance to needy veterans, Graham signed up. Since he was missing a limb he received the maximum pension—\$3 a month.

Graham could be depended upon to appear at any gathering of Confederate veterans. Whether it was a picnic, a political speaking, celebration of Robert E. Lee's birthday or as guest of the United Daughters of the Confederacy,

Peg-Leg would be there.

By 1904 Peg-Leg was living in Mecklenburg County but York County's Children of the Confederacy raised enough money to sent him to Nashville, TN for a Confederate reunion.

In 1914 a Lancaster citizen wrote to the Lancaster News that he had seen Peg-Leg Graham while in Charlotte. He said he heard "the well-known rebel yell in the neighborhood of Independence Square and immediately there came down South Tryon a grizzled man clad in Confederate gray, sitting alone in a buggy to which a mule was hitched and driving at a breakneck speed, yelling at the top of his voice at frequent intervals."

On the street was a policemen and various other onlookers, "but none dared to molest the grizzled hero who was merely cheering 'Marse Robert' as he had done in the long ago on the bloody fields of Virginia."

The visitor did not recognize the man but was informed that the colorful character was "Peg-Leg" Bob Graham, then living 5 miles south of Charlotte. He was then 67 years old and described as hale and hearty and "still occasionally follows the hounds after the fox."

Peg-Leg's grave is in Sharon Presbyterian cemetery in Charlotte. There are no dates but only "Robert G. Graham/Co. B, 6th SC Vol."

He was a great-uncle of Rev. Billy Graham  
May he rest in honorable peace

Deo Vindice  
><CSA>

# Spencer Roane

By [Joe Wolverton](#) on Feb 26, 2018



*“It has been our happiness to believe, that in the partition of powers between the general and State governments, the former possessed only such as were expressly granted, or passed therewith as necessary incidents, while all the residuary powers were reserved by the latter.”*



Had one-time friends John Adams and Thomas Jefferson not had such a high-profile and historic falling out, Spencer Roane would have been Chief Justice of the Supreme Court. He was Jefferson's pick, but Adams tapped his fellow nationalist John Marshall to occupy that powerful position.

As it was, Spencer Roane served on the highest court in his home state of Virginia and became one of Jefferson's staunchest allies and one of the ablest defenders of federalism and the Constitution, including the concept commonly called "states' rights."

Roane was born on April 4, 1762 in Essex County, Virginia. Roane's father was a member of the House of Burgesses until the War for Independence, at which time he joined the militia of the Old Dominion, rising to the rank of colonel.

In a way similar to most young men of his station, Spencer received his first years of formal education at home. His tutor was a Scot named Bradfute. Roane's studies focused on the heroes of the Greek and Roman antiquity, endowing the young man with a patriotic passion and an appreciation of self-government that would remain with him for the rest of his life.

Studying the stories of Greece and Rome was the core of the colonial curriculum. The Founders learned very early in life to venerate the illuminating stories of ancient Greece and Rome. They learned these stories, not from secondary sources, but from the classics themselves. And from these stories they drew knowledge and inspiration that helped them found a republic far greater than anything created in antiquity.

Classical training usually began at age eight, whether in a school or at home under the guidance of a private tutor. One remarkable teacher who inculcated his students with a love of the classics was Scotsman Donald Robertson. Many future luminaries were enrolled in his school: James Madison, John Taylor of Caroline, John Tyler and George Rogers Clark, among others. Robertson and teachers like him nourished their charges with a healthy diet of Greek and Latin, and required that they learn to master Virgil, Horace, Justinian, Tacitus, Herodotus, Plutarch, Lucretius and Thucydides. Further along in their education, students were required to translate Cicero's Orations and Virgil's Aeneid. They were expected to translate Greek and Latin passages aloud, write out the translations in English, and then re-translate the passages back into the original language using a different tense.

Whether at home or in a schoolhouse, the goal of education in the early days of our nation was to instill virtue in the students. The Founders were taught that free societies were sustained by a virtuous populace, and that, if a society were to abandon a study of the classics, that same society would eventually abandon the virtues championed by the classical authors.

There was a more pragmatic side to the Founders' classical education as well. Twenty-seven of the signers of the Declaration of Independence were college educated. Moreover, of the 55 delegates who attended the Constitutional Convention in Philadelphia in 1787, 30 were college graduates. That is an impressive feat given the challenging entrance requirements of 18th-century universities. Fortunately for the young Founding Fathers, the teachers of the day exercised their students in Greek and Latin, so that their pupils could meet the rigorous entrance requirements of colonial colleges. Those colleges stipulated that entering freshmen be able to read, translate and expound the Greco-Roman classical works.

When Roane was only 13 years old, the "Shot Heard 'Round the World" was fired on Lexington Green and the world would change forever.

Along with his lectures on the heroes of Athens, Sparta, and Rome, Roane devoted hours to reading and pondering the proclamations and pamphlets produced in defense of American liberty and in condemnation of the crown and Parliament.

In his biographical essay on Roane published in 1896, T.R.B. Wright describes the indelible effect the revolutionary writings had on young Spencer Roane.

The power of simplicity with which in these state papers the wrongs of America were described, the determined resolution which they displayed to defend the rights of the people and to resist the encroachments of Parliament

and the Crown, the patriotism and magnanimity of sentiment which breathed throughout these admirable compositions, fired his young bosom with the spirit of republicanism, and fanned there the holy flame of liberty — that flame which continued to burn with undiminished lustre like the sacred fire on the vestal altar to the very day of his death.

With such ardent devotion to freedom burning brightly within the young scholar, Roane matriculated at the College of William and Mary, the choice of most Virginia's gentry. While at William and Mary, Roane chose law as his course of study, accordingly, the inimitable George Wythe — known as the "Teacher of Liberty" — was his first professor.

Here again, Roane benefited from an exceptional education and after reading the works of the renowned English jurist Sir Edward Coke (Coke would become his favorite legal writer), Roane was deemed ready to sit for the bar exam.

Doubting his own preparation, Roane set off for Philadelphia to spend some time studying law and attending law society meetings. These lessons and association with the learned men of his chosen vocation convinced Roane that he was finally ready to take the bar exam in his native Virginia, to leave the study of law, and to begin the practice of it.

Spencer Roane wouldn't spend much time in the law office, though. At the age of twenty-one he followed in his father's footsteps, serving as the representative of Essex County to the Virginia House of Delegates.

Roane impressed his colleagues in the House of Delegates and was appointed to serve in the executive branch of Virginia's government, the Executive Council. He would serve two years in this body before being elected by his neighbors to represent them in the Senate of Virginia. His exemplary service as a senator would bring him additional accolades and advancement.

Two years in the Senate and Roane's fellow legislators elected him to sit on the bench of the state's General Court, putting his legal training to work in behalf of his fellow citizens.

T.R.B. Wright describes the purpose for the promotion.

"At this time he was so well known for his uncommon strength of mind, his inflexible integrity, his Whig principles, and, above all, for the moral courage with which he supported his political principles...."

The twenty-seven year old Judge Roane spent the next five years traveling around to all the districts of Virginia, making a name for himself throughout his beloved home state as an able and fair judge, one that could be counted on to dispense justice with equity and impartiality.

Here, too, Roane's skill and virtue was attracting the attention of powerbrokers who would put the young judge's name up for consideration to fill the vacancy on the Court of Appeals (Virginia's highest court) left on that court's bench when Henry Tazewell was elected the United States Senate in 1794. Tazewell, similarly, was assuming the office vacated by John Taylor of Caroline.

Roane was overwhelmed by the fact that legislators would unanimously elect him to the Court of Appeals bench on the first ballot. His emotion, it is said, convinced Roane to redouble his commitment to being a worthy servant of the people of Virginia.

Daniel Call, the famed reporter of Virginia cases, praised Spencer Roane's judicial preeminence, despite the fact that Call was a Federalist and Roane was a staunch Jeffersonian Republican. Speaking of Roane's time on the bench of the Court of Appeals, Call wrote:

From that time he read law assiduously, and became very well acquainted with some of the most popular of the modern reporters, particularly Burrows and Atkyns. This, together with the natural vigor of his understanding and his other literary attainments, soon rendered him one of the most distinguished members of the bench, second only in public estimation to Mr. [Edward] Pendleton, and, upon the death of that gentleman, the ablest judge of the court. His perceptions were distinct, his judgment strong, and his powers of reasoning great....

"He abhorred oppression and the arbitrary assumption of power by courts and individuals, and never thought the end justified illegal means to obtain it," Call concluded.

Although his ability to probe matters of property law and contract law were second to none, it is in the field of constitutional law that Spencer Roane shined brighter than all of the other brilliant minds on the benches of the courts of Virginia.

In questions of constitutional construction, Roane's mind was enlightened by one lamp: liberty. The revolutionary readings of his youth placed within Roane's breast the love of equality of rights and liberty, twin poles of Roane's mind.

It was Roane's unwavering commitment to the concept of liberty that drove him to oppose the ratification by Virginia of the Constitution of 1787. Roane didn't deny that the union needed strengthening and the Articles of Confederation accordingly needed revamping, but he worried that the Constitution as written would leave too much room for the proposed general government to usurp powers that he believed were best borne by the states.

The adoption of the Bill of Rights helped assuage some of Roane's fear of a runaway federal government, but he remained apprehensive, concerned that the reservation to the states of unenumerated powers in the Tenth Amendment was not explicit enough and that future federal office holders would find loopholes large enough to allow would-be tyrants to consolidate immense power, power that Roane believed should rightly reside in the states.

After the Constitution was ratified, however, Roane was a reliable and trustworthy friend to that document. His appreciation and fidelity to the Constitution, though, did not diminish his devotion to vigilance and virtue, however. Before long, Roane's caution was justified when he witnessed the creation and growth of political parties, a development he detested and worked tirelessly to dismantle.

Spurred by his support for principles of liberty which had always animated him, Spencer Roane allied himself with the Republicans, led by fellow Virginians Thomas Jefferson and James Madison.

As T.R.B. Wright explained, "He [Roane] maintained that the Federal Government was limited in its power, that it possessed only those which were expressly granted by the very terms of the contract, or were fairly incidental to them."

To Roane's way of seeing things, President John Adams had committed a gross crime against the Constitution when he signed the Alien and Sedition Acts into law. He could not countenance such serious violation of the oath of office Adams took, an oath requiring the president to preserve, protect, and defend the Constitution, not to disregard it. Roane's ability to make disinterested judgments shielded him from charges of partisanship or partiality. His fellow Virginians knew Roane would never sacrifice principle in favor of party, he had demonstrated that virtue again and again throughout his many years of unsullied service to his state and his country.

It is his devotion to the timeless principles of republicanism and popular sovereignty that led Spencer Roane to champion passage by the Virginia legislature of the Virginia Resolution penned by his friend and fellow Republican, James Madison.

Unfortunately, Roane's zealous defense of the Constitution as ratified and the limited and enumerated powers granted therein to the federal government did not win the day nationally. Within a dozen years of the adoption by Virginia of Madison's Resolution, Roane would witness a crescendo of consolidation of power not only by the executive and legislative branches, but by the federal judiciary, as well.

As one would imagine, this aspect of federal usurpation was especially repugnant to the Roane, the former judge and lawyer. He recoiled at the overreach of federal jurists, believing, naively, that judges on the federal bench would mirror his personal dedication to fairness, impartiality, and dispensing disinterested justice without regard to the potential for personal gain.

To combat the consolidation of unconstitutional authority by federal judges (and other officials of the general government), Spencer Roane took up his pen and put his impressive mental prowess to work writing articles to the *Richmond Enquirer* aimed at exposing the tyranny and alerting his fellow Virginians to the violation of their trust on the part of the federal government.

Using the pen name Hampden (a reference to the hero of English resistance to royal abuse of power, John Hampden), Roane denounced the despotism and promoted the principles of limited government and the role of states as creators of the Constitution and thus of the federal government itself.

After rehearsing the advantages of the federal system created by the Constitution and reminding readers of the intent of the Tenth Amendment (the preservation of state sovereignty in all but the few federal powers granted by states in the Constitution), Roane descants on the unconstitutional opinion handed down by the Supreme Court in the case of *McCulloch v. Maryland*.

In Roane's first letter to the editor of the *Richmond Enquirer* published on June 11, 1819, he wrote words that read as if they were written in 2017:

The warfare waged by the judicial body has been of a bolder tone and character. It was not enough for them to sanction, in former times, the detestable doctrines of Pickering & Co., as aforesaid: it was not enough for them to annihilate the freedom of the press, by incarcerating all those who dare, with a manly freedom, to canvass the conduct of their public agents; it was not enough for the predecessors of the present judges to preach political sermons from the bench of justice and bolster up the most unconstitutional measures of the most abandoned of our rulers; it did not suffice to do the business in detail, and ratify, one by one, the legislative infractions of the Constitution. That process would have been too slow, and perhaps too troublesome. It was possible, also, that some Hampden might make a stand against some ship-money measure of the government, and although he would lose his cause with the court, might ultimately gain it with the people. They resolved, therefore, to put down all discussions of the kind, in future, by a judicial coup de main; to give a general letter of attorney to the future legislator's of the Union; and to tread under foot all those parts and articles of the Constitution which had been, heretofore, deemed to set limits to the power of the federal legislature. That man must be a deplorable idiot who does not see that there is no earthly difference between an unlimited grant of power and a grant limited in its terms, but accompanied with unlimited means of carrying it into execution.

The Supreme Court of the United States have not only granted this general power of attorney to Congress, but they have gone out of the record to do it, in the case in question. It was only necessary, in that case, to decide whether or not the bank law was "necessary and proper," within the meaning of the Constitution, for carrying into effect some of the granted powers; but the court have, in effect, expunged those words from the Constitution. There is no essential difference between expunging words from an instrument, by erasure, and reading them in a sense entirely arbitrary with the reader, and which they do not naturally bear. Great as is the confidence of the nation in all its tribunals, they are not at liberty to change the meaning of our language. I might, therefore, justly contend that this opinion of the court, in so far as it outgoes the actual case depending before it, and so far as it established a general and abstract doctrine, was entirely extrajudicial and without authority. I shall not, however, press this point, as it is entirely merged in another, which I believe will be found conclusive—namely, that that court had no power to adjudicate away the reserved rights of a sovereign member of the confederacy, and vest them in the general government.

Roane continued:

[M]y opinion is, that the Supreme Court had no jurisdiction justifying the judgment which it gave, and that it decided the question wrongly. The power of the Supreme Court is indeed great, but it does not extend to everything; it is not great enough to change the Constitution. . . . These points I shall endeavor to maintain in one or more subsequent numbers. I shall also briefly touch upon the bank law of the United States. That law is neither justified by the Constitution, nor ratified by any acquiescence.

Could any unbiased reader fail to recognize that the very abuses of power and unconstitutional assumptions of authority witnessed by Roane in 1819 are happening in our own time and to a much greater degree of despotism and that the tyranny careers along at a much more rapid pace?

We have witnessed a Supreme Court that presumes to re-write legislation, from forcing Americans to purchase health insurance regardless of ability or desire (*National Federation of Independent Businesses v. Sebelius*) to disregarding the will of the people of several states, forcing them to accept the legality of homosexual "marriage"

(*Obergefell v. Hodges*). These two terrible opinions of the high court would cause a constitutionally consistent man like Spencer Roane to shout against the abuses from the rooftops. And probably on Twitter and Facebook, too!

In the final of the three Hampden letters, Roane marked the true constitutional boundaries between state and federal powers:

The rights of the States ought not to be usurped and taken from them; for the powers delegated to the general government are few and deferred, and relate to external objects; while the States retain a residuary and inviolable sovereignty over all other subjects; over all those great subjects which immediately concern the prosperity of the people. Are these last powers of so trivial a character that it is entirely unimportant which of the governments act upon them?

Finally, Spencer Roane warns what would happen if the American people don't enforce the enumeration of powers in the Constitution, allowing the Supreme Court to accumulate the power of all three branches of the federal government.

“If the limits imposed on the general government, by the Constitution, are stricken off, they have, literally, the power to legislate for us “in all cases whatsoever”; and then we may bid a last adieu to the State governments,” Roane, as Hampden, presciently predicts.

A couple of years after the publication of his Hampden letters, Roane wrote under the name of another English martyr to liberty, Algernon Sydney, criticizing the Missouri Compromise. Roane could not be quieted, no matter his age or the likelihood that his letters would restore the balance of federalism established by the Constitution.

After a six-month illness, Spencer Roane died on September 4, 1822 while on a visit to hot springs in Bath, Virginia, where he hoped he'd recover his health.

Of all the encomia written about Spencer Roane, perhaps none more fully encompasses all his virtue, valor, and vigilant guard of the timeless principles of liberty than that written by T.R.B. Wright in his brief biography of Roane published in the *Virginia Law Review* in November 1896.

“No reader of the history of the early days of the Republic, when its patriots, bound together by new bonds forged in the fires of the Revolution, and cemented by the blood of heroes, vied with each other for its eternal perpetuation, can doubt the exalted patriotism, inflexible integrity, and devotion to country, of Spencer Roane.”

We who have inherited this legacy of liberty would be wise to learn from Spencer Roane, to courageously oppose every attempt to demolish the constitutional foundation of federalism and to unwaveringly to uphold the virtue that is essential to the preservation of liberty.

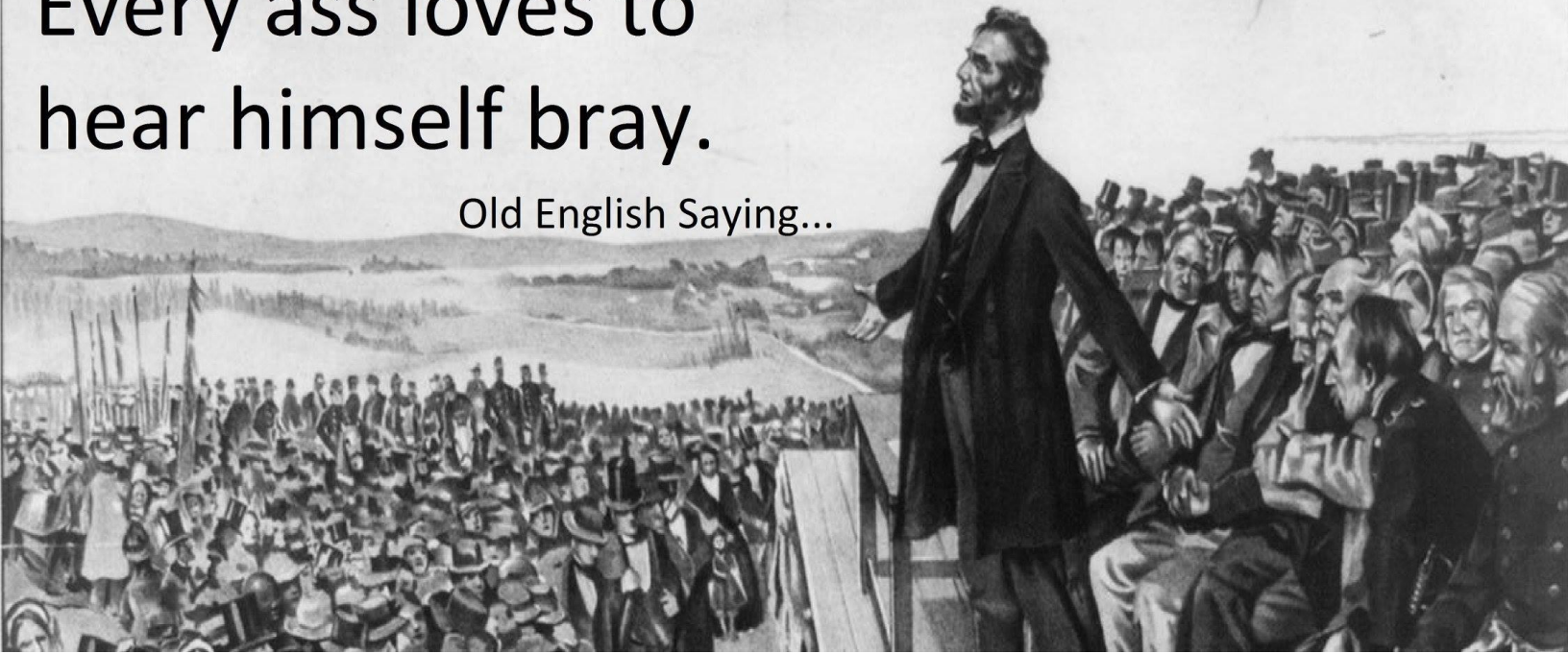
### **About Joe Wolverton**

Mr. Joe Wolverton is a native of Osceola, Arkansas, but as the son of a career soldier, he was raised both in Europe and America, graduating from high school in Frankfurt, Germany. Joe received his B.A. degree in Political Science from Brigham Young University in 1995 and his Juris Doctor in 2001 from the University of Memphis in Tennessee. Since 2004, Joe has been a featured contributor to *The New American* magazine. Most recently, he has written a cover story article on the rise of the surveillance state, as well as numerous articles exposing the tyranny of the National Defense Authorization Act (NDAA) and related legislation that he has dubbed the Dossier of Dictatorship. His articles on the NDAA, the Constitution, states rights, drones, and the surveillance state have appeared in national and international publications, including *LewRockwell.com*, the Ron Paul Forums, the Tenth Amendment Center, *Infowars*, the *Guardian* (U.K.), and *Business Insider*, among others. Joe is a featured speaker on the nationwide Nullify Now! tour and lectures frequently at Campaign for Liberty events. Apart from his work as a journalist and public speaker, Joe is a professor of American Government and was a practicing constitutional law attorney until 2009

<https://www.abbevilleinstitute.org/blog/spencer-roane/>

# Every ass loves to hear himself bray.

Old English Saying...



[Defending the Heritage](#)

Interesting take on the Gettysburg Address by Lewis R. Goldberg an American personality psychologist and a professor emeritus at the University of Oregon..

**“Lincoln's war implied, and the Gettysburg Address set to words, a firm message to the States of the Union - "I love you all, and if you leave me, I'll hunt you down and kill you." The Address was not the sagely comments of a wise statesman, rather the vain, obsessive rantings of a power-hungry demon engaging in a blood-thirsty mission of self-aggrandizement, no matter the volume of corpses required to attain it.”**

~ † Robert † ~



**Barney Otis Stratton**

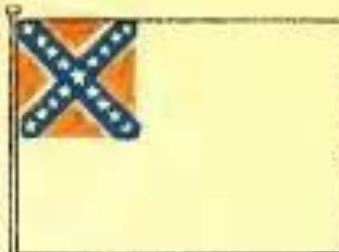
Sergeant Benny Benson of Company A, Sharpshooters, 1st South Carolina volunteers, was among the ten Confederates who made the famous Tunnel Escape from Elmira Prison Camp October 7, 1864. He made his way through Canton, Williamsport, Harrisburg, and Baltimore, and on to his old regiment at Richmond, Virginia.



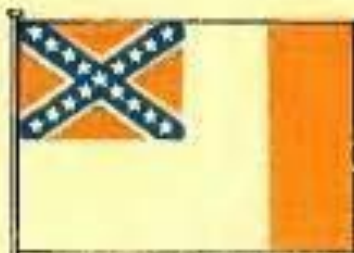
STARS AND BARS.  
1861.



BATTLE FLAG.  
1861.



CONFEDERATE FLAG.  
1861.



CONFEDERATE FLAG.  
1865.



SOUTH CAROLINA.  
1861.



SOUTH CAROLINA.  
1861.



SOUTH CAROLINA.  
1861.



SOUTH CAROLINA.  
1861.



SOUTH CAROLINA.  
1861.



NORTH CAROLINA.  
1861.



GEORGIA STATE FLAG.



GEORGIA.  
1861.



VIRGINIA STATE  
FLAG.



LOUISIANA STATE  
FLAG.



LOUISIANA.  
1861.

FLAGS OF THE CONFEDERATE STATES.



# A City Upon a Hill

By [Dissident Mama](#) on Feb 23, 2018



Recently, *Business Insider* editor, MSNBC contributor, and public-radio personality Josh Barro called the left's war on American culture "annoying." He explained that "Liberals have supplanted conservatives as moralizing busybodies." *New York Magazine*'s Jonathan Chait even tweeted support of Barro's "sensible thoughts," calling out the Democrats' supposedly new-found misadventure of "[liberal sanctimony](#)."

Funny that in all his talk condemning such "moralizing," neo-liberal Barro went on to further pontificate about the Dems suffering "from a cultural disconnect from non-college-educated voters who have abandoned the party in droves." But not to worry, the left's "substantial inroads with upscale suburban voters have been more than offset by the loss of voters down the income spectrum, most of whom did not finish college."

Translation: If I pepper my blue-blood insults with enough of an overall empathic tone, I can probably admit that "following all the [politically correct] rules has become exhausting," while also simultaneously telling the

poor and stupid masses how poor and stupid they are. Bless his heart, this New England son really tried, but unfortunately, *moralizing* is all this atheist, Russell-Moore-loving, Harvard “educated,” media elite really has to offer.

In fact, moralizing is and always has been the left’s religion. It’s the “puritanical progressives,” as I refer to them, who are constantly intruding into our lives through never-ending regulations, laws, educational indoctrination, corporate edicts, hive-mind social pressures, and media proselytizing. It’s a devilish scheme in which the pietistic purveyors of “social justice” have concocted a scenario that leaves no room for discussion, logic, or science.

And if you disagree with their *flawless* emotional creeds and *ever-changing* but *always-correct* edicts, well, you’re either an idiot, a hateful troublemaker, or you must just want people to die. That’s why these self-proclaimed Solomons feel no compunction in silencing, discrediting, maligning, bullying, punching, pepper-spraying, or perhaps even killing dissenters.

It’s this diabolical concoction of socialist politics mixed with religious fervor that has become the dominant “cultural power” and is even “more motivating than public policy,” to borrow Barro’s own words. It’s my contention that this holier-than-thou mindset is borne of New England Puritanism and has been a thorn in the side of liberty and self-determination ever since the Pilgrims came to America. So, let’s take a gander at history, shall we?

The Church of England, also called the Anglican Church, was established when King Henry VIII broke with the Catholic Church in 1534 in order to divorce his wife on grounds that she didn’t give him a male heir. Henry’s defiance of the Pope, who had denied him a divorce request, and break with Rome made this new state-run Church of England *Protestant* by definition, yet it still shared many liturgical practices with Catholicism. Thus, Anglicanism was (and still is) considered “high church.”

Enter in lawyer-turned-theologian John Calvin. His seminal writing – “Institutes of the Christian Religion” (first published in 1536) – challenged Catholic Church government and promoted divergent dogma, such as justification by faith alone and [Sola Scriptura](#), and an abandonment of Church sacraments, rituals, and traditions.

By the late 1500s and early 1600s, there was a growing faction of Anglicans who had become disillusioned with the state ecclesiastical system. Influenced greatly by Calvin’s Protestant teachings, these Christians pushed for simplified Church worship, challenged what they deemed as apostasy of Anglican hierarchy, and wanted to shed themselves of liturgy they considered an impediment to practicing a more “pure” spiritual life – hence, the name *Puritans*.

Calvinism continued to spread, although there were varied belief systems and splinter groups within the movement at large, some more Puritan than others, but all united in opposition to Anglicanism. For instance, Congregationalists championed self-governing congregations independent from the Church. Presbyterians, who had a strong hold in Scotland, wanted a national church headed by pastors and elders. And Separatists severed all ties from the Church in order to create their own communities.

Kings Henry and then James harassed and mistreated all sects of non-Anglican Protestants, whom they considered rabble-rousing religionists. Persecution ranged from fines for missing Sunday services and Holy days, imprisonment for holding “illegal” meetings, loss of employment, and even execution in some instances.

In 1608, a group of Separatists fled England for Holland. Even though the Dutch were highly tolerant of these immigrants and their perceived unconventional religious practices, the Puritans worried about the loss of their English identity, as well as the corrupting effect morally lax Dutch culture was having on their children.

In order to protect their religious community and raise their families void of outside influence, the Separatists obtained a land grant in the New World. Under authority of the Virginia Company, they acquired a charter and set off in September 1620 to settle lands north of Jamestown.

Stormy winds and rough waters blew the Mayflower ship off course, and after two grueling months at sea, these Pilgrims landed in Cape Cod in what would eventually become Plymouth Colony. Since they found themselves outside the jurisdiction of the Virginia charter, the colonists in this vastly strange and unsettled territory drafted and signed the Mayflower Compact, which set up a majority-rule system of self-government under the divine authority of King James I.

England's next monarch, Charles I, wanted to extend English territories along Massachusetts Bay. Consequently, more Puritans were able to obtain charters. In 1628, a small fleet journeyed across the Atlantic and settled in Salem, while another much larger company sailed to the emerging Puritan colony in 1630 and went on to establish Boston.

One of the greatest fallacies of American history is that the Virginia and Massachusetts colonies were monolithic, all endeavoring for freedom, all practicing the same religion, all bringing with them the same beliefs, cultures, and social norms. In truth, it wasn't just geography and 13 years that separated Jamestown and Plymouth.

The people who settled Virginia were Anglicans who came from the South of England. They were comprised of gentry and indentured servants who sought economic opportunity, land, laissez-faire trade, and self-determination. They labored hard, but also desired down time.

The Puritans who settled Massachusetts hailed from East Anglia. Their faith-based colony consisted of strict personal regulations, collectivism, and "progress" through works.

"Thus out of small beginnings greater things have been *produced* by His hand that made all things of nothing, and gives being to all things that are," said William Bradford, signer of the Mayflower Compact and governor of Plymouth Colony, "and as *one small candle may light a thousand*, so the light here kindled hath shown unto many, yea, in some sort, to *our whole Nation*."

"Lastly and chiefly the way to *prosper and achieve good success* is to make yourselves all of one mind for the good of *your country and your own*," stated the charter of the Virginia Company, "and to serve and fear God the giver of all goodness, for every plantation which our father hath not *planted* shall be rooted out."

You can see here (emphases are mine) a few nuanced differences in their language. Whereas Bradford spoke in divine terms about the glories of production and spreading the Gospel through the Puritan collective, the Jamestown principles, although devotional in word, were more about the land and spreading community prosperity through individualism.

Another widespread misbelief is that the Pilgrims were seeking *religious tolerance*. But what these Puritans were really working toward was not freedom *of* religion, but rather, freedom *from* other religions.

Their aim was to rebuild humanity, "purify" civilization, and create Heaven on earth through their revamped interpretation and redesign of the Church. In short, the Puritans were activists. They had escaped what they regarded as the dead-and-gone confessionalism and formalism of the traditional Church, so these Pilgrims were finally unchained to plant and manifest God's "right religion."

As an Orthodox, we proudly claim to be the "one, holy, catholic (meaning: universal), and apostolic Church," so I don't slight the Pilgrims their passion. Admittedly, belief that your faith is "the one true Church of Christ" is a pretty consistent belief among most serious Christians then and now.

But what is troubling to me is that the Pilgrims pushed strict adherence to their constantly unfolding Protestant doctrines in such a coercive and majoritarian way. In preaching that only Puritanism could save mankind, any deviation was considered heresy and was boldly and often violently denounced. The Plymouth Colony was a religious monopoly built upon forced piety and corporate compliance, rather than salvation of the individual.

“Communities, and even families, were tightly controlled by the governing authorities ... constables were assigned a group of around 12 families to ‘look in on’ and make sure they were functioning according to community standards,” explains independent historian Carl Jones in his analysis of David Hackett Fischer’s formative work, *Albion’s Seed*. “Submission to authority was the desired end in all aspects of Puritan society.”

In contrast, within the hierarchical structure of Virginia, free will was acknowledged by these Anglican Protestants, but self-control was instilled via the instruction of manners, familial expectations for social conduct and work ethic, and the practice of a serious but quiet faith. For example, youth were expected to respect their elders, but elders were expected to exhibit grace, strength, and wisdom.

The Puritans were more concerned with literal Biblical interpretation and moral behavior, while Virginians were more interested in property rights and fulfilling English common law in a godly way. As the New England Historical Society states, Puritan “people were less likely to be punished for larceny than to be punished for blasphemy, idolatry, drunkenness, lewdness, fornication, cursing or smoking.”

In their early days, both colonies struggled with starvation, disease, drought, harsh winters, maintaining order, infighting, and Indians, yet each slowly but surely overcame hardship in ways unique to her people. But with triumph come intruders, hangers-on, and co-opters. And in 1655, the first non-native agitators to meddle with the Massachusetts Bay Colony’s success were the Quakers – a people on fire for spreading the beliefs of their Society of Friends.

Likewise, Puritans were on fire for protecting their faith, smashing competing theologies, and keeping out dissenters, so Quakers were systematically shunned and persecuted. They eventually fled to other more religiously tolerant emerging colonies, like Rhode Island Plantation, which was founded in 1636 by Massachusetts-banished Puritan Roger Williams as a haven based in *freedom of conscience*, and became the site for the *first* Baptist church in America; and the Province of Pennsylvania, which was established by William Penn in 1681 as a refuge for oppressed Quakers.

I must say, as a libertarian, I don’t have problem with the English Puritans seceding from institutions and governance they saw as counter to their own freedoms, beliefs, and pursuits. Nor do I have a problem with the early American Puritans trying to maintain their principles through community standards and by purging trespassers.

Yet, it was these very same New Englanders who would become the intruders and invaders of the Southern colonies. It was these Puritan-steeped navel-gazers of the North who campaigned and crusaded beyond their own borders, conquering the “impure” Dixie rebels via political, economic, and military force, gathered the spoils, and then reconstructed their lessers, all in the name of God.

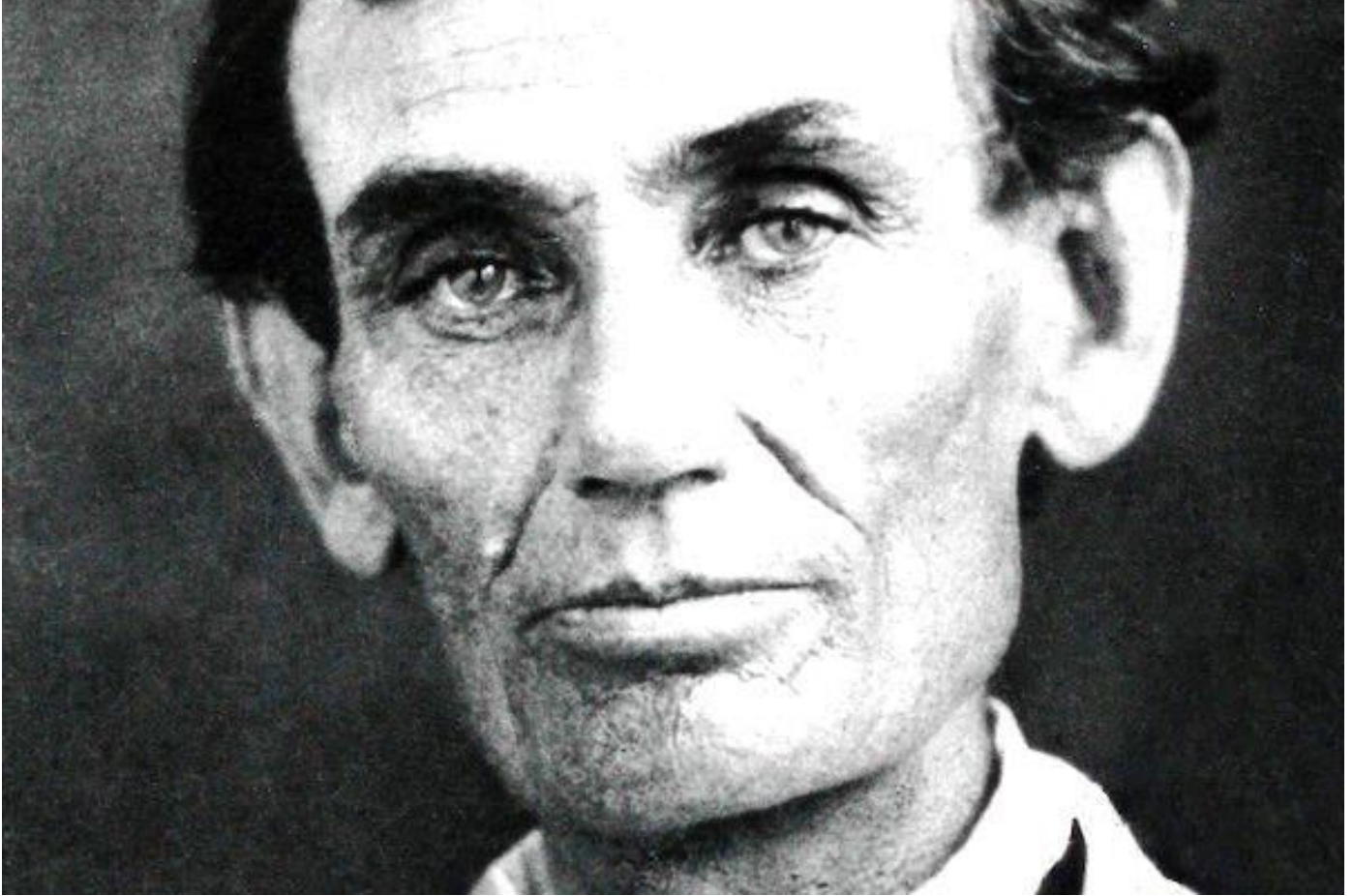
## **About Dissident Mama**

Truth warrior, Jesus follower, wife, and boy mom. Apologetics practitioner for Christianity, the Southern tradition, homeschooling, and freedom. Recovering feminist-socialist-atheist and retired mainstream journalist turned domesticated belle and rabble-rousing rhetorician. A mama who’s adept at triggering stats, so she’s going to bang as loudly as she can.

<https://www.abbevilleinstitute.org/blog/a-city-upon-a-hill/>

# Abraham Lincoln Never Believed in Racial Equality

by Alan J. Singer



Abraham Lincoln in 1858. Image via Wiki Commons.

On November 19, 1863, Abraham Lincoln delivered what he considered to be “a few appropriate remarks” at the dedication of a cemetery at the Gettysburg battlefield in Pennsylvania to a crowd of about 15,000 people.

President Lincoln spoke for less than three minutes. There are no photographs of the speech because Lincoln gave the address before the photographers were set up. The speech itself was less than 300 words long; yet Pulitzer Prize-award-winning Civil War historian James M. McPherson has argued it was the “foremost statement of freedom and democracy and the sacrifices required to achieve and defend them.”

Who did Abraham Lincoln include in the promises laid out in the Gettysburg Address? Who were the people in this government of the people, by the people and for the people? Was Lincoln proposing a more inclusive concept of men that recognized the full humanity of blacks, non-Christians, and possibly even women?

Answering these questions requires that we examine Lincoln’s words and actions both before and after the Gettysburg Address.

A first clue to what Lincoln believed comes from a series of debates when Abraham Lincoln and Stephen Douglas were campaigning to be selected by the state legislature of Illinois as a United States Senator. On September 18, 1858 at Charleston, Illinois, Lincoln told the assembled audience:

***I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races, that I am not, nor ever have been, in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality ... I will add to this that I have never seen, to my knowledge, a man, woman, or child who was in favor of producing a perfect equality, social and political, between negroes and white men.***

I think Lincoln is very clear in this statement that when he speaks of men, women, and children, he is referring to white men, women and children.

This was before Lincoln was elected president and before the outbreak of the Civil War, but Lincoln's speeches, writings, and actions after these events continued to reflect this point of view about race and equality.

African American abolitionist Frederick Douglass, for his part, remained very skeptical about Lincoln's intentions and program, even after the president issued a preliminary emancipation in September 1862.

Douglass had good reason to mistrust Lincoln. On December 1, 1862, one month before the scheduled issuing of an Emancipation Proclamation, the president offered the Confederacy another chance to return to the union and preserve slavery for the foreseeable future. In his annual message to congress, Lincoln recommended a constitutional amendment, which if it had passed, would have been the Thirteenth Amendment to the Constitution.

The amendment proposed gradual emancipation that would not be completed for another thirty-seven years, taking slavery in the United States into the twentieth century; compensation, not for the enslaved, but for the slaveholder; and the expulsion, supposedly voluntary but essentially a new Trail of Tears, of formerly enslaved Africans to the Caribbean, Central America, and Africa.

No wonder Frederick Douglass remained apprehensive as the date for emancipation approached. He recognized that "the federal arm had been more than tolerant to that relict of barbarism. It had defended it inside the slave states ... it had returned slaves to their so-called owners; and had threatened that any attempt on the part of the slaves to gain their freedom by insurrection, or otherwise, would be put down with an iron hand..."

Finally, "[O]n the first day of January, in the year of our Lord one thousand eight hundred and sixty-three," Abraham Lincoln declared that "all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free"

It was a symbolic but in practical terms a very limited decree. Slavery did not end in the border states that had remained loyal to the Union. The decree did not emancipate the millions of enslaved Africans in the South because the rebelling territories did not accept federal jurisdiction. At best a few thousand enslaved Africans on plantations on the Georgia and South Carolina coast in areas controlled by Union troops were actually freed on that day.

But symbolism is important. Frederick Douglass called "the first of January 1863 ... a memorable day in the progress of American liberty and civilization. It was the turning point in the conflict between freedom and slavery. A death blow was then given to the slaveholding rebellion."

But Douglass' suspicions about Lincoln's motives and actions once again proved to be legitimate. On December 8, 1863, less than a month after the Gettysburg Address, Abraham Lincoln offered full pardons to Confederates in a Proclamation of Amnesty and Reconstruction that has come to be known as the 10 Percent Plan.

Self-rule in the South would be restored when 10 percent of the “qualified” voters according to “the election law of the state existing immediately before the so-called act of secession” pledged loyalty to the union. Since blacks could not vote in these states in 1860, this was not to be government of the people, by the people, for the people, as promised in the Gettysburg Address, but a return to white rule.

In his Second Inaugural Address on March 4, 1865, Abraham Lincoln offered one of the most quoted lines in American oratory when he promised “With malice toward none; with charity for all.”

But to whom was Abraham Lincoln offering “malice towards none and charity for all”?

As I read Lincoln’s Second Inaugural Address, I see a war-weary and politically cautious president who never believed in racial equality; who in December 1862, less than a month before finally issuing the Emancipation Proclamation, offered the South gradual compensated emancipation that would have extended slavery in the United States into the twentieth century, and who in the actual document sharply limited the scope of emancipation so that very few enslaved Africans out of the millions in bondage were directly and immediately affected. This Lincoln expressed tentative support for voting rights for black veterans, but did not believe he had the authority to enforce the idea.

I suspect if this Abraham Lincoln had lived, presidential Reconstruction would not have differed much from the program promoted by his successor Andrew Johnson, and it probably would have received more support because of Lincoln’s political capital earned as a victorious war president. In this circumstance, the United States may never have seen the Fourteenth and Fifteenth Amendments defining African Americans as citizens entitled to vote.

One hundred and fifty years after the Emancipation Proclamation and the Gettysburg Address, Americans still have to decide, how responsible Abraham Lincoln’s biases and indecision were for the failure to create a society where “all men are created equal.”

*Alan J. Singer is a historian and professor of secondary education at Hofstra University, author of New York and Slavery: Time to Teach the Truth (Albany, NY: SUNY Press, 2008), and editor of the New York and Slavery: Complicity and Resistance curriculum that received the 2005 National Council for the Social Studies program of excellence award.*

11-18-13 <http://historynewsnetwork.org/article/153860>



# THE BAD GUY

Once you know the **WHOLE** story, Abraham Lincoln doesn't seem so nice anymore.

# Judas and Jeff

By [Paul H. Yarbrough](#) on Feb 21, 2018



Judas failed in his purpose because he failed to recognize the coming of Christ for what it was: The coming of God with His presentation, gift, of grace. Judas followed Christ, as an apostle, never seeming to understand why Christ came or even who He was, thus carrying him to treachery and his own death and condemnation by God (as Christ).

Jeff Sessions has failed to recognize that the Southern War of Independence was a war to maintain an original American concept of a republic. But, and the irony is explosive, Sessions like many Southern politicians who collect themselves in the Republican party, as if they can be reborn as genuine conservatives and join another collection of weak-kneed, would-be scholars from the Limbaugh-Hannity et al tribe and enjoy their praise as *having seen the light*.

Sessions believes the Republican party with its sociopathic child, the Union League, still lives to protect conservative, albeit anti- Southern politicians. The silver ante is the mendacity missile of “No matter what Southerners tell you, the War WAS about slavery.”

Sessions let his zealous-Republican, anti-Southern pleadings for national and Northern validation be offered before a group in Philadelphia who worshiped at the footstool of the Great Emancipator A. Lincoln. Among other



statements Sessions (Judas) said that that there were many problems between the two sections but only the slave issue aggravated a War. "It came," as he said. All other issues could have been resolved he concluded.

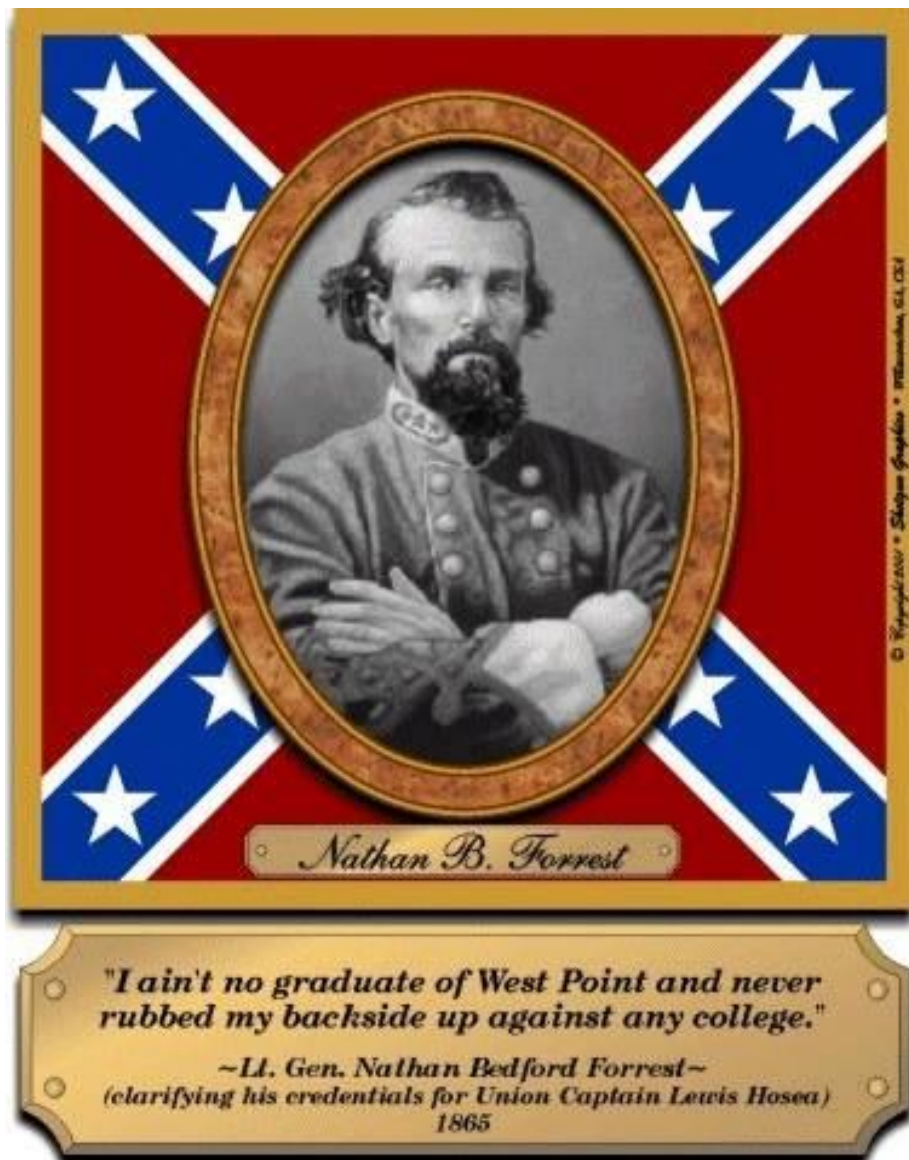
The single issue where Only 6 or 7 percent of white Southerners owned even one slave and an ultimate Confederate army that was not an army of slave owners was why, as Sessions (Judas) said, the War came. A War that was needed, although it was not so needed in any other country in the world, nor in the American North which was allowed to sell its slaves into *freedom*.

But this is old news. This has been stated and defended so many times it is like telling your child a thousand times to not do something just because someone else does it. The sad fact is, that in this modern period of Southern reconstruction there are still pitiful little men like Jeff Sessions (and many more Trey Gowdy, Haley Barbour, ad nauseum) who like the original Judas will, for enough silver, defend even the indefensible.

God save the South. God help Jeff Sessions.

**About Paul H. Yarbrough** I was born and reared in Mississippi, lived in both Louisiana and Texas (past 40 years). My wonderful wife of 43 years who recently passed away was from Louisiana. I have spent most of my business career in the oil business. I took up writing as a hobby 7 or 8 years ago and love to write about the South. I have just finished a third novel. I also believe in the South and its true beliefs.

<https://www.abbevilleinstitute.org/blog/judas-and-jeff/>



To: Attorney General Jeff Sessions

2/13/18

Dear Mr. Attorney General,

This is in response to your speech on Lincoln's birthday. Really, Mr. Sessions? Really? Do you actually believe the lies you told? That the War was "all about slavery", as the Marxists have been proclaiming for 150 years? You have proven yourself a traitor to the Southern people, their history, and their culture, and to be a "useful idiot" in support of those who are perpetrating cultural genocide on all things Southern and Confederate. With your words you have slapped every dead Confederate right in the face, as well as the tens of thousands of Southern civilians murdered by Lincoln's beasts of war. If the War was "all about slavery", as you and millions of historically ignorant people proclaim, why did Lincoln not free the more than 420,000 slaves who were still in the union AFTER the Southern states seceded (1860 census)? So, the North was waging a war to "free the slaves", but that excluded theirs? Only those bad, mean old Southerners had to free their slaves. The "righteous" and "moral" Northerners were allowed to keep theirs. Right? What about the Corwin Amendment, which Lincoln supported, which would have FOREVER protected slavery in the Constitution if the seceded states would only return to the union and ratify it? Why did the South refuse this offer? I mean, if it was "all about slavery", you would think the South would have jumped all over this. They refused the offer because the War was NOT about slavery, but the continued collection of excessive and unconstitutional tariffs from the South for the benefit of the North, (the South was paying about 85% of the federal revenues but only had 1/3 of the population), subjugation of the South, looting the natural resources of the South, and to establish a strong centralized government, just like the one our Founders did NOT want, but the very one that is still choking us this very day. There is ample proof that the War was not about slavery. Even Lincoln himself said it was not about slavery. The Crittenden-Johnson Resolution states that the War was not about slavery. Only about 3% of Confederate soldiers owned slaves. Tell me, Mr. Attorney General, what were the other 97% fighting for? So a few rich people could keep their slaves? Logic, common sense, and historical proof reveal that the War of Northern Aggression was not fought to free slaves. It was waged to stamp out the individualism and defiant spirit, the independent spirit, of a segment of the population who were trying to hold on to the Constitution and the principles established by our Founding Fathers. Slavery was a dying institution. No other country on the planet fought a war to end slavery, but you would have us believe, as other Marxists would, that we had to have this war for that very purpose. Had Lincoln not invaded the South, there would have been no war. He refused to meet with numerous peace delegations who wanted to avoid war. Lincoln wanted war. His devils in blue burned homes and crops, killed and stole animals, murdered numerous civilians, and raped white and black women all over the South. His great Emancipation Proclamation freed not one solitary slave. Read it if you have never done so. The proof lies therein. It was a war measure, as stated by Lincoln himself, with the intent of causing a slave uprising, which did not happen, and to wave the false banner of waging a moral campaign to "free the slaves" so that Europe would see this and not render aid to the South, which it was considering.

Mr. Attorney General, your words have fueled the fires of hatred and cultural genocide against our history, culture, and heritage. You have hurt the purpose of the SCV (Sons of Confederate Veterans) and other groups who exist only to preserve the true accounts of our history and pass these truths on to our posterity. Your words carry much more weight than mine, or any other average "Joe Citizen", not just because of your prominent position, but where you are from. I am truly ashamed that you are an Alabamian. The traitorous and cowardly blood which flows through your veins is not worthy to be called Southern. You have dishonored the many dead who wore the gray; black, white, Jew, Mexican, Indian, and others who fought for the right of self government. Your words are the same lies which have been told since Reconstruction in order to brainwash the youth into believing their ancestors were evil traitors. What you have done is inexcusable and is pure blasphemy against our ancestors and the truth.

You have proven yourself to be a spineless person who will "go along to get along", which is the trait of typical politicians. I had to respond to your blasphemy because I cannot sit idly by while my heritage, history, and ancestors are being disparaged.

Unreconstructed,

Jeff Paulk

Tulsa, OK – (born in Alabama and proud of my heritage)

Know all men by these presents, that I, Robert E. Lee, executor of the last will and Testament of George W. P. Custis deceased, acting by and under the authority and direction of the provisions of the said will, do hereby manumit, emancipate and forever set free from slavery the following named slaves, belonging to the Arlington estate, viz: Eleanor Barnes, Ephraim Semick, George Clarke, Charles Siphax; Selina Grey and Thornton Grey and their six children Emma, Sarah, Henry, Anise, Ada and Thornton; Margaret Taylor and her four children Dandridge, Thom, Billy and Quincy; Lawrence Parks and his nine children - Perry, George, Amanda, Martha, Lawrence, James, Magdalena, Leans and William; Julia Ann Check and her three children Catharine, Louis and Henry and an infant of the said Catharine; Sally Norris and her three children Mary, Sally and Wesley; Old Shaack Check; Austin Bingham and Louisa Bingham and their twelve children Harrison, Parks, Reuben, Henry, Edward, Austin, Lucius, Leantha, Louisa, Caroline, Jen and an infant; Obadiah Gray, Austin Banham, Michael Meriday, Catharine Burk and her child; Marianne Burke and Agnes Burke. Also the following slaves belonging to the White House estate, viz: Robert Ouder and Seriah his wife, Lorry, Jack Young and two children, Fleming Randolph and child, Maria Meredth and Henry her husband, and their three children Nelson, Henry and Austin; Lorenzo Webb, Old Daniel, Culvert Dandridge, Claiborne Johnson, Mary and John Stewart, Harrison, Jeff, Pat and Gadsby, Dick, Joe, Robert, Anthony, Davy, Bill Crump, Peyton, Dandridge, Old Davy and Eloy his wife, Mitty and her two children, Susie and her five children; Jasper, Elisha and Rachael his, Lavinia and her two children, Major, Phill, Mike, Mike and Scilla his wife and their five children Lavinia, Israel,

Isaiah, Lotsey and Delphy, Old Jimmy and her husband, Patsy,  
little Daniel, and Cloe, James Henry, Milly, Ailey and her two  
children, Susan Pollard Amiskand and Molly his wife,  
Amy, Jane Peter Bob, Polly, Patsy and her child, Molly, Char-  
ity, John, Ruben, George Crump, Minny, Grace, Martha and  
Mabelda: Also the following slaves belonging to the Romancoke  
estate, viz: Lou, Jim, Edmund, Betty and her children Mary,  
Sandridge and an infant, Nancy, Sally, Ethel, Beruca, Mason  
and Louisa his wife, Wether, Peggy, Ebe, Fanny, Chls Curtis,  
and her child Julia Anne, Cloy Young, and her child Charles,  
Amy Johnson, Anne Johnson, William and Sarah Johnson  
and their children Ailey, Crump, Molly and George, Jane  
Henry and Anderson Crump, Major Curtis and Lucy  
Curtis, Nelson Meredith and Phoebe his wife, and their  
children Robert, Eliza, Mat, Rose and Sally, Ebe Mason,  
Martha Jones and her children Davy, Martin, Patsy, Keaton,  
Susannah and Mildred her child, Anne Brown, Jack  
Johnson, Marwell Bingham and Henry Baker.

And I do hereby release the aforesaid slaves from all  
and every claim which I may have upon their services  
as executor as aforesaid.

Witness my hand and seal, this 29<sup>th</sup> day of November  
in the year of our Lord eighteen hundred & sixty two

R. W. P. Curtis   
Esq. of G. W. P. Curtis

State of Virginia, County of Spottsylvania to wit  
I, Benj. S. Cason, Justice of the Peace  
in and for said County, do hereby certify that Robert E.  
Lee, executor of the last will and testament of George W.  
P. Curtis, a party to the foregoing deed of emancipation, this  
day personally appeared before me, and acknowledged the  
same to be his act and deed.

Given under my hand this 29<sup>th</sup> day of Nov<sup>r</sup> 1862  
Benj. S. Cason J.P.

Know all men by these presents, that I, **Robert E. Lee**, executor of the last will and testament of George W. P. Custis deceased, acting by and under the authority and direction of the provisions of the said will, do hereby manumit, emancipate and forever set free from slavery the following named slaves belonging to the Arlington estate, viz: Eleanor Harris, Ephraim Demicks, George Clarke, Charles Syphax; Selena Grey and Thornton Grey and their six children Emma, Sarah, Harry, Anise, Ada and Thornton; Margaret Taylor, and her four children Dandridge, Jhon, Billy and Quincy; Lawrence Parks and his nine children- Perry, George, Amanda, Martha, Lawrence, James, Magdalena, Leano and William; Julia Ann Check and three children Catharine, Louis and Henry and infant of the said Catharine, Sally Norris and Len Norris and their three children Mary, Sally and Wesley; Old Shaack Check; Austin Bingham and Louisa Bingham and their twelve children Harrison, Parks, Reuben, Henry, Edward, Austin, Lucius, Leantche, Louisa, Caroline, Jem and an infant; Obadiah Grey, Austin Banham, Michael Merriday, Catharine Burk and her child; Marianne Burke and Agnes Burke: Also the following slaves belonging the White House estate, viz: Robert Crider and Desiah his wife, Locky. Zack Young and two children, Fleming Randolph and child; Maria Meredith and Henry her husband, and their three children Nelson, Henry and Austin, Lorenzo Webb, Old Daniel, Calvert Dandridge, Claiborne Johnson, Mary and John Stewart, Harrison, Jeff, Pat and Gadsby, Dick, Joe, Robert, Anthony, Davy, Bill Crump, Peyton, Dandridge, Old Davy and Eloy his wife, Milly and her two children, Leanth and her five children; Jasper, Elijah and Rachel his wife Lavinia and her two children, Major, Phill, Miles, Mike and Scilla his wife and their five children Lavinia, Israel, Isaiah, Lobsey and Delphy; old Fanny and her husband, Patsey, little Daniel, and Cloe, James Henry, Milly, Ailsey and her two children, Susan Pollard Armistead and Molly his wife, Airy, Jane Peter Bob, Polly, Beetsy and her child, Molly, Charity, John, Reuben, George Crump, Minny, Grace, Martha and Matilda: Also the following slaves belonging to Romancoke estate, viz: Louis, Jem, Edmond, Kitty and her children Mary, Dandridge and an infant; Nancy, Dolly, Esther, Seneca, Macon and Louisa his wife, Walker, Peggy, Ebbee, Fanny, Chloe Custis, and her child Julia Anne, Elvey Young, and her child Charles, Amy Johnson, Anne Johnson, William and Sarah Johnson and their children Ailsey Crump, Molly and George, James Henry and Anderson Crump, Major Custis and Lucy Custis, Nelson Meredith and Phoebe his wife, and their children Robert, Elisha, Nat, Rose and Sally, Ebee Macon, Martha Jones & her children Davy & Austin; Patsey Braxton, Susan Smith and Mildred her child, Anne Brown, Jack Johnson, Maxwell Bingham and Henry Baker

**And I do hereby release the aforesaid slaves from all and every claim which I may have upon their services as executor as aforesaid.**

Witness my hand and seal, this 29th day of December in the year of our Lord  
eighteen hundred & sixty two

R E Lee (Seal)

Exr of G. W. P. Custis

State of Virginia; County of Spottsylvania to wit

I, Benjn S. Cason, Justice of the Peace in and for said County, do hereby certify that Robert E. Lee, executor of the last will and testament of George W. P. Custis, a party to the foregoing deed of emancipation, this day personally appeared before me, and acknowledge the same to be his act and deed. Given under my hand this 29 day of Decr 1862

Benjn L. Cason (JP)

City of Richmond, to wit,

In the Office of the Court of Hustings for the said City, the 2d day of January 1863.

This deed was presented and with Certificate annexed, admitted to record at twelve o'clock N.

Teste

Ro Howard, Clk.

(Endorsed)

**( Teresa Roane provided the information above )**

**So Lee freed all his inherited slaves 12/29/1862 !**

The Emancipation Proclamation, was a presidential proclamation\* and executive order issued by President Abraham Lincoln on January 1, 1863.

# EMANCIPATION PROCLAMATION.

WHEREAS, On the 22nd day of September, in the year of our Lord, 1862, a proclamation was issued by the President of the UNITED STATES, containing, among other things, the following, to wit:

"That on the 1st day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State, or designated part of a State, the people whereof shall then be in rebellion against the UNITED STATES, shall be henceforth and forever FREE; and the Executive Government of the United States, including the Military and Naval authorities thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them in any effort they may make for their actual freedom; that the Executive will, on the first day of January aforesaid, issue a proclamation designating the States and parts of States, if any, in which the people therein, respectively, shall then be in rebellion against the United States; and the fact that any State, or the people thereof, shall on that day be, in good faith, represented in the Congress of the United States by members chosen thereto, at elections wherein a majority of the qualified voters of such States shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State and the people thereof, are not in rebellion against the United States."

NOW, THEREFORE, I, ABRAHAM LINCOLN, PRESIDENT of the UNITED STATES, by virtue of the power in me vested as Commander-in-Chief of the Army and Navy, in a time of actual armed rebellion against the authority of the Government of the United States, as a fit and necessary war measure for suppressing said rebellion, do, on this FIRST DAY of JANUARY, in the year of our Lord ONE THOUSAND EIGHT HUNDRED and SIXTY-THREE, and in accordance with my purpose so to do, publicly proclaimed for the full period of one hundred days from the date of the first above mentioned order, designate as the States and parts of States therein, the people whereof respectively are this day in rebellion against the United States, the following, to-wit: **ARKANSAS, TEXAS, LOUISIANA**, except the Parishes of St. Bernard, Plaquemine, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terrebonne, La Fourche, St. Mary, St. Martin, and Orleans, including the city of New Orleans; **MISSISSIPPI, ALABAMA, FLORIDA, GEORGIA, SOUTH CAROLINA, NORTH CAROLINA, and VIRGINIA**, except the forty-eight counties designated as West Virginia, and also the counties of Berkley, Accomac, Northampton, Elizabeth City, York, Princess Anne, and Norfolk, including the cities of Norfolk and Portsmouth; which excepted parts are for the present left precisely as if this proclamation were not issued. And by virtue of the power and for the purpose aforesaid, I DO ORDER and DECLARE, that **ALL PERSONS HELD AS SLAVES** within designated States, and parts of States, are, and henceforward **SHALL BE FREE**, and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of the said persons; and I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence, and I recommend to them that, in all cases where allowed, they **LABOR FAITHFULLY** for **REASONABLE WAGES**; and I further declare and make known that such persons of suitable condition will be received into the armed service of the UNITED STATES, to GARRISON FORTS, POSITIONS, STATIONS, and other places, and to man VESSELS, of all sorts in said service.

And upon this, sincerely believed to be an **AN ACT OF JUSTICE, WARRANTED** by the **CONSTITUTION**, upon military necessity, I invoke the **CONSIDERATE** judgment of **MANKIND** and the **GRACIOUS FAVOR** of **ALMIGHTY GOD**.

In witness whereof, I have hereunto set my hand and caused the seal of the United States, to be affixed.

Done at the CITY OF WASHINGTON this FIRST DAY of JANUARY, in the year of our Lord ONE THOUSAND EIGHT HUNDRED and SIXTY-THREE, and of the INDEPENDENCE of the UNITED STATES of AMERICA the EIGHTY-SEVENTH.

(Signed)

ABRAHAM LINCOLN.

By the President:  
WM. H. SEWARD, Secretary of State.

A Proclamation.

Whereas, on the twenty-second day of September, in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit:

"That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.

"That the Executive will, on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people thereof, respectively, shall then be in rebellion against the United States; and the fact that any State, or the people thereof, shall on that day be, in good faith, represented in the Congress of the United States by members chosen thereto at elections wherein a majority of the qualified voters of such State shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State, and the people thereof, are not then in rebellion against the United States."

Now, therefore I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander-in-Chief, of the Army and Navy of the United States in time of actual armed rebellion against the authority and government of the United States, and **as a fit and necessary war measure for suppressing said rebellion**, do, on this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do publicly proclaimed for the full period of one hundred days, from the day first above mentioned, order and designate as the States and parts of States wherein the people thereof respectively, are this day in rebellion against the United States, the following, to wit:

Arkansas, Texas, Louisiana, (except the Parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James Ascension, Assumption, Terrebonne, Lafourche, St. Mary, St. Martin, and Orleans, including the City of New Orleans) Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, **(except the forty-eight counties designated as West Virginia, and also the counties of Berkley, Accomac, Northampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth)]], and which excepted parts, are for the present, left precisely as if this proclamation were not issued.**

And by virtue of the power, and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States, and parts of States, are, and henceforward shall be free; and that the Executive government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages.

And I further declare and make known, that such persons of suitable condition, will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service.

And upon this act, sincerely believed to be an act of justice, **warranted by the Constitution, upon military necessity**, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this first day of January, in the year of our Lord one thousand eight hundred and sixty three, and of the Independence of the United States of America the eighty-seventh.

By the President: ABRAHAM LINCOLN  
WILLIAM H. SEWARD, Secretary of State.

***(\*Unless authorized by Congress, a President's proclamation does not have the force of law.)***

***And Lincoln freed "ZERO" slaves !***

# Lies James Loewen Tells Us

By [Ryan Walters](#) on Feb 16, 2018



Propaganda. It's a well-known word defined as "information, especially of a biased or misleading nature, used to promote or publicize a particular political cause or point of view." And, I might add, used for the purpose of demonizing and destroying one's enemies. The South has had more than its fair share of time in the crosshairs of Yankee propaganda, and one of the most well-known anti-Southern propagandists is James W. Loewen.

But let us not kid ourselves, soft-pedal the truth, or play nice. Loewen is a great deal more than simply a propagandist; he's a moral crusader seeking to scrub American history of anything that does not fit his progressive worldview and purge our country from its abominable sin of racism. His writings, including the famous, or rather infamous, book *Lies My Teacher Told Me*, which David Horowitz has called an "extreme and ill-informed polemic," and the anti-South diatribe, *The Confederate and Neo-Confederate Reader: The "Great Truth" About the "Lost Cause,"* as well as numerous articles and columns, are, without a doubt, the greatest examples of cherry-picking evidence one is likely to ever encounter.



One does not have to dig deeply into Loewen's writings to discover that he hates the South, loathes Southerners, and despises our culture, history, and traditions. His world revolves around tearing down our region and our people in books, speeches, and articles in major magazines and newspapers.

Consider this Loewen gem about the "Lost Cause" that appeared in the *Washington Post* in 2015: "The Confederates won with the pen (and the noose) what they could not win on the battlefield: the cause of white supremacy and the dominant understanding of what the war was all about. We are still digging ourselves out from under the misinformation they spread, which has manifested in our public monuments and our history books." With such venomous anti-South poison dripping from his acid pen, finding suitable major publications, like the *Post*, is never a problem.

Although from Illinois, Loewen, at least by his attitudes, surely must emanate from Puritan and Yankee stock. He earned a Ph.D. from Harvard in sociology, not history, and his research field was Chinese-Americans in Mississippi, hardly qualifying one to extrapolate on true Southern history and culture. But, as Southerners well know, self-righteous Puritans believe themselves more knowledgeable than anyone else on any given topic, especially the South.

One of his areas of interest is the seemingly endless and pervasive problem of American racism, and he even taught a semester-long university course on it for many years. His books and articles are filled with lectures on how racist America has been in its past, most especially the South, but that "antiracism" is "one of America's greatest gifts to the world," a movement that "led to 'a new birth of freedom' after the Civil War." And by that he means the defeat of the Confederacy and the conquest of the South.

"Race is the sharpest and deepest division in American life," he writes in *Lies My Teacher Told Me*. "Issues of black-white relations propelled the Whig Party to collapse, prompted the formation of the Republican Party, and caused the Democratic Party to label itself the 'white man's party' for almost a century." A Democratic Party that was based almost exclusively in the South, that is.

But simply composing such statements do not make them true. What real historians know is that opinion should be accompanied by corresponding evidence. The Party of Lincoln was no bastion of egalitarianism and also declared itself a "white man's party" on several occasions, with declarations made by some of its most prominent members.

"We, the Republican Party, are the white man's party. We are for the free white man, and for making white labor acceptable and honorable, which it can never be when Negro slave labor is brought into competition with it," said Abraham Lincoln's Illinois colleague, Senator Lyman Trumbull, a fellow *Republican*.

Upon accepting the *Republican* nomination for California governor in 1859, railroad tycoon Leland Stanford made his true feelings known at the party convention. "The cause in which we are engaged is one of the greatest in which any can labor. It is the cause of the white man...I am in favor of free white American citizens. I prefer free white citizens to any other race. I prefer the white man to the negro as an inhabitant to our country. I believe its greatest good has been derived by having all of the country settled by free white men."

In fact, it was Lincoln himself who made some of the most cringe-worthy racial statements imaginable, a man who wanted to ensure the federal territories did not suffer from the "troublesome presence of free negroes" and sought to keep the black and white races separate in order to spare the country the horrors of racial amalgamation. Such statements would logically make Abraham Lincoln a racist by any meaningful standard.

To be fair, Loewen does discuss, albeit rather briefly, some of Lincoln's racist feelings but he is very selective in his approach. From the oft-quoted famous remark Lincoln made in one of his debates with Stephen Douglas in 1858, Loewen, in *Lies*, uses but a few lines of it, so as to give the impression that Lincoln did not extrapolate on the subject as long as he did.

Also missing are Lincoln's other racist statements. As Lerone Bennett, Jr. has written in his book *Forced Into Glory: Abraham Lincoln's White Dream*, "On at least fourteen occasions between 1854 and 1860 Lincoln said unambiguously that he believed the Negro race was inferior to the White race." There is also no significant discussion of Lincoln's position on colonization, which he maintained his entire life, or of Lincoln's pledge to uphold the hated fugitive slave law and seek a repeal of Northern "personal liberty laws."

But one of Loewen's biggest deceptions concerns Lincoln and the issue of protecting slavery in the South. As he writes in *Lies*, "Saving the Union had *never* been Lincoln's sole concern, as shown by his 1860 rejection of the eleventh-hour Crittenden Compromise, a constitutional amendment intended to preserve the Union by preserving slavery forever." Yet, unsurprisingly, Loewen fails to mention that Lincoln, in his first inaugural address, pledged to support the Corwin Amendment, which, like its Crittenden counterpart, was designed to preserve the Union by preserving slavery forever in the South.

Furthermore, Lincoln had been working behind the scenes, as President-Elect, to ensure the Corwin proposal passed both houses of Congress, which it did, and, soon after his inaugural, he sent the amendment to the states for ratification. The rejection of Crittenden's compromise had everything to do with stopping the spread of slavery into federal territories, and Lincoln's own letters written soon after his election testify to that indisputable fact.

One could reasonably conclude that Loewen seeks to spare the saintly Lincoln any historical embarrassment (he even sports a Lincolnesque beard), causing him to make statements like this: "In life Abraham Lincoln wrestled with the race question more openly than any other president except perhaps Thomas Jefferson, and, unlike Jefferson, Lincoln's actions sometimes matched his words." Pulling down Jefferson to boost Lincoln, a common progressive tactic.

But he does contend that textbooks should discuss Lincoln's racism (hopefully more than he did in *Lies*) so that students will understand that "if Lincoln could transcend racism, as he did on occasion, then so might the rest of us." This makes clear that Loewen believes much the same way Barack Obama does, that racism "is in America's DNA." As he writes in *Lies*, "Slavery's twin legacies to the present are the social and economic inferiority it conferred upon blacks and the cultural racism it instilled in whites. Both continue to haunt our society."

The idea, though, that Lincoln transcended racism is laughable to serious scholars and historians. His position on colonization alone explodes that myth. But here are a few questions for Loewen and others like him:

If Lincoln was so anti-slavery in his beliefs and so deeply moved by the plight of black people in America, why was he never an abolitionist? Why did the abolitionists despise him? Why did they refer to him as a "slave hound" who did not have "a drop of anti-slavery blood in his veins"? And, furthermore, what about Lincoln's August 1862 letter to Horace Greeley, where Lincoln stated that he would be willing to leave all slaves in captivity if that's what it took to save the Union? Although Loewen characterizes the letter essentially as a political ploy to gain support for the war in deeply Democratic New York City, in reality, when taken with the rest of Lincoln's record, it is an example of a man who had not the slightest concern for the welfare of the slaves in the South. His "paramount objective," he stated, was preserving the Union, at least his new version of it.

Judging by Loewen's vast writings, he appears to be completely consumed by "white guilt," causing him to exhibit nothing resembling objectivity. As he writes in his *Confederate Reader*: "White history may be appropriate for a white nation. It is inappropriate for a great nation. The United States is not a white nation. It has never been a white nation. It is time for us to give up our white history in favor of more accurate history, based more closely on the historical record." This seems like an appeal for a more diverse approach to American history, but given his constant anti-South invective, in reality it's nothing more than an attempt to scrub textbooks and monuments of anything resembling praise of the South. In fact, Loewen wrote an open letter in 2015 to James M. McPherson seeking to "de-Confederatize" one of his textbooks.

Yet rather than practicing what he preaches, Loewen resides and works in lilywhite Vermont, a state that has one of the lowest percentages of black residents in the Union. According to the latest US Census Bureau statistics, Vermont's white population, in July 2016, was 94.6 percent, while the black population stood at just 1.3 percent. Loewen's hypocrisy certainly knows no bounds. But one could only conclude that it is his belief that spending one semester in Mississippi in 1963 during the Civil Rights Movement, as well as his time teaching at one of Mississippi's historically black institutions, Tougaloo College, where he lived for seven years, would be recompense enough and therefore must qualify him to comment extensively on the South and Southern racism.

Excluding his own contradictions, exposing supposed Southern hypocrisy is a favorite tool of Loewen, and one of his biggest lies involves what he believes is an inconsistency over the doctrine of states' rights, specifically how the South reacted to Northern violations of the federal fugitive slave law. Since the South now stands on "states' rights" as the sole reason it chose to leave the Union, Loewen "demonstrates" that the South did not support states' rights but, in reality, opposed them, at least when it involved Northern states.

It's a very strange thesis that he espouses in nearly every piece he writes or interview he gives. As he told a host on NPR, the war was "about slavery and it's against states' rights." To that remark, host Robert Seigel, completely on board with Loewen's theme, chimed in: "Yeah because New York, under states' rights, would be able to do as you choose." Except secede from the Union if you are a Southern state, obviously.

So what does Loewen mean? In response to the federal fugitive slave law, first adopted in 1793 and updated in 1850, many Northern states passed what was termed "personal liberty laws," which, in effect, blocked enforcement of that contentious federal statute. This act of nullification "infuriated" the South, notes Loewen, and all because the North was simply trying to exercise states' rights. So, therefore, the South was in opposition to states' rights.

But all Loewen demonstrates is a lack of understanding of federalism, the great political system crafted by America's Founding Fathers that divided political power between the federal government and the individual states. It is an established constitutional fact that the capture and return of fugitive slaves did not involve states' rights but was considered a federal issue, and power over it was handed to the federal government in the Constitution.

A simple reading of the Fugitive Slave *Clause* of the Constitution will clear up any confusion. The clause in question, found in Article IV, Section 2, Clause 3, reads:

"No person held to service or labour in one state, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour, but shall be delivered up on claim of the party to whom such service or labour may be due."

The key phrase is "in consequence of any law or regulation therein." That simply means, in legalistic language, that states are prohibited from passing any law or regulation that interferes with the capture of runaways. In other words, state laws matter not.

So, even though we all agree on the wrongness of slavery, the issue fell exclusively in federal hands and the states were *prohibited* from interfering with it. Furthermore, the US Supreme Court upheld federal exclusivity in *Prigg v. Pennsylvania* in 1842. So Loewen's contention that the South violated "states' rights" by simply criticizing Northern interference with the fugitive slave law is more than a stretch of the imagination; it's a pathetic attempt to find some fault, any fault, with the South.

Loewen's writings also contain examples of supposed Southern violations of the Bill of Rights, which were in defense of slavery, he reminds us, but, in reality, are no more scholarly than his other hypotheses. His evidence? The South criticized the North's abolition societies and their attempts at allowing free blacks the right to vote, as if that was anything more than an extremely rare occurrence, for the evidence tells us that free blacks were treated worse in the North than in the South (some Northern states even refused to allow them to emigrate), and as C. Vann Woodward pointed out in his influential book, *The Strange Career of Jim Crow*, segregation began in the

North before migrating to the South. So there were no direct actions by the South against the North, just mere condemnations.

But one key to unraveling this particular line of attack is the understanding of the Bill of Rights at the time. Until the “incorporation doctrine” came into existence at the turn of the 20<sup>th</sup> century, most Americans since 1791 understood that the Bill of Rights applied strictly to the federal government, not the individual states. Even the expansionist Marshall Court, in the 1833 case *Barron v. Baltimore*, held in a unanimous vote that the Bill of Rights did not apply to the states. Of course, for the South to simply criticize Northern behavior is hardly interference or a constitutional violation, yet this is another example of woeful ignorance or a selective use of the basics of history and constitutional law.

The major target, though, for Loewen, and those who seek to demolish the “Lost Cause” as a myth, is the cause of Southern secession and the war. He claims, as they all do, that the South seceded and the war came for one chief reason. “States’ rights was not the main cause of the Civil War – slavery was,” Loewen writes in an article for “Teaching Tolerance,” a publication of the Southern Poverty Law Center. Believing that such a complex affair can be rationalized with a simple explanation is shortsighted and very narrow-minded. But it is necessary to drive their political agenda.

To make his point, Loewen centers on the declarations for secession that a few of the states drafted in their conventions, even though he often implies that all Southern states drafted declarations citing slavery as the sole reason for disunion. He writes in *Lies* that slavery “was the underlying reason that South Carolina, followed by ten other states, left the Union.” But even though scholars may disagree on reasons for the first wave of secession, the sole motive for the upper South was clear, coming soon after Lincoln’s unconstitutional call for volunteers to invade the new Confederacy. Virginia, Tennessee, North Carolina, and Arkansas wanted nothing to do with Lincoln’s plan and left the Union.

But added to the cause of slavery is one other closely related issue: white supremacy. In *Lies* Loewen writes, “Black-white relations became the central issue of the Civil War.” The South’s “leaders made this clear,” he reminds us. In fact, he once said on NPR that Jefferson Davis “did commit treason on behalf of slavery and white supremacy.”

And it’s this aspect of “Confederate ideology” that Loewen uses to explain why “so many white southerners – even those who owned no slaves and had no prospects of owning any – mobilized so swiftly and effectively to protect their key institution.” In the *Washington Post* he wrote in 2011 that “two ideological factors caused most Southern whites, including those who were not slave-owners, to defend slavery. First, Americans are wondrous optimists, looking to the upper class and expecting to join it someday. In 1860, many subsistence farmers aspired to become large slave-owners. So poor white Southerners supported slavery then, just as many low-income people support the extension of George W. Bush’s tax cuts for the wealthy now.” The other factor, of course, was white supremacy.

Though he includes a few cherry-picked quotes from newspapers, he provides not a single scrap of evidence to support his hypothesis that hundreds of thousands of ordinary Southern men sought to become planters and died for the cause of slavery and white supremacy in order to secure a chance at achieving it. Not a single letter or diary entry from an average Southerner admitting to such an ideological belief. Even in his *Confederate Reader* Loewen includes not one letter from a common Confederate soldier.

Not even James M. McPherson, who is certainly no friend of the South, could go along with such a fanatical and untenable position. As he wrote in *What They Fought For*, Confederates “fought for liberty and independence from what they regarded as a tyrannical government,” as the “letters and diaries of many Confederate soldiers bristled with the rhetoric of liberty and self-government.”

On this issue, there are more questions Loewen cannot, or will not, answer: If slavery constituted the sole reason the South seceded from the Union, why did it not call off secession and return after Lincoln pledged support of the Corwin Amendment? Why would Jefferson Davis not call off the war in 1862 after Lincoln issued the preliminary Emancipation Proclamation, which ensured that loyal Southern states could keep their slaves? Indeed, before the deadline on January 1, 1863, Lincoln proposed a gradual, compensated emancipation plan, along with a proposal for colonization, that would not see the end of slavery until 1900. Why not accept such an offer? Because slavery was not their sole concern.

But other reasons for secession are generally dismissed, like economics, which was on the mind of many Southerners in 1860. But as Loewen writes, other issues like the tariff “can be dispensed with fairly quickly.” And this is because he leaves out all the evidence. From one of his articles:

High tariffs had been the issue in the 1831 nullification controversy, but not in 1860. About tariffs and taxes, the “Declaration of the Immediate Causes” said nothing. Why would it? Tariffs had been steadily decreasing for a generation. The tariff of 1857, under which the nation was functioning, had been written by a Virginia slaveowner and was warmly approved of by southern members of Congress. Its rates were lower than at any other point in the century.

Knowledgeable historians should pick up on his glaring omission immediately, as Loewen left out the Morrill Tariff Act altogether, a bill signed into law on March 2, 1861, which doubled tariff rates. But even though it did not become law until after the initial round of secession, it had been debated for more than a year before its enactment. In fact, it passed the House in May 1860 as the presidential campaign was heating up. This is important because Lincoln and the Republican Party were pledged to the policy of protectionism and the South knew it.

Interestingly, though, when South Carolina seceded on December 20, 1860, the convention issued an address to the people of the Southern states written by Robert Barnwell Rhett, which Loewen includes in its entirety in his *Confederate Reader*. So, sitting right in front of him is a document written by a Southern “fire-eater” that begins, not with slavery or white supremacy, but tariffs and taxation, a subject constituting the bulk of the document. Rhett likened the South’s position to that of the American colonies and the North to the British Empire. He wrote:

The Southern States now stand in the same relation toward the Northern States, in the vital matter of taxation, that our ancestors stood toward the people of Great Britain. They are in a minority in Congress. Their representation in Congress is useless to protect them against unjust taxation, and they are taxed by the people of the North for their benefit exactly as the people of Great Britain taxed our ancestors in the British Parliament for their benefit. For the last forty years the taxes laid by the Congress of the United States have been laid with a view of subserving the interests of the North. The people of the South have been taxed by duties on imports not for revenue, but for an object inconsistent with revenue – to promote, by prohibitions, Northern interests in the productions of their mines and manufactures.

The *London Times* agreed. “The contest is really for empire on the side of the North, and for independence on that of the South, and in this respect we recognize an exact analogy between the North and the Government of George III, and the South and the Thirteen Revolted Provinces. These opinions...are the general opinions of the English nation.”

But that’s not all the evidence Loewen ignores. There was plenty of Southern discontent over economic issues. In November 1860, just days after Lincoln’s election, Senator Robert Toombs spoke before a special session of the Georgia legislature and discussed the economic questions concerning to the South, particularly the Morrill Tariff, then workings its way through the legislative process. Why does the North advocate for the “glorious Union”? Toombs asked. It was very obvious. “By it they got their wealth; by it they levy tribute on honest labor.” The North “will not strike a blow, or stretch a muscle, without bounties from the government.” The existing tariff [of 1857], Toombs pointed out, “was sustained by an almost unanimous vote of the South; but it was a reduction – a

reduction necessary from the plethora of the revenue; but the policy of the North soon made it inadequate to meet the public expenditure, by an enormous and profligate increase of the public expenditure.”

At that very moment, Senator Toombs explained to the members, a new bill for higher rates, the Morrill Tariff Act, the “most atrocious tariff bill that ever was enacted,” which had already passed the House, sat waiting in the Senate. “It was a master stroke of abolition policy; it united cupidity to fanaticism, and thereby made a combination which has swept the country.” Abolitionists became protectionists and protectionists became abolitionists. The “robber and the incendiary struck hands,” Toombs noted, “and united in a joint raid against the South.”

Also consider Henry L. Benning’s speech before the Georgia legislature, given a few days after Toombs, that was focused mainly on the economic plight of the South. By being in a Union with the North, Benning noted, the South was being drained of her resources. These “drains,” as Benning called them, which included the tariff and federal internal improvements legislation, was a major reason why “the money of the South is incessantly flowing to the North.” And the only way to end it was through secession. “A separation from the North would cut off all these drains,” thereby allowing the South to enrich itself.

Interestingly, the only time Benning appears in any of Loewen’s writings is as “an ambassador for slavery,” because he traveled to Virginia in February 1861 and gave a speech to the legislature urging disunion and spoke a lot about slavery, an address that is included in the *Confederate Reader*. Loewen abhors the fact that many military installations are named for former Confederates, in this case Fort Benning in Georgia. “I think we’re the only country that ever named a whole bunch of bases for folks who were on the other side,” he told NPR.

Senator Jefferson Davis also understood the economic threat, which was one of the reasons why the North resisted slavery in the territories so as to add more free states in order to increase their hold on power. “You desire to weaken the political power of the southern states; and why? Because you want, by an unjust system of legislation, to promote the industry of the New England states, at the expense of the people of the South and their industry.”

To historian Charles Beard, this restrictive territorial policy showed that the North hoped to “gain political ascendancy in the government of the United States and fasten upon the country an economic policy that meant the exploitation of the South for the benefit of northern capitalism.” And after the South left the Union, that’s exactly what the Lincoln administration did, as tariffs were raised ten times and Congress passed the Pacific Railroad Act, a national banking law, the Morrill Land Grant College Act, the Homestead Act, and a ban on slavery in the territories, which would soon turn into a full-fledged war on the Plains Indians after the defeat of the South.

The famous Charleston diarist Mary Chesnut recognized the economic consequences of remaining in the Union. She wrote in June 1861, just two months after Fort Sumter: “We want to separate from [New England] – to be rid of Yankees forever at any price. And they hate us so and would clasp us ... to their bosoms with hooks of steel. We are an unwilling bride. I think incompatibility of temper began when it was made plain to us that we get all the opprobrium of slavery and they all the money there was in it – with their tariff.”

Even the British, watching the war from across the pond, understood what the war was really all about. As Charles Dickens wrote at the end of 1861, “Union means so many millions a year lost to the South; secession means the loss of the same millions to the North. The love of money is the root of this .... The quarrel between the North and the South is, as it stands, solely a fiscal quarrel,” he wrote in his magazine “All the Year Round.”

There’s so much more that could be covered in Loewen’s voluminous writings but the point is clear and his thesis remains the same: Defend Lincoln and the North, while demonizing the South and, in actuality, all of America. These arguments are re-packaged time and again in any book or article of Loewen’s that one chooses to read.

His goal, though, is not objective truth but to perpetuate a false narrative about the South and to re-write textbooks to teach young Southern students to hate their own history. He writes in his *Confederate Reader* that “if white

Southerners knew what Confederate leaders like Jefferson Davis and Alexander Stephens and neo-Confederates like Mildred Rutherford and Strom Thurmond actually said and did, they would give up these men and women as role models.” And this is his lifelong crusade, but one that has thus far failed.

## Sources

James W. Loewen, *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong* (New York: Touchstone, 1995, 2007)

*The Confederate and Neo-Confederate Reader: The “Great Truth” About the “Lost Cause”* (Jackson: University Press of Mississippi, 2010)

James W. Loewen, “‘Why was there the Civil War?’ Here’s your answer.” *Washington Post*, May 2, 2017 – [https://www.washingtonpost.com/opinions/why-was-there-the-civil-war-heres-your-answer/2017/05/02/1445c796-2f76-11e7-8674-437ddb6e813e\\_story.html?utm\\_term=.f0e306ad6e22](https://www.washingtonpost.com/opinions/why-was-there-the-civil-war-heres-your-answer/2017/05/02/1445c796-2f76-11e7-8674-437ddb6e813e_story.html?utm_term=.f0e306ad6e22).

“Why do people believe myths about the Confederacy? Because our textbooks and monuments are wrong.” *Washington Post*, July 1, 2016 – [https://www.washingtonpost.com/posteverything/wp/2015/07/01/why-do-people-believe-myths-about-the-confederacy-because-our-textbooks-and-monuments-are-wrong/?utm\\_term=.831b34545b64](https://www.washingtonpost.com/posteverything/wp/2015/07/01/why-do-people-believe-myths-about-the-confederacy-because-our-textbooks-and-monuments-are-wrong/?utm_term=.831b34545b64).

“Five myths about why the South seceded.” *Washington Post*, January 9, 2011 – [https://www.washingtonpost.com/outlook/five-myths-about-why-the-south-seceded/2011/01/03/ABHr6jD\\_story.html?utm\\_term=.0fafc14d0ed0](https://www.washingtonpost.com/outlook/five-myths-about-why-the-south-seceded/2011/01/03/ABHr6jD_story.html?utm_term=.0fafc14d0ed0).

“Getting the Civil War Right.” *Teaching Tolerance*, Fall 2011 – <https://www.tolerance.org/magazine/fall-2011/getting-the-civil-war-right>.

“Rejection of Flag Exposes Larger Truth About the Confederacy.” NPR, July 2, 2015 – <https://www.npr.org/2015/07/02/419554834/rejection-of-flag-exposes-larger-truths-about-the-confederacy>.

**About Ryan Walters** Ryan Walters is an independent historian and the author of *The Last Jeffersonian: Grover Cleveland and the Path to Restoring the Republic*. <https://www.abbevilleinstitute.org/blog/lies-james-loewen-tells-us/>



**Elizabeth Lyle  
Saxon**

*“President Davis called on Mississippi for three thousand soldiers. The call was made on Friday; on Monday they were all ready at his command. The I call was made on Alabama for five thousand, and in four days they were ready for orders. Georgia had eleven thousand men armed and equipped in April. These were independent of the troops at the various forts. Munificent gifts were presented by private, individuals, in addition to the public fund.*

*The South had never cooled in its bitterness at the sympathy shown by the North with John Brown’s raid on Harper’s Ferry, and it had grown with every hour. Flags hung at half-mast in Northern harbors, and he was mourned as a patriot of exalted worth. Truly it may be said: ‘That man loosed a stone, whose fall echoed around the world, and whose effect latest ages will feel.’”*

**Elizabeth Lyle Saxon, A Southern Woman’s War Time Reminiscences (Memphis: Press of the Pilcher Company, 1905), 27-28.**

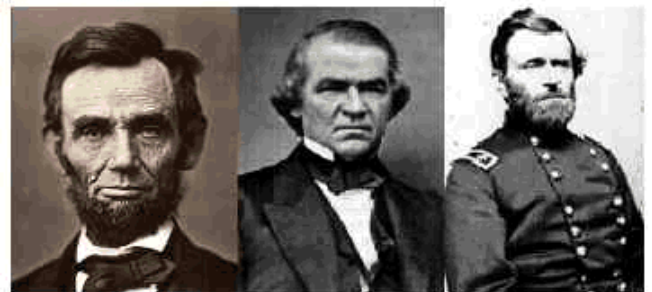
# America's Original Sin

America's "original sin" has been in the forefront of the news the past few weeks. It has been blatantly manifested in the Charlottesville riot and all across the land in the "righteous indignation" levelled at the symbols of the Confederacy. Many, if not most, of the readers of this post, believe that they know just what that original American sin is seeing as they have been told what it is repeatedly since they were knee high to a jackrabbit. But sadly, they have been wrongly informed, indeed flat out lied to.

The original American sin was not the practice or institution of Slavery or some kind of so-called racism, but rather the original American sin was the adoption of a godless, anti-Bible, man-centered, French Revolution bred ideology, widely adopted first by the Radical, Lincoln led Republicans of the 1860s, and that has now, by way of the yankee bayonet and the Progressive propaganda machine, leavened and corrupted our entire society. THAT is America's Original Sin and THAT is the sin that has been destroying America for well over one hundred and fifty years and continues at a rapid and rabid pace to fully destroy what little of America is left. And by the way, the "righteous indignation" spoken of at the beginning of this post is of course a "self righteous" yankee style indignation which is part and parcel of this original American sin.



**Sen. Charles Sumner [L] and Rep. Thaddeus Stevens [R], together with Treasury Secretary and then Chief Justice Salmon Portland Chase and Secretary of War Edwin Stanton were among the Jacobins who attempted to overthrow the Constitution and the Union.**



**The three Jacobin presidents: Republican Abraham Lincoln [L], Democrat Andrew Johnson [C] (Lincoln's Vice President, and Republican Ulysses S. Grant [R] whose administration was so corrupt that the Jacobins began losing their power base in Congress. By 1884 the reign of the Jacobins came to an end. The invisible money power that created the Republican Party jumped ship and joined the Democratic Party, allowing the Republicans to flounder in a sea of uncertainty. The GOP had reigned for one year shy of a quarter century, and it had been a "grand old party." The Jacobins, controlled by the 19th century first generation money barons of the U.S. and the deposed royals of Europe, set about at the turn of the century to create a New World Order controlled by the world's wealthiest families in which national sovereignty would be surrendered to a world government in order to assure perpetual peace and prosperity for mankind.**



February 1, 2018

## MY CORNER

### Confederate Symbols are American Symbols: Destroy One, You Imperil All - The Notable Work of Dr. Brion McClanahan

---

Friends,

For some time I've been wanting to publicize the stellar work of Dr. Brion McClanahan. Brion, through his labors with The Abbeville Institute, his "Brion McClanahan Academy," his podcast series "The Brion McClanahan Show," and his several published books, has contributed mightily to educating our citizens not just about the American South and the War Between the States, but also about the history of the United States, its Founding and its cultural inheritance.

A number of my articles have been published by Abbeville; but hundreds of other thoughtful and well-written essays and studies by distinguished writers have seen the light there. Indeed, since we live in a society increasingly characterized by what we can only call an "historical totalitarian black out," a black-listing and censoring of any thinking and writing that deviates from a rapidly-advancing Marxist Progressivist Left dogmatism, sites like the Abbeville Institute and a few others have become the slender means to read and understand a tradition-based and realistic appreciation of our Western and Christian history and culture.

When an understanding, appreciation and acceptance of God's law and the laws of Nature, itself, cease, then society will become the slave of Satan and his minions. Or, to quote the great English poet and playwright, "If you will not have God—and he is a very jealous God—then you must pay your respects to Mr. Stalin or Mr. Hitler."

Our society now faces that choice as never before. In 2016 it appeared that the very epigones and demons of Hell were preparing for the final *coup de grace*. The election of the Deep State New World Order "rough beast" candidate (William Butler Yeats' image), Hillary Clinton, would have given those "armies of the night" eight years to continue their nefarious work, cement control over the judiciary, and continue their total infiltration of the managerial bureaucracy that has controlled our lives. In short, it would have meant the final extinction of what was left of our God-given liberties.

That did not happen; instead, a hard-talking, bull-in-the-china shop billionaire from New York, Donald Trump, who was unpurchased and unbought, and, most importantly, unbound, was elected. And his success—which was the success of millions of downtrodden Americans, the "deplorables," somehow aware of the precipitous decline and slide into totalitarianism—brought an incredibly unhinged and frenetic reaction from the Deep State, the New World Order partisans, and the George Soros cabal, so intent on finishing their work of secular globalism: the exact contrary of the historic Christian order.

By no means is President Trump a medieval "knight in shining armor." He has his admitted faults; he's a deal-maker and wheeler-dealer. Some of his dealing—for instance, his proposal to offer a "pathway to citizenship" for the DACA "dreamers"—is unacceptable to many of us. About the finer points of American history he is no scholar, about what are called "the conservative wars" (between those who are characterized as "conservatives") he is unread. He is a

trusting soul, and he trusts those who come to him, apparently honestly, but in fact who have secret agendas that are not his Make America Great Again agenda. Bringing in *those* people may be his greatest mistake.

Yet, his enemies are our enemies: Antifa, Black Lives Matter, the feminists and radical women's movement, the LGBT types, the Hollywood Left, most of academia and the media, the wild-and-wooly cultural Marxists, the Democrats and the GOP slurpers who slurp at the hind tits of the Deep State (e.g., Lindsey Graham, Jeff Flake, John McCain, the Neocon quasi-NeverTrumper, etc.). And the Donald's essential instincts, his intuition, even against many of his advisors (people he has unfortunately trusted), have been the chief bulwarks that prevent even now the triumph of the renewed Deep State assault on the president and the presidency...and the end of our country and culture as we have known it.

I've pointed out before that the attack on Confederate and Southern symbols is just the tip of the iceberg; the Progressivist Left, the assembled demon forces of bloodthirsty and filthy Orcs whom we term the "Establishment," have comprehended that *those* symbols and monuments and memorials are the easiest targets. But they are just the *first* targets in a multilevel, long range campaign to destroy and transform our culture and society. It is a strategy first formulated back in the 1920s by Communist theoretician Antonio Gramsci and others, that then was developed and instrumentalized by a group of Marxist Jewish academics (refugees from Nazi Germany) who set up shop at Columbia University in the 1930s. Their influence over our culture, in our understanding and writing of history, in such fields as psychology, sociology, and race and sex studies, has been tremendously influential and critical in shaping how our society thinks.

Yet, millions of Americans—those average citizens who work and make this country work and keep it going, many of those "deplorables"—were not part of this revolutionary movement of Progressivism. Indeed, the Progressivist Revolution, in its hasty panzer advance, had left them behind; after all, they did not possess "power," they did not occupy significant positions that needed to be conquered and won over by the fanatical demons of the Deep State.

But they still did vote...and in the depths of their consciousness they understood, if only vaguely, in November 2016 that "things weren't right," that they were being drowned and submerged in something that was not only the totalitarian end of their liberties, but the very perversion of their souls—the end of humanity not only as we have known it, but as God intended it to be.

That is why this battle for Confederate symbols is so extremely important. For there is a seamless unity between those particular symbols of and in our culture, and the symbols of the *entirety* of our culture and history. Those manifestations tell us who we have been and who we are; they are public expressions of our history and what we value. The Progressivist Revolution is not just intent on erasing and removing the symbols of Confederate memory, but effacing and destroying *all* the traditional symbols of American history that do not fit its dogmatic, ideological standards on race and sex, as part of a concerted effort to change and transform our society and culture. And, in effect, it is the ultimate in rebellion against the God-given order and the laws of Nature.

This is precisely why we cannot "compromise" with the minions of the Left; for one cannot compromise with what essentially, at base, is a form of theological evil which seeks "the abolition of man."

That is why the work of such champions as Dr. McClanahan is critical and why I recommend his labors to you.

Dr. Boyd D. Cathey

**THE BRION McCLANAHAN SHOW**

<https://brionmcclanahan.us6.list-manage.com/track/click?u=2b15bd6bbcb269d0f89d9c259&id=73d329803d&e=b25b1dc230>

American political discourse has become so irrational that having an intellectual discussion about any issue is nearly impossible. Just try on social media.

This problem has been building for decades but has become more pronounced in the last several years. Perhaps the clearest example is the current attack on all things Confederate. Paul Graham's hilarious little book *Confederaphobia: An American Epidemic* (Shotwell Press, 2017) provides dozens of cases where people irrationally lost their minds at the mere sight of a Confederate symbol.

He accurately labels this a "phobia," a mental disorder that can be cured but must be identified. No one blames spiders for arachnophobia or the number 13 for triskaidekaphobia, but Confederate symbols are fair game.

The problem is, as Graham points out, a belief that these symbols have a "psychic power" over people. That is emotivism, a modern political trend that philosopher Alasdair MacIntyre masterfully explained in his *After Virtue*.

"I feel" has replaced "I think" in political discourse. You cannot rationally address an issue if you are "feeling" rather than thinking.

I once had a rabid feminist leftist professor smack down anyone who began a statement with "I feel." She wanted to be taken seriously, to have her thoughts rationally discussed, and saying "I feel" reduced them to emotion, and as a woman and a feminist, she thought it created an environment where people could reduce her to hysterics. It was sexist to say "I feel." This is no longer true.

In fact, it could be argued that most issues in our "culture war" are byproducts of emotivism, including the assault on Confederate symbols. We don't have rational arguments over these issues because you cannot reason with people who, in the case of Confederate symbols, irrationally "hate" an inanimate object that cannot do anything to them. The same can be said for other cultural issues, and as more Americans vote with their heart rather than their minds--and as a result debate with "I feel" rather than "I think"--we are descending into an irrational political nightmare.

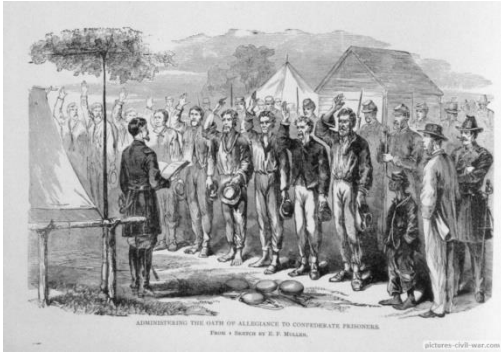
The cure is education, but we cannot place our hopes in the "system," so it comes down to thinking outside the box, with educational websites like my [McClanahan Academy](#) or [LearnTrueHistory.com](#), "think tanks" like the [Abbeville Institute](#), [Mises Institute](#), or the [Tenth Amendment Center](#), podcasts like my [Brion McClanahan Show](#) and the [Tom Woods Show](#), or by picking up some literature like Paul Graham's *Confederaphobia* or other [Shotwell Press](#) offerings, or of course [any book by yours truly](#).

I discuss all of this in [Episode 138 of The Brion McClanahan Show](#).

Don't forget, The Brion McClanahan Show is now being offered on video as well as audio. [Go to my Youtube page](#) and you can see the show as well as listen to the show.

If you want Brion McClanahan Show gear with my new logo, go to [my RedBubble store](#) and pick up a t-shirt, pillow, clock, or stationary. There are several gifts to choose from and all help support the show. And if you do buy something, send me a picture of you with the product, and I'll share it on social media.

<http://boydcatheyreviewofbooks.blogspot.com/>



# 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>



**Billy Goar**

In celebration of "Black History Month" we must preserve our history as the occupying government continues its propaganda war aimed at demonizing and erasing our past. The occupiers have achieved a great deal of success in erasing the truth of Black History as well, here over the next month such truth will be unearthed from its grave. We begin.....

Nicolas Augustin Metoyer (Pictured above) of Louisiana owned 13 slaves in 1830. He and his 12 family members collectively owned 215 slaves.

For a time, free black people could even "own" the services of white indentured servants in Virginia as well. Free blacks owned slaves in Boston by 1724 and in Connecticut by 1783; by 1790, 48 black people in Maryland owned 143 slaves. According to federal census reports, on June 1, 1860 there were nearly 4.5 million Negroes in the United States, with fewer than four million of them living in the southern slaveholding states. Of the blacks residing in the South, 261,988 were not slaves. Of this number, 10,689 lived in New Orleans. The country's leading African American historian, Duke University professor John Hope Franklin, records that in New Orleans over 3,000 free Negroes owned slaves, or 28 percent of the free Negroes in that city.

To return to the census figures quoted above, this 28 percent is certainly impressive when compared to less than 1.4 percent of all American whites and less than 4.8 percent of southern whites. The statistics show that, when free, blacks disproportionately became slave masters.

The majority of slaveholders, white and black, owned only one to five slaves. More often than not, and contrary to a century and a half of bullwhips-on-tortured-backs propaganda, black and white masters worked and ate alongside their charges; be it in house, field or workshop. The few individuals who owned 50 or more slaves were confined to the top one percent, and have been defined as slave magnates.

In 1860 there were at least six Negroes in Louisiana who owned 65 or more slaves. The largest number, 152 slaves, were owned by the widow C. Richards and her son P.C. Richards, who owned a large sugar cane plantation. Another Negro slave magnate in Louisiana, with over 100 slaves, was Antoine Dubuclet, a sugar planter whose estate was valued at (in 1860 dollars) \$264,000 (3). That year, the mean wealth of southern white men was \$3,978. Such documentation through the South goes on and on and on.....

# Northern Lies about the Burning of Columbia

By [Karen Stokes](#) on Feb 15, 2018



THE BURNING OF COLUMBIA, SOUTH CAROLINA, FEBRUARY 17, 1865.—[SUCCESS BY W. WARD.]

When you hear or read about the burning of Columbia, General Sherman's principal target in South Carolina, you are often told that the origin of the fire is a historical mystery that can't be conclusively solved, or that the fires were actually initiated by the evacuating Confederate troops, or even by the citizens of Columbia themselves—none of which is true.

In her recent book [Sherman's Flame and Blame Campaign](#), journalist Patricia McNeely investigated why such falsehoods about the burning of Columbia have persisted over the decades, despite the fact that she had "read an avalanche of eye-witness accounts that leave no doubt that General William T. Sherman's drunken troops burned Columbia." Before Columbia was surrendered on February 17, 1865, some cotton bales had been placed in the middle of Main Street "in order to be burned to prevent their falling into the possession of the invaders," as it was stated in an official report compiled by a committee of Columbia citizens. The Confederate commanders, including General Wade Hampton, however, were afraid this might endanger the town and issued explicit orders that the cotton should not be burned, and subsequently the Confederate forces withdrew from Columbia leaving the cotton bales in the middle of the wide street (which was muddy from an overnight rain).

As Sherman's forces filled the city the morning of February 17, some of the cotton bales were set afire, some said from the cigars of the soldiers, but these smaller fires were completely extinguished by mid-afternoon. The fires that destroyed much of the city did

not begin until about 8 o'clock in the evening. The following day, Sherman attributed the burning of the city to his drunken troops. Not long afterward, however, he claimed that General Wade Hampton was responsible for the city's destruction and that Hampton's men had set the cotton on fire before departing. Ten years later, when Sherman's memoirs were published, he admitted that he had laid the blame on Gen. Hampton merely to shake the confidence of the South Carolina people in their hero Hampton.

Lt. Colonel George Ward Nichols was one of Sherman's staff officers. His war memoir, *The Story of the Great March*, came out in 1865, and two years later, he met "Wild Bill Hickok" (James Butler Hickok) and published a story about this Old West folk hero in *Harper's New Monthly Magazine*. It made Hickok famous but was widely criticized for false and exaggerated accounts of his exploits. In 1866, Nichols published an article in the same magazine entitled "The Burning of Columbia." In this laughable and disingenuous account, he not only laid the principal blame for the calamity on General Hampton, but also suggested that most of the pillage of the city had been committed by Confederate cavalymen under the command of Gen. Joseph Wheeler. There is overwhelming evidence—most of it eyewitness testimony—that Sherman's soldiers began stealing and pillaging from the moment they broke ranks in the city. This sacking of Columbia went on all day as well as during the night of the fire, and into the following day.

In "The Burning of Columbia" Nichols described a conversation he had the night of the fire with a Mr. Huger, "a well known citizen of South Carolina," in which he claimed that Huger confirmed to him that Wheeler's men had been pillaging Columbia. It turns out that this "well known citizen" was Mr. Alfred Huger of Charleston who was in Columbia in February 1865 with his family. In August 1866, when he found out about Nichols' article, Huger wrote a response to the editor of the *New York World*, denying, among other things, that the conversation reported by Nichols ever took place:

## THE BURNING OF COLUMBIA

Letter from Hon. Alfred Huger

Charleston, S.C., August 22 [1866]

*To the Editor of the World.*

SIR: I most unwillingly leave the retirement and obscurity which old age and circumstances have provided; but a remark in your paper of the 13<sup>th</sup> seems to demand it. A writer signed "S," replying to an article in Harper's Magazine for August, introduces my name in these words: "This must refer to Alfred Huger, for many years postmaster at Charleston," &c. &c. I turn to the Magazine, and to my surprise I find a contributor, whose purposes and motives it is not my business to define, making capital out of so barren a subject as myself. Beginning with the "Burning of Columbia," and the abuse of General Hampton, he says: "Among others to whom I was sent to give assistance was Mr. Huger, a well known citizen of South Carolina," and then recounts an elaborate conversation about a band of thieves calling themselves Wheeler's cavalry, &c., and in another part of his narrative writes: "When the citizens of Columbia begin their investigations of the burning of that city, and the pillaging of houses and robbing of citizens, let them not forget to take evidence of Mr. Huger!" I am thus put on the stand without being consulted, and shall commence by saying that if this individual or any other was ever "sent" to my "assistance," the mission has been strangely disregarded. I never saw any such person as he claims to be, though I was an eyewitness to the burning of Columbia. I never had any such intercourse with any human being in General Sherman's army, or out of it; and if investigations are made and the evidence of Mr. Huger is called for, I shall, with a deep consciousness of what is due to truth, say that, before Almighty God, all that I saw, all that I heard, all that I suffered, all that I believe, is in direct opposition to what is affirmed by the writer for Harper's Magazine, and from which he quotes Mr. Huger as a portion of his authority; and I ask leave to add, after maturely reflecting upon the events of that fearful night, when every feeling of humanity seemed to be obliterated, if my "well-being" here and hereafter depended on the accuracy of my statement, I would say that the precision, order, method and discipline which prevailed from the entrance of the federal army to its departure, could only emanate from military authority. How could I come to any other conclusion with the fact, regarded as indisputable, that the city was doomed before it was taken? And that as the tragedy progressed, everybody saw the programme carried out, as they had previously expected? Or how am I to believe the evidence of my own senses when an individual pretending to be an officer, talks of burning the city, pillaging houses, robbing citizens, &c. as if "these" were unfounded charges? Why, sir, I never supposed I was dealt with more hardly others, because I knew that the "plunder" was universal. Yet Mr. Huger who is to bear witness for one who was sent to assist him, now declares that he was mercilessly robbed; that his person was ruthlessly violated; that food was taken away from his orphan children, and that his family were brutally insulted by well mounted and well armed men in the uniform of the United States! For aught I know, it may be usual or even necessary to grant this license, while the denial is equally absurd and wicked, and the attempt to implicate other people in the consummation of both! But this is the end that such things that such things come to, and the natural consequence of calling witnesses to prove what the witnesses themselves know to be false. I saw those who were apparently plying their vocation deliberately set fire to houses, carrying with them combustible preparations for doing so. Of the effort made to prevent them I say nothing, because I saw nothing. It gratifies me, however, to relate this instance of kindness. My own house was about to be destroyed by the firing of an adjoining building. There were two western men looking on—soldiers in the true sense of the word. I asked one of them (their names were Elliott and Goodman, one from Indiana, the other from Iowa), "Have you a family at home?" The man showed that he had a heart, and, as the incendiary moved off to other subjects, he did assist me, without being "sent," and with my servants, and the only child big enough to "hand a bucket," we saved the house, with its helpless inmates, thanks to the Good Samaritan.

My conviction is that Columbia was cruelly and uselessly sacked and burned, without resistance, after being in complete possession of General Sherman's army; but who gave the "order" to apply the torch is not one for the victims either to know or to care. Hundreds of helpless women and children were turned out to their fate. It is the historian's business to find evidence to meet the case, not mine, and my voice would never have been heard had I not been unjustly dragged before the public. The "truth," and the "whole truth," will probably never appear; but it is "recorded in the high chancery of Heaven," where no power can make the erasure.

Mr. Editor, I crave your patience a little longer, and beg your attention to the first sentence of the article of which I complain. It reads thus: "If Mr. Wade Hampton is anxious to add a deeper shame to a dishonored name, he has attained that end and by his renewed attempts to hold General Sherman responsible for the burning of Columbia and its terrible consequences," &c. Now, sir, I speak for every honest man between the mountains and the seacoast, and between the Savannah river and the Peedee, when I say, "If this opinion and this epithet are not equally revolting and insulting, then the common sensibilities of nature are made extinct by the sufferings we have endured." If "Hampton" is a "dishonored name," then there is none within the limits of this down-trodden and persecuted State that can be considered as unsullied. Here in South Carolina, add throughout the South, every human being feels that where the name of Hampton is best known it is the most revered, and he who bears it is the most beloved. Before the present incumbent saw the light that name was identified with all that is brave and honorable and generous. What a noble sire (who emphatically and habitually "did the honors" of his native State) has left impressed upon the hearts of his countrymen as a legacy to his children, this slandered Mr. Wade Hampton, the Lieutenant-General of the Confederate army, will transmit to another generation, bright and untarnished. If there is one among us more cherished than the rest, it is he, upon whom the gratuitous assault is so brutally, and yet so feebly made. And if today, or tomorrow a canvass should be opened for our "representative men," to fill the highest office in the gift of a heart-broken but grateful people, none could be found strong enough to compete with him for their favor. And it would be untrue to the living and the dead, if such were not the unanimous decision. I have said that the historian must find evidence as to the burning of Columbia, and he will find it; the foolish attempt to hold Hampton responsible, is beyond the tether of his last calumniator, and is hardly worthy of a serious refutation. These few questions, when they are asked, will be found difficult to answer. Where was Hampton when the conflagration began to take its regular course at eight o'clock at night? Did the cotton which was burning at the east end of Main street travel against a gale of wind to the extreme west, more than a mile off? Was it not there and then that we were called on to perceive that our doom was sealed? Why talk of putting out the fire in a church-yard when it is notorious that the sacrament silver belonging to the altar was stolen, and I think, subsequently given up? Did Hampton burn the country-seats surrounding Columbia, leaving his kith and kindred without a shelter? Did he burn the farm-house on the wayside and away from the wayside? Every grist-mill and flour-mill? Did he burn Camden, and Winnsborough, and Cheraw? Was the quantity of silver-plate taken from the citizens of Columbia sold for Hampton's benefit in New York and elsewhere? Is it the necessary province of war to obliterate all mercy and shame? But enough, when the Searcher of Hearts commences His "investigations," Hampton will be found entrenched by truth—surrounded by that strength, which "prosperity and victory" cannot give, and which "adversity and malignity" cannot take away.

Mr. Editor, we are doing our best, with Heaven's help, to have a country once more. North, South, East and West are enlisted in this holy enterprise. All have joined hands in this sacred work, and a Chief Magistrate, distinguished for his high inflexible "courage" in its performance, wisely tells us: "If we cannot forget the 'past' we can never have a 'future'"; and standing as I do, almost in sight of the grave, among the oldest men in the State that gave me birth, I will say Amen to that sentiment. Let the past be forgotten, is such is possible; at any rate, let it not be referred to if the object is "peace" and the "hope is in the future."

I am, very respectfully, your obedient servant,

ALFRED HUGER

*I would like to thank Dr. Jim Kibler for bringing this letter to my attention.*

#### **About Karen Stokes**

Karen Stokes, an archivist at the South Carolina Historical Society in Charleston, is the author of eight non-fiction books including South Carolina Civilians in Sherman's Path, The Immortal 600, A Confederate Englishman, Confederate South Carolina, Days of Destruction, A Legion of Devils: Sherman in South Carolina, and her latest book from Shotwell Publishing, Carolina Love Letters. Her works of historical fiction include Honor in the Dust and The Immortals. Mrs. Stokes is currently editing a collection of wartime letters written by seven brothers from Abbeville, South Carolina, who served in the Confederate Army with great distinction

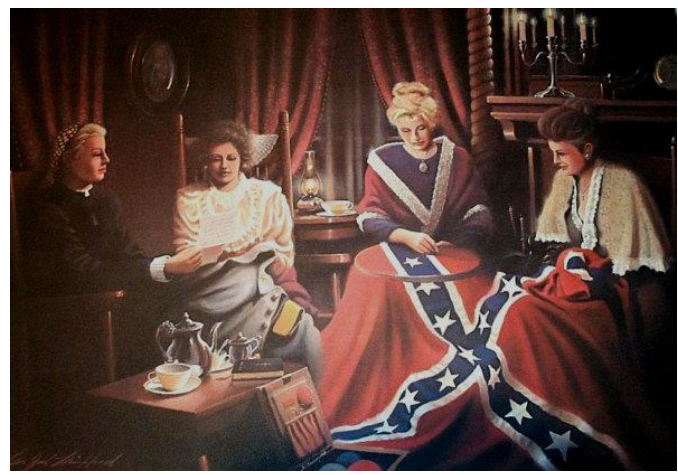
<https://www.abbevilleinstitute.org/blog/northern-lies-about-the-burning-of-columbia/>



# O ABRAHAM LINCOLN!

-Julia Mildred

O ABRAHAM LINCOLN! we call thee to hark  
To the song we are singing, we Joans of Arc;  
While our brothers are bleeding we fear not to bleed,  
We'll face the Red Horror should there be need.  
By our brothers we'll stand on the terrible field,  
By our brothers we'll stand, and we'll ask for no shield;  
By our brothers we'll stand as a torch in the dark,  
To shine on thy treachery, we Joans of Arc.



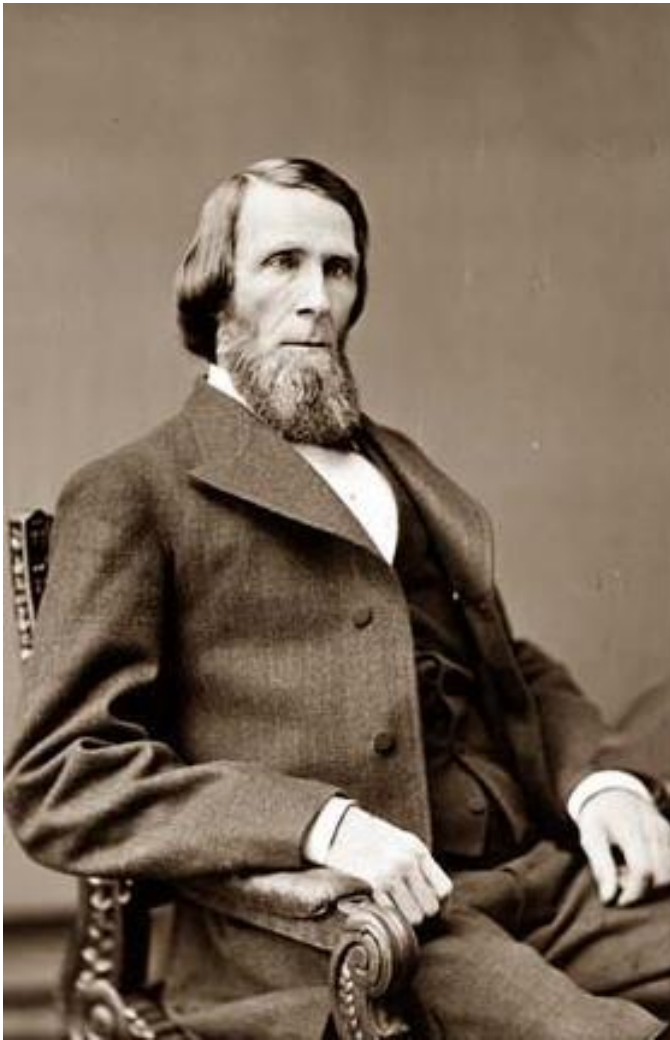
Behold our free plumes of the wild eagle dark,  
Behold them and take our white brows for they mark;  
We fear not thy cannon, we heed not they drum,  
The deeper they thunder the stronger we come.



Is woman a coward? No, no, she is brave!  
OH! nothing but love ever made her a slave:  
In home's happy circle she's poetry's lark,  
But threaten that home and she's Joan of Arc.

O Abraham Lincoln! we call thee to hark,  
**Thou Come of Satan! Thou Boast of the Dark!**  
Take off thy red shadow from Washington's land -  
Back! Back! For thy footstep is slavery's brand.  
Future-eyed prophecy cries to thee, DOWN!  
For she sees on they forehead the hope of a Crown;  
The fire that sleep in our Southern eyes dark,  
Would lighthen in battle - we're Joans of Arc.





On March 30, 1825, **Samuel Maxey** is born in Tompkinsville, Kentucky. During the Civil War, Maxey served in the West and led Native Americans troops in Indian Territory.

Maxey attended the U.S. Military Academy at West Point and graduated in 1846, second to last in a class of 59. He was sent immediately to fight in the Mexican War (1846-48). Although he did well there and fought at the Battle of Cerro Gordo, Maxey resigned his commission after the war to study law in Kentucky. In 1857, he moved to Texas and became active in politics. When the war began, he raised a regiment, the 9th Texas Infantry, and took his unit to fight in Mississippi. Maxey was promoted to brigadier general in March 1862 and his force participated in the Vicksburg campaign before aiding in the defense of Port Hudson, Louisiana. He avoided capture when those locations fell into Union hands, and was sent to assist in the Confederate siege of Chattanooga, Tennessee, in September 1863.

While there, Maxey received a promotion to be the commander of all Confederate forces in Indian Territory. In 1864, he worked to recruit and train members of the Cherokee, Creek, and Choctaw tribes.

It was his order that sent Brig. Gen.'s Richard Gano and Stand Watie north of the Arkansas River to look for a wagon train in route from Fort Scott. They found and captured the train at Cabin Creek, Cherokee Nation on Sept. 19, 1864.

After the war, Maxey continued to support his Native American friends when he served in the U.S. Senate and was an outspoken advocate of Indian rights. He died in 1895.

His home in Paris, Texas is a Texas State Historic Site.

You can read more about Maxey's career and the Confederate situation in Indian Territory in the book "The Second Battle of Cabin Creek: Brilliant Victory."

# Purging Graveyards for Progress

By [Christopher J. Carter](#) on Feb 8, 2018



Yes, give me a land with a grave in each spot  
And names in the graves that shall not be forgot;  
Yes, give me the land of the wreck and the tomb—  
There is grandeur in graves—there is glory in gloom<sup>[1]</sup>

The new *Kulturrekampf*, having already eyed and attacked the more visible elements of Dixie identity in prominent places across the South, feels its appetite growing. The long talons, sharpened on their success in removing public praise for the leaders of the South, now clawingly reach further and further into the quiet places of Southern repose. They rail and wail and attempt to rend any fond remaining sentiment to pieces. Take, for instance, the recent debacle which has disturbed Forest Hill Cemetery of Madison, Wisconsin.

During the War, Southern prisoners were held in nearby Camp Randall before being deposited into that Chicagoan horror, Camp Douglas. While at Camp Randall, some of the men succumbed to illness and injury, ultimately ending their whittled and weakened days in that sad spot in Wisconsin. These one hundred forty Southerners never returned home. Their graves grace a small, green field upon which they had never warred, but only died.

In addition to the bodies of the fallen, the graveyard contained, until recently, two small memorials lauding their sacrifices. One has been removed and likely will not return as, it was said, it offered “no historical value.”<sup>[2]</sup> The

other, according to the options on the table, will be altered, removed, or joined by another display to negate the monument's message.

A message is inadvertently being made just by these moribund maneuvers. It proclaims clearly to every Southerner: *your dead are not worthy to be praised. They should, if a person has decency, be derided and hated. The names of the interred should only serve as emblems of infamy.*

The laughable accusations leveled against the poor men who fell so far from home are as inane as they are insane. Prime among them is the idea that they were somehow traitors. A union of states such as the present was built upon the idea of casting off oppressors. If treason, so called, is the litmus test of removal from remembrance, then the Founders must likewise fall. For they, after all, dared raise their hands against the authority of King George and Parliament, both of which had a stronger case for legitimacy than that of the Lincoln administration in 1861. But the word treason merely masks an attempt to destroy an alternate culture in opposition to the all-consuming maw that is the present-day United States. The oft-sounded tirades against our forefathers are but bludgeons to serve this end.

This sad event, which disturbs not only the sleeping soldiers in their graves, but also the minds of decent people everywhere, serves to show the end these people desire. Confederate statues along the streets of once-proud cities are toppled in the name of progress, because, it was stated, their place in the public eye was too prominent for the men's worth. Now we see the natural extension of the same hatred, for an appetite once fed becomes insatiable. The quiet of a graveyard is thus disturbed because, lest someone stumble inadvertently upon some marker lauding Southern valour, they succumb to the message therein. The shady silence that is proper to tomb-plots will, for a time, ring with Northern machinery affecting the removal of a this reminder of Southern spirit.

The great Poet-priest of the South, Father Abram J. Ryan, once remarked that "only the dead are the free."<sup>[3]</sup> It is a damning day when one must even question that.

<sup>[1]</sup> Ryan, Abram J., *Father Ryan's Poems* (Mobile: Jno. L. Rapier & Co., 1879), pg 54

<sup>[2]</sup> Mosiman, Dean, "City to Decide Fate of Two Confederate Monuments in Madison Cemetery," *Wisconsin State Journal*, 29th of January, 2018.

<sup>[3]</sup> Ryan, pg 74      <https://www.abbevilleinstitute.org/blog/purging-graveyards-for-progress/>



Private, Company A, Sixty Third Regiment, Georgia  
Infantry

**JOSEPH TYRONE  
DERRY**

*"14. Jackson, leaving part of Ashby's cavalry under Captain Sheetz to menace Fremont near Franklin, marched with his main force down the Valley for the purpose of attacking Banks. That officer had the larger part of his force well fortified near Strasburg, with a detachment at Front Royal, eight miles distant, and facing the Luray Valley. Reaching New Market Jackson left the main valley so suddenly that friends and foes were again mystified.*

*15. At Front Royal (May 23d) he suddenly turned up and swooped down upon the detachment under Colonel Kenly. After a fruitless resistance the Federals fled, with Jackson at their heels. The Confederate cavalry, under Colonel Flournoy and Lieutenant-Colonel Watts, captured great numbers of them. General Banks at Strasburg hearing of Kenly's overthrow, began a rapid retreat upon Winchester."*

**Joseph Tyrone Derry, Story of the Confederate States or History of the War for Southern Independence (Richmond: B. F. Johnson Publishing Company, 1895), 178-179.**

# Remembering Robert E. Lee: Measuring True Greatness

January 18, 2018



By Mike Scruggs – January 19 will mark the 211th birthday of one of the most revered military leaders in American history. In fact, Robert E. Lee remains one of the most studied and respected military commanders in world history, although he was ultimately on the losing side.

The enormous importance that the mainstream media and political leaders today give to the Martin Luther King Holiday has worked to obscure the memory of Lee. Although there are many states that celebrate holidays for both King and Lee, most Southern politicians, following the politically correct fashion of the times, have shied away from honoring Lee.

In 2017, this politically correct trend brought down or removed numerous statues of Lee across the South including some of the most famous in New Orleans, Charlottesville, and Dallas. Many schools named for Lee were renamed. This was part of trend of purging the memory of the Confederacy, its symbols, and its heroes from American history. All this has been based on a false political narrative of the causes and conduct of the Civil War and the Reconstruction era following the war. Moreover, this false Civil War narrative is part of a larger agenda to change the American narrative and culture into a brain-numbed totalitarian nightmare where free speech, free thought, truth, and logic are treason. I have written a whole book on this: *The Un-Civil War: Shattering the Historical Myths* (Leonard M. Scruggs) so I will not delve into much detail in this article aside from a few quotes.

Writing in December of 1861 in a London weekly publication, the famous English author, Charles Dickens, who was a strong opponent of slavery, said this about the war going on in America:

“The Northern onslaught upon slavery is no more than a piece of specious humbug disguised to conceal its desire for economic control of the United States.”

Five years after the end of the War, prominent Northern abolitionist, attorney and legal scholar, Lysander Spooner, put it this way:

“All these cries of having ‘abolished slavery,’ of having ‘saved the country,’ of having ‘preserved the Union,’ of establishing a ‘government of consent,’ and of ‘maintaining the national honor’ are all gross, shameless, transparent cheats—so transparent that they ought to deceive no one.”

President Woodrow Wilson, in his multi-volume History of the American People, offered this explanation as to why the issue of slavery was so exaggerated during and after the war:

“It was necessary to put the South at a moral disadvantage by transforming the contest from a war waged against states fighting for their independence into a war waged against states fighting for the maintenance and extension of slavery.”

The media, education, and political allies of the new politically correct American narrative continue to strain every nerve to discredit, misrepresent, and slander Confederate leaders, the South, and the Southern cause. Their mendacious purposes can be seen in their smug self-righteousness and despicable tactics: lies, bullying, false labeling, ignorant temper tantrums, and nauseating virtue signaling.

This abandonment of truth to support political agendas is severely damaging to the American people. The demeaning and erasing of Robert E. Lee’s place in history is particularly tragic for few men in American history have left such an exemplary record of Christian faith, noble character, and devotion to cause and duty.

It is particularly ironic that Lee is made to bear the burden of slavery. Lee opposed slavery and freed most of his inherited slaves before the war. Here is a quote from Lee that refutes his critics’ willful ignorance and blind rage:

“In this enlightened age, there are few I believe but what will acknowledge, that slavery as an institution is a moral and political evil in any Country, It is useless to expatiate upon its disadvantages. I think it however a greater evil to the white than to the black race...”

Following Lee’s death at his home in Lexington, Virginia, on October 12, 1870, former Confederate President Jefferson Davis gave a moving eulogy honoring Lee at a Memorial meeting in Richmond on November 3. This was probably the largest gathering of Confederate generals and officers since the end of the war. In the course of his speech, he gave this praise of Lee:

“This good citizen, this gallant soldier, this great general, this true patriot, had yet a higher praise than this or these; he was a true Christian.”

It was as Superintendent at West Point that Lee’s leadership style was refined and molded. As a cadet, Lee’s outstanding academic performance and strict military bearing had gained him the nickname “the Marble Man” with his classmates, but his leadership style as Superintendent was anything but stiff and overbearing. While Lee was Superintendent, the Cadet Corps was only about 200, and he took a personal interest in every cadet, especially those who struggled with the strenuous academic and strict military discipline of the school. Lee had high standards, but his style was not to push, drive, or threaten. According to his most celebrated biographer, Douglas Southall Freeman,

“He carried them [the cadets] on his heart, and spent many an anxious hour debating how he could best train them to be servants of their country by making them masters of themselves.”

Later as Commander of the Army of Northern Virginia and General-in-Chief of the Confederate Armies, one of the reasons for Lee’s spectacular success in motivating Confederate soldiers, who were often badly outnumbered, out-gunned, and coping with inadequate supplies and clothing, was that they knew his orders were not given to gain himself promotion, praise, or personal glory. He had the highest standards of duty and honor and that included responsibilities to his troops as well as cause and country.

Responding to public praise for his stunning military victories, Lee said:

“I tremble for my country when I hear of confidence expressed in me. I know too well my weakness, that our only hope is in God.”

When told that his chaplains were praying for him daily Lee responded:

“I can only say that I am nothing but a poor sinner, trusting in Christ alone for salvation.”

John Brown Gordon, Confederate Lieutenant General and later Governor of Georgia and U.S. Senator, said this about Lee:

"Intellectually, he was cast in a giant mold. Naturally he was possessed of strong passions. He loved the excitement of war. He loved grandeur. But all these appetites and powers were brought under the control of his judgment and made subservient to his Christian faith. This made him habitually unselfish and ever willing to sacrifice on the altar of duty and in the service of his fellows...He is an epistle, written of God and designed by God to teach the people of this country that earthly success is not the criterion of merit, not the measure of true greatness."

"Thou therefore endure hardness, as a good soldier of Jesus Christ."

—2 Timothy: 2:3

**ABOUT THE AUTHOR** – Mike Scruggs, Author and Columnist

a.k.a. Leonard M. Scruggs

Mike Scruggs is the author of two books: *The Un-Civil War: Shattering the Historical Myths*; and *Lessons from the Vietnam War: Truths the Media Never Told You*, and over 600 articles on military history, national security, intelligent design, genealogical genetics, immigration, current political affairs, Islam, and the Middle East.

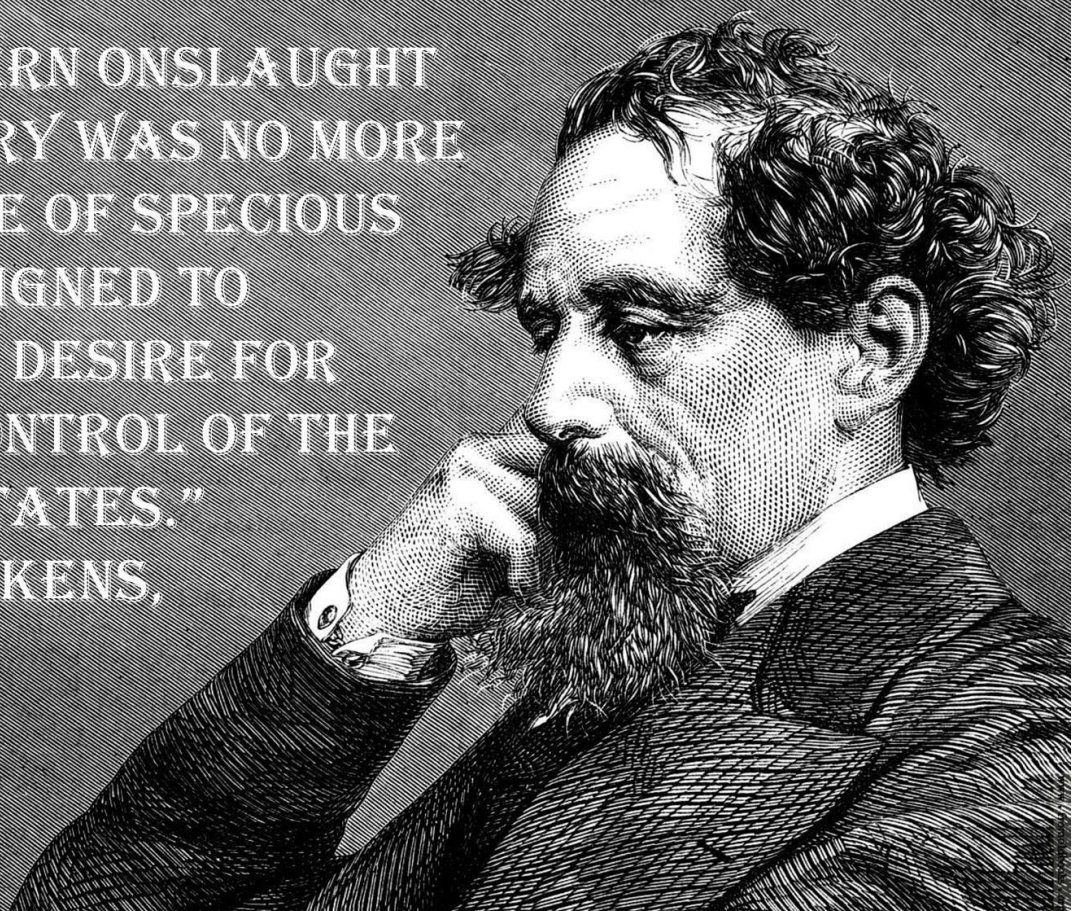
He holds a BS degree from the University of Georgia and an MBA from Stanford University. A former USAF intelligence officer and Air Commando, he is a decorated combat veteran of the Vietnam War, and holds the Distinguished Flying Cross, Purple Heart, and Air Medal. He is a retired First Vice President for a major national financial services firm and former Chairman of the Board of a classical Christian school.

Click the website below to order books.

<http://www.universalmediainc.org/books.htm>

<https://mail.yahoo.com/d/folders/1/messages/AFFa9goAAASsWn2eEg53IPsKGGA>

"THE NORTHERN ONSLAUGHT  
UPON SLAVERY WAS NO MORE  
THAN A PIECE OF SPECIOUS  
HUMBUG DESIGNED TO  
CONCEAL ITS DESIRE FOR  
ECONOMIC CONTROL OF THE  
SOUTHERN STATES."  
CHARLES DICKENS,  
1862





**"By authority of the War Department, martial law is hereby declared in and about Camp Douglas, Ill. extending for a space of 100 feet outside and around the chain of sentinels, which space the commanding officer will indicate by a line of stakes, and the area of the ground included within the said line is hereby declared to be under martial law. Any person violating military authority within said line will be subject to punishment by short confinement or trial by court-martial at the discretion of the commanding officer."**

- Joseph H. Tucker  
Colonel,  
United States Army  
July 12, 1862

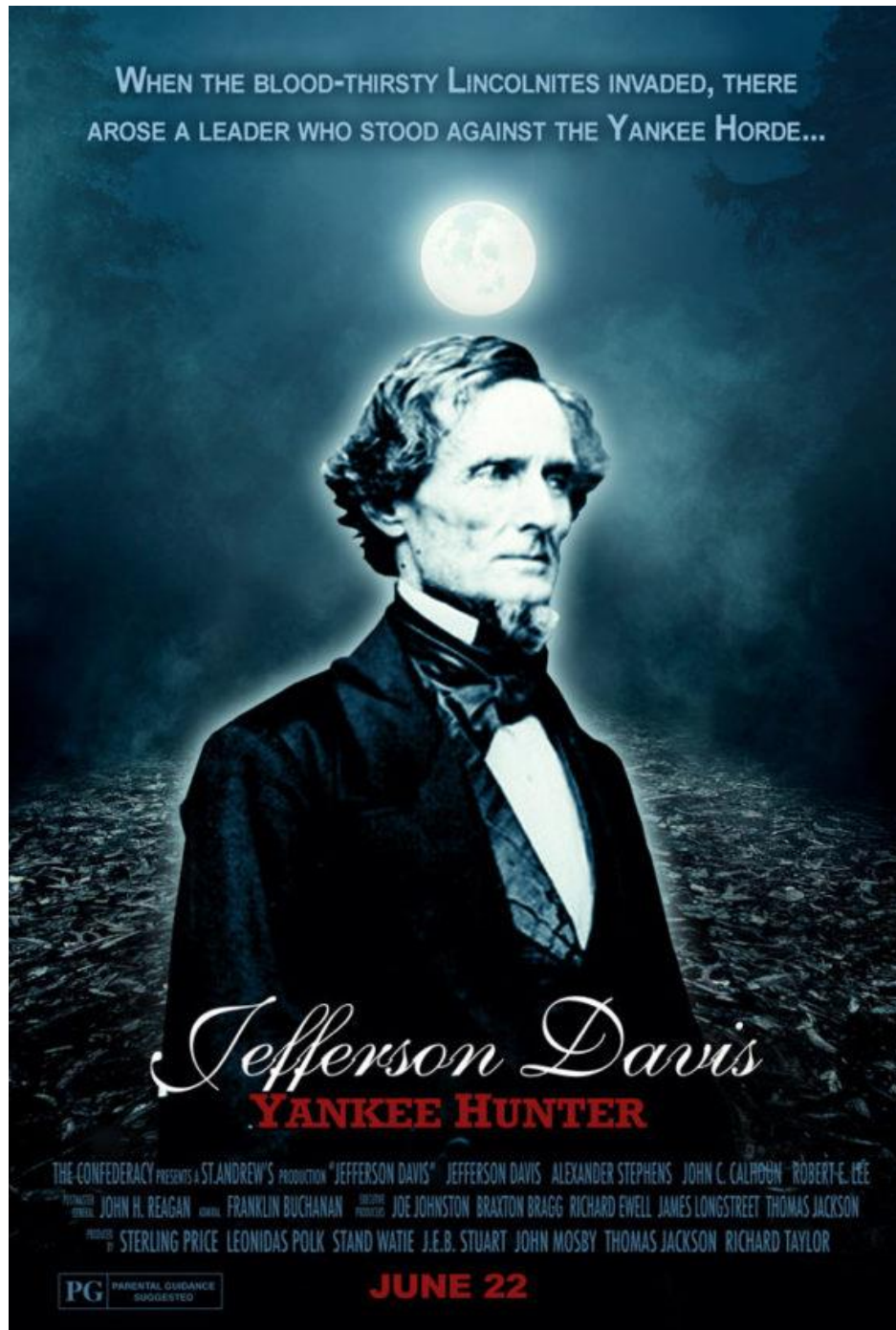
> Camp Douglas was a notorious Union prison camp in Chicago, Illinois, dubbed as "80 acres of hell" or the "Andersonville of the North" by its prisoners

> Tucker's order was reprinted in the Chicago Tribune



# Southern Art and Design Doesn't Matter...Unless You're on the Left.

By [Lewis Liberman](#) on Feb 14, 2018



For as many years as I've been an artist, I've seen numerous Southerners, Christians, libertarians and other traditionalist-minded folks wring their hands over people subscribing to this or that tenant of leftist ideology, but then turn around and market their own ideas in just about the most boring manner possible. Because if there's anything the left has done exceptionally well, it's selling their flimsy ideas through compelling mediums – which conservatives sometimes really seem to struggle with. Frustrating? Absolutely. But trying to “sell” your ideas

without an eye-catching or clever way to deliver them might be akin to pounding your head against a lump of coal, hoping to one day smash it into a diamond. It's just not going to work. But time and time again, I've watched the painful attempts of talented economists, philosophers, political theorists, historians and more work like mad to sell a well-researched or really fascinating perspective on a particular subject – only to fail in reaching a very large audience.

And the fact of the matter is this: If you have a belief that you hold strongly too, and happen to find yourself in a situation where you want to persuade someone else as to why you believe this way – whether through a face-to-face interaction, a book or a piece of music – you've just entered into a realm of marketing and sales. How compelling you are in your presentation could be the difference between someone subscribing to what you're sharing, holding onto it for thoughtful contemplation, or outright rejection and ridicule. It's the same reason we dress up for a job interview, polish our resume and try to put our best foot forward for a potential employer. It's even a little like when we go out for a date too. The goal in either case is to give a really great first impression, and hopefully convey to a potential employer (or the opposite sex) just how amazing we are. But the only way we can do that is by making certain we're giving a great presentation in all the right areas.

To be fair, modern Southerners have certainly made solid attempts to tell great stories about our heroes and history, whether through movies like *Copperhead* or *Gods and Generals*. But how such movies resonated with younger and more impressionable audiences might be debatable. Especially when compared with revisionist historical hits like 2012's *Django Unchained*, which grossed over \$425 million worldwide and featured the story of a man as he violently murdered his way across a predictably “evil” South. Meanwhile, Spielberg's highly acclaimed *Lincoln* was much praised for its depiction of a “saintly” Abraham Lincoln reigning over nearly a million men, women and children dead – and was nominated for 12 Academy Awards. And while the 2012 flick *Abraham Lincoln: Vampire Hunter* may not have been well-funded or carefully crafted propaganda of the prior two movies, it still grossed around \$115 million domestically and worldwide, and was probably best known for a portrayal of Lincoln once again saving the blessed Union...except this time from a monstrous and blood-thirsty South.

And we wonder why some people are tearing down our veterans monuments, and ironically censoring the beautiful art it represents.

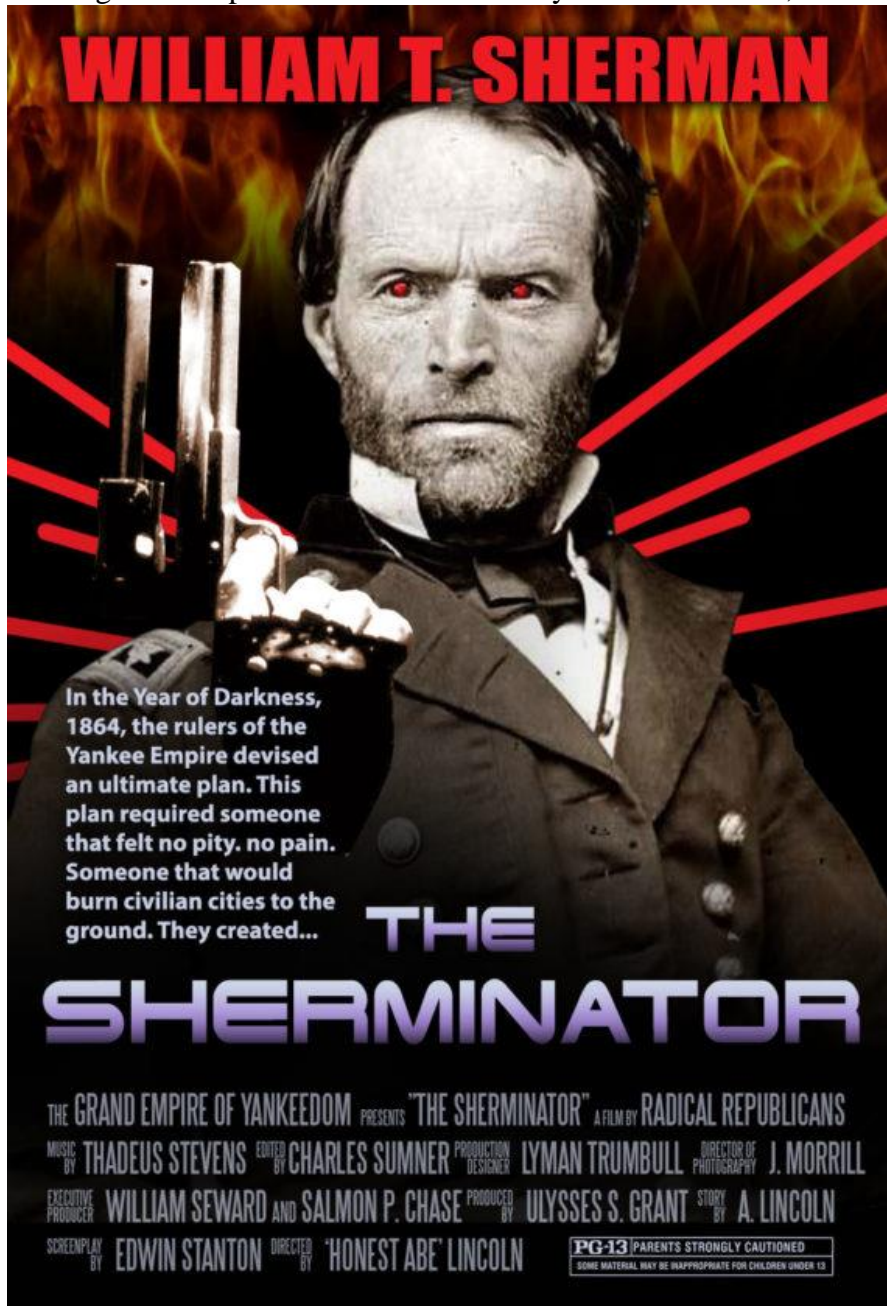
Another area of huge influence over the hearts and minds of people is the interactive entertainment industry. Whether through console games, PC games, or games on the phone or tablet, Southern minded creatives unfortunately lag far behind in developing or designing powerful stories through this growing medium. For example, the critically acclaimed and award winning *Bioshock Infinite*, developed by Irrational Games and released in 2013, sold over 3.7 million retail copies and has since sold more than 11 million copies overall. The game, set in a 1912 alternate reality that features a gigantic steampunk floating city named “Columbia”, delivers a leftist-centric view on such important themes as immigration, tolerance, secession, American exceptionalism and racism.

In the article *Bioshock Infinite makes great art from America's racist past and political present*, Ben Popper writes, “Beyond the aesthetics, what really stood out for me was the stark and intelligent treatment of deeper themes: racism, nationalism, and religion in America. The story may be set at the turn of the 20th century, but it forces the player to ponder the same questions about immigration and tolerance...” Popper notes, “In *BioShock Infinite*, the creators again present a funhouse mirror of American ideological history. Comstock the Prophet and the citizens of the floating city of Columbia meld strains of religious fervor, anti-government rhetoric, jingoistic nationalism, and a twisted worship of the founding fathers, all carefully lifted from historical events at the turn of the 20th century, but simultaneously satirizing the Tea Party movement that has roiled our politics for the last six years.”

Meanwhile, Nick Hagger, co-founder of Robot Circus, an independent game studio based in Melbourne, Australia, writes about how combining progressivist views with real-world politics can actually improve interactive fiction.

“In a video game landscape that is still dominated by square-jawed white men, you will always invite comment and interpretation when you centre your game around a dark-skinned, same-sex attracted woman.” Hagger writes about the company’s first original work, a sci-fi puzzle role-playing game named “Ticket to Earth”, which was released in 2017. “These fictional social structures and governments might be fanciful, but they always work best and feel most compelling when they feel believable, and internally consistent. The timeless science fiction classics have always been those that show us reflections of ourselves, that tell us something about the real world through a fantastic filter.”

But all of this isn’t designed to get people to throw their hands up in the air and get all mopey and apathetic. Rather, it’s merely a way to get us all thinking about ways we can use art, creativity and maybe even a little bit of fun to help “sell” our messages (like the “Sherminator” and “Jeff Davis: Yankee Hunter” parody posters included with this article). Sure, money and lack of interest in certain types of subjects may always be a hurdle, especially when faced with heavy bias in the entertainment industry, governmental school system and institutions of higher learning. But the point is that while we may have the content, we don’t always have the aesthetic. Hollywood and



other leftists have the aesthetic, but their content is usually garbage. Anyone seeking to communicate truth to a large audience needs to have both. And there really is no excuse, because we have the truth – as well as a LOT of talented people in our community. Southern musicians, artists, graphic designers, videographers, photographers, sculptors, game developers, poets, entrepreneurs and more are all more than likely ready and able to help out in trying to find ways to strategize and effectively get what’s true and valuable into our communities, and maybe even the world. So let’s network, roll up our sleeves and get to work!

### About Lewis Liberman

Lewis Liberman is a college graduate, professional graphic artist, writer, award winning illustrator, proud Southerner and totally awesome Generation Xer. When he’s not working as an educator, or poking a little fun at the lunacy of the left and the radicals in “Yankee-dom”, he enjoys reading, playing music, serving the Lord and spending time with family. Find him at [libertopiacartoon.wordpress.com](http://libertopiacartoon.wordpress.com)

<https://www.abbevilleinstitute.org/blog/southern-art-and-design-doesnt-matter-unless-youre-on-the-left/>



**“The cause in which we are engaged is the cause of the advocacy of rights to which we were born, those for which our fathers of the Revolution bled - the richest inheritance that ever fell to man, and which it is our sacred duty to transmit untarnished to our children.**

**Upon us is devolved the high and holy responsibility of preserving the Constitutional liberty of a free government.”**

**- Jefferson Davis  
President,  
Confederate States of America  
June 1, 1861**

# The North and Hitler

By [Michael Martin](#) on Jan 11, 2018



In 1933, General Smedley R. Butler blew the whistle on an attempt by American fascists to overthrow president Franklin D. Roosevelt. In this speech he detailed the following:

“I appeared before the congressional committee, the highest representation of the American people, under subpoena to tell what I knew of activities which I believed might lead to an attempt to set up a fascist dictatorship. The plan as outlined to me was to form an organization of veterans to use as a bluff or a club at least to intimidate the government and break down our democratic institutions. The upshot of the whole thing was that I was supposed to lead an organization of 500,000 men which would be able to take over the functions of government. My main interest in all this is to preserve our democratic institutions. I want to retain the right to vote, and the right to speak freely, and the right to write. If we maintain these principles, our democracy is safe. No dictatorship can exist with suffrage, freedom of speech, and press.”

Who were these fascists? And why did they want to overthrow the government? Careful research has revealed that these men were largely **NORTHERN** businessmen and industrialists, which is why the attempted coup d'état was dubbed "The Business Plot."

To understand why these men wanted a fascist takeover requires an understanding of WWI and the rise of Adolf Hitler thereafter. After the Bolshevik Revolution and the violent overthrow of Czar Nicholas II (cousin of England's George V), wealthy all around the world began fearing communism and a possible loss of their wealth.

After WWI, Germany was forced to pay massive amounts in reparations and was ripe with economic depression. In school, we are often taught about German people spending wheelbarrows of money to buy loaves of bread—we are also told that Hitler rebuilt Germany and transformed it into super power, which is one reason that Hitler had been named TIME's "Man of the Year" in 1938.

The truth is that Hitler did not rebuild Germany alone. Industrialists from the United States and western Europe had a huge role in helping Hitler rebuild Germany. Why? So that he could serve as a bastion against communism spreading across eastern Europe.

When we examine who these American industrialists were that supported Hitler, history shows us that they were largely **NORTHERN** men.

The first and most prominent example would be Henry Ford, of Detroit. Adolf Hitler admired Ford so much that he had a portrait of Ford in his office, and awarded him "The Grand Cross of the German Eagle." Part of the reason Hitler admired Henry Ford was that Ford provided parts to build engines for German war vehicles. Finally, Ford was an avowed anti-semitic and wrote a book titled "The International Jew: The World's Foremost Problem," which has chapters like "Jewish Jazz Becomes Our National Music."

The next great example would be Prescott Bush, from Connecticut. Bush was the director New York's Union Banking Corporation, which held money for Fritz Thyssen—a Hitler financier. In 1942, his business dealings (which went on for some time) ended when his company's assets were seized under the Trading With the Enemy Act.

Walter Teagle, of Ohio, and Standard Oil are also guilty of aiding Hitler. Teagle was the chairman of Standard Oil and had extensive sympathies and ties with the Nazis. Many reports indicate that Hitler's airplanes needed special chemical additives that only Standard Oil contained. Imagine how most people would feel if they understood that the bombing of London was in part aided by American industrialists?

Finally, the last group of northerners that need researched in this affair would be the Harriman family. E. H. Harriman was an American railroad tycoon and robber baron. His sons formed a company called Brown Brothers Harriman (a private investment firm), which shipped loads of steel, gold, fuel and coal to Germany in the 1930s. The railways to Auschwitz were made with steel supplied by these men

The fact is that the south has always been against this type of industrial greed. And ever since the War Between the States, the south has fought gallantly to prove its patriotism. For what? Now it seems the modern war efforts of the southern *and northern* everymen were merely a mask by industrialists to increase their wealth.

This type of activity has been going on for a long time. Eisenhower warned us about the military industrial complex. Smedley Butler detailed how this war machine operates in his book *War is a Racket*. Other groups like the Nye Commission have shown that there are indeed a handful of industrialists that make incredible profits from war.

Anyone who doubts the seriousness of these facts needs to look no further than Mr. Kurt Julius Goldstein and Mr. Peter Gingold. These two men sued the United States and the Bush Family in 2001, claiming that both benefited

from Jewish slave labor in Auschwitz during WWII. Their argument was that Franklin Delano Roosevelt signed an executive order on January 22, 1944 that called taking measures to rescue European Jews and while Americans controlled the skies by 1944, the Allies made no efforts to disrupt Auschwitz or attack its rail lines. The men held that hundreds of thousands of lives could have been saved, but the business ties between major American corporations and Nazi Germany were too extensive.

The results of the trial enshroud this whole topic with a veil of secrecy. The case was thrown out by a Judge named Rosemary Collyer on the grounds that the government cannot be held liable under the principle of “state sovereignty.” What a coincidence, that a case which could show extensive ties between American industrialists and Nazi Germany, would be thrown out on such a whim in the name of state sovereignty. This goes to show that our basic understanding of the World Wars, and of jurisprudence in America today deserve to be seriously re-evaluated everywhere by logical Americans.

Watch Smedley Butler’s warning here:

<https://youtu.be/H3AHGzvsJtk>

**About Michael Martin** Michael Martin is a teacher, writer, and historian with experience working in both public and private schools. He currently resides in Charleston, South Carolina with his wife and daughter, where he specializes in early Virginia history, genealogy, and the emerging field of sensory history.

<https://www.abbevilleinstitute.org/blog/the-north-and-hitler/>



# Slavery Was Not the Cause of the War Between the States

By [Al Benson](#) on Feb 27, 2018



A review of [Slavery Was Not the Cause of the War Between the States](#) (Charleston Athenaeum Press, 2014) by Gene Kizer, Jr.

In all my growing up years I was taught that the War Between the States was fought over slavery. That's what the "history" books, so called, told us and it is certainly what the "news media" has screamed about as the cause of the War for decades now. It's what the entertainment industry has thrown at us for decades also. I still recall watching the movie *Gettysburg* in which a Confederate prisoner of war asked a Union officer why he was fighting and the Union officer replied "To preserve the Union and free the slaves." The fact that the Union had no right to free anyone in another country never seemed to occur to him. I've often asked the question—if the Union was so hot to free the slaves then why didn't they start out by freeing those slaves in Delaware, Maryland, Kentucky and Missouri, all of which, for various reasons, remained in the Union. I have yet to get a satisfactory answer. Mr. Kizer has asked the same question and I doubt he has gotten one either. Part of the reason for that just might be that the War was really *not* about slavery to begin with.

Gene Kizer Jr. has proved that point in his book *Slavery Was Not the Cause of the War Between the States*, published by Charleston Athenaeum Press in Charleston and James Island, South Carolina. Mr. Kizer delves, with astounding accuracy, into why most of what you read about the reasons for the War today is almost pure fiction. Mr. Kizer has written in such depth that I could almost do a book review of the introduction to his book. That thought came to me as I read the introduction to his book. Mr. Kizer noted in his introduction that: I



argue that slavery was not the cause of the War Between the States. There is absolute, irrefutable proof that the North did not go to war to free the slaves or end slavery. The North went to war to preserve the Union as Abraham Lincoln said over and over.” And then Mr. Kizer proceeds to give you the real reason why Lincoln had to preserve the Union—and it is one I don’t ever recall seeing in any of the history books I have read that dealt with the War.

He noted, of Lincoln, on page xviii that: “He had no problem with slavery where it existed. He just didn’t want it ‘extended’ so he supported the Corwin Amendment, which left black people in slavery forever, even beyond the reach of Congress, where it already existed.” Lincoln wanted no slaves in the West, but that was not for altruistic reasons by any means. Lincoln was truly a sectional president and, in spite of all the clever rhetoric to the contrary, the South to get a raw deal from him.

Mr. Kizer breaks his book down into three parts: Part One showing his irrefutable argument as to why the War was not fought over slavery; Part Two explaining the right of secession (another question that should be debated today) and Part Three dealing with Lincoln and how he maneuvered that situation to give the South a black eye and make himself look good.

There were times in reading this book that I became angry, not with Mr Kizer for telling us the truth, but about how we have been lied to about the real reasons for this unnecessary war and the many historical falsehoods we have had spread before us to turn us away from legitimate questions as to what went on and why. I have come to the conclusion that most (though there are some exceptions) historians do not want us to know the real truth about that war and the real reasons it was fought. Mr. Kizer gives us the truth the “historians” have sought to conceal from us in so many areas. And the thought occurs to me that, if they have lied to us here, what about in other areas of our history?

Kizer gives us the truth about the Emancipation Proclamation, starting on page 10, noting that it is “a fitting and necessary war measure for suppressing the rebellion.” He notes, as I did, that the slaves were not freed in Maryland, Delaware, Kentucky and Missouri, nor were they freed in that new Union state of West Virginia, nor were they freed in any territory the Union had recaptured from the Confederate States. That fact, alone, left 500,000 blacks in slavery in Union controlled areas. If the Union was so keen on ending slavery why didn’t they start in these areas? Lincoln only sought to free slaves where he had no authority and he left them in bondage where he did have authority. That fact, alone, speaks volumes as to the real reasons for the War.

Kizer noted commentary by two historians on page 17 to the effect that the percentage of abolitionists in the North was only somewhere between 2 and 5 percent and, ironically, “...many of them didn’t like slavery because they didn’t like blacks and did not want to associate with them.” On page 28 a footnote observes that “...the North allowed slave states to be part of the Union, and the South allowed free states to be part of the Confederacy. The South anticipated that several free states with economic ties to the South would join the CSA and this bothered Lincoln greatly.”

Kizer observed that Lincoln was greatly concerned that a separate Confederate States would basically operate on the free trade basis and thus many shippers would start doing business with the Confederate States to avoid Lincoln’s tariff. In regard to the tariff, he notes, on page 50 that: “It allowed Northern businesses to ignore market competition and charge right up to the level of the tariff. The higher a tariff they could get, through political manipulation, the more money that went into their pockets.

Preserving the Union, the North’s cash money machine—its suction pump, its cash cow—was critical, not just desirable. As the Northern businessmen concluded: ‘The Union must be preserved. Any other outcome meant economic suicide, which meant bankruptcy, anarchy, and societal collapse. Lincoln and the Northern Congress understood this completely’...” So, when push came to shove, it was all about preserving the Northern economy at the expense of the South. Slavery was, at best, a peripheral issue.

Also worth noting, and Kizer points this out, is that the last four states that seceded to join the Confederacy never did secede over the slavery issue—they seceded because Lincoln planned to invade the South and they were not real happy at having their states invaded and overrun. What normal person could blame them? Lincoln realize that the only thing that could “preserve the Union” (and keep his tariff in place) was a war—and so Mr. Lincoln gave us a war.

In relation to the second section of his book, the part on secession, Mr. Kizer explained how the South felt in regard to that (and I agree with them). The Southern states believed the Constitution allowed for secession, particularly since three states, Virginia, Rhode Island, and New York all had secession language in their ratifications to the Constitution—and that language was accepted. That meant that if those three states could secede then any state could. This section of the book on secession goes from pages 107-195. It is most definitely worth studying.

The third section of the book, dealing with Lincoln and Fort Sumter was interesting, but I felt that the first two sections were really critical to our understanding of our history, or lack thereof today. This book should be in every public library in the country (alas, probably a fond dream) and it should be in every school library as well. Should any librarians chance to read this review I hope it may challenge them to get a copy for their library. For those that wish to understand the *real* reasons for our War Between the States (not slavery) this book is a must!

### About Al Benson

Al Benson, M.D., is the co-author of *Lincoln's Marxists* with Donnie Kennedy

<https://www.abbevilleinstitute.org/review/slavery-was-not-the-cause-of-the-war-between-the-states/>  
<https://www.abbevilleinstitute.org/review/slavery-was-not-the-cause-of-the-war-between-the-states/>





## **The Confederate Memorial Tartan**

**Woven in Scotland and serves as a tribute to the soldiers of the Confederacy. The fields represent the Confederate Army in line of battle - light blue for infantry, flanked by red for artillery and yellow for outriding cavalry. The red field represents the Confederate flag in true proportions.**

**Registered with TECA to Phil Smith '96. Sample in Scottish Tartans Authority's Johnston Collection labelled 'Sons of Confederate Veterans'.**

# The South's Stockholm Syndrome

By [Walter D. \(Donnie\) Kennedy](#) on Feb 12, 2018



The Stockholm Syndrome is a condition where captives or hostages develop a psychological attachment and loyalty to their captors. Psychologists often describe this syndrome as a “survival strategy.” This strategy is employed by captives when all hope for returning to a normal life appears to be lost. By befriending one’s all-powerful captors, life is preserved within the new “normal” order. This syndrome was first described in 1973 following a hostage standoff in Stockholm Sweden. Several hostages were held for six days in a bank vault, tortured, and tormented by their captor. Upon being released, none of the hostages would testify against their captor and even worked in the legal defense of their former captor. For Americans the most noted case of the Stockholm Syndrome centers around the 1974 kidnapping of Patty Hearst, a member of the wealthy and prominent Hearst Family of California. Miss Hearst was kidnapped by leftist terrorists known as the Symbionese Liberation Army (SLA). Hearst’s subsequent cooperation with the SLA, including armed robbery of a bank, resulted in her arrest for bank robbery.

In most cases only a few people are afflicted with this syndrome. But at times and especially under stressful political conditions large segments of a society and even nations can suffer from symptoms of the Stockholm Syndrome. In fictional literature this syndrome is demonstrated in such works as Orwell’s *1984* or Huxley’s *Brave New World*. In real life it can be seen in any nation that has been conquered and occupied by an all-powerful aggressor. For example, with the fall of France in 1940 a pro German rogue republic, the Vichy Republic, was established in what was known as the “free zone” in France. An attitude of “go alone to get alone” was soon adopted and followed by many Frenchmen. This attitude resulted in the citizens of the conquered nation becoming “loyal” to the Nazi invaders of France. This quasi loyalty was displayed by the French in their cooperation with the Nazi’s efforts to arrest Jews and partisan (loyal) French patriots, assisting in Nazi war production, and allowing without protest the romantic relationship between French women and Nazi soldiers. During the Cold War the people of nations occupied by the Soviet Union soon began “doing business” with their occupiers to the point that the defeated and occupied nations of Eastern Europe played a large part in the defense of the Soviet Union. In 1956 the Warsaw Pact was established whereby Eastern European nations “invited” Soviet Union troops to be

stationed in their country to defend them from Western aggression. Not only did Eastern European nations “invite” foreign Soviet troops into their country but each occupied nation’s military provided support to the Soviet Union as member nations of the Warsaw Pact. As Irish Confederate General Patrick Cleburne and other Irishmen learned in 1846, when your country is defeated and you are faced with starvation, service in the occupying nation’s military may be the only thing that prevents starvation. This is something conquerors use to fill the ranks of the empires’ foreign military—the very military used to occupy the defeated nation. This rationalizing of the relationship between the conquered and the conquerors to the point where it leads to the voluntary cooperation with the former enemy is nothing less than a societal form of the Stockholm Syndrome. These examples demonstrate how and why people can and will rationalize their action vis-à-vis their onetime enemy and present-day captors.

Empires are also eager to employ false respect for their conquered masses as a means of promoting the empire’s safety. For example, the Soviet Union’s Warsaw Pact was named for the capital of Poland. Polish history abounds with stories of wars and struggles with Russia. One would think that Warsaw Poland would not be the seat of power for the Soviet Union’s Eastern European defensive organization, after all, Poland and Russia fought at least fourteen wars between 1558 and 1939. The Soviet conquerors of Eastern Europe understood how to use false flattery to insure the loyalty of their subjected people. Also, just as the French had learned in 1939, the Irish in 1846, Poland and Eastern Europe learned in 1955; a conquered people usually will do those things necessary to rationalize the embracing of their conquering master. This “rationalizing” of the new relationship between themselves and their oppressor tends to hide and sugarcoat past and present sufferings of their people. What is true for the preceding nations and people is also true for the people of the conquered and occupied Confederate States of America.

The very fact that most Southerners do not accept nor remotely understand the depth of their second-class status in the United States demonstrates the effectiveness of 150 years of Yankee propaganda. Since the defeat and occupation of the Confederate States of America the Yankee Empire has used “education” to brainwash each generation of Southerners primarily by teaching four false narratives (1) we are all better off since the South lost the war; (2) All Americans have equal access to a high standard of living; (3) equality before the law is foundational to “our way of life”; and, (4) the “Civil War” is over and only extremists would view the fight for Southern freedom as worthy of a contemporary endeavor. The embracing of these false narratives by the people of the South is clearly driven home in a recently released book dealing with a distinguished Louisiana Confederate unit. The author, a noted professor, did an excellent job chronicling the heroic and tenacious military élan of some of the Confederacy’s most outstanding warriors in the cause of Southern independence. Nevertheless, on the last page of his otherwise outstanding book, he proceeds to inform his readers that “The Civil War is Really Over.” To support his contention that the “Civil War” is over, the author details how the Louisiana National Guard (the descendants of the Louisiana Tigers) and the New York National Guard (which traces its history back to the Irish Brigade—both units being “Civil War” units) were combined and fought side by side in Iraq. The last time these two units were “together” was during the Battle of Malvern Hill when the Louisianans and their fellow Confederates were trying to expel an invader from their country. Yes, the military actions of the War for Southern Independence are over but does that mean that the young men from Louisiana and the young men from New York live in a land of freedom and equal opportunity? If indeed the so-called war is over then these “brothers-in-arms” should have a lifestyle that is equal and free—freedom as given to us by our colonial ancestors. Remember that the foundation of American freedom is announced in the Declaration of Independence. In that document our ancestors boldly proclaim that legitimate government only existed by the *consent* of the governed. When *coercion* replaces *consent*, freedom is nullified and an illegitimate government replaces the once legitimate government. It is upon these points that the author’s fantasy of “one nation united, equal and free” begins to disintegrate.

One cannot compare but must contrast the pathetic emotional appeal of this Louisiana author/professor’s statement to the words of Louisiana’s Governor, Sam H. Jones who in 1943 stated, “But here in America, for more than a hundred years, we have witnessed and lived through...a process that has for its purpose the reduction of the fairest portion of our country to the permanent status of a *conquered province*. For more than a hundred years the Southern part of the United States has been the victim of a studied plan to overcome its [the South] superior economic advantages and reduce it [the South] to a state of *economic vassalage*.”<sup>[1]</sup> [Emphasis added] Men who

are citizens of a “conquered province” who have been reduced to “economic vassalage” are the inferiors not the equals of their conquerors. Conquerors who, flushed with ill-gotten gain (filthy lucre), have become wealthy at the expense of the conquered.

Speaking in 1943, during the middle of WWII, Governor Jones condemns the plundering of the South not just during the War for Southern Independence but every year since the defeat and occupation of the once free and prosperous South. This plundering has reduced the South from the most prosperous region of the nation to the nation’s poorest region. As Governor Jones noted, “So in spite of the fact that we have today the same land, the same climate, the same natural resources, the same geographical position—and the same strains of blood in our citizenship, 97.8 percent of which is native born—we have the lowest income, the least wealth, the poorest educational facilities, the least number of books in circulation, the smallest bank deposits, the smallest percentage of insurance assets, the most limited advantages in health and hygiene, the most eroded soils, the poorest agriculture and the most ineffective representation in the affairs of the nation; not because of the quality of that leadership but because of the existing political system.”<sup>[ii]</sup> So, professor, where is the “one nation with liberty and justice for all” where the children of the South have an equal chance for education, professional advancement, and equal pay? That nation does not exist! What does exist is a commercial empire controlled by Wall Street in New York and K Street in Washington. This empire is more than willing to use Southern children as cannon fodder for their no-win wars to protect their commercial empire. As General Smedley Butler, USMC, the most decorated Marine during his lifetime, noted in his book *War is a Racket*, the American commercial empire has turned the American military into Wall Street hit men.<sup>[iii]</sup>

As pointed out in [\*Punished with Poverty: The Suffering South\*](#), the reduction of the South from the wealthiest section of the United States to the most poverty laden section is no accident. In 1943, Gov. Jones noted that at one time the South was wealthy well beyond the imagination of modern-day Southerners. More recently a study from the University of California—Davis and Harvard University also “discovered” that indeed from the colonial era to 1860 the South was the wealthiest section of the United States.<sup>[iv]</sup> This wealth did not just reside on the large plantations but extended to free labors of the South whose earnings were higher than Northern labors. As Gov. Jones noted, “In the year 1850 the total wealth of the nation was approximately seven billion dollars of which 50 percent was located in the South. Today the total wealth is approximately 300 billion dollars of which the South has only 10 percent. In 1850 the South had better than 80 percent of the nation’s exports; today it has only about 21 percent.”<sup>[v]</sup> How can any reasonable person, let alone a “professor,” believe that the citizens of the defeated, conquered and occupied Confederate States of America live in a nation where, “The Civil War is Really Over.” Those suffering the symptoms of the Stockholm Syndrome could hold and express such feelings but that does not change the dreadful fact of the ongoing poverty and social stigmatization associated with being a member of the defeated and occupied section of the empire. Not only was this impoverishment true in 1943, when Governor Jones was speaking but today Southerners are still second-class Americans, subjects of the Yankee Empire, and citizens of the defeated and occupied captive nation, the Confederate States of America.

In 1943 Governor Jones of Louisiana was merely exposing for all to see the consequences and reality of defeat for the South. During the War for Southern Independence a leading Northern newspaper clearly stated its desire to extract a terrible retribution from the South: “We mean to *conquer* them, *Subjugate* them” and never permit Southerners to “return to peaceful and contented homes...they must find *poverty* at their firesides, and see privation in the anxious eyes of mothers and the *rags of children*.”<sup>[vi]</sup> This poverty lasted well beyond the War and Reconstruction—it continues to this day. This punishment of poverty is clearly demonstrated when looking at the U.S. median household income by state. Looking at household median income it is obvious that every Southern State falls *below* the national median for household income—the War is Not over!

Today a child born in the South has a 30% lower lifetime income earning expectation than a child born in the North—the War is NOT over! The major institutions of learning, those institutions which fill the highest ranks of business, industry, and national political leadership are all located in the North and filled with Northern students—the War is NOT over! There are key cultural differences between Northern society and Southern society for example: Southerners have the highest church attendance rate in the nation while the North has the lowest church attendance rate; the South has the highest per capita charitable giving rate while the North has the lowest per capita charitable giving rate; the lowest per capita income is in Southern States, while the highest per capita income is in

Northern States; all Southern States have the highest conservative voting record in the nation while its Northern counterpart has the highest *liberal* voting record (this is a disaster for the South because in the U. S. Congress, liberals out vote Southern conservatives). NO, THE WAR IS NOT OVER!

Today it is the South and its cultural heritage that is under attack by the politically correct establishment. Everything from displaying the Ten Commandments to maintaining Confederate monuments is attacked, thus depriving a conquered people the right to display pride in their history, their spiritual values, their region, and their people. Despite all of this, we are assured that “The War is Really Over!” Here is the harsh truth that too many Southerners including Southern authors, professors, and political leaders do not want to hear: The false narrative that “The War is Really Over” is merely code-words for the sad reality of *Vae Victis*, Woe to the Vanquished! For much too long the condition of social, economic and political poverty has been tolerated by the Southern people. This tolerance has been used by our conqueror to teach Southerners to accept their role as second-class Americans. This tolerance assures that Southerners will continue living under a government by *coercion* rather than demanding the American Right to live under a government by the free and unfettered *consent* of the governed. America’s Founding Fathers understood that living under a government by coercion nullifies freedom—yet pacified Southerners pretend they can’t see this reality. By ignoring this reality, we only assure that the next generation of Southerners, like the present one, will not be free. As citizens of the vanquished nation, the Confederate States of America, we can only ask, “How many years can some people exist before they are allowed to be free? How many times can a man turn his head and pretend he just does not see? The answer, my friend, is blowing in the wind.”

The answer is blowing in the wind.

[i] Sam H. Jones, ‘The Plundered South,’ as cited in The Abbeville Blog, <https://www.abbevilleinstitute.org/blog/the-plundered-south/> pulled 2/6/18

[ii] Ibid

[iii] Smedley D. Butler, *War is a Racket*, (Feral House, Port Townsend, WA: 1936) 10. Charmers Johnson, *Sorrows of Empire*, (Henry Holt and Co., NY: 2004), 169.

[iv] Kennedy and Kennedy, *Punished with Poverty: The Suffering South*, (Shotwell Publishing, Columbia, SC: 2017) 15-32.

[v] Jones, ‘The Plundered South.’

[vi] Simkins, Francis Butler, *A History of the South*, (Alfred A. Knopf, NY: 1959), 219.

### **About Walter D. (Donnie) Kennedy**

Walter D. (Donnie) Kennedy was born and reared in Mississippi. Donnie moved to Louisiana at the age of 19. He received his bachelor’s degree from the University of Louisiana, Monroe, La. and graduated Charlotte Memorial Medical Center School of Anesthesia, Charlotte, NC. Donnie and his twin brother, Ron, are best known for their bestselling book, *The South Was Right!* having sold more than 130,000 copies as of 2014. The Kennedy Twins have written eight other books since the release of *The South Was Right!* as well as editing, annotating and republishing an 1825 textbook on the Constitution by William Rawle. Donnie is the author of *Myths of American Slavery* and *Rekilling Lincoln*, (release date, Spring 2015). Both Donnie and his twin brother have served as commander of the Louisiana Division, Sons of Confederate Veterans. They have received awards and special recognition from numerous conservative and Southern organizations. The Kennedy Twins have been interviewed by numerous media outlets such as British Broadcasting Corporation, French National T.V., Al Jazeera, and numerous American radio and T.V. hosts.

<https://www.abbevilleinstitute.org/blog/the-souths-stockholm-syndrome/>



## GONE FORWARD.....

Among the broken sentences uttered by General Lee on his death-bed (1870) was this: "Let the tent be struck, the General has gone forward."

---

YES, "Let the tent be struck": victorious morning  
Through every crevice flashes in a day  
Magnificent beyond all earth's adorning:  
The night is over; wherefore should he stay?  
And wherefore should our voices choke to say,  
"The General has gone forward"?

Life's foughten field not once beheld surrender;  
But with superb endurance, present, past,  
Our pure commander, lofty, simple, tender,  
Through good, through ill, held his high purpose fast,  
Wearing his armor spotless, - till at last  
Death gave the final "Forward!"

All hearts grew sudden palsied: Yet what said he  
Thus summoned? - "Let the tent be struck!" - For when  
Did call of duty fail to find him ready  
Nobly to do his work in sight of men,  
For God's and for his country's sake - and then  
To watch, wait, or go forward?

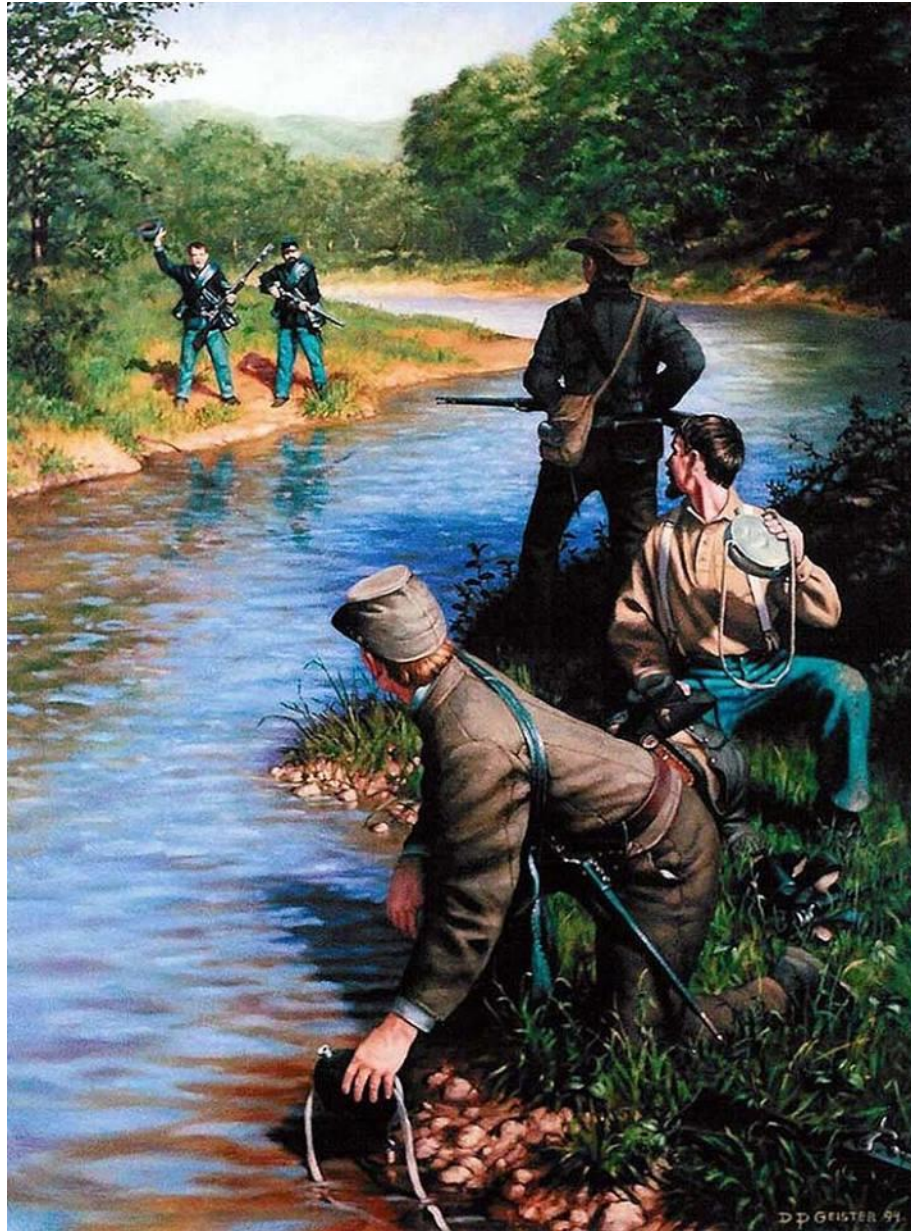
We will not weep, - we dare not! Such a story  
As his large life writes on the century's years,  
Should crowd our bosoms with a flush of glory,  
That manhood's type, supremest that appears  
To-day, he shows the ages. Nay, no tears  
Because he has gone forward!

Gone forward? - whither? Where the marshalled legions,  
Christ's well-worn soldiers, from their conflicts cease, -  
Where Faith's true Red-Cross Knights repose in regions  
Thick-studded with the calm, white tents of peace, -  
Thither, right joyful to accept release,  
The General has gone forward!



# YANKS CHEER FOR JACKSON

## Defending the Heritage



A friendly intercourse, not always confined to a trade of coffee for tobacco, existed between the outposts; "Johnnies" and "Yanks" often exchanged greetings across the Rappahannock; and it is related That one day when Jackson rode along the river, and the Confederate troops ran together, as was their custom, to greet him with a yell, the Federal pickets, roused by the sudden clamour, crowded to the bank, and shouted across to ask the cause.

"General Stonewall Jackson," was the proud reply of the grey-coated sentry. Immediately, to his astonishment, the cry, "Hurrah for Stonewall Jackson!" rang out from the Federal ranks, and the voices of North and South, prophetic of a time to come, mingled in acclamation of a great American.

Travis [ > < ]

Source: Stonewall Jackson and the American Civil War by G. F. R. Henderson, 1898

Link to free e-book: <https://ia802700.us.archive.org/.../stonewalljack.../12233-8.txt>

Photo used: Artwork of David Geister

# The uncomfortable truths of reconstruction

February 8, 2018 [Columnists](#) , [Mike Scruggs](#) 380 Views



*Ruins in Richmond, circa. 1865*

By Mike Scruggs – I am a Republican and have been a Republican County Chairman in two states, but if the Republican Party is going to be the party of the people, it must be the party of truth. We must avoid whitewashed versions of history. The first test of all politics should be truth.

The South was as devastated by the Un-Civil War of 1861 to 1865 as much as any nation in the annals of warfare. By the end of the war one out of every four white men had been killed or died of wounds or disease. Over 40 percent of private property including homes, businesses livestock, and crops had been destroyed. In South Carolina, where Sherman's men had burned the capitol city of Columbia, over 50 percent of private property was destroyed. Most of this property damage was deliberately inflicted on the civilian population to deny the Confederate Army the logistical means of resistance, but also to demoralize their families and supporters at home. It was ordered in cold calculation by Northern political and military leadership, but often executed with self-righteous religious zeal or criminal abandon. At the end of the war at least 50,000 homeless and displaced refugees, mostly former slaves, died of famine and disease. Neither Christian teachings nor modern Geneva Conventions condone such total war. Reconstruction was an extension of that total war by political means.

Reconstruction was no Marshall Plan to get the South back on its feet. To quote the eminent Southern historian, Clyde Wilson, Professor Emeritus of History at the University of South Carolina, "The purpose of Reconstruction was not equality; it was plunder, plunder, plunder." As the equally eminent Professor Emeritus of History at William and Mary, Ludwell Johnson, has emphasized, the cardinal underlying objective of Reconstruction was to maintain and enhance

the political dominance of the Republican Party, particularly that faction of the Republican Party that referred to themselves as “Radical Republicans.”

To avoid a historical misunderstanding, it is necessary to point out that the Republican Party of the Civil War and Reconstruction bears little resemblance to the republicanism of Thomas Jefferson, Dwight Eisenhower, Senator Barry Goldwater, Ronald Reagan, or Donald Trump. The backbone of the Republican Party at that time was the old Whig party of big government serving big business. Lincoln had himself been a strong Whig. They believed in high protectionist tariffs to protect domestic manufacturing and supported generous government subsidies to powerful railroads, public works, and industrial interests. They were of the Hamiltonian philosophy of highly centralized government power and a “national” banking system that was really a privately controlled means of printing money for the benefit of friendly special interests including their own. The Constitution and especially States Rights were frequently viewed as a hindrance to national prosperity and greatness. There were, however, more moderate and conservative factions in the party. The Radical Republicans were a minority faction within the party, but had strong support in the press and were not adverse to devious and despotic methods of maintaining and exercising power.

Neither did Democrats then much resemble Democrats today. They were more agrarian, socially conservative, and strongly committed to the decentralized, limited form of government outlined in the Declaration of Independence and the U. S. Constitution, including States Rights. From the North-South political wars over tariff policies intensifying in 1824, through the Civil War and Reconstruction years, at least through the end of Grover Cleveland’s presidency in 1897, “Conservative” and “Democrat” were close political synonyms.” Both parties at that time were generally conservative on social issues. Modern American liberalism, which is today most often associated with modern Democrats, ironically has its closest antecedents in the Radical Republicans, who often combined radical abolitionism with a strong belief in the efficacy of all-powerful government

For more than a generation before the War, radical abolitionists and their Republican political allies had stigmatized the South as a brutal and backward society in need of punishment, repentance, and remaking. A distorted understanding of the conditions of slavery in the South inflamed the preaching from many Northern pulpits; especially the radical abolitionist dominated Unitarian churches. Relentless Northern war propaganda magnified this twisted vision of the South into contempt and frenzied hatred for all things Southern. The Northern press seized upon every opportunity to fan the flames of sectional hatred. The devastating casualties endured by Union forces in conquering the South added a real and powerful emotional component to Northern animosity toward the South.

Nevertheless, near the end of the Civil War in his second inauguration speech, President Lincoln had presented a generous vision for bringing the South back into the Union fold. His often quoted words, “with malice toward none; with charity for all...to bind up the nation’s wounds,” were to set a new attitude and theme in the restoration of the South to the Union. Lincoln had instructed Grant in accepting Lee’s surrender at Appomattox to “let him up easy.” Union General J. L. Chamberlain ordered his battle seasoned troops at Appomattox to give a salute of honor to Confederate troops as they passed in final review at that surrender. Robert E. Lee had advised his men to go home and be good American citizens.

Following the assassination of Lincoln, however, goaded by the press and Radical Republicans in Congress, the flames of regional mistrust, hatred, and a desire for vengeance on the South returned with vehement passion. Lincoln’s Vice President, now President Andrew Johnson, a relatively conservative former Democrat Congressman from East Tennessee, had planned to follow the Lincoln plan for restoring the South to the Union. In this he would be vigorously opposed by the Radical Republicans led by Thaddeus Stevens of Pennsylvania in the House, Charles Sumner of Massachusetts in the Senate, and Edwin Stanton, Secretary of War. Their objective was permanent Republican Party dominance of the nation. A humiliating and vengeful subjugation of Southern States was to be an important instrument of the Radical Republican plan for continued national dominance. Southern States would be remade into Republican States fashioned and tightly controlled by Radical Republicans. Although civil rights idealism played a part in Radical Republican thinking and a very great part in their talk, the main role of former slaves would be insuring Republican political dominance in the South and suppressing any rising political opposition.

The Union loyalist state governments established by President Johnson quietly concentrated on economic recovery during the latter part of 1865 and early 1866. By the end of 1865, the Thirteenth Amendment outlawing slavery had been ratified by seven Southern legislatures and became law. In July 1866, a Civil Rights Bill was passed to insure Southern blacks the full rights of citizens. Still the South was relatively quiet, but the Radical Republicans were stirring trouble both in the South and in Congress.

The Radical Republican leaders proposed a Fourteenth Amendment guaranteeing equal protection and due process under the law theoretically to all Americans, but also denying public office to former elected officials who had supported

the Confederacy. It also effectively turned the Constitution upside down, giving the Federal Government sweeping powers over the States. By February 1867, the Fourteenth Amendment had been temporarily derailed by the rejection of ten Southern and three Border State legislatures.

The Radical Republicans were ready for this. They had been stoking the flames of Northern outrage against the South by reporting numerous crimes and outrages against blacks. All this contradicted the reports of General Grant. Few of these can now be substantiated. Most appear to have been either highly exaggerated or fabricated and some even incited. Many of the reports were telegraphed from Washington. In March 1867, over the veto of President Johnson, Republicans passed the first Reconstruction Act. This act revoked the legal governments of ten Southern States and placed them under martial law, administered in five military districts. This act gave the vote to adult black males and disenfranchised Confederate veterans and former elected officials—over 85 percent of eligible Southern white voters. In addition, Union soldiers stationed in the South were allowed to vote. Ratifying the Fourteenth Amendment was made a contingency for readmission to the Union.

Southerners were left without rights or recourse to protect their families and property. Meanwhile the greed, vengeance, dishonesty, and corruption of Reconstruction governments and their “carpetbagger” commercial friends further impoverished the South and stirred up racial tensions to establish Republican dominance in the South and maintain its power base in the North.

To be continued.

**ABOUT THE AUTHOR** – Mike Scruggs, Author and Columnist

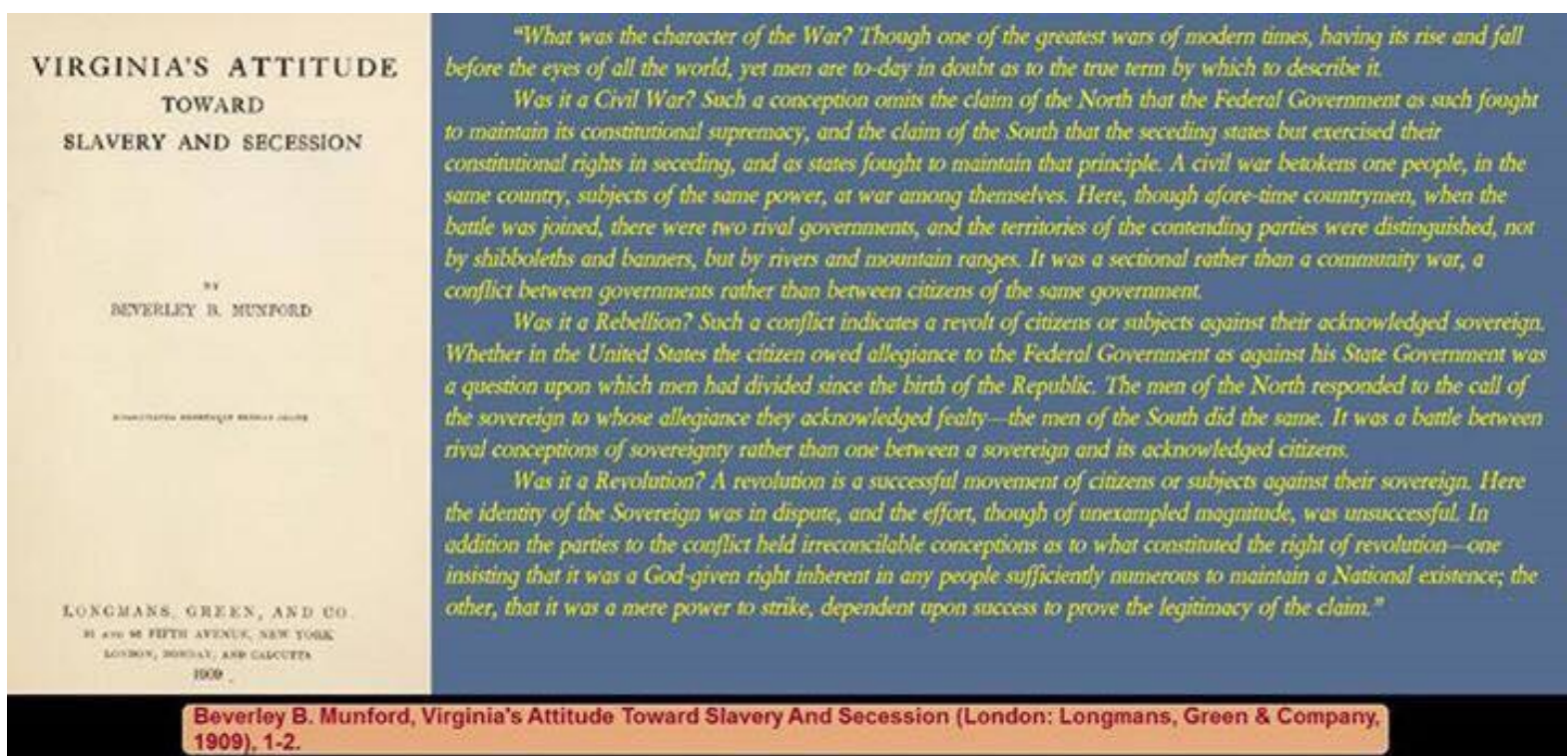
a.k.a. Leonard M. Scruggs

Mike Scruggs is the author of two books: *The Un-Civil War: Shattering the Historical Myths*; and *Lessons from the Vietnam War: Truths the Media Never Told You*, and over 600 articles on military history, national security, intelligent design, genealogical genetics, immigration, current political affairs, Islam, and the Middle East.

He holds a BS degree from the University of Georgia and an MBA from Stanford University. A former USAF intelligence officer and Air Commando, he is a decorated combat veteran of the Vietnam War, and holds the Distinguished Flying Cross, Purple Heart, and Air Medal. He is a retired First Vice President for a major national financial services firm and former Chairman of the Board of a classical Christian school.

Click the website below to order books.

<http://www.universalmediainc.org/books.htm>



# Treatment of Prisoners -

## Statement from a United States Medical Officer

### April 1876

**We give in full the following statement of a medical officer of the United States army, who was on duty at the Elmira prison. His letter was originally published in the New York World, and dated from Brooklyn, New York:**

STATEMENT OF A UNITED STATES MEDICAL OFFICER.

To the Editor of the World:

Sir - I beg herewith (after having carefully gone through the various documents in my possession pertaining to the matter) to forward you the following statistics and facts of the mortality of the Rebel prisoners in the Northern prisons, more particularly at that of Elmira, New York, where I served as one of the medical officers for many months. I found, on commencement of my duties at Elmira, about 11,000 Rebel prisoners, fully one-third of whom were under medical treatment for diseases principally owing to an improper diet, a want of clothing, necessary shelter and bad surrounding; the diseases were consequently of the following nature: Scurvy, diarrhea, pneumonia, and the various branches of typhoid, all super induced by the causes, more or less, aforementioned.

The winter of 1864-5 was an unusually severe and rigid one, and the prisoners arriving from the Southern States during this season were mostly old men and lads, clothed in attire suitable only to the genial climate of the South. I need not state to you that this alone was ample cause for an unusual mortality amongst them.

The surroundings were of the following nature, viz: narrow, confined limits, but a few acres of ground in extent, and through which slowly flowed a turbid stream of water, carrying along with it all the excremental filth and debris of the camp; this stream of water, horrible to relate, was the only source of supply, for an extended period, that the prisoners could possibly use for the purpose of ablution, and to slake their thirst from day to day; the tents and other shelter allotted to the camp at Elmira were insufficient, and crowded to the utmost extent - hence, small pox and other skin diseases raged through the camp.

Here I may note that, owing to a general order from the Government to vaccinate the prisoners, my opportunities were ample to observe the effects of spurious and diseases matter, and there is no doubt in my mind but that syphilis was engrafted in many instances; ugly and horrible ulcers and eruptions of a characteristic nature were, alas, too frequent and obvious to be mistaken. Small pox cases were crowded in such a manner that it was a matter of impossibility for the surgeon to treat his patients individually; they actually laid so adjacent that the simple movement of one of them would cause his neighbor type prevailed to such an extent, and of such a nature, that the body would frequently be found one continuous scab. The diet and other allowances by the Government for the use of the prisoners were ample, yet the poor unfortunates were allowed to starve; but why, is a query which I will allow your readers to infer, and to draw conclusions therefrom.

Out of the number of prisoners, as before mentioned, over three thousand of them now lay buried in the cemetery located near the camp for that purpose; a mortality equal, if not greater than that of any prison in the South. At Andersonville, as I am, well informed by brother officers who endured confinement there, as well as by the records at Washington, the mortality was twelve thousand out of say about forty thousand prisoners. Hence it is readily to be seen that range of mortality was no less at Elmira than at Andersonville.

At Andersonville there was actually nothing to feed or clothe the prisoners with, their own soldiers faring but little better than their prisoners; this, together with a torrid sun and an impossibility of exchange, was abundant cause for their mortality. With our prisoners at Elmira, no such necessity should honestly have existed, as our Government had actually, as I have stated, most bountifully made provision for the wants of all detained, both of officers and men. Soldiers who have been prisoners at Andersonville, and have done duty at Elmira, confirm this statement, and which is in nowise in one particular exaggerated; also, the same may be told of other prisons managed in a similarly terrible manner. I allude to Sandusky, Delaware and others. I do not say that all prisoners at the North suffered and endured the terrors and the cupidity of venal sub-officials; on the contrary, at the camps in the harbor of New York, and at Point Lookout, and at other camps where my official duties from time to time have called me, the prisoners in all respects have fared as our Government intended and designated they should. Throughout Texas, where food and the necessaries of life were plentiful, I found our own soldiers faring well, and to a certain extent contended, so far, at least, as prisoners of war could reasonably expect to be.

Our Government allowed the prisoners of war the following rations: Twelve ounces of pork or bacon, or one pound of salt or fresh beef; one pound six ounces of soft bread or flour, or one pound of corn meal; and to every one hundred rations, fifteen pounds of beans or peas and ten pounds of rice or hominy, ten pounds of green coffee or five pounds of roasted ditto, or one pound eight ounces of tea, fifteen pounds of sugar, four quarts of vinegar, thirty pounds of potatoes, and if fresh potatoes could not be obtained, canned vegetables were allowed. Prisoners of war will receive for subsistence one ration each, without regard to rank; their private property shall be duly respected, and each shall be treated with regard to his rank, and the wounded are to be treated with the same care as the wounded of our army.

How faithfully these regulations were carried out at Elmira is shown by the following statement of facts:

The sick in hospitals were curtailed in every respect (fresh vegetables and other antiscorbutic were dropped from the list), the food scant, crude and unfit; medicine so badly dispensed that it was a farce for the medical man to prescribe. At large in the camp the prisoner fared still worse; a slice of bread and salt meat was given him for his breakfast, a poor hatched-up, concocted cup of soup, so called, and a slice of miserable bread, was all he could obtain for his coming meal; and hundreds of sick, who could in nowise obtain medical aid died, "unknelled, unconfined and unknown."

I have in no wise drawn on the imagination, and the facts as stated can be attested by the staff of medical officers who labored at the Elmira prison for the Rebel soldiers. ~Volume 1 - Southern Historical Society Paper

~ † Robert † ~ [Defending the Heritage](#)



Photo: Hellmira in 1865 - Elmira Prison Camp (via Chemung County Historical Society)

# “True Grit” as a Reconstruction Story

By [Philip Leigh](#) on Feb 19, 2018



Although labeled a Western, *True Grit* is also a novel about Reconstruction in Arkansas and the Indian Territory that would become eastern Oklahoma. The Reconstruction aspects are more evident in the novel, which turns fifty years old this year, than in the movies.

The story is about fourteen year old Mattie Ross who leaves her mother, sister and little brother at home on a farm of "480 acres of good bottomland . . . not far from Dardenelle in Yell County" to "avenge her father's blood." He had been murdered by a hired hand named Tom Chaney while on a shopping trip to Fort Smith, which was a frontier town on the edge of the Indian Territory.

Subtleties about Reconstruction that slip into the novel but not the movies include the following:

1. When Mattie says that "Tom Chaney was a tenant but working for hire and not for shares," she is disclosing that whites were often sharecroppers. Although commonly associated with blacks, most sharecropping was done by whites as late as 1940. Moreover, their impoverished living standards were identical to those of black sharecroppers. Segregation only gave the poor whites a higher social status.
2. "Papa used to say that the only friends we had down here right after the [Civil War] were the Irish Democrats in New York. Thad Stevens and the Republican gang would have starved us all out if they could." Pennsylvania Congressman Thaddeus Stevens was the chief architect of Radical Republican Reconstruction. Although often hailed as a champion for blacks he tried to impose a federal tax on exported cotton. Since most cotton was then sold on the London market there would have been no way for cotton

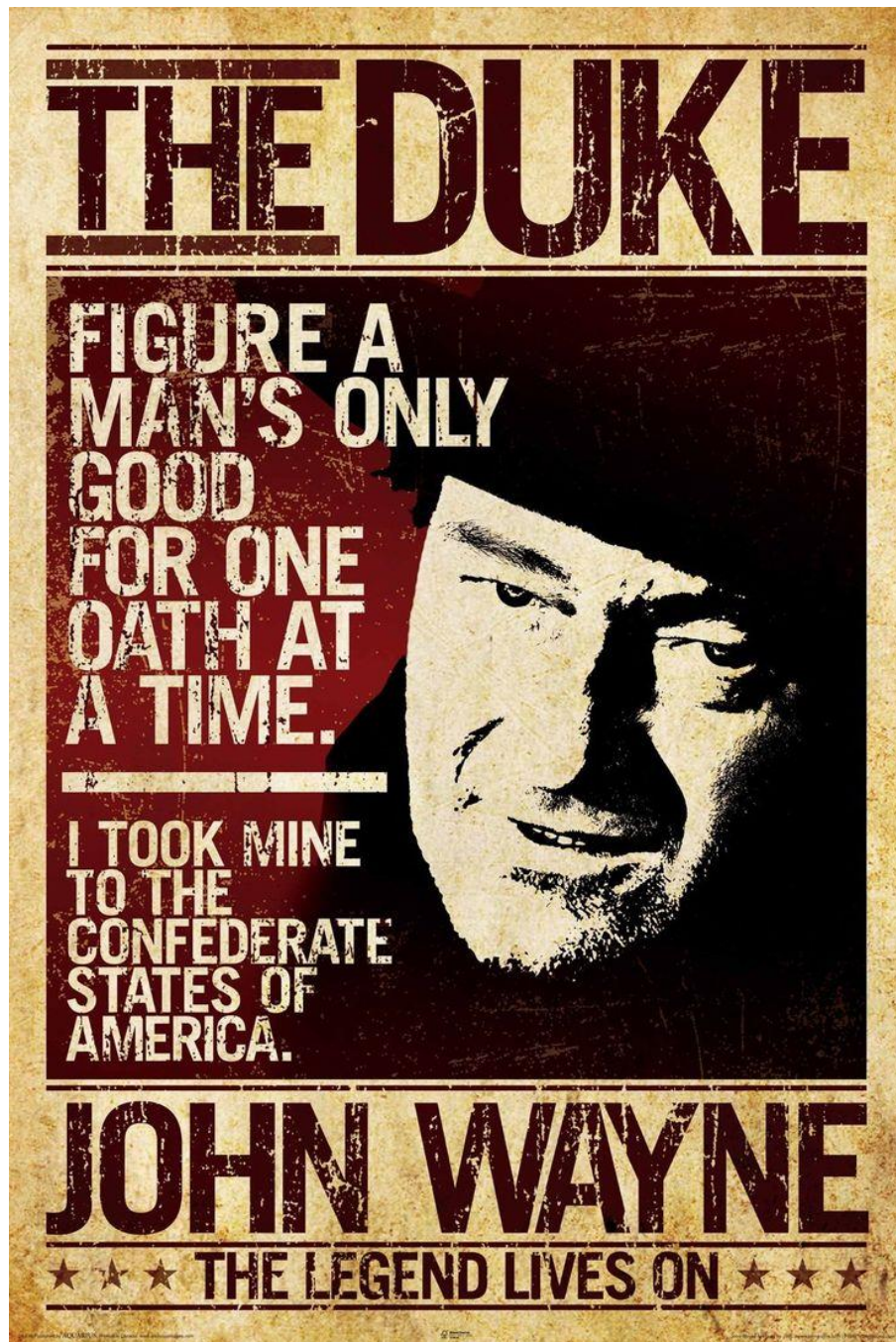
growers to pass the tax on to buyers because other countries could sell their cotton in London without having to pay an American tax. Thus, Stevens's tax would have hurt the black cotton farmer as much as the white.

3. Since Mattie's story is a reminiscence by an old lady during the 1920s it is significant that she remarks, "I am not afraid of Al Smith for a minute. He is a good Democrat and when he is elected I believe he will do the right thing . . ." She is referring to New York Governor Al Smith who was an Irish-American Catholic that ran for President in 1928. Mattie is saying that she did not hold his religion against him. While historians often castigate 1920s era Southerners for racial prejudice, they seldom note that six of the eight states that voted for the first Roman Catholic presidential candidate were Southern, including Arkansas.

### 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/true-grit-as-a-reconstruction-story/>





# Why I Am Shorting the Market for Lincoln and Darwin

Gary North - February 12, 2018

Two hundred and nine years ago today, the sun rose over the English village of Shrewsbury. Susannah Darwin was about to give birth to her fifth child, Charles. Her husband Robert was a financier. Her father was a Wedgwood, of pottery fame. Times were not tough in the Darwin household.

The sun moved over the Atlantic, heading for Hardin County, Kentucky. Later in the day -- the Darwins' day, anyway -- it passed over the log cabin of Thomas and Nancy Lincoln, whose son Abraham had just been born. Times were always tough in the Lincoln household.

All in all, it was a memorable day, if not for the sun, then for the rest of us.

Forty-nine years later, in 1858, Darwin was an amateur naturalist, unemployed but content as a man of leisure. He had achieved some degree of fame with his 1839 book, *Journal and Remarks, 1832-1835*, known today as *The Voyage of the Beagle*, but he had not made any major contribution to science.

He had been working for over a quarter century on a manuscript about evolution. He could not bring himself to finish it. That year, he received a letter from Alfred Russel Wallace, a naturalist living in the Malay Peninsula. Wallace in his autobiography said he had been afflicted by a fever. While in bed, he had come up with a theory of evolution through natural selection. He sent the outline of his theory to Darwin.

Darwin was stunned. The theory was almost identical with his own, even with the same section categories. If Wallace got into print first, he would be the winner, though it was not clear what exactly he would be winner of. Darwin told some of his friends, who persuaded him to offer Wallace joint authorship of a paper on natural selection. Wallace agreed. The paper was published in *The Journal of the Linnean Society* in 1858. It attracted no interest. Darwin was still unknown to the world.

In that same year, 1858, Abraham Lincoln lost the race for United States Senate to Stephen A. Douglas. In 1839, the same year that Darwin's book appeared, Mary Todd was courted by Douglas, but she decided to end the relationship in favor of Lincoln. It could be said that Douglas had defeated Lincoln twice. In 1858, they were both successful lawyers for the Illinois Central Railroad, but Douglas was the more successful of the two.

In late 1859, Charles Darwin's book appeared: *On the Origin of Species by Means of Natural Selection, or the Preservation of the Favoured Races in the Struggle for Life*. The entire edition of 1250 copies sold out the first day. Well, 1170 copies; the others had been sent out as review copies. This was not a best-seller.

That same year, on the other side of the Atlantic, Lincoln delivered a speech to the Wisconsin Agricultural Society on the importance of state fairs. He began with these words: "Agricultural Fairs are becoming an institution of the country; they are useful in more ways than one; they bring us together, and thereby make us better acquainted, and better friends than we otherwise would be." Not a spellbinding beginning. The ending was not much better. Lincoln seemed to be on a slow track to oblivion.

Then came 1860. Lincoln was invited to give a speech at Cooper Union in New York City. That led to his nomination for President by the Republicans. In November, he won the Presidency.

By the end of 1860, Darwin's book was becoming famous, due initially to the efforts of his friend Thomas Huxley, who wrote four glowing reviews, including one in the influential *Times* of London in December of 1859.

At the time of Darwin's death in 1882, Darwin's book, along with his follow-up book, *The Descent of Man* (1871), had conquered the intellectual world. His theory of evolution through natural selection was re-shaping legal theory. One piece of evidence is Oliver Wendell Holmes, Jr.'s book, *The Common Law* (1881).

Deeply affected by 1885 was the new academic discipline of sociology. Social Darwinism had become a major intellectual movement. There were two camps. A laissez-faire camp was led by Herbert Spencer, who coined a phrase that Darwin adopted in later editions of *Origin*: "the survival of the fittest." Opposed to him was Lester Frank Ward, who believed that Darwinian science gives a scientific and educational elite the ability and therefore the legal right to plan society. Both men appealed to Darwin's theory as justification.

Lincoln's wartime policies re-shaped the politics of the United States. This transformation was reflected in a change of grammar. In 1860, men said "the United States are." After 1865, they said "the United States is."

## **FORECASTING**

Had anyone on February 12, 1859 looked at the careers of these two fifty-year-old men, he would have concluded that they had made minor contributions to their respective fields, but that if they had both died that evening, neither of them would have made it into a history textbook. Two years later, they had begun to re-shape the modern world. Lincoln had not yet been inaugurated, but Southern secession was in full swing.

This should remind us that the affairs of men are essentially unpredictable. In the conclusion to his June 1968 *Commentary* essay, "The Year 2000 and All That," Robert Nisbet assessed futurology.

It is very different with studies of change in human society. Here the Random Event, the Maniac, the Prophet, and the Genius have to be reckoned with. We have absolutely no way of escaping them. The future-predictors don't suggest that we can avoid or escape them -- or ever be able to predict or forecast them. What the future-predictors, the change-analysts, and trend-tenders say in effect is that with the aid of institute resources, computers, linear programming, etc. they will deal with the kinds of change that are not the consequence of the Random Event, the Genius, the Maniac, and the Prophet. To which I can only say: there really aren't any; not any worth looking at anyhow.

Ludwig von Mises challenged all central economic planning because he knew that no one, and no committee, has the ability to see accurately the effects of government directives. Men cannot derive viable plans in terms of supposed historical stages. In Chapter 18 of *Socialism* (1922), he wrote this.

For sociological study the stage theories are useless. They mislead us in regard to one of the most important problems of history -- that of deciding how far historical evolution is continuous. The solution of this problem usually takes the form either of an assumption, that social evolution -- which it should be remembered is the development of the division of labor -- has moved in an uninterrupted line, or by the assumption that each nation has progressed step-by-step over the same ground. Both assumptions are beside the point. It is absurd to say that evolution is uninterrupted when we can clearly discern periods of decay in history, periods when the division of labor has retrogressed. On the other hand, the progress achieved by individual nations by reaching a higher stage of the division of labor is never completely lost. It spreads to other nations and hastens their evolution.

Men are not omniscient. They are bounded by uncertainty. The free market offers a way to deal with this uncertainty: entrepreneurship. Men of necessity must face the future. They do their best to see what is coming. They delegate to specialists in forecasting the responsibility of allocating resources for future production. Then consumers bid against each other for these goods and services. By their bids, they bless certain entrepreneurs with profits, but thereby curse others with losses. Through the incessant process of resource allocation and bidding, individuals shape the world in which they live.

## **CONCLUSION**

There was no way in 1859 to go long in Darwin or Lincoln futures. There would have been too few longs to make a market. I would have preferred to go short. The market would have made hash of my plans.

Still, I maintain a short position on both Lincoln and Darwin.

Shorting Lincoln's legacy takes faith in the ability of the free market to bring negative sanctions against the modern State. But I think that [Jacques Barzun](#) and [Martin van Creveld](#) are correct. The nation-state is a viable short: the end of a 500-year bull market.

Shorting Darwin means shorting the university system and the public schools. My view is this: when the nation-State goes belly-up, tax subsidies to education will end. In a competitive market, Darwinism will lose. It already has. Even today, it is accepted by under 20% of Americans. That percentage will fall if the subsidies to education end.

I love the way the Darwinists in the media stack the deck. It doesn't work. The Gallup organization surveys Americans' belief in Darwinism every year. The figures don't change much, year to year. In 2017, those who favored six-day creationism constituted 38% of those polled. Those favoring intelligent design -- God's guidance of evolution -- constituted 38%. This view has been anathema to Darwinists ever since Darwin. He paid no attention to creationists. His enemy was the idea of intelligent design. He was trying to refute Robert Chambers' *Vestiges of the Natural History of Creation* (1844), not Genesis 1. Only 19% accepted Darwinism in 2017. So, what was Gallup's headline? This: [In U.S., Belief in Creationist View of Humans at New Low](#).

Nice try, guys. But you are still losing, despite 100% control over tax-funded education. Wait until Washington's checks bounce.

I just hope the futures market survives the regulators in the interim.

<https://www.garynorth.com/public/17717.cfm>

# William T. Thompson did NOT design the Confederate Flag.

Posted by [Nikki](#)

There is a rumor, to put it nicely, going around right now that the designer of the second flag of the Confederacy was a man named William T. Thompson. Thompson was clearly a racist and wrote of fighting to “maintain the Heaven-ordained supremacy of the white man over the inferior or colored race.” Yuck.

This seems to have originated on [the Twitter account of Jonathan Wilson, who apparently holds a PhD in US History from Syracuse University](#). I would have expected someone with a PhD in history to actually pay attention to the context surrounding one smaller excerpt, but apparently reading comprehension isn't as fun. Now all of these different websites, mainly news sources, have copied the information and treated it like gospel. Then of course there are all the memes floating around featuring the same information. Which would be all well and good if it were completely accurate, but as usual it is a grain of truth with more omitted.

Mr. Wilson lists [this as his source](#), a book entitled *History of the Flag of the United States of America* which was published in 1880 and available as a free ebook on Google Books. In it is excerpts from editorials written in the *Savannah News* by Thompson, including the above terrible quote. [1] However, if you read it you also find that Thompson was not a part of the committee which designed the flags and seal, the House, or the Senate. He was not even in the same city as those making these decisions, and had to receive news of the approved flags via dispatch. While we are told by this book that they approved a flag like what Thompson wrote of and had been submitted a design by him, it is clear they were considering a great number of design options and trying different options with modifying them.

The flag approved by the Senate was not in actuality what he had suggested, but rather a field of white with a blue stripe which makes sense since **the Confederacy drew inspiration for their flag from the Scottish flag, the St. Andrew's Cross, which is blue and white, and they were trying to move away from the appearance of the United States flag**. The House decided they didn't like the appearance of the blue stripe so removed it, and the flag as it was made was of different dimensions than what Thompson had talked about due to inconsistencies with the revisions between the Senate and House. Revisions that were done without Thompson being anywhere around.

George Preble, author of the above book, also wrote one entitled *Our Flag: Origin and Progress of the Flag of the United States of America* which had been published earlier. This book gives similar information, but more regarding the timeline of the flag's approval. Thompson's editorial with the very racist comments was published after the Senate had already approved the flag with the blue stripe, so Thompson's design had to have been either nearly identical to designs that were already being looked at or it was his design but he revealed his own thoughts on the symbolism after the fact. There were two propositions for changes, either removing the blue stripe entirely or instead of a blue stripe making it a “broad blue border.”

On May 20th, 1863, a correspondent wrote to Thompson at the *Savannah News*, saying “Mr. Editor, you are one of the admirers of the new flag” and proceeding to inform him of the difference in dimensions which had been “established by law.” This being information also listed in the same books, only a couple pages past the excerpts Wilson chose to quote. I don't know about you, but typically I don't refer to the “designer” of something as an “admirer” of it. This quote tells me that there were people in the Confederacy, if not the majority of the Confederacy, that never would have considered Thompson the “designer” of the second national flag despite his having submitted a design and commented on the process.

Additionally, all of this regarding the second national flag occurred after the Confederate battle flag, the flag currently being debated in the media, was already designed and in use. THAT FLAG most certainly had nothing to do with Thompson whatsoever.

So then, what? Are we supposed to be shocked there were racists in 1863? This should surprise no one. There were racists everywhere! Thompson himself wasn't even from the south originally, but was born and raised in Ravenna, Ohio.[2] However, to take a newspaper editor's opinions and say they represent what the Confederate House and Senate had in mind for the symbolism in their approval is quite a leap, and for this to continue spreading is an example of horrible journalism.

It's similar to how the South Carolina's declaration of causes for secession cited hostility regarding slavery being of importance, Virginia chose to merely point out they had a right to secede and planned to do so, Texas cited the Federal government's failure to offer any protection of Texan lives against Native American tribes or Mexican bandits, and Georgia mentioned slavery but also went in depth regarding how the Federal government was deliberately subsidizing industry of only the middle and northern states while allowing the south to pay taxes for it:

"The material prosperity of the North was greatly dependent on the Federal Government; that of the South not at all. In the first years of the Republic the navigating, commercial, and manufacturing interests of the North began to seek profit and aggrandizement at the expense of the agricultural interests. Even the owners of fishing smacks sought and obtained bounties for pursuing their own business (which yet continue), and \$500,000 is now paid them annually out of the Treasury. The navigating interests begged for protection against foreign shipbuilders and against competition in the coasting trade.

Congress granted both requests, and by prohibitory acts gave an absolute monopoly of this business to each of their interests, which they enjoy without diminution to this day. Not content with these great and unjust advantages, they have sought to throw the legitimate burden of their business as much as possible upon the public; they have succeeded in throwing the cost of light-houses, buoys, and the maintenance of their seamen upon the Treasury, and the Government now pays above \$2,000,000 annually for the support of these objects. These interests, in connection with the commercial and manufacturing classes, have also succeeded, by means of subventions to mail steamers and the reduction in postage, in relieving their business from the payment of about \$7,000,000 annually, throwing it upon the public Treasury under the name of postal deficiency.

The manufacturing interests entered into the same struggle early, and has clamored steadily for Government bounties and special favors. This interest was confined mainly to the Eastern and Middle non-slave-holding States. Wielding these great States it held great power and influence, and its demands were in full proportion to its power. The manufacturers and miners wisely based their demands upon special facts and reasons rather than upon general principles, and thereby mollified much of the opposition of the opposing interest. They pleaded in their favor the infancy of their business in this country, the scarcity of labor and capital, the hostile legislation of other countries toward them, the great necessity of their fabrics in the time of war, and the necessity of high duties to pay the debt incurred in our war for independence. These reasons prevailed, and they received for many years enormous bounties by the general acquiescence of the whole country.

But when these reasons ceased they were no less clamorous for Government protection, but their clamors were less heeded— the country had put the principle of protection upon trial and condemned it. After having enjoyed protection to the extent of from 15 to 200 per cent. upon their entire business for above thirty years, the act of 1846 was passed. It avoided sudden change, but the principle was settled, and free trade, low duties, and economy in public expenditures was the verdict of the American people. The South and the Northwestern States sustained this policy. There was but small hope of its reversal; upon the direct issue, none at all." [3]

The opponents of the Confederacy and of the Confederate flag seek to make this a far simpler and clearer cut period of history than it actually was. They depend on the Union having a moral superiority so that they can point fingers and condemn those who wish to remember their Southern heritage. It is not that simple though, and never has been.

---

[1] In the referenced books the newspaper was referred to as the "Savannah News," but other sources refer to Thompson's paper as the "Daily Morning News" or the "Savannah Morning News." These all refer to the same publication.

[2] <http://www.georgiaencyclopedia.org/articles/arts-culture/william-tappan-thompson-1812-1882>

[3] <http://www.civilwar.org/education/history/primarysources/declarationofcauses.html>

This entry was posted in [War of Southern Secession](#). Bookmark the [permalink](#).

The Civil War?

You must mean when

the Yankees  
invaded  
America!



# LEST WE FORGET!



New Orleans Mayor Mitch Landrieu is tearing down Confederate monuments and wants to destroy our history and heritage.

## WANTED:

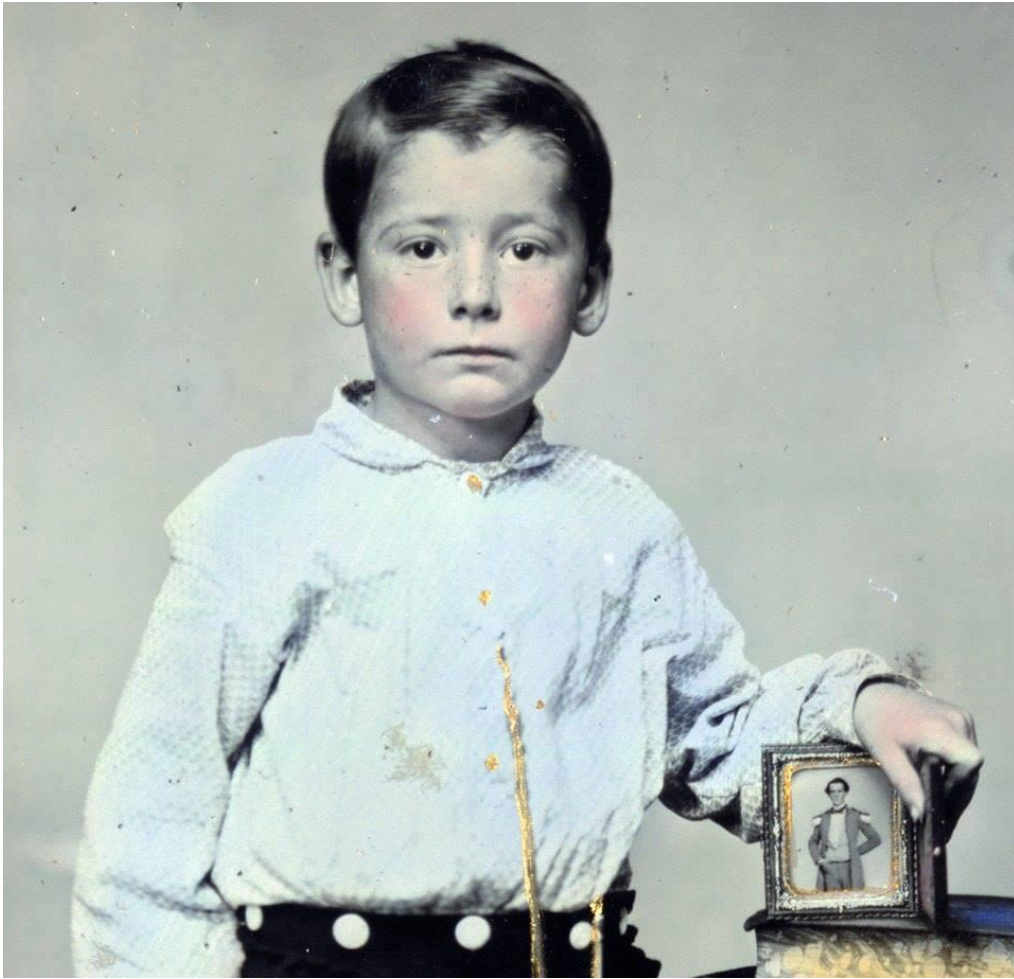
LAND suitable for Confederate Flag Memorials along major roadways in New Orleans...to remind citizens, tourists, and scalawag politicians of our rich Confederate history and heritage.

**YOU PROVIDE THE ROADSIDE FOOTAGE... WE WILL ERECT THE POLE AND FLAG!**

(804) 901-4970

email [info@vaflaggers.com](mailto:info@vaflaggers.com)

Virginia Flaggers



## 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](http://samdavis.scv.org)

VA - TBD

# 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](http://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*

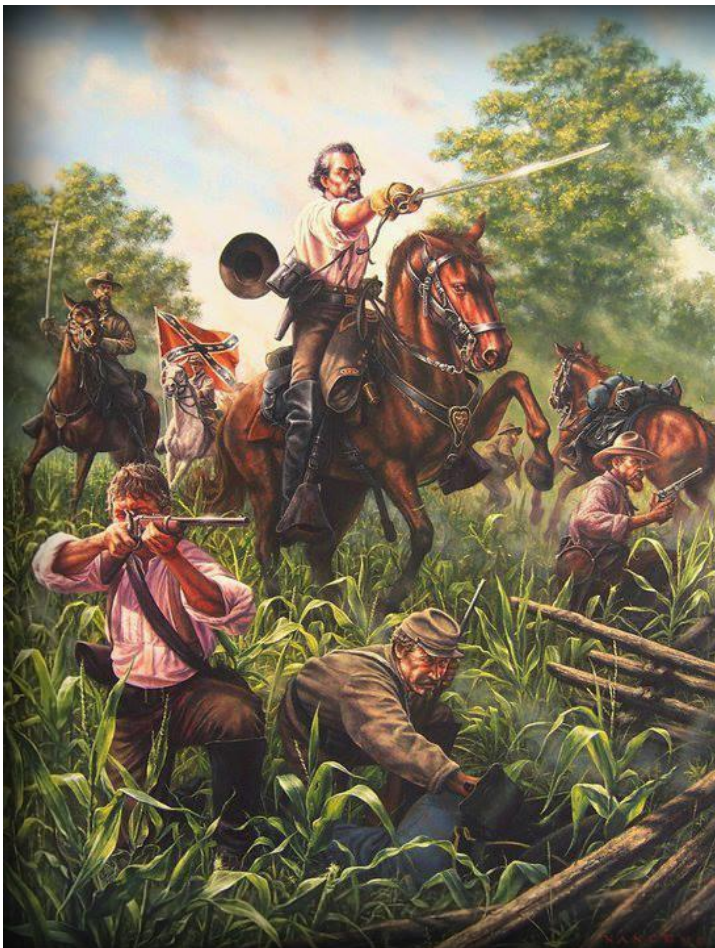
<http://samdavis.scv.org/>

## **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](http://samdavis.scv.org)

Send your kids to

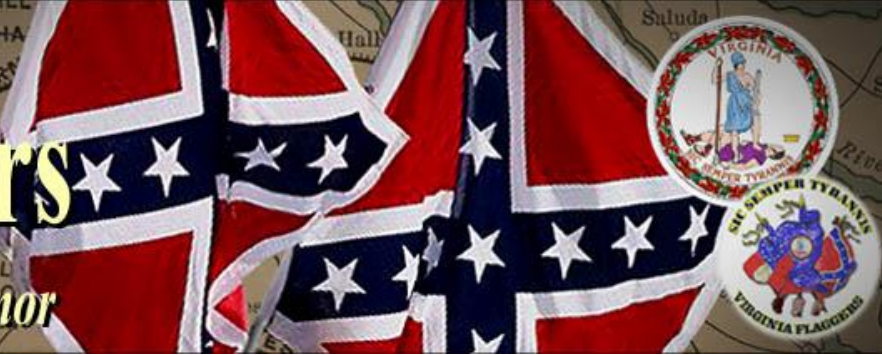
Sam Davis Christian Youth Camps!



**"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, February 26, 2018

## Illegal Tarp Removed Again On the Eve of Expected Ruling



#BREAKINGNEWS

Lee rides again! On the eve of the scheduled ruling tomorrow regarding the illegal tarps in Charlottesville, the tarp covering General Robert E Lee in LEE Park was removed overnight for the 7th time this month

Judge Moore will rule on the tarps during the next Hearing, scheduled to take place on Tuesday, February 27 at 10:00 a.m. in Charlottesville Circuit Court: 315 E. High St., Charlottesville, VA 22902.

We look forward to a favorable decision, ordering the removal of these illegal tarps once and for all.

God bless Robert E Lee.

God bless the Southern Avengers.

All glory to God. All honor to the Confederate soldier.

#TarpWars

#LeeRidesAgain

#BoycottCville

#SouthernAvenger

#winning

Tuesday, February 13, 2018

# Virginia's Robert E. Lee Will Remain In Statuary Hall in the US Capitol



To God be the glory, great things He hath done!

Robert E. Lee will remain in statuary hall in the U.S. Capitol!

HB1099, which called for the removal of the statue from Virginia's representation, died in the House Rules Committee today. It was the last of the monument and memorial destruction bills in the Virginia General Assembly to die in committee.

The citizens of Virginia overwhelmingly favor protecting all monuments and memorials and lawmakers are getting the message loud and clear.

Thank you all for your many phone calls and emails to Virginia lawmakers. Please take a moment to contact your state representatives one more time and urge them to continue to fight to protect our monuments and memorials.

Stay tuned for ways you can help with offensive strategies to prepare for NEXT YEAR and more information on current battles. We have not yet begun to fight.

All glory to God. All honor to our Confederate ancestors.

#VirginiasForMonumentLovers

Tuesday, February 6, 2018

# Monument Tarps in Charlottesville Removed AGAIN Tuesday Evening



**BREAKING.** The tarps are down AGAIN!

Lee and Jackson ride again in Charlottesville, for the fourth time in four days... and the 12th time since City Council covered the monuments with hideous black tarps after a Charlottesville judge ruled that they could not be moved.

Citizens are fed up with the childish behavior and hateful rhetoric of former Vice-Mayor Wes Bellamy and his pals on City Council.

Today's tarp removal commemorates one year since City Council voted to violate state law and attempt to remove the magnificent equestrian statues of Lee and Jackson. Their hateful action has led to numerous law suits, violence, falling revenues, and chaos in the city.

It is fitting that Lee and Jackson will mark the occasion free of their coverings, and that the citizens of Charlottesville can pay their respects one year after the vote that sent the city on a downhill spiral.

We will win this fight... because we love Robert E Lee, Stonewall Jackson, and the men who served under them, more than they hate them.

#TarpWars

#SicSemperTyrannis

#BoycottCville

#SouthernAvenger

#DixieRising

**Monday, February 5, 2018**

## Illegal Tarps Removed from Charlottesville Monuments Three Times in 24 Hours One Day Before Judge Hears Arguments

Charlottesville Monument Court Update:



As we mentioned earlier, there is very little to report...

In court today, the Judge did not rule on the tarps, or the monument removal question. The City of Charlottesville argued that the tarps should stay up until August 12th, still claiming they are "mourning shrouds". Attorneys for the plaintiffs argued that the tarps violate state law and were put up without regard for the protection of the monuments. The judge has set a date of February 27th for his ruling on the tarps.

There is no date set for the monument removal case. There was discussion of setting a date for as early as October, 2018...and as late as February, 2019.

On a very positive note, the injunction is still in place and City Council cannot move either monument, by order of the judge.

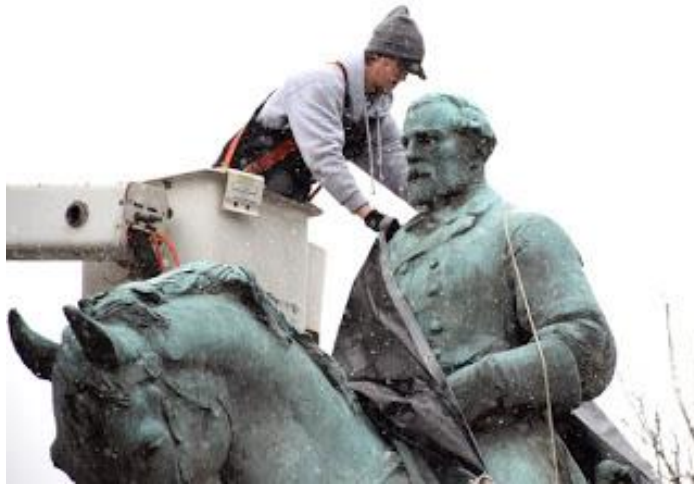
In the meantime, we thought y'all would enjoy this photo taken this morning, before the city re-tarped the monuments after the tarps were removed again last night, for the third time in 24 hours.



We reported yesterday that the City of Charlottesville pulled men off of duties relating to public safety and inclement weather on Sunday to have them re-tarp the Lee and Jackson monuments after they were cut loose overnight. During the course of the day, they were cut loose and re-covered a total of three times.

Check out these photos of the damage done to the park by the equipment brought in to put the illegal tarps back up during the inclement weather.

It is apparent that Wes Bellamy and his friends on City Council have no problem wasting taxpayer money and putting the public safety at risk, all to satisfy their hate-filled agenda to rid Charlottesville of every trace of its Confederate history and heritage.



<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

1<sup>st</sup> weekend after new years. **Sam Davis New Year's Ball: Palestine, TX**

3<sup>rd</sup> weekend: **Moonlight and Magnolias Ball:** J. L. Halbert Camp #359, Corsicana, TX

### February

3<sup>rd</sup> weekend: Grovetown, TX, **CW Weekend**

### April

2<sup>nd</sup> weekend (unless that is Easter weekend): **The Battle of Pleasant Hill (Louisiana)**

### May

1<sup>st</sup> weekend: **Great Locomotive Chase and Naval Battle of Port Jefferson,**

### September

4<sup>th</sup> 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**

**My Past - My Present - My Future**



**CONFEDERATE**

# Texas Division

Southern Born, Texas Proud!

*"Learn About Your Heritage"*

*Sons of Confederate Veterans  
Texas Division*

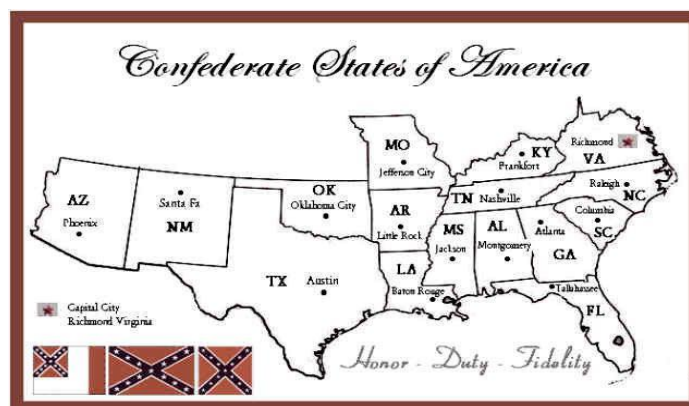


## Calendar

### Upcoming Schedule of Events

02/10/18	San Angelo Rodeo Parade	San Angelo, TX
03/02/18	Midland Texas Independence Day Ceremony	Midland, TX
03/02/18 - 03/03/18	Fort Clark Living History	Bracketville, TX
03/03/18	<u>3rd Annual Confederate Flag Day</u>	
03/09/18 - 03/11/18	<u>School of the Piece - Hosted by Fort Concho</u>	San Angelo, TX
03/10/18 - 03/11/18	Camp Mabry Reenactment	Austin, TX
03/30/18	Good Friday	
04/06/18	Midland Christian Living History	Midland, TX
04/13/18 - 04/15/18	Brady Living History	Brady, TX
04/20/18 - 04/21/18	Mexia Living History and Reenactment	Mexia, TX
04/21/18	San Angelo CSA Memorial Day/San Jacinto Day	San Angelo, TX
05/04/18 - 05/05/18	Fort Mckavett Living History	Fort Mckavett, TX
05/18/18 - 05/19/18	Rose Bud-Lott Living History and Reenactment at Tomlinson Hill	Tomlinson Hill, TX
05/18/18 - 05/19/18	Fort Lancaster Living History	Sheffield, TX
06/08/18 - 06/10/18	<u>2018 Texas Division Reunion</u>	Nacogdoches, TX
<b>07/08/18 - 07/14/18</b>	<b>SAM DAVIS CHRISTIAN YOUTH CAMP - TEXAS</b>	<b>Clifton, TX</b>
07/18/18 - 07/21/18	<u>SCV National Reunion</u>	Franklin, TN
08/11/18	Junction Summer Parade	Junction, TX

**Click on the event or on the calendar for more information.**





# Southern Legal Resource Center

Defending the rights of all Americans  
Advocating for the Confederate community

Follow Us

The Southern Legal Resource Center is a non-profit tax deductible public law and advocacy group dedicated to expanding the inalienable, legal, constitutional and civil rights of all Americans, but especially America's most persecuted minority: Confederate Southern Americans. **SLRC NEEDS OUR HELP !!!**

## Company Overview

Non-profit tax deductible public law corporation founded in 1995, dedicated to preservation of the dwindling rights of all Americans through judicial, legal and social advocacy on behalf of the Confederate community and Confederate Southern Americans.



## Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>



**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](http://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](mailto:belo.herald@yahoo.com)

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

## Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

*Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.*

## How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



*Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.*

**1-800-MY-SOUTH**

Click here for information and an introduction to the SCV



Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

<http://www.scv.org/research/genealogy.php>

### CHARGE TO THE SONS OF CONFEDERATE VETERANS

*"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".*

Lt. General Stephen Dill Lee,  
Commander General

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>