



The Belo Herald

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

April 2018

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

Mark Brown

The Murderous Kansas Red Legs



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

Col. A. H. Belo Camp #49

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

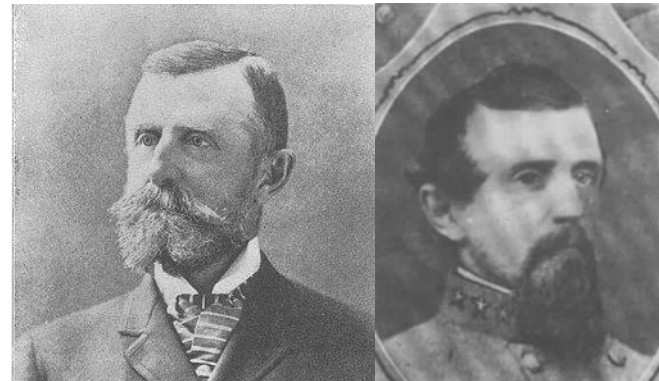


Contact us: WWW.BELOCAMP.COM

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

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

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



Have you paid your dues??

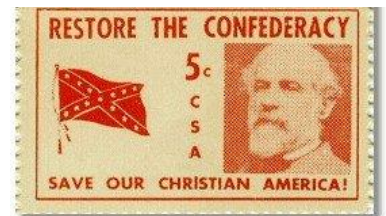
Come early (6:30pm), eat, fellowship with other members, learn your history!

Our Next Meeting:

Thursday, April 5th: 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. 3rd 1865



COMMANDER'S REPORT



Compatriots,

The Texas Division State Reunion will be held in Nacogdoches on June 8th thru 10th at the Fredonia Hotel. A social will be held on Friday evening, an awards luncheon on Saturday followed by a banquet on Saturday evening. Our Camp will be allowed one voting delegate for every 10 members. We will need to elect or appoint delegates at our regular monthly meeting this Thursday. Please consider serving in this important function and attending the reunion.

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

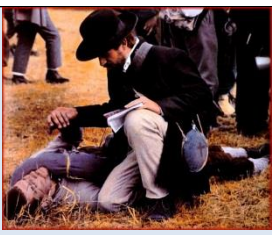
I encourage everyone to attend our monthly meetings for fellowship and reaffirmation of our cause.

Deo Vindice,

**James H. Henderson
Commander
A.H. Belo Camp #49**



**APRIL IS
CONFEDERATE
HISTORY MONTH**



Corner Chaplain's

That's Wise!



The Scripture tells us in Psalm 111:10, "The fear (fearful reverence) of the Lord is the beginning of wisdom."

At some time in the past something snapped in America. It may not have happened all at once, more likely it was a gradual movement, but we lost something and it has never come back. Perhaps that "something" is wisdom. Progress had not yet run us crazy. We still had time to live. The old virtues were still preached and practiced. We still believed the Bible. Then the world went crazy and we have been in a madhouse ever since. Higher criticism denied the Scriptures, minimized sin, reasoned away atonement, and air-conditioned hell. Man was deified and God was humanized. Liberalism dismissed the devil, and now we have more devil than ever, and fewer people who believe there even is a devil.

It might offend some egos, but the outstanding characteristic of today's generation is ignorance. We have never had so much smartness and stupidity at the same time. We know a lot about a lot of things, but of God's Word and will this generation seems to be of all men most ignorant. There has never been a time when people prided themselves more on their cleverness, intelligence, sophistication, and education than we see today. But, they have no wisdom. Jesus tells them, "Ye do err, not knowing the Scriptures, nor the power of God." (Matt. 22: 29)

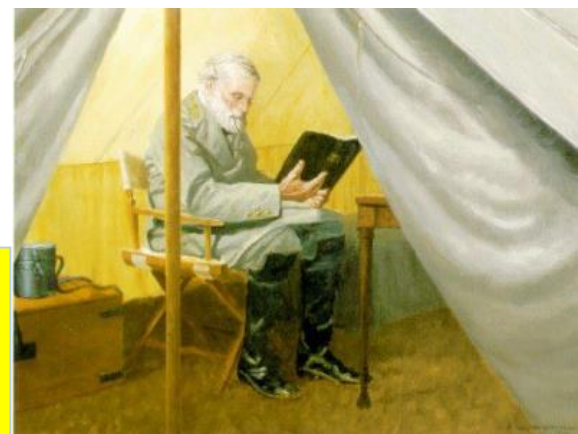
Several times in the New Testament (Rom. 11 :25; 1 Cor. 10:1, 12: 1; 2 Cor. 1: 8; 1 Thess. 4: 13; 2 Pet. 3: 8) we read, with slight variations, "I would not have you ignorant." But today's generation is ignorant, willfully ignorant as the Bible says, and they continue to live in error. It has been said, "As scarce as truth is, there is still a greater supply than there is demand." Most people are ignorant because they want to be. But we need not be ignorant. We can know Him and the power of His resurrection. We can know in whom we have believed. We can know He abides in us by His Spirit. We can know His Word and His will for us. We can know God.

The answer to ignorance is Christ Himself, who is the Truth and Wisdom of God. Mark Twain once said, "You can't argue with a pig. It's a futile effort, and all you do is aggravate the pig." Just as futile is the plan of any man to build against God's program for the ages or God's will for his life. The only man who can understand the times is the man who views them in light of the Living and Written Word of God.

I believe God in His wisdom has a plan for my life, and I am certain God has a plan for your life. I am also quite convinced that God has a plan for the Sons of Confederate Veterans. Of course, I don't know the details of God's plan, but I do know He has one. And, no man can interfere with God's plan and win. So, let us stand on God's sure Word. Then our hearts will be fixed, trusting in the Lord, not disturbed by evil tidings. For, "great peace have they which love thy law: and nothing shall offend them." That's Wise!



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 keep Marcus Black in your prayers. He is recovering from quadruple bypass surgery.

Please be in prayer for Craig Stone, Commander of the Brig Gen Richard Montgomery Gano Camp #2292, Grapevine, TX, who is recovering from triple bypass surgery.

Please continue to keep Toni Ray in prayer as she battles with cancer.

Belo Camp 49 Upcoming Meetings:

March 1st - 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)

2018 Show dates:

June 9-10, Sept 22-23, Nov 24-25.

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

Market Hall is located at Market and Interstate-35

Contact: Lee Norman for information leeandlouann@hotmail.com



GOT CONFEDERATE HERITAGE?

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

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

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

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

Confederate Reunion Grounds Annual Reenactment April 20, 21, 22, 2018 ad. 9am-5pm

Texas Society Order of the Confederate Rose Meeting - June 9th 2018

Nacogdoches HOST HOTEL INFORMATION

New Braunfels Folkfest on 14/15 April

CHANGES TO NATIONAL HEADQUARTERS STAFF

Dallas may send Robert E. Lee to Fort Worth but keep Confederate War Memorial

SUGGEST NAMING A SCHOOL FOR A CONFEDERATE GENERAL

A UT at Austin student group that advocates armed revolution vandalized the Littlefield Fountain, a World War I memorial.

Lee memorial vandalized second time

New Orleans: BATISTE: Financial Trouble Hits City Park, Monument Supporters Smile

Confederate monument stands on Chicago's South Side

Why We Should Keep The Confederate Monuments Right Where They Are

Comanche son of Lawrence Sullivan Ross

Republican aims to protect Confederate symbols from removal

DALLAS CONFEDERATE JOHN & CATHARINE BUNTING COIT

James Madison on federal "infrastructure" spending

States' Rights

DEALING WITH FEDERAL OCCUPATION IN THE 21ST CENTURY

Victory: Arcata votes to remove McKinley statue

Save the Robert E. Lee Statue

Confederate flag rises above Louisa along I-64,

'Secret' stash: What public doesn't see at Springfield Armory

Sign Referencing Civil War Hero Is Sexual Harassment, Says Massachusetts Lawmaker

This man, Christopher James Wayne, deserves our support and praise!

WHERE IT ALL BEGAN

THE UNION LEAGUE - The Real Terrorists! by Mike Scruggs

LETTER TO THE TULSA SCHOOL BOARD

OUR CAPTURED BATTLE FLAGS

Fascinating history of the many Confederate flags that came before the Southern Cross

The Original KKK Did NOT use Confederate Flags! by Mike Scruggs

Scott The Governor & Troutman the Citizen by H. K. Edgerton

A LETTER TO HILLSDALE COLLEGE

Reconsidering William Jennings Bryan

The Lost Tribes of the Irish in the South

The Little Town with the Big Heart

New Orleans Remains in Crisis After Historic Monuments Removed

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

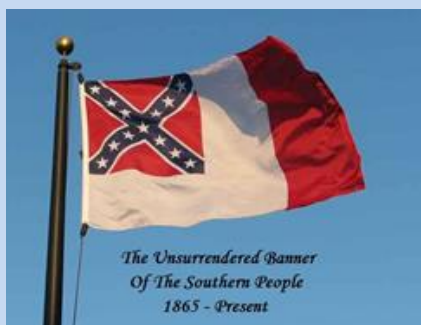
VIRGINIA FLAGGERS NEWS!

Confederate Memorial Day Service, Oakwood Cemetery, Richmond, Virginia, Saturday, May 12th, 2018, 11:00 a.m

SPIRIT OF DEFIANCE: MASSIVE CONFEDERATE BATTLE FLAG RAISED ON I-64 in CHARLOTTESVILLE, VA

"Southern Avenger" Convicted, Sentenced to Jail Time for Charlottesville Tarp Removals

Washington & Lee "Diversity Gala" Features Mock Gay Wedding of Robert E Lee & George Washington



AND MUCH, MUCH MORE



Our March meeting featured Kyle Sims presenting on the Irish Confederates. He presented a wealth of resources illustrating the role of the Irish in our Confederate culture and the War.





Kyle has been instrumental in recruiting members for our camp at the Irish Festival. Belo Camp has recently taken the responsibility of the recruiting booth at that venue.



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

Barry Turnage

817-297-2987

peaceman1969@sbcglobal.net

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



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.



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 9th

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

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.

**Col Gustav Hoffman Camp #1838
Invites One and All to the
New Braunfels Folkfest on 14/15 April**

The Colonel Gustav Hoffman Camp Number 1838 of New Braunfels, Texas will be participating in the New Braunfels Folkfest on April 14th and 15th 2018. Camp Commander Chris Pruess is the contact person if you or your camp members would like to participate or assist Camp 1838. Reenactors are welcome and the Sixth Brigade greatly appreciates any and all assistance our Compatriots might provide.

Details for Folkfest can be found here: <http://innewbraunfels.com/event/folkfest-2018/>

Commander Pruess may be reached by email at tamommy3@hotmail.com

For more information on the Colonel Gustav Hoffman Camp, visit them on Facebook: <https://www.facebook.com/groups/scv1838/>



The Folkfest event is sponsored by The Museum of Texas Handmade Furniture ([map](#)). It is a 19th century family heritage festival, fun for all ages! Early Texas costumed interpreters join troops of Buffalo Soldiers, Confederate Veterans, and Revolutionary War Officers to demonstrate life in early Texas. Chuck wagon champion Donnie Demoin demonstrates how cowboys were fed on the trail. Kids of all ages enjoy hands-on activities like brickmaking, candlemaking, clay play, clothes washing, and quilting. Learn nine-pin bowling, a game with a unique role in the Texas Hill Country. Saw logs with a crosscut saw and play games from the 19th century.

All these activities combine with multi-cultural entertainment and delicious local food and drink to make Folkfest a fun afternoon for the entire family!

Hours:

April 14th 10 am - 6 pm

April 15th 11 am - 5 pm

The Camp and 6th Brigade look forward to seeing you there,

Mark Phillips

Commander

Sixth Brigade

Texas Division, SCV

markphillips@grandecom.net



SCV Telegraph

••• ••• ••• — News for SCV members

CHANGES TO NATIONAL HEADQUARTERS STAFF

Gentlemen,

The SCV General Headquarters has had some significant changes in personnel over the past two weeks and this message is to clarify and update our members and leadership on these changes. Last week, David Stinson retired from the SCV where he served as the head of the Merchandising Department and Bryan Sharp, who served as the head of the Membership Services Department, left the SCV Headquarters Staff after 15 years to change career paths. We would like to thank these two members who have given so much to our noble organization and wish them well as they move onto future endeavors.

As such, changes to the Headquarters Staff at Elm Springs have taken place and the following employees are here to serve you:

Mike Landree	Executive Director	exedir@scv.org	ext 207
Cindy White	Office Manager	officemanager@scv.org	ext 209
Holly Pittman	Merchandising Head	sales@scv.org	ext 205
Alicia Hoke	SCV Store	SCVStore@scv.org	
David Cost	Member Services	membership@scv.org	ext 204
Cailin McGlory	Member Services	memberservices@scv.org	ext 203

The telephone number for Headquarters remains: (800)380-1896.

Deo vindice,

Michael L. Landree

Executive Director

Sons of Confederate Veterans

may not apply to all. If this information does not pertain to you, please just ignore it or delete it.

SCV Telegraph mailing list <http://www.scv.org/services/maillistSubscription.php>

Dallas may send Robert E. Lee to Fort Worth but keep Confederate War Memorial

FILED UNDER DALLAS CITY COUNCIL AT 3 HRS AGO

Written by [Robert Wilonsky, City Columnist](#)

From June 1936 until its removal in mid-September last year, Alexander Phimister Proctor's statue *Robert E. Lee and Young Soldier* overlooked Oak Lawn. Now it bides its time at Hensley Field in Grand Prairie. And soon it could find itself in Fort Worth — specifically, the [Texas Civil War Museum](#).

That's just one of the suggestions found in materials prepared for Wednesday's meeting of the Dallas City Council, which will discuss what to do with the city-owned monuments, artwork and street names honoring soldiers who fought for the Confederacy.

The council put the discussion on hold in November after several contentious public meetings, hundreds of phone calls, numerous letters and even a few threats to council members.

The lull allowed the city staff time to analyze the 13 proposals offered last summer by the mayor's Confederate monuments task force.

The task force proposed putting the Lee statue and the Confederate War Memorial, planted outside the downtown convention center, in a museum. But until Friday night the name of that museum wasn't made public.

Joey Zapata, the assistant city manager overseeing the review, said late Friday that the Civil War museum on Jim Wright Freeway in Fort Worth is open to accepting the statue.

"We wouldn't be putting them in the briefing if they weren't," he said. "But the discussions are very preliminary, of course."

According to documents posted on the city's website late Friday, it will cost about \$75,000 to move the statue and place it on a new foundation. It will cost \$125,000 to remove the existing base and stairs at Oak Lawn Park, the green space formerly known as Lee Park.

Zapata and Jennifer Scripps, director of the Office of Cultural Affairs, said there's a chance the Fort Worth museum or some private donors might help offset the costs of the statue's relocation.

"But those are part of larger negotiations if we get the direction from council to pursue it," Scripps said.

The documents posted Friday night show that city staffers — from various departments including Sustainable Development, Park and Recreation and, most of all, the Office of Cultural Affairs — don't always agree with the task force's recommendations.

For instance, the task force wanted the Confederate War Memorial, dedicated in 1896, to join the Lee statue in a museum. But Scripps and Zapata said Friday that it will be difficult, if not impossible, to move the towering collection out of Pioneer Park Cemetery next to Dallas City Hall without damaging or destroying the works. It would also cost about \$500,000.



The Robert E. Lee statue received a police escort down Singleton Boulevard after its removal from the former Lee Park in September. (Nathan Hunsinger/Staff Photographer)

The staff recommends leaving it in the cemetery and surrounding it with signs that put the statue in context. That would cost about \$25,000.

"It's incredibly complicated with all those graves around there to even start to think about moving it," Scripps said.

The task force also wanted to change the names of streets that honor Confederate leaders: Lee Parkway, Cabell Road, Gano Street, Stonewall Street and Beauregard Drive. But city officials are recommending renaming only Lee Parkway, which is adjacent to the park where its namesake statue stood until last fall.

"Gano and Cabell really were early Dallas residents that made other positive contributions to Dallas," Scripps said, referring to rancher, doctor and minister Richard Montgomery Gano and Mayor William L. Cabell. "I am not glossing over their Confederacy links, but Lee is *clearly* in honor of a Civil War general without other ties to Dallas."

There is no guarantee Lee Parkway will get a new name. Several residents along that stretch of Oak Lawn went to City Hall last year to protest the statue's removal and any proposed name change.

Zapata said late Friday that "because there's already been opposition expressed, we'll probably need a super-majority of the council to make any change."

But city staffers embraced most of the task force's proposals, including creating a Fair Park Art Working Group and hiring a local consultant to create signs that would "add full historical context to Fair Park art."

The staff also agreed with commemorating the Hall of Negro Life, which was built for the Texas Centennial Exposition in 1936 and then destroyed.

That cost could be anywhere between \$50,000 and \$200,000, according to the briefing, depending on how deep the council is willing to dig into its budget.

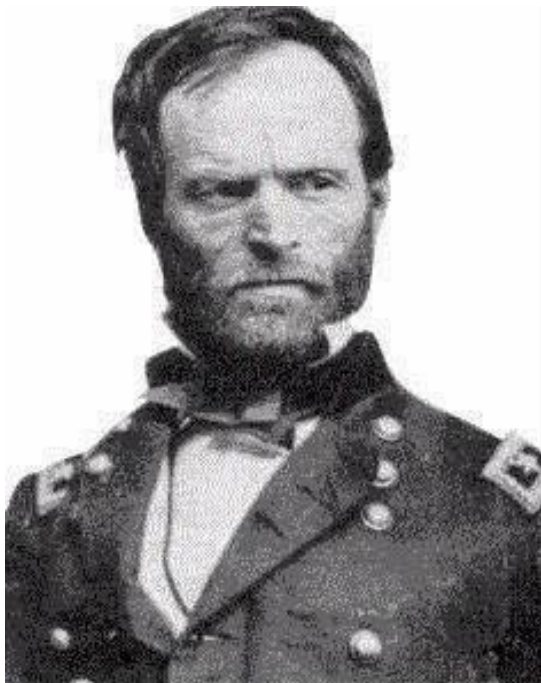
Among the other tangible recommendations, the task force and the staff would like to see a Texas historical marker at Akard and Main streets — where Allen Brooks was lynched from the Elks' Arch on March 3, 1910.

But as Zapata and Scripps note, theirs are merely recommendations — like the task force's. It will be up to the council to tell the staff how to proceed.

"I found the process incredibly interesting and intellectually engaging," Scripps said. "It hasn't been easy, but it's been a good, solid body of work. It's something we wanted to do right."

[Dallas' Confederate Monuments Recommendations and Next Steps](#) by [Robert Wilonsky](#) on Scribd

<https://www.dallasnews.com/news/dallas-city-council/2018/03/16/dallas-may-send-robert-e-lee-fort-worth-keep-confederate-war-memorial>



**William T.
Sherman**
Major General
Union Army

“But one thing is certain, there is a class of people (in the South), men, women and children, who must be killed or banished before you can hope for peace and order.”

Robert Nicholson Scott, Henry Martyn Lazelle, *The War of the Rebellion: Volumes 1-53* (U.S. Government Printing Office, 1892), 132.

Clearly a man who had issues.



TEXAS DIVISION
SONS of CONFEDERATE VETERANS
OFFICIAL CORRESPONDENCE

SCV Compatriots,



I Want You!

The **Dallas Morning News has a survey** that asks what should happen to the Confederate Memorial in downtown Dallas. We have a chance to participate in this poll; click on the link and vote! Camp Commanders make sure your Compatriots know about this and make our voices heard!

As of this morning the vote was 61.52% for:

Leave the memorial as-is, no signs, nothing.

Vote today at <https://www.dallasnews.com/opinion/commentary/2018/03/20/poll-dallas-remaining-confederate-memorial>

Deo Vindice,

John McCammon

Lt Commander

Texas Division, SCV

mccammon@beecreek.net



SUGGEST NAMING A SCHOOL FOR A CONFEDERATE GENERAL

DIXIE HERITAGE NEWSLETTER

The Austin ISD board is inviting community members to submit nominations for the renaming of four campuses and one facility named for Confederate soldiers.

The nomination process is now open and will close at 5 p.m. on March 16. Staff will then compile the nominations submitted and coordinate with each Campus Advisory Council to get ready for the board to make the final renaming decisions.

The schools are:

- John T. Allan Facility
- Zachary Taylor Fulmore Middle School
- Sydney Lanier Early College High School
- John H. Reagan Early College High School
- Eastside Memorial Early College High School at the Johnston Campus (named for Albert Sidney Johnson)

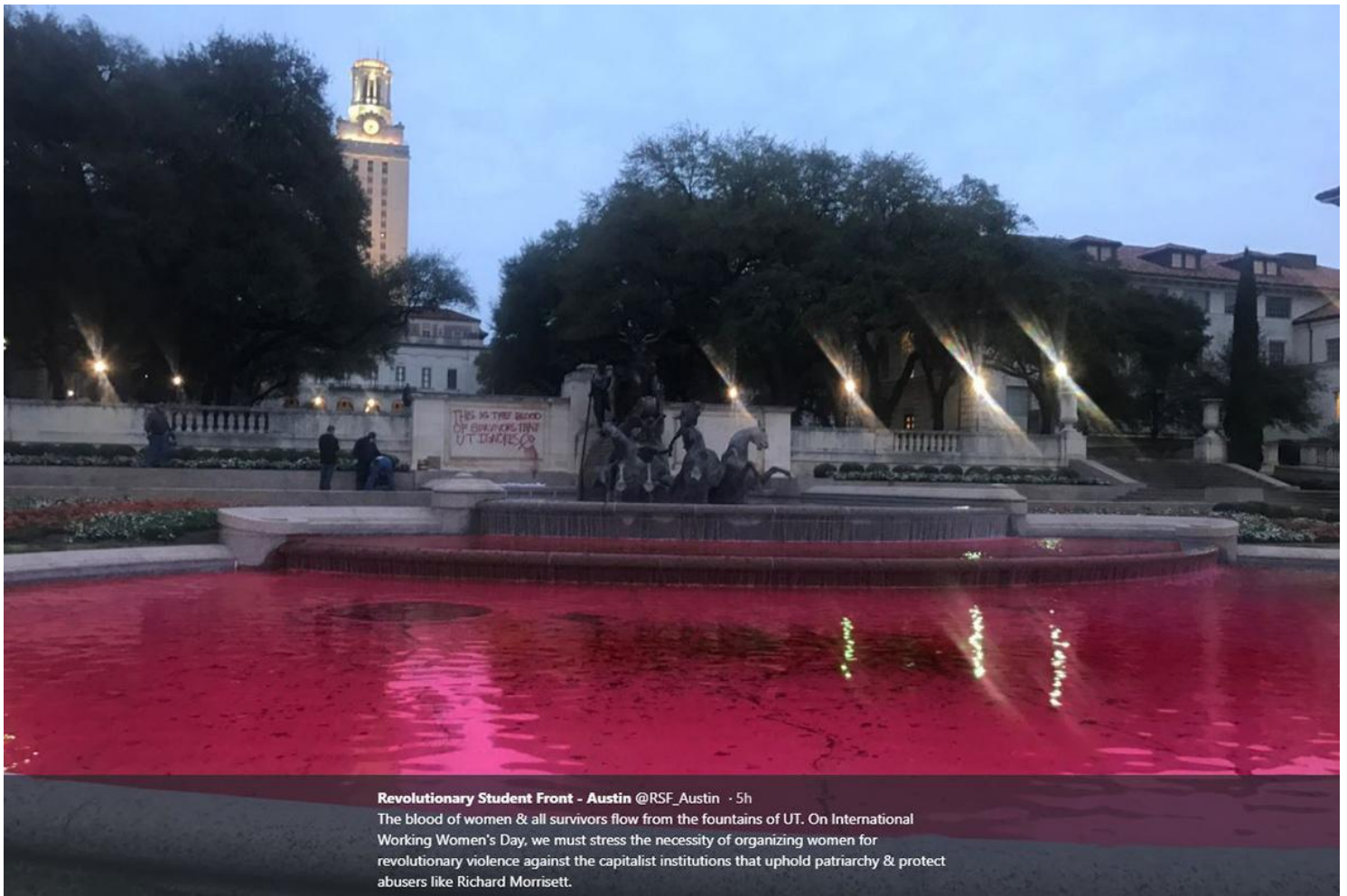
Nominations can be submitted online
at www.austinisd.org/naming

or by mailing:

Community Engagement Office
Facility Naming Team
1111 W. Sixth St.
A-230
Austin, Texas 78703

A University of Texas at Austin student group that advocates armed revolution vandalized the Littlefield Fountain, a World War I memorial.

Mar 9 at 1:45 PM



A University of Texas at Austin student group that advocates armed revolution to overthrow “the capitalist state” vandalized a fountain on campus for International Women’s Day.

“The blood of women & all survivors flow from the fountains of UT,” [the Revolutionary Student Front \(RSF\) tweeted](#) Thursday. “On International Working Women’s Day, we must stress the necessity of organizing women for revolutionary violence against the capitalist institutions that uphold the patriarchy & protect abusers like Richard Morrisett.”

“On International Working Women’s Day, we must stress the necessity of organizing women for revolutionary violence against the capitalist institutions that uphold the patriarchy.” [Tweet This](#)

[\[RELATED: Twitter suspends student group for 'promoting violence'\]](#)

Morrisette is a tenured professor at UT Austin who pled guilty to strangling his girlfriend in 2016, but a university spokesman told [My Statesman](#) that an internal review “found no relation between how the professor acted in this situation and how he acted on campus, and as a result he was allowed to continue his teaching and lab activities.”

“This is the blood of survivors that UT ignores,” the Revolutionary Student Front (RSF) wrote in large, red letters on Littlefield Fountain, a World War I memorial.

On its Facebook page, which has amassed more than 4,700 likes, the RSF [further explains its vandalism](#), accusing UT President Greg Fenves of “endangering and perpetuating violence against women and all survivors of patriarchy abuse, assault, and harassment,” and claiming that he uses a “significant amount of pig presence and other security measures to keep him safe from students who want to be safe on their campus and force out abusers.”

The group also accuses the administration of not allocating sufficient resources to “combating the epidemic of sexual assault and patriarchal rape culture that affects women and others on a daily basis,” arguing that the programs and educational initiatives that UT provides are “hollow” and claiming that “15% of undergraduate women at [sic] are raped in their time at UT and 28% experience sexual assault.”

[\[RELATED: ‘Leftist Fight Club’ trains UCF students to fight Republicans\]](#)

Additionally, the RSF alleges that Title IX is “absurdly difficult, inaccessible, and bureaucratic,” going on to state that “the blood of women and survivors flows from the fountains of UT.”

“[W]e know that to truly address patriarchal violence, we must organize the people to attack and destroy capitalism, its institutions, and those who perpetuate this violence,” the post adds, concluding by encouraging women to “reclaim violence” to fight against “patriarchal capitalism”

The RSF [describes itself](#) as “a revolutionary anti-capitalist student movement,” defining its beliefs with five “Points of Unity,” including “anti-capitalism,” “revolution,” “anti-oppression,” “anti-imperialism and internationalism,” and “the mass line” (a tactic of using “revolutionary theory” to “sharpen” ideas that come “from the people”).

While the group is not officially recognized by the university, it does claim to hold a weekly “Community Self-Defense Class” on campus, featuring “elements of physical fitness, individual self-defense, anti-fascist defense, and women’s self-defense.”

UPDATE: J.B. Bird, director of media relations at UT-Austin, told *Campus Reform* that the university is aware of the incident, saying, “university police take this destruction of campus property very seriously, and the university is actively investigating the vandalism that occurred overnight at the Littlefield fountain.”

[H/t: [Far Left Watch](#)]



Lee memorial vandalized second time

James Gambrell pretends to tear off a Robert E. Lee plaque where vandals had tried to pry it off at Pack Square Park March 30, 2018. The memorial was recently vandalized a second time. [Angela Wilhelm/awilhelm@citizentimes.com](mailto:Angela.Wilhelm@citizentimes.com)



7 Photos

- A

ASHEVILLE
downtown
monument to

Confederate General Robert E. Lee and the Dixie Highway, at the foot of the Vance Monument, has been literally defaced.

Lee's visage, imprinted on a bronze plaque attached to a large piece of granite, has been scratched through as has much of the text beneath it. The scratches appear to be shallow but deep enough to remove some texture of the raised engraving.

Neither Asheville Police nor the city's Parks and Recreation Department could be reached for comment Friday. City employees had the day off in honor of Good Friday.

A group of about 40 demonstrators with BeLoved Asheville stopped at the monument Friday afternoon while marching through downtown, raising attention for those who are "still being crucified today." That group includes African-Americans, incarcerated people, and those in the LGBTQ community, demonstrators said.

While stopped at the already vandalized monument, demonstrators read the names of hundreds of slaves who, they said, were sold at Pack Square. Many, it seemed, were not distraught by the defacing of Lee's plaque.

"My people were sold here back in the day," said demonstrator Ernest Brewster. "This is where they brought black people to be sold. Every time I walk past here, it makes me mad a little bit."

The Lee monument, like many shrines to the Confederacy elsewhere in the state and county, [has been the target of vandalism before](#).

The upper right corner of the plaque is still damaged after protesters in August wedged two crowbars between the piece of bronze and its granite housing. The corner is bent and separated from the stone.

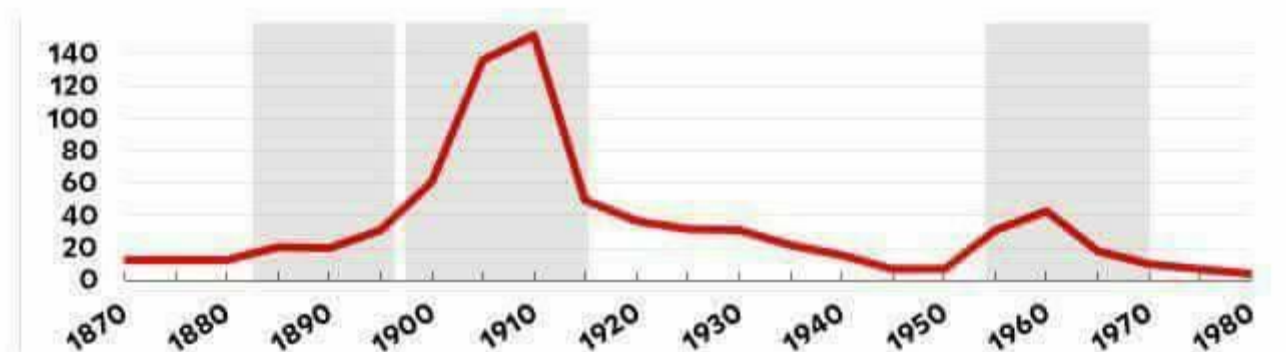
Police arrested four Asheville residents in connection with the August vandalism, which was a response to the White Nationalist rally in Charlottesville, Virginia, on Aug. 12.

The monument was erected by the United Daughters of the Confederacy in 1926, more than 60 years after the end of the Civil War.



<https://www.citizen-times.com/story/news/local/2018/03/30/robert-e-lees-face-scratched-off-confederate-monument-asheville/473717002/>

Isn't it fascinating that the peaks of Confederate monuments being built falls on the 50th and 100th anniversaries of the war



THE HAYRIDE

SOUTHERN POLITICS & CULTURE



BATISTE: Financial Trouble Hits City Park, Monument Supporters Smile

March 6th, 2018 [Johann Batiste](#)

New Orleans' City Park has found itself in financial straits less than a year after letting Mayor Mitch Landrieu steal its 102 year old historic monument. Don't worry, the City Park board didn't spend taxpayer money on the removal, Mitch did. But when the City Park Improvement Association and City Park employees allowed the confiscation, it troubled many, many people, and the park depends on those people for its existence.

CEO Bob Becker said the public support has fallen each year. Park officials blame weather, specifically the summer rain and the cold weather (also known as "winter"). Those running City Park should take an honest look at their inaction, specifically with their landmark, the one listed on the National Register of Historic Places that was carried away under their watch after two years of opposition.

Gustav Toutant-Beauregard was much more than the racist Landrieu stereotyped him into. Beau was one of us who excelled. Born in St. Bernard Parish, he attended West Point Academy and finished second in his class. Beauregard made a name for himself during the Mexican War as an engineer. After that war he worked in New Orleans as an engineer and saved the Customs House on Canal Street, the location of Audubon's Insectarium. He held the position of Superintendent of West point in early 1861 before he was discriminatorily fired because he was from the Southern state of Louisiana.

After joining the Confederate Army, Beauregard led Southerners on many battle fields throughout the South, fighting off Northern invasions. After the War Between the States ended, Beauregard attempted to improve New

Orleans. He worked as a railway executive and developed a cable car system which birthed New Orleans' iconic streetcars.

Beauregard fought for "political equality" and land ownership for black people, he opposed racial discrimination in hiring and he supported integration. Beauregard did this as part of the [Louisiana Unification Movement](#) in 1873, during Reconstruction, a time when it was highly unpopular to do so in the South. He never owned slaves. Beauregard was Louisiana's original Civil Rights leader and Mitch removed his monument and City Park buried its head in the sand so it could happen.

Detractors challenge that if Beauregard did all these wonderful things, why was he memorialized as a soldier in the Confederate Army? His military career is where he most distinguished himself, it's where he rose to his most prominent position. Consider that *The Daily Picayune* said in 1899: "It is a debt which Louisiana owes to erect a worthy monument to this greatest military engineer of any age and eminent commander, and it is a debt which cannot, with any sort of confidence, be left to future generations to pay." A war commander was the pinnacle of his achievements.

And City Park's leadership chose not to take a stand for a remarkable monument to an honorable man at its entrance. Now the grand avenue has the base with portions missing, standing like a lone tomb from the city's past. Even some of the Alt Left who opposed "Confederate monuments" will admit the Beauregard monument was a beautiful work of art.

Leftist journalist Walter Isaacson argued for the removal of monuments by [writing Op Eds](#) and giving support to Mitch Landrieu. (Of course he also showed that he as an historian didn't research Robert E. Lee before erroneously making the claim that "he never even visited the city.") After the removals, Isaacson changed his tune. He now defends G.T. Beauregard and claims that he never believed the monument should have been removed.

"I argued, as you may know, to keep Beauregard. (Argued) for it," [Isaacson said in a clip](#) now on YouTube. "He was put up for reasons that he helped New Orleans. I thought Beauregard should definitely stay. It also is a great piece of art." Isaacson has said this at speaking engagements and on [national news](#).

But then you have the CFO of City Park Kevin Cox making posts on Facebook before the removal of Beauregard stating, "proud to stand with the Mayor! ... some are proud...others like me are embarrassed...take em all down and enjoy the unfairness."

Cox's statement leads one to believe he should be willing to accept the fall out from the removal. That fallout is showing its head in the need for funding. The social media group Save Our Circle has [boycotted City Park](#) since the May 2017 removal. [The Gambit's article](#) laid out the money making areas of the park: Storyland, Celebration in the Oaks, and Bayou Oaks golf course being significant. So if the people boycotting avoid those Park offerings, it hits the pocketbook.

City Park has a shady track record as of late. *The Hayride* has continued to cover multiple stories airing [the gross neglect of the City Park management](#), as well as covering up all Beauregard discussions in its minutes while contracting legal counsel about the topic to the amount of \$68,000.

The COO Rob [DeViney used park contractors on his own properties](#). DeViney paid \$600,000 to unlicensed contractors.

The City Park Board and its attorneys [attempted to conceal a sexual harassment settlement](#) paid in 2012 when *The Hayride* requested records. Information provided by the state Office of Risk Management showed a sexual harassment claim not taken seriously until legal measures were taken. Then taxpayers were burdened with a \$35,000 settlement due to a City Park employee. And City Park officials and attorneys attempted to keep this from the public.

Over the years, City Park has made its own decisions against the city it relies on. The Speech Police at City Park rewrote "Christmas in the Oaks" to "Celebration in the Oaks." 13 years after Katrina, City Park still has not restored its drive through Christmas light display, a great New Orleans pastime. City Park did have a cutout of the Andrew Jackson monument and Cathedral for its Celebration display this past winter. The cutout with lights was vandalized and tagged "Racist."

It's worth a trip to Metairie to drive through the Al Copeland light extravaganza in Lafreniere Park. Since the City Park Celebration remains on foot and the Park routinely ignores the pleas each year to make it a drive-through experience again, the market has found an answer and it is in Jefferson Parish.

The financial situation of City Park allows for some schadenfreude from the large population that hated [watching masked New Orleans Firefighters make off with a proud son of New Orleans](#), a war-tested Army general, an engineer preservationist, a civil rights leader, and the father of the streetcar. Many feel the Park's misfortunes are deserved.

City Park said it may have to rely on a tax, using the less revolting word "millage," to make up its budget gap. Typical government, instead of trying to exist within its means, the group thinks the answer is taking more money from the public.

The tomb at the park entrance now marks the failure of a mayoral administration and City Park administration. Perhaps the best way for City Park to recoup funds and reestablish regional support would be to have a fundraiser to re-erect the grand statue to a deserving New Orleanian.

<http://thehayride.com/2018/03/batiste-financial-trouble-hits-city-park-monument-supporters->



Confederate monument stands on Chicago's South Side as questions swirl around the country

WATCH VIDEO NEWS REPORT [HERE](#)

A Confederate monument stands in Oak Woods Cemetery on Chicago's South Side, commemorating the deaths of 4,000 Confederate soldiers captured and held at Camp Douglas during the Civil War. (Nancy Stone / Chicago Tribune)

Nereida Moreno Contact Reporter Chicago Tribune March 11 2018

While a national debate over Confederate symbols in the U.S. rages this week, a monument on Chicago's South Side commemorating the deaths of 4,000 Confederate soldiers stands largely unnoticed.

At Oak Woods Cemetery in the Grand Crossing neighborhood, the 30-foot granite monument, called Confederate Mound, marks the mass grave of soldiers captured and held at Camp Douglas, where many died of smallpox and cholera.

Topped by a bronze statue of a Confederate infantry soldier, arms folded across his chest, the monument was dedicated in 1895, with President Grover Cleveland and an estimated 100,000 people attending.

Unlike many other statues commemorating the Confederacy, this monument's placement in a private cemetery puts it alongside some of the nation's most prominent African-Americans, including anti-lynching crusader Ida B. Wells, Olympic hero [Jesse Owens](#), gospel music pioneer Thomas Dorsey and Chicago's first black mayor, Harold Washington.

The Rev. James Dukes, of Liberation Christian Center, a South Side church, said that juxtaposition is a "healthy example" of how people should recognize "a past that is long passed."

"We can't erase the Civil War. We can't erase the fact that there was a Confederacy and a Union," he said. "But at the same time, those type of monuments acknowledge the fact that Harold Washington could become the mayor of Chicago because of the victory that took place over the Confederacy."

"I don't see it as a contradiction or a disrespect," Dukes said.

Instead, the monument should serve as a reflection of what black Americans went through during the Civil War and the Jim Crow era, he said.

However, while the monument is relatively obscure, its ornate nature and its origins may raise questions about its appropriateness, one historian said.



The Confederate Mound monument stands in Chicago's Oak Woods Cemetery on Aug. 16, 2017. The monument marks a mass grave of Confederate soldiers captured and held at Camp Douglas, where many died of smallpox and cholera.

"It's one thing to have a modest marker on graves — you want to mark the people who died in battle and to recognize and memorialize them. But the question then becomes ... is this a memorial to the Confederacy? It's not like the Robert E. Lee statue in that it's marking people who died in war," said Ann Keating, history professor at North Central College in Naperville and co-editor of "Encyclopedia of Chicago."

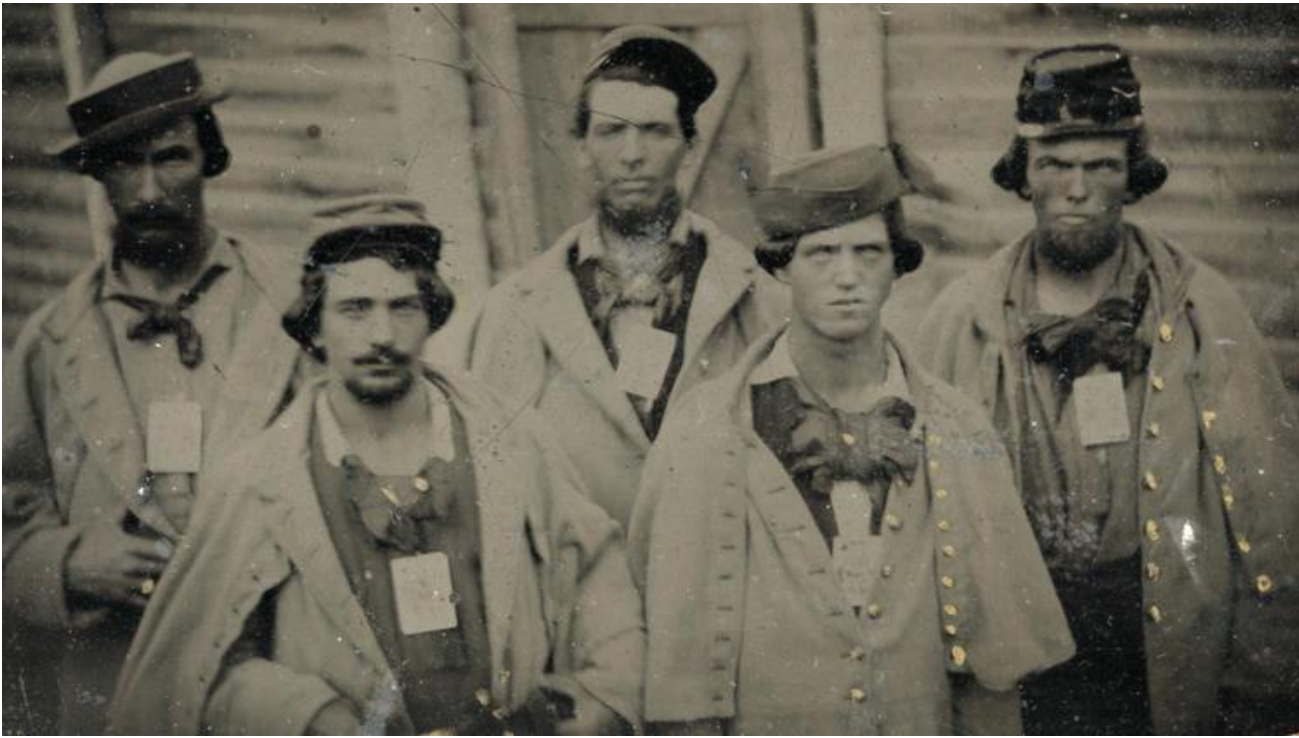
"But (the soldiers are) there because of questions regarding slavery and equal rights for all people," she said.

Many Confederate monuments were put up during the Jim Crow era to intimidate blacks, Keating said, but this monument, while paid for initially with private funds, had the support of the federal government to encourage reconciliation between white people from the Confederacy and the Union.

"White men — North and South — were united by their support of segregation. They abandoned the whole issue of racial equality as one of the key things that was supposed to come out of the war," she said. "In that sense, this monument is troubling."

Timuel Black, an educator, activist and longtime South Side resident, said few black Chicagoans are aware that the monument exists because for many years, black Americans were largely restricted from being buried in Oak Woods Cemetery.

"It's a story that needs to be told. Most people, regardless of their background, couldn't imagine that a Confederate monument in the North continues to exist," Black said.



Five unidentified prisoners of war in Confederate uniforms in front of their barracks at the Camp Douglas prison in Chicago between 1862 and 1865.

(Library of Congress)

"Most blacks throughout my period — I've been in Chicago for more than 90 years — just didn't know that monument was there.

"If they'd known it was there and that they were segregated at the same time, they would have caused some trouble. They would have demonstrated in opposition of the monument being there. Of that, I'm pretty certain of because I would have been a part of it," he said.

The monument did garner some heat from black Chicago City Council members in 1992, when efforts to designate a historical landmark at the site failed. Black aldermen, led by Allan Streeter, threatened to stage a public fight against the designation on the grounds that it would honor soldiers who fought to preserve slavery.

While Oak Woods is known as a place of remembrance for famous black Americans, other luminaries also are buried there, such as nuclear physicist Enrico Fermi and the first baseball commissioner, Kenesaw Mountain Landis.

The cemetery was in the news in 2008, when disgraced Gov. Rod Blagojevich named [Roland Burris](#) to fill Barack Obama's Senate seat. Burris was the subject of ridicule because he had already built a mausoleum for himself at Oak Woods with the words "TRAIL BLAZER" atop a list of accomplishments.

The [Rev. Jesse Jackson](#) said he hasn't seen the Confederate monument but said he'd like to look into it.

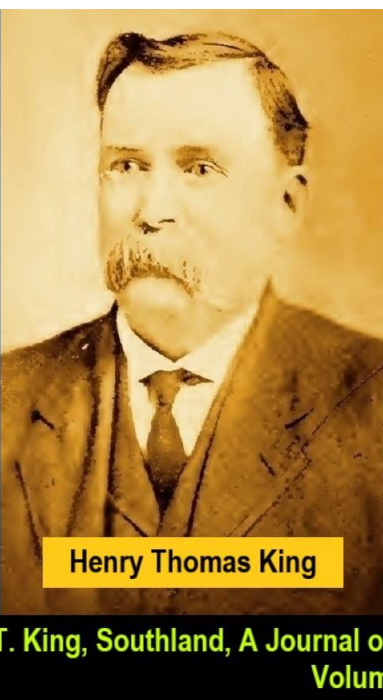
"Confederate statues represent the unfinished business of American history," he said. "These guys were traitors to our country. The abolitionists — those who saved the Union and ended slavery — should be glorified."

nmoreno@chicagotribune.com



The Confederate Mound monument in Oak Woods Cemetery, photographed Wednesday, Aug. 16, 2017. About 4,000 Confederate prisoners died at Camp Douglas in Chicago. (Nancy Stone / Chicago Tribune)

<http://www.chicagotribune.com/news/local/breaking/ct-confederate-statue-chicago-met-0817-20170816-story.html>

<p>Picture Source:</p> <p>1911, Sketches of Pitt County. A Brief History of the Country, 1704-1910, cover.</p>	 <p>Henry Thomas King</p>	<p><i>“The question has been asked; ‘don’t you think that these gatherings of the Confederate Soldiers and Memorial Associations, Daughters of Confederates and Children of Confederates serve to keep alive a feeling of bitterness?’ Nay, we are here only to lament their untimely end’ and to commemorate the virtues of those who died for us. It is but justice due our dead comrades to preserve their memory and to teach the children to scatter flowers over their sleeping dust every returning May. Our more fortunate brothers have erected costly monuments of stone and enduring brass to immortalize the ashes of their dead, while we, in most cases, have only been able to erect ours in tender hearts and sacred memory.”</i></p> <p>Henry T. King, <i>Southland, A Journal of Patriotism: Devoted to History and the Cause of Confederate Veterans</i>, Volume 1-2 (Greenville, S. C., 1897-1898), 212.</p>
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- HISTORY

Why We Should Keep The Confederate Monuments Right Where They Are

*Tearing down Confederate statues, or any monuments from our history, will not change the past.
But it will make for a poorer, less enlightened future.*



By [John Daniel Davidson](#)

AUGUST 18, 2017

In the wake of Charlottesville, a chorus of media outlets, political activists, and random people on the Internet have called for the removal or destruction of Confederate statues in cities across the country. They say we shouldn't honor a bunch of racists who fought to preserve slavery, and that it's long past time for these painful reminders of our past to come down—stow them away in a museum or smash them to pieces, just get them off the streets.

This iconoclastic impulse is a mistake, even after the harrowing events in Charlottesville last weekend. It's a mistake not because there was anything noble about the Confederacy or its *raison d'être*, which was slavery, but because there is something noble—and, for a free people, necessary—about preserving our history so we can understand who we are and how we should live.

For all the tough talk this week about the problems with these historical monuments, there hasn't been nearly enough discussion of their history. Most of them were built a half-century after the war, as the Civil War generation was beginning to die off. Before the turn of the century, Confederate graves had for the most part not been cared for in federal cemeteries, and erecting a Confederate monument was considered treasonous.

But as the veterans of the war began to die, there was a renewed push for reconciliation between North and South, and with it an outpouring of filial piety. Of course, the monument boom across the South during the first two decades of the twentieth century came at a time of terrible race relations, mass immigration, and the pernicious influence of the Lost Cause mythos, which poisoned the South.

So the monuments reflect more than one current of early twentieth-century America. They served to venerate Confederate heroes like Robert E. Lee, thereby cementing the narrative of the Lost Cause and all its misty-eyed nostalgia about the South. But they were also an outpouring of grief and remembrance for the hundreds of thousands who had died in the war. Nearly a quarter of Southern white men in their twenties were killed or died from disease. Is it any wonder that decades later, as families began to bury Confederate veterans in greater numbers, there would be a push to erect memorials to that generation?

And for as much as Lost Cause mythology adorns so many of these monuments, their purpose was also to convey to future generations why so many people kept fighting, for years and in the face of staggering casualties. For the ordinary soldiers who fought and died, devotion to the Confederate army did not arise primarily from a devotion to the institution of slavery (just as most Union soldiers were not fighting primarily to end slavery) but from a devotion to their home states and a sense of honor and duty to defend them from what they considered to be an invading army.

That they were wrong about slavery does not excuse us today from the burden of trying to understand what motivated them to fight—and what motivated them and their families to undertake a flurry of monument-building decades later as the surviving veterans began to die off.

Speaking on Memorial Day in 1884, Oliver Wendell Holmes Jr., a Union veteran who saw a great deal of action, talked about the importance of transmitting the emotional weight of the war from one generation to the next, and he specifically mentions the role of monuments: "I believe from the bottom of my heart that our memorial halls and statues and tablets, the tattered flags of our regiments gathered in the Statehouses, are worth more to our young men by way of chastening and inspiration than the monuments of another hundred years of peaceful life could be."

For Holmes, it was also the duty of Civil War veterans themselves to convey the significance of the war to posterity. He said, "the generation that carried on the war has been set apart by its experience. Through our great good fortune, in our youth our hearts were touched with fire... we have seen with our own eyes, beyond and above the gold fields, the snowy heights of honor, and it is for us to bear the report to those who come after."

This Isn't Really About Confederate Monuments

Nevertheless, a common objection to these statues today is that because they occupy public spaces, they serve to venerate their subjects, who were of course racists and fought to preserve slavery. But if we know the history, why can't we see them in a different light? Why shouldn't we view them as we should, as a haunting and cautionary tale?

Certainly, the statues were not originally meant to educate future generations about the evils of slavery and secession, but that doesn't mean that we can't take them as such today. Indeed, the fact that these statues

were erected in prominent public places is itself a powerful lesson in American history—a testament to our turbulent past that would be diminished if they were removed to a sanitized display in a museum. Not every statue or piece of public art has to comfort and console us. Sometimes, they should oblige us to grapple with our nation’s history and the vagaries of human nature.

Even so, some conservatives are willing to let the things go. Kevin Williamson at NRO [urges conservatives to do nothing](#). “The Left’s vandalism is intended mainly to get a rise out of the Right, in the hopes of getting some Republican to wrong-foot himself over a racial question,” he writes. Even if some conservatives sympathize with those who want to remove Confederate memorials—and plenty of prominent right-of-center writers clearly do—there’s no need to join them because the iconoclasm sweeping the country, says Williamson, “mainly consists of local authorities making democratic decisions about the disposition of public property,” and thus “there is a case for political quietism in this matter.”

That would be fine advice if it were true that this is really just about local authorities making democratic decisions about statues. It would even be fine if it were just about the moral preening of Democratic politicians and activists, seizing on an opportunity to shame and embarrass Southerners for gradually abandoning their party in favor of the GOP.

But the iconoclasm on display now is about more than anathematizing the Confederacy or scoring cheap political points against hapless Republicans. It’s part of the Left’s overarching critique of American constitutionalism, the goal of which is to overthrow that order.

The Real Reason The Left Wants To Forget The Past

President Trump was mocked for suggesting that if we tear down statues of Lee then activists would demand the removal of George Washington or Thomas Jefferson next. But sure enough, later in the week the Lincoln Memorial in Washington DC was [vandalized with spray paint](#). A Lincoln statue in Chicago was burned. Al Sharpton said the Jefferson Memorial should be abandoned. A pastor in Chicago asked the mayor to remove the names of Washington and Andrew Jackson from city parks because they owned slaves. A writer at Vice News called for Mount Rushmore to be blown up. One columnist in Philly even argued for [tearing down a statue of Frank Rizzo](#), who served as police commissioner and mayor in the late 1960s and ‘70s. In some cases, any monument would do.

All this sounds crazy, but jumping from Confederate statues to Lincoln to Rizzo follows a certain logic. For the Left, the Confederacy is just a small part of a much larger problem, which is the past. Iconoclasm of the kind we’ve seen this week is native to the Left, because the entire point is to liberate society from the strictures of tradition and history in order to secure a glorious new future. That’s why Mao’s Cultural Revolution in China torched temples and dug up ancient graves, why the Soviets sacked Orthodox churches and confiscated church property, and why various governments of France went about de-Christianizing the country during the French Revolution.

The modern-day American Left isn’t as bad as all that, but its ideology about the past is more or less the same. Hence the statement issued Thursday by Seattle Mayor Ed Murray calling for the removal of all “symbols of hate, racism and violence that exist in our city.” Murray is at least consistent, as he includes not just Confederate symbols but also a well-known statue of Vladimir Lenin. These symbols, Murray says, represent “historic injustices,” and “their existence causes pain among those who themselves or whose family members have been impacted by these atrocities.”

He is not interested in the history of the statues themselves, the people or events they depict, or “what political affiliation may have been assigned to them in the decades since they were erected.” Don’t be fooled by the therapeutic language about causing pain. The statues must go because they remind us constantly of a past that needs only to be overcome and forgotten.

A more mature society would recognize that the past is always with you and must always be kept in mind. There’s a reason Christians in Rome didn’t topple all the pagan statues and buildings in the city, or raze the

Colosseum. Edmund Burke had strong words for the French during their revolution, while they were doing their best to destroy a rich past and slaughter one another in the process:

You had all these advantages in your ancient states; but you chose to act as if you had never been molded into civil society, and had everything to begin anew. You began ill, because you began by despising everything that belonged to you... If the last generations of your country appeared without much luster in your eyes, you might have passed them by, and derived your claims from a more early race of ancestors. Under a pious predilection for those ancestors, your imaginations would have realized in them a standard of virtue and wisdom, beyond the vulgar practice of the hour: and you would have risen with the example to whose imitation you aspired. Respecting your forefathers, you would have been taught to respect yourself. You would not have chosen to consider the French as a people of yesterday, as a nation of low-born servile wretches until the emancipating year of 1789.

That is part of why these memorials and statues are important. Perhaps not all of them need be preserved, but giving into the iconoclasm of the Left, with temperatures running high, will mean we lose far more than we gain by hiding these physical reminders of our nation's troubled past.

Let them stand as a memorial of our ancestors who died, a challenge to understand their time and its troubles, and a warning for the present day.

John is a senior correspondent for The Federalist <http://thefederalist.com/2017/08/18/in-defense-of-the-monuments/>



Comanche son of Lawrence Sullivan Ross

Jim Denison



Lawrence Sullivan "Sul" Ross is a Texas icon, remembered as a fierce Indian fighter, Confederate brigadier general, two-time governor and first president of the Agricultural and Mechanical College of Texas (present-day Texas A&M). Another who wore the Ross name is virtually unknown today. Pease Ross was his white name, but he wasn't white. A full-blood Comanche, he was taken into Sul Ross' family as a boy.

His story begins near the confluence of Mule Creek and the Pease River in north central Texas at a small Comanche camp of mostly women and children. On December 19, 1860, Texas Rangers, U.S. 2nd Cavalry troopers and citizen volunteers struck the camp on a mission of extermination. Texas Ranger Captain "Sul" Ross, just 22 and a recent college graduate, was their leader. Governor Sam Houston had ordered Ross to "regard all Indians seen this side of Red River as open enemies of Texas" and wipe them out in retribution for a Comanche raid in November through Palo Pinto, Parker, Jack and Young counties that left at least six settlers dead, including a pregnant woman left scalped and naked on the prairie. Ross and his men swooped down on the camp and killed more than a dozen Indians, including a defiant warrior who died fighting rather than surrender (the preponderance of evidence supports the contention that Comanche chief Peta Nocona was the warrior killed). Three members of the camp were taken captive, including Cynthia Ann Parker (the main reason the engagement is enshrined

in Texas history).

Another captive was a Comanche boy about 10 years old. Ross claimed him, believing the prize to be "the son of the chief." At least that is what Ross wrote in his January 4, 1861, report to Sam Houston. Such a valuable trophy could be used either as a bargaining chip in future negotiations with the Comanches or as a gift to his mentor, Houston, who had made Ross a captain and sent him into the field. No one bothered to ask the boy what he thought of this, any more than the Comanches had asked young Cynthia Ann 24 years earlier.

Sul Ross named the boy "Pease," either after the battle site or perhaps after recently-elected Texas Governor Elisha M. Pease. The exact nature of the relationship between Sul Ross and Pease Ross is hard to define. The historic literature takes its cue from the soldier-hero in calling the boy his ward. Clearly, Pease was something less than a foster child, but when he struck out on his own he kept the surname of his white family.

Resigning his commission with the Texas Rangers in 1861, Sul Ross enlisted in the Confederate army as a private and went for training at Camp Bartow near Dallas; he took along Pease as his body servant. Dallas ladies visiting the camp took note of the boy and made him what was described as "a fine suit of uniform." Ross wrote wife Lizzie in September 1861, "Pease creates more excitement than a monkey show." When Ross' regiment left for the front, Pease went along.

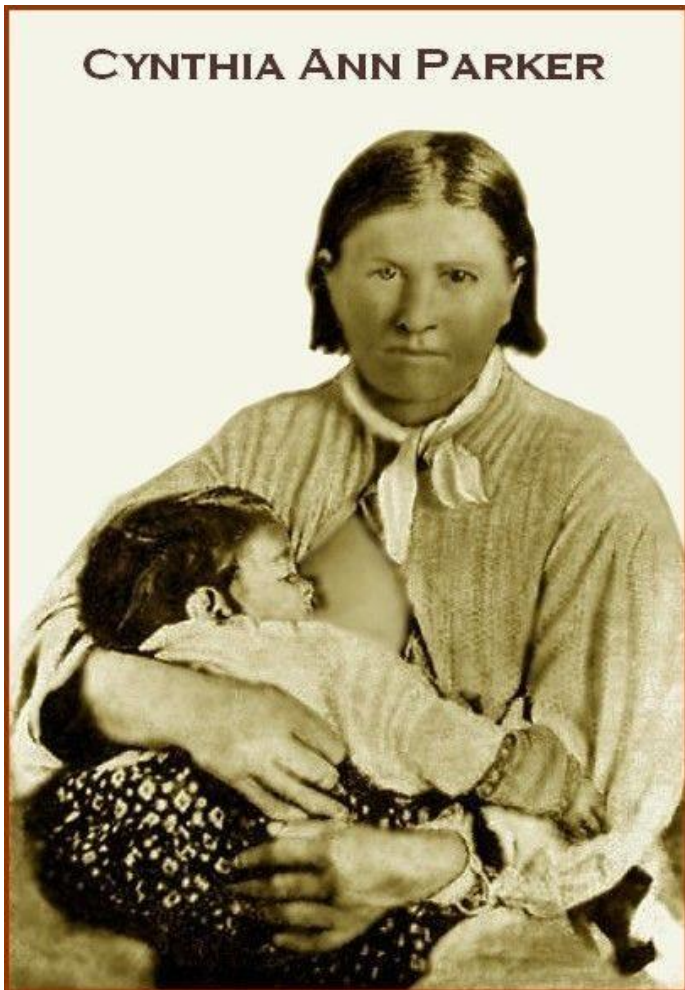
Ross was soon promoted to the rank of major of the 6th Texas Calvary Regiment, and in May 1862 he was promoted to colonel. He was promoted to brigadier-general as a reward for his skill in covering the retreat of Gen. Earl Van Dorn from Corinth, Mississippi, in 1863. He commanded a brigade in Wheeler's cavalry, Army of Tennessee, and later was in command of the Texas (Ross')

Brigade <https://tshaonline.org/handbook/online/articles/qr02>.

The War's end in 1865 found Ross back home in Texas, with Pease still faithfully tagging along.

After the War Pease Ross fades from the picture, turning up occasionally in old-timers' recollections but absent from the official record. Former Texas Ranger H.S. Halbert recalled years later that when he left Waco in 1876 "the Indian boy" was still living there. A guidebook to the town published that same year reports cryptically the good citizens of Waco still regarded Pease as a "great curiosity."

Pease Ross seems to have died before he turned 40. Sul Ross told James DeShields, author of the 1886 book "Cynthia Ann Parker: The Story of Her Capture," that Pease died "last year" (1884? 1885?). Years later Ross family biographer Elizabeth Ross Clarke said "Pease died in 1887, a respected citizen of McLennan County."



Pease Ross, Comanche Indian captured in 1860 along with Cynthia Ann Parker, wife of Comanche chief Peta Nocona

Cynthia Ann Parker, wife of Comanche chief Peta Nocona, and their infant daughter Prairie Flower. In 1836 Comanches had snatched 10-year-old (possibly as young as 8 or already over 11 – her birth year is uncertain) Cynthia Ann from her white family. In the intervening years she had been integrated into the Noconi band of the Comanche people and become the wife of Chief Peta Nocona, bearing him three children. When recaptured in 1860, she had their 2-year-old daughter Topsannah "Prairie Flower," with her. Her two sons, one of them Quanah (Parker), were away from camp. Mother and daughter would live unhappily with white relatives until Prairie Flower died of pneumonia around 1868 and Cynthia Ann succumbed a few years later either to disease or heartbreak

Republican aims to protect Confederate symbols from removal

Trish Choate, For the Times Record News Published 2:28 p.m. CT March 23, 2018 | Updated 5:09 p.m. CT March 23, 2018



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(Photo: Torin Halsey/Times Record News)
CONNECTTWEETLINKEDINCOMMENTEMAILMORE

A bill to protect Confederate war memorials is the first legislation the Republican nominee for state Senate District 30 plans to file if elected – as he almost surely will be in red North Texas.

If state Rep. Pat Fallon's proposal becomes law, an obelisk erected by the United Daughters of the Confederacy could stand protected in perpetuity on the Wichita Falls City Hall's front lawn.

Controversy has toppled other public monuments to Confederate fighters and Southern heritage and pride, or – as others see it – to white supremacy, racism and a way of life that enslaved African Americans. More than 1,500 Confederate symbols pepper the modern landscape of the United States. They range from state holidays to statues to the state seal of Texas. The flag of the Confederate States of America is among six flags unfurling on the seal's reverse.



Allen Parmer, brother-in-law to the outlaw Jesse James, rode with Civil War leader William Quantrill's Raiders and is buried in Riverside Cemetery. (Photo: Torin Halsey/Times Record News)

Opposition to such symbols arose after a racially motivated church massacre in 2015 in Charleston, South Carolina. Objections gained more traction when violence erupted during a white nationalist rally against removing a statue of Robert E. Lee in August 2017 in Charleston, Virginia.



Rep. Pat Fallon, who will become the District 30 state senator after defeating incumbent Craig Estes in the March primary, wants to introduce legislation that would protect war memorials, including Confederate symbols, from removal. (Photo: Lauren Roberts/Times Record News)

But lawmakers like Fallon of Prosper seek to shield Confederate memorials against removal from public grounds. Fallon said he will file the Texas Historical Protection Act to protect all war memorials – including Confederate markers – in 2019 if he wins the Nov. 6 General Election.

“It’s our history, and taking a monument down is not going to change anything,” said Fallon, who defeated Sen. Craig Estes in the March 6 primary. “We became the greatest country history’s ever known after the Civil War.”

Caddo Parish Commissioners are at Government Plaza this afternoon (Oct. 19) to discuss the future of the Confederate monument in front of the Caddo Courthouse. Wochit

Fallon’s proposal would leave Texas following in the footsteps of Alabama, North Carolina and Tennessee. Those states approved laws after 2015 to protect Confederate markers.

More than 700 statues and monuments such as the city’s obelisk occupy public grounds in the U.S., according to a 2016 study from the Southern Poverty Law Center, a nonprofit civil rights organization.

North Texas has its share. A Confederate monument on Wilbarger County Courthouse grounds in Vernon was dedicated in 1961.

Erected the same year, a memorial in Graham occupies the grounds of the Young County Courthouse.

Confederate Markers in Wichita Falls

Closer to Wichita Falls, a monument at Camp Stonewall Jackson 249 two miles south of Holiday lists 160 Confederate veterans.



The Wichita Falls obelisk rarely makes lists of Confederate markers. It bears an inscription: “Let this mute but eloquent structure speak to generations to come of a generation of the past.”

But the marker says different things to different people.

The city’s first African American woman elected to public office takes a dim view of forever preserving the obelisk and markers like it.

“Before we start talking about perpetuity, we ought to have some real dialogue, ... or we’re going to have some pretty tough times if we aren’t careful,” Arthur B. Williams, former justice of the peace, said. “A lot of this stuff is hurtful.”

While serving as at-large member of the City Council and mayor pro tem, Williams had occasion to go past the aging marker.

“Just because I walk by it doesn’t mean that I like it,” she said. “I think people are now beginning to show a greater sensitivity and speaking out.”

The W.R. Scurry Chapter No. 1448 of the United Daughters of the Confederacy raised the local marker “In memory of the Sons of our

Community leader and historian Arthur Bea Williams talks about the African American perspective of black history and the Civil War. (Photo: Torin Halsey/Times Record News)

Southland 1861-1865.”

Fallon said many Confederate monuments were erected in the 1890s to memorialize lost loved ones – “21-year-old men who were simply fighting for what they believed in.”

Williams said most were raised without the approval of African Americans.

The local obelisk claimed a place on the city’s lawn in 1932 when Jim Crow segregation laws were in effect and well before the Civil Rights Act of 1964.

“It doesn’t tell a full and complete story about what happened in the South,” Williams said.

“Most of them glorified and romanticized a time and a period and a group of people who did some pretty terrible things to other people,” she said. “They make it sound like these were noble heroes.”

Perhaps those seeking to preserve heritage would now build memorials to African Americans who were lynched, Williams said.

“If we’re going to do it, let’s really be honest, sit back and rewrite history and put the honest to God’s truth in it. ... Show the other side,” she said.

In the same vein, New Orleans Mayor Mitch Landrieu wondered why his city – once America’s biggest slave market -- built no monuments to slave ships or to remind the public of lynchings and “the pain, the sacrifice, the shame” of slavery and oppression.



The Riverside Cemetery grave marker of John T. Woodhouse who served in the First Texas Infantry, Company G, during the Civil War. (Photo: Torin Halsey/Times Record News)

Landrieu gave a May 2017 speech in the wake of four monuments coming down in his city, removals spurred by the 2015 church massacre in South Carolina.

“These monuments purposefully celebrate a fictional, sanitized Confederacy; ignoring the death, ignoring the enslavement, and the terror that it actually stood for,” said Landrieu, who wrote a book, “In the Shadow of Statues: A White Southerner Confronts History.”

In any case, protecting Confederate markers in perpetuity would be a mistake as far as Williams, who lived through the Jim Crow era, is concerned.

“It certainly isn’t going to be favorable to African Americans,” she said. “Times change, and there’s nothing that ought to go on forever.”

A county official who is a Civil War buff hopes the obelisk stands for all eternity.

Wichita County Treasurer Bob Hampton said his great grandfather, Mike Hampton, was “an old farm boy” who fought in the 30th Texas Calvary against the North.

“He never owned anybody, so that kind of kills that idea that they were fighting for slavery,” Hampton said. “But they were fighting because there were people invading their country.”

The obelisk should be a reminder “that we live in a country that has the ability to reinvent itself every generation or so, and every time we do, we improve ourselves,” he said.

Hampton stood proudly by the marker as March winds buffeted it.

Would he feel the same about the obelisk if he were an African American?

Hampton paused before saying that the Civil War was a watershed moment for African Americans. Before that, they “were just farm implements,” he said.

“Every day those men who owned the land got up worrying about, how do you feed your family?” Hampton said. “You do it by getting the crop from the field to the barn. There weren’t any John Deere tractors.”

But Hampton said nobody wants to resurrect slavery.

It’s worth noting that when justifying secession in 1861, Texans joining the Confederacy lauded slavery: “In this free government all white men are and of right ought to be entitled to equal civil and political rights; that the servitude of the African race, as existing in these States, is mutually beneficial to both bond and free.”

Williams said the Texans who left the Union rebelled against their own country “because you couldn’t treat a portion of your own countrymen like you wanted to with a lack of respect, a lack of civility, and to treat them like cattle and chattel actually.”

Unrest over Confederate memorials spurred the University of Texas at Austin to remove four from its South Mall, including a statue of Lee, according to media reports.

Hampton spoke highly of Lee as a soldier who served in the Union Army and then sacrificed for the South.

“It’s very painful to me to see a statue of Robert E. Lee taken down. University of Texas, for crying out loud,” Hampton said.

Those seeking to remove or alter public Confederate symbols to reflect a more complete picture of Civil War history have their work cut out for them.

For example, 109 public schools are named for Confederate figures in the United States, as well as 80 counties and cities, according to the Southern Poverty Law Center.

Six states observe nine Confederate holidays. In Texas, it’s Confederate Heroes Day on Jan. 19, an official state holiday. Ten military bases bear Confederate monikers such as Fort Hood, named for Confederate Gen. John Bell Hood.

Fallon’s Democratic opponent, Kevin G. Lopez of Bridgeport, said the issue of what to do with public Confederate monuments should be left up to local control – not the state.

If a community decides to move a marker, he hopes it finds a new home where it will still be on view “so we don’t forget about the historical nature of whatever the monument is,” Lopez said.

Wichita County Democratic Party Chairman John Richie said Texans should be more concerned about good jobs, education and infrastructure.

“We’ve got bigger fish to fry than monuments,” he said.

It would be fine if officials want to take Confederate war monuments “off the dole, if you will,” allowing private groups to care for them, he said.

Hampton said the local chapter of the United Daughters of the Confederacy is defunct. Those who could claim that heritage aren’t interested anymore.

But Wichita Falls has a chapter or “camp” of the Sons of Confederate Veterans.

Besides public monuments, Confederate symbols decorate gravesites across America.

In the city’s Riverside Cemetery, 87 Confederate veterans are buried, Hampton said. Small Maltese crosses on their headstones identify them.

Buried at Riverside, John T. Woodhouse died at 88 in 1932. He fought in the Confederate States Army.

A bronze cross, a larger version of the one on his headstone, is planted beside his grave in the municipal cemetery on a hill overlooking downtown.

The bronze cross is one of three remaining at the cemetery that the United Daughters of the Confederacy erected on Confederate veterans’ graves, Hampton said.

In the past, Confederate battle flags were plugged into the ground beside the 87 graves but no more, he said. The “stars and bars” wouldn’t be well received.

Some public entities stopped flying Confederate flags after the 2015 church shooting. South Carolina took down the flag once flown at its state Capitol.

Hampton said his father told him African Americans and the poor were buried in the Northwest corner of Riverside.

A couple of dozen small grave markers were visible there, flanked by evergreen trees and flush with the ground. Among them were Cora White, 1869 to 1947, and Thomas Wood, 1880 to 1947.

Williams said she suspects Fallon will introduce his bill to protect Confederate monuments, and lawmakers will approve it before seeing to the Children’s Health Insurance Program, which offers low-cost health insurance for children, or anything like that.

Six other African American leaders with local ties were contacted for this story. They either declined to comment or did not respond.

“It’s a touchy subject, so I think I’m going to pass on this one,” one woman said.

Hampton advised getting in touch with Williams, adding that she wasn’t going to agree with him about Confederate memorials.

Williams believes anyone who takes a realistic look at the Civil War won’t come away proud of Confederate history.

“If they’re happy about it and proud of it in 2018, then they have a lot that they ought to be ashamed about,” she said.

<https://www.timesrecordnews.com/story/news/local/2018/03/23/republican-aims-protect-confederate-symbols-removal/453975002/>

DALLAS

CONFEDERATE

JOHN & CATHARINE BUNTING COIT



John Taylor Coit traveled to Dallas County, Texas, late in the spring of 1858 to locate a new Texas home for his bride, purchasing 320 acres 15 June 1858 on the Dallas/Collin County line in the Thomas J. Yeager survey. While searching for land, John stayed with the McKamy family. Following graduation from Princeton University in May of 1850, John returned to the place of his birth, Cheraw, Chesterfield District, South Carolina to begin the practice of law. John was born 6 July 1829 to John Caulkins Coit and Ann Maria Campbell Coit. The 2nd of January 1858, John T. Coit and Catharine Malloy Bunting were married in Cheraw, South Carolina. Catharine was born 20 December 1837 in Lumberton, North Carolina to Richard C. Bunting and Sarah Malloy McEachin Bunting. Catharine had attended a school in Salisbury, North Carolina during 1852, later graduating as valedictorian of Harmony Female College in 1854.

The first of John and Catharine Coit's four children who survived to adulthood, John Clinton Coit, was born 25 December 1858, in Cheraw, South Carolina.

Following his birth, in early spring of 1859, the John Taylor Coit family and servants, Caesar, Sam, Daniel, George, and Mary, left for Texas via Montgomery and Mobile, Alabama, New Orleans, and Shreveport, Louisiana. Catharine Coit 's sister, Sallie Bunting, accompanied the family to their new home in Dallas County, Texas. Mr. J. M. Huffman had arranged for the building of their home. After the boat trip up the Red River, provisions and furnishings were purchased in Shreveport for the overland trip.

During the remaining time until the War Between the States, John managed the planting of crops, hunted wild turkey and deer, purchased a cotton press, and practiced law in the town of Dallas. As the family had always been active in the Presbyterian Church in Cheraw, they missed being able to attend a local house of worship.

Mary Henrietta Coit was born 12 July 1860 to John and Catharine, a few days after the simultaneous burning of many north Texas towns. The fire and resulting hangings of suspects was perhaps the first public event to ignite the passions of Dallas County citizens to the coming conflict of the War Between the States.

Following the secession of Texas from the Union, John Taylor Coit recruited men from the Dallas, Collin County Line for Company E, 18th Texas Cavalry, serving first as Captain, later as Lieutenant Colonel until being sent from the field to the hospital in Madison, Georgia, in April of 1865.

During the war, 4 March 1862, Henry William Coit was born to John and Catharine. She stayed on the north Texas prairie to manage the farm, assisted by her mother's brother, Duncan Malloy. In 1866, Charles Malloy Coit was born, followed by George Erasmus Coit in December of 1869. George died in June of 1870. While confined with the birth of Charles, Catharine had the lower portion of one leg amputated due to the aggravation of an old injury.

Around 1870, John Taylor Coit and family moved into the town of Dallas to facilitate his legal practice. His health was also beginning to fail as a result of imprisonment in Camp Chase, Ohio during the war. While in Dallas, it was a blessing and pleasure for John and Catharine to be charter members of the First Presbyterian Church of Dallas.

John Taylor Coit died in Dallas, 3 March 1872, being interred in the Dallas Pioneer Cemetery. Catharine Malloy Bunting Coit died 19 June 1883 and was interred at Frankford Cemetery. The remains of John were later reburied in Frankford Cemetery.

By Mary Marcele Hamer Hull for Proud Heritage by Dallas County Pioneer Association.

Photo: John T. Coit



James Madison on federal "infrastructure" spending

In 1817, Pres. James Madison vetoed a federal infrastructure spending bill - one that he was in support of personally - because he said it was a violation of the Constitution. This is something almost no modern politician will do - put the Constitution above their own personal policy preferences.

[\(watch the 2 minute video at this link\)](#)

MADISON'S VETO: LESSONS FOR TODAY



The 1817 bill was “for constructing roads and canals, and improving the navigation of water courses, in order to facilitate, promote, and give security to internal commerce among the several States.”

Virtually every American today would say this is exactly what the feds should be doing. But the [Father of the Constitution disagreed](#).

Here's how TAC author and historian [Dave Benner put it](#):

Madison's reasoning was simple – although he personally favored the idea of infrastructure construction, writing that he was “not unaware of the great importance” of such things, he denied the policy's constitutionality on a federal level. Instead of upholding his own personal proclivities and allowing the Constitution to be undermined, he maintained that the Constitution was one of specific enumerated powers, and the document contained no expressed power for the federal government to do such a thing.

“The legislative powers vested in Congress are specified and enumerated in the eighth section of the first article of the Constitution,” he said, “and it does not appear that the power proposed to be exercised by the bill is among the enumerated powers.”

According to Madison, using the Commerce Clause, General Welfare Clause, and Necessary and Proper Clause as justification for the law “would be contrary to the established and consistent rules of interpretation, as rendering the special and careful enumeration of powers which follow the clause nugatory and improper,” adding that an alternative view “would have the effect of giving to Congress a general power of legislation instead of the defined and limited one hitherto understood to belong to them.”

Madison was well aware of this fact, as his original proposal for government in the Philadelphia Convention, a set of resolutions known as the “Virginia Plan,” called for a general legislative power rather than a limited array of enumerated powers. By the end of the convention, however, the delegations settled on specific list of powers instead of the plenary alternative.

Believing that the power to build the infrastructure the bill called for “can not be deduced from any part of it without an inadmissible latitude of construction and reliance on insufficient precedents,” Madison insisted that the federal construction infrastructure would necessitate the addition of a constitutional amendment that allowed for the authority. “I have no option but to withhold my signature from it” until such a time, he wrote.

In retrospect, this juncture demonstrates the extent to which the federal government has abandoned the Constitution, making it effectively dead. To come to the same position as Madison on the federal construction of roads in the contemporary would brand one a lunatic or an apostate. This is despite the fact that such an opinion would align exactly with the so-called “Father of the Constitution

<http://blog.tenthamentmentcenter.com/2017/03/james-madison-federal-infrastructure-spending-is-unconstitutional/>

States' Rights

By [Philip Leigh](#) on Mar 22, 2018



Most modern historians reject any suggestion that the South fought the Civil War over states' rights. They insist that the only states' rights the South cared about, "[as neo-confederates are loath to admit](#)," was slavery. (According to Wikipedia, "neo-confederate is a term that describes the views of [those] who use [illegitimate] historical revisionism* to portray the [Confederacy] and its actions in the Civil War in a positive light.") Thus, they conclude, slavery was the solitary cause of the war. They ignore evidence like the South's persistent objections to federal public works spending, which antebellum Southerners regarded as a responsibility of the individual states and therefore a counterpart to states' rights. But that's another story.

When pressed to admit that Southern secession need not have led to war because the North could have allowed the South to leave in peace, today's historians often assert that the North chose to fight the war in order to "preserve the Union." Yet if it is necessary to rhetorically ask, "Why did the South want to defend states' rights?" it is equally proper to ask, "Why did the North want to preserve the Union?" Probing the second question reveals that "preserving the Union" was all about perpetuating Northern economic hegemony, which Pious Cause Mythologists** are loath to admit.

As a leading spokesman for "preserve the Union" mythology, even Professor Gary Gallagher admits that his students "are reluctant to believe that anyone would risk life or fortune for something as abstract as 'the Union.'" The reluctance of his students is well founded and demonstrates the ancient wisdom that "common sense is not so common"—especially among leaders dedicated to promoting a dubious agenda.

In reality, “preserving the Union” was a euphemistic slogan for avoiding the consequence of disunion, which are grounded in economics.

A surviving independent Confederacy would undoubtedly employ much lower tariffs than the United States. In his inaugural address President Jefferson Davis stated, “Our policy is peace, and the freest trade our necessities will permit. It is . . . [in] our interest, and that of [our trading partners], that there should be the fewest practicable restrictions upon interchange of commodities.” Similarly Confederate Secretary of State Judah Benjamin later offered France a special tariff exemption “for a certain defined period” in exchange for diplomatic recognition.

A low Confederate tariff would present the remaining states of a truncated Union with two consequences. First, the federal government would lose a large part of its tax revenue. Articles imported into the Confederacy from Europe would divert tariff revenue from the North to the South. Second, given the Confederacy’s lower tariffs its residents would likely buy more manufactured goods from Europe rather than from the Northern states where prices were inflated by protective tariffs.

Northerners quickly realized that such concerns were not mere abstractions. In March 1861 New Yorkers were panicked to read a dispatch from St. Louis in a Manhattan newspaper: “Every day . . . our importers are receiving, by way of New Orleans very considerable quantities of goods, duty free . . . If this thing is to become permanent, there will be an entire revolution in the course of trade and New York will suffer terribly.” Cincinnati also reported that goods were arriving from New Orleans tariff-free. Three months earlier the *Philadelphia Press* editorialized, “It is the enforcement of the revenue laws, not the coercion of [South Carolina] that is the question of the hour. If those laws cannot be enforced, the Union is clearly gone.” Historian Charles Adams explains:

If trade were to shift to the Southern ports because of a free trade zone, or extremely low duties relative to the North, then [the] great cities [of the Northeast] would go into decline and suffer economic disaster. The image painted by these editorials [from newspapers of Northeastern cities] is one of massive unemployment, the closing of factories and businesses, followed by unrest, riots, and possibly revolution. The inland cities of the North would also go into decline, like Pittsburgh, where duty-free British steel and iron products would cripple the American steel industry.

After the opening shots at Fort Sumter many Northern capitalists reasoned that a war would be good for business. Wall Street regarded disunion as a menace to their investments. Government bond quotations dipped with every incident of federal indecision. But given a war the demand for war goods was correctly expected to lift the economy. Since hostilities would block much of the Mississippi River trade, eastern merchants concluded that they could monopolize commerce with the Midwest. Manufacturers would get many profitable military supply contracts. The Midwestern states would supply Union armies with provender.

Such conclusions proved to be valid. From 1860 to 1865, the gross national product increased from \$4.3 billion to \$9.9 billion, which translates to an 18 percent compounded annual growth rate. Since the economy in the South was shrinking, the rate applicable to the Northern states was probably well above 20 percent annually.

As Woodward and Bernstein famously put it in another context a century later, “follow the money” to discover the truth.

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*The Wikipedia defines “historical revisionism” as “an illegitimate distortion of the historical record.”

** “Pious Cause Mythology” is historical revisionism based upon the [Evil Twin](#) metaphor. It metaphorically interprets the Civil War and Reconstruction as a contest between twins in which the North is the “good” twin and the South is the “evil” twin.

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.

DEALING WITH FEDERAL OCCUPATION IN THE 21ST CENTURY

Our Southern Confederate States exist under the occupation of the U.S. government, and have since 1865, that they legally and lawfully seceded from the U.S. in the years 1860, and 1861, That our State governments, and Constitutions were replaced under coercion and duress with puppet institutions that exist to this day just as those institutions that Russia imposed on the States that it occupied under the former Soviet Union.

As a result of the occupation, and the fact that our Southern Confederate States legally and lawfully seceded, WE ARE NOT PARTY TO THE OCCUPYING U.S. GOVERNMENTS DEBT, OR ANY INTERNATIONAL AGREEMENTS TO WHICH IT HAS ENTERED SINCE 1865.....

The following is from Mr. Howard Freeman, and you can accept his work or reject it as you so choose.....

Accommodation Party

Let's look at how the states have become the accommodation party to the national debt. There are many people I have talked to, including the Governor, who are very concerned about this, and who know that it could happen very soon. If America", (Meaning the U.S.) "is declared a bankrupt nation, it will be a national emergency. FEMA will take over, and anyone who opposes the new government of the creditors can be sent to a detention camp in Alaska. We will have no rights whatsoever. They have already setup prison camps with work camps nearby so the people can be used for slave labor. It could be the governors, legislators and other leaders who would be hauled away to Alaska, while the people now disenfranchised from power would likely be chosen to run the new government.

This could all happen very soon, as the national debt is so large as to be un-payable. Even the interest on the debt is virtually un-payable. As I explained, the national debt -- more than three trillion dollars -- [now almost double that in the 5 years since this was recorded] is not owed by the Continental United States. It is the federal United States that had the authority to borrow bank credit. When Congress worked for the Continental United States, it could only borrow gold or silver, so the national debts was borrowed in the names of the federal United States. The federal United States had to trap the States into assuming the debt obligation of the federal debt. In the Uniform Commercial Code, we find the term, 'accommodation party.'

How did the states become the 'accommodation party' to the federal debt? The federal government through our money system made the states deal in Federal Reserve Notes, which means that everything the states does is 'colorable.' Under the 'colorable' jurisdiction of the Uniform Commercial Code, all of the states are the accommodation party to the federal debt. Now the concern is to find out how we can get out of this situation. I told the Governor that in the Common Law and the Law of Merchants -- that's the International Law Merchant -- there is a term called 'no-interest contract.' A no-interest contract is void and unenforceable. What is a no-interest contract?

No-Interest Contract.

If I were to insure a house that did not belong to me, that would be a no-interest contract. I would just want the house to burn down. I would pay a small premium, perhaps a few hundred dollars, and insure it for \$80,000 against fire. Then I would be waiting for it to burn down so I could trade my small premium for \$80,000. Under the Common Law, that is called a no-interest contract, and it is void and unenforceable in any Court.





=A HEROINE OF VIRGINIA=

Maria Isabella "Belle" Boyd of Martinsburg Virginia. Known as "La Belle Rebelle," "the Siren of the Shenandoah," the Cleopatra of Secession: "the Rebel Joan of Arc," and the "Amazon of Secessia" once shot a Yankee soldier dead at the age of 17 for insulting her mother, and was one of the Confederacy's most notorious spies.

"If it is a crime to love the South, its cause and its President, then I am a criminal. I would rather lie down in this prison and die than leave it owing allegiance to a government such as yours." - Belle Boyd

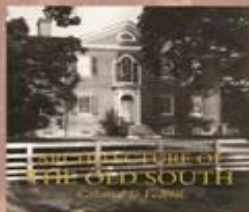
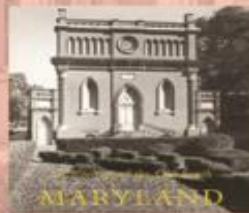
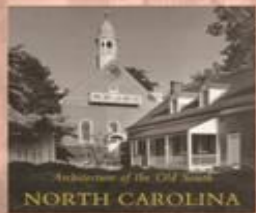
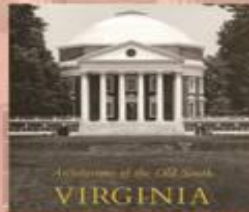


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Victory: Arcata votes to remove McKinley statue

By Nathanael McGuigan
Feb 28, 2018



McKinley statue on Arcata Plaza. Photo: J Scott Shannon. CC BY-NC-SA 2.0



In the United States a movement has emerged to remove symbols of white supremacy and colonialism. This movement has gained momentum since the events in Charlottesville, Virginia in 2017 when the forces of white supremacy rallied to protect a Confederate monument, going on a racist rampage that resulted in the assassination of anti-racist activist Heather Heyer, and the brutal beating of DeAndre Harris.

One corner of the U.S. where the movement has spread is Arcata, California, a small liberal college town within Humboldt County. In the town center stands a statue of President William McKinley. There have been numerous calls for its removal since the 1970s. Also on the Arcata Plaza lies the Jacoby Storehouse Plaque which uses the phrase "Indian troubles" to describe the relationship between colonial settlers and indigenous peoples.

The birth of U.S. imperialism

President McKinley was the 25th President of the United States of America from 1897-1901. Under his administration McKinley ushered the United States into the stage of capitalism known as imperialism by instigating the Spanish-American War and soon after the Philippine-American War.

As a consequence of these wars, United States became a colonizer outside of the continental United States acquiring possessions throughout the Caribbean and the Pacific including Puerto Rico, Guam, Virgin Islands, Samoa and the Philippines. The majority of these areas are still under U.S. colonial occupation with a population possessing second class status suffering at the hands of capitalist exploitation and genocide, despite generations of liberation struggles.

McKinley's legacy is ever present in the areas surrounding Arcata. The town of Manila and street of Samoa are named after territorial possessions acquired by the during McKinley's tenure. Manila is the capital of the Philippines and Samoa is named after American Samoa, both in the Pacific. McKinleyville, a town located two miles away, was named in honor of McKinley after his assassination by Leon Czolgosz, a self-proclaimed anarchist.

History of the McKinley statue

The statue's ties to Arcata originate with capitalist George Zehnder, originally from Arcata, who supported the genocidal campaign against the Indigenous peoples (Wiyot) of Humboldt County and led the removal of Jewish and Chinese immigrants from Humboldt county. After personally meeting President McKinley, Zehnder commissioned an artist to build a bronze statue of McKinley with his right hand outstretched and the other holding the Annexation Treaty for Hawaii. The statue was installed in May 1906 and stood in San Francisco until the San Francisco earthquake which toppled it over. After the earthquake the statue was moved to Arcata Plaza, facing westward, where it has stood for over 100 years. Today it is one of three McKinley statues located in California, the other two in San Francisco and San Jose, with several others located throughout the United States.

The McKinley statue has faced numerous calls for removal since the 1970s . Those calls for removal have been met with swift opposition among other obstacles, most of which were bureaucratic. However the latest call for removal has gained more momentum. The current movement is organized under the banner of the Historic Justice Alliance, with both Seventh Generation Fund and Mecha de Humboldt State serving as the vanguards of the movement. Seventh Generation Fund, a local community organization centered on the liberation of the local Native American community, launched a petition in September 2017 calling for the removal of the McKinley Statue and the Jacoby Storehouse Plaque with the goal of 1200 signatures and were soon joined by Mecha de Humboldt State University. Together both organizations organized the Arcatan community to demand the removal of the McKinley statue by collecting over 1300 signatures and presenting the petition at the October 18, 2017 Arcata City Council meeting, demanding both symbols of oppression be removed.

After the pressure was put on, City Council decided to host a study session on December 4, 2017 about the McKinley statue where the Historic Justice Alliance and other organizations put further pressure to place the issue on the Feb 21 City Council agenda. Prior to the study session the movement to remove the McKinley statue gained national momentum when the Historic Justice Alliance allied with people in Hawaii currently organizing to remove a McKinley Statue located on indigenous Hawaiian territory.

A historic decision

At the February 21 Arcata City Council meeting, a great victory was achieved when Arcata City Council voted to remove both the McKinley statue and Jacoby Storehouse Plaque. Prior to the Arcata City Council meeting, Mecha organized a march starting at Humboldt State University at Arcata Plaza where local Indigenous activists rallied in support of the removal of the statue. The crowd of supporters then marched to Arcata City Council, led by organizers from Humboldt State Mecha chanting "Hey hey, ho ho, the McKinley statue's got to go!" until they filled Arcata City Hall chambers moments prior to the meeting.

Through several painstaking hours Seventh Generation Fund and members of the community provided testimonies and historical information pushing for the removal of the McKinley statue and Jacoby Storehouse Plaque. After hearing the testimony from the community, the Arcata City Council decided to vote in favor of removing the McKinley Statue (4:1) and the Jacoby Storehouse Plaque (5:0) a historic decision for the City of Arcata and Humboldt County. However prior to removing the McKinley statue the city has to amend the General Plan to perform an Environmental Impact Report which will cost about \$65,000.

While the date of removal is yet to be decided, the decision to remove these symbols of oppression led to cheers of celebration among the crowd of supporters. Overall this victory brings inspiration to local activists and organizers and shows what can be achieved by in similar struggles nationwide.

<https://www.liberationnews.org/victory-in-northern-california-arcata-city-council-votes-to-remove-mckinley-statue/>

SAVE THE ROBERT E LEE STATUE



Save the Robert E. Lee Statue

February 28, 2018 ·

In compliance with Judge Moore's order, the City of Charlottesville removed the tarps from both the Lee and Jackson monuments early this morning. In ordering the removal of the tarps, Judge Moore provided a very detailed and thoughtful explanation as to why he reached his decision. In an 8-page letter provided to attorneys yesterday and now part of the public record, Judge Moore wrote:

“In summary: the same statute that says that the statues cannot be moved, removed, or damaged also says that they cannot be disturbed or interfered with (and the public cannot be prevented for caring for them). The City never specified the length of or an end date for the covering period, and the Court expressed concern but accepted the City's representation about the nature and purpose of the covering being actually for mourning. The Court clearly reserved to itself the possibility of revisiting the denial of the temporary injunction as to the covering if, after a time, it appeared that it was not indeed temporary. Having found that it was not, I no longer refrain from including the coverings in the injunction, and they are no longer exempted from its application. Again, I find that the irreparable harm here is based not on physical damage to the statues, but, given the significant period of time that has gone by, on the obstructed



rights of the public, under the statute, to be able to view the statues. Recognizing this as a legitimate harm is a policy decision that the General Assembly has already made, and is not mine to ignore.”

Prior to rendering his decision on the tarps, Judge Moore considered points brought forth in the City's Demurrer (in essence, the City's attempt to dismiss the lawsuit by establishing that there is not sufficient legal basis for it). Judge Moore sustained his original ruling on the Demurrer, so the case will proceed.

He did, however, address certain aspects of the Demurrer.

- The lawsuit names not only the City of Charlottesville, but City Council and the five (5) Councilors who voted to remove the Lee and Jackson Monuments: Szakos; Bellamy; Galvin; Signer; and Fenwick. The City argued that within their legislative capacity, the individual Councilors should be immune from litigation as should the City Council as a body. Judge Moore deferred judgment (until the next hearing in April) on whether immunity should be granted to City Council and the individual Councilors, but stated that the City of Charlottesville is NOT provided immunity from legal action.
- The City also attempted to argue (again) that the Robert E. Lee monument does not fall under the protection of VA Code §15.2-1812: Memorials for War Veterans. You'll recall that



in his ruling on the injunction, Judge Moore asked the Plaintiff's to add more factual information about Robert E. Lee in their complaint. Plaintiff's attorneys complied and the Judge was satisfied that the detail provided was sufficient to rule that the Lee Monument was a monument protected by §15.2-1812.

· Judge Moore ruled that the City can rename both parks. As we posted last week, the City is again considering renaming the parks currently known as Emancipation (Lee) and Justice (Jackson) parks.

· Regarding damages, Judge Moore ruled yesterday that the Complaint does not state facts sufficient to support an award of punitive damages, but he is reconsidering his previous decision on damages, in particular whether the Plaintiffs are entitled to recover as damages their attorneys fees expended in thwarting the city's illegal acts.

The next hearing will occur in April and Judge Moore is expected to rule on the items outlined above by then. The actual trial will be held in October 2018 if it is to be a 1-day trial; or January 2019 if 2 days are required.

All of us involved with the Monument Fund and this page thank each and every one of you for your continued support of our efforts. Without you and your contributions, we would not have the means to proceed. Yesterday's court victory belongs to us all.

If you would like to donate:

Online: <https://www.themonumentfund.org/donate>;

**Checks made payable to: The Monument Fund,
P.O. Box 483, Charlottesville, VA 22902.**



The Central Virginian

Confederate flag rises above Louisa along I-64, prompts local officials to check compliance regulations

Posted on Wednesday, April 4, 2018 at 4:41 am



A 30-by-50-foot Confederate flag on a 120-foot pole was installed on March 31 on the Louisa County-Albemarle County line. Local officials won't say yet whether the flag is legal. Photo by Judy Smith

Louisa County officials said this week they are checking whether a large Confederate flag hoisted above Interstate 64 is in compliance with local regulations.

The 30-by-50-foot flag was raised on Saturday on a 120-foot pole just north of the highway's eastbound lanes, close to mile marker 133 and the Albemarle County line. It was installed by the Virginia Flaggers, a group responsible for similar flags on major roads elsewhere in the state.

County Administrator Christian Goodwin said Monday he could not confirm whether the flag and pole comply with local building and zoning codes, or whether the group had contacted the county. Troy Wade, Louisa County Board of Supervisors chairman, declined to comment.

The Virginia Flaggers said in a statement the flag was planned after the city of Charlottesville began efforts to remove statues of Gen. Robert E. Lee and Gen. Stonewall Jackson from public parks. The flag is called the “Charlottesville I-64 Spirit of Defiance Memorial Battle Flag.”

Barry Isenhour, Virginia Flaggers spokesman, said the group erected the flag in response to an offer from the property owner. He said that while the flag site is a considerable distance away from Charlottesville, his group is considering other sites in or close to the city for future projects.

Isenhour said that as Flaggers representatives and the owner were walking on the property, they discovered the grave site of Richard Willis Proffitt. The group learned later that he was a Confederate soldier during the Civil War, Isenhour said, though they are still researching the details of his story.

He said he is not worried about people who find the Confederate flag offensive.

“It’s a free country. We still have the First Amendment, thank God,” he said. “The Confederates were honorable people trying to protect the Constitution as they saw it. So we are pushing back on people who want us to tear down history.”

Tammy Purcell, a member of the Indivisible Louisa group, told the Louisa County Board of Supervisors at their meeting on Monday she does consider the new flag offensive, and urged them to do something about it.

This is a partial article. To read the full story, pick up a copy of the April 5, 2018 issue of The Central Virginian at one of many newsstands around the county, the newspaper’s office or subscribe today at <http://www.thecentralvirginian.com/subscribe/>

Weekly Poll

- **What is your opinion on the 30x50-foot Confederate flag that the Virginia Flaggers hoisted at 120 feet above the ground along I-64 in Louisa County?**

- ***I support their right to fly it (64%, 4,062 Votes)***
- I find it offensive (35%, 2,222 Votes)
- I'm not sure how I feel (0%, 26 Votes)

Total Voters: **6,310**

<http://www.thecentralvirginian.com/confederate-flag-rises-above-louisa-along-i-64/>

A black and white portrait of Woodrow Wilson, an older man with glasses, wearing a dark suit, white shirt, and dark tie. He is looking slightly to the left of the camera with a serious expression. The background is a plain, light-colored wall.

Save Southern Heritage
and History

“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...and the world, it might be hoped, would see it as a moral war, not a political; and the sympathy of nations would begin to run for the North, not for the South.” Woodrow Wilson,

GENERAL FORREST NEEDS YOUR HELP! HE FOUGHT FOR YOU... WILL YOU FIGHT FOR HIM?

**PLEASE SUPPORT THE FRIENDS OF FORREST & SELMA CHAPTER #53, UDC BY
HONORING YOUR ANCESTOR AT THE NATHAN BEDFORD FORREST MEMORIAL!**

Honor your Confederate Ancestor, UDC Chapter/Division, OCR Chapter/Society, SCV Camp/Division or other Southern Heritage organization by purchasing a permanent granite paver to be installed around the base of the NBF Monument at Confederate Circle in Live Oak Cemetery in Selma, Alabama. The order form is attached below. **If your ancestor served with General Forrest, please indicate by putting a STAR at the beginning of your ancestor's name on the top line.** If you have any further questions, please contact Patricia S. Godwin, President of Selma Chapter #53 and Friends of Forrest, Inc. @ 334-875-1690 or 334-419-4566 (cell) or

@: oldsouthrebel@zebra.net

The 4'x8' pavers are \$75 each and the 8'x8' pavers are \$100 each; you may purchase more than one if you wish. Please mail your completed form, with your check made payable to NBF Monument Fund/Confederate Circle, to:

**Patricia S. Godwin
Fort Dixie
10800 Co. Rd. 30
Selma, Alabama 36701**

ORDER FORM

Name: _____

Address: _____

City/St/Zip _____

Phone: _____

(Home)

(cell)

e-mail _____

Please engrave my 4" x 8" paver as follows: (Max. 3 Lines, 18 Characters per line)

GENERAL NATHAN BEDFORD FORREST COMMEMORATIVE COIN



Commemorative NBF coins, are \$10 each and also, we have a 3-disc DVD of the re-dedication ceremony, May 23, 2015...it is 2 1/2 hours long...and beautifully packaged....\$25 each

Please make checks payable to: NBF MONUMENT FUND/Selma Chapter 53, UDC & mark for: Confederate Memorial Circle.

All monies go toward the 19 historical narrative markers that we plan to erect throughout Confederate Memorial Circle which will provide the history of each point of interest throughout the Circle. It will literally be a historic learning center for Selma's 19th century history which you can find nowhere else in the city of Selma...now the leaders of Selma concentrate on the 20th century history...1965.

JANIS PATTERSON ... Committing Crime With Style!

Like her idol, the legendary Auntie Mame, Janis Susan May believes in trying a little bit of everything. She has held a variety of jobs, from actress and singer to jewelry designer, from travel agent to new home sales, from editor in chief of two multi-magazine publishing groups to supervisor of accessioning for a bio-genetic DNA testing lab.

Above all, no matter what else she was doing, Janis Susan was writing. As her parents owned an advertising agency, she grew up writing copy and doing layouts for ads. Articles in various school papers followed, as well as in national magazines as she grew older. In time novels followed, seven of them in rapid succession with such publishers as Dell, Walker and Avalon.

In December of 1980, just before the release of her second novel, Janis Susan met with approximately 50 other published romance writers in the boardroom of a savings and loan in Houston, Texas to see if an association of working, professional romance novelists were practical. The organization which evolved from that meeting was Romance Writers of America. Although the current reality of RWA is very different from what was first envisioned, Janis Susan has maintained her membership from the beginning and is very proud of being a 'founding mother.'

But writing was far from the center of Janis Susan's life. Single, footloose and adventurous, she believed in living life to the fullest. Although she maintained the same small apartment for years, she traveled over a great deal of the globe, living several months at a time in Mexico for years as well as trekking through Europe and the Middle East, indulging her deep and abiding love of Egyptology.

Then life took a turn. Janis Susan's father had been dead for a good many years; when her mother's health began to fail she realized that she would need a great deal of money to ensure her mother's care. Although she had been supporting herself comfortably, Janis Susan made the wrenching decision to give up writing novels and its attendant financial uncertainty and get a job to provide for her mother's needs.

Ten years passed without Janis Susan publishing a novel, though she had a few she tinkered with as a hobby. Her writing talents were directed elsewhere, though; towards Egyptology and archaeology.

Janis Susan was a member of the Organizing Committee which founded the North Texas Chapter of the American Research Center in Egypt, arguably the largest association of working Egyptologists in the world. Janis Susan began and for nine years was publisher/editor of the NT/ARCE Newsletter, which during her tenure was the only monthly publication for ARCE in the world. In 2005 Janis Susan was the closing speaker for the International Conference of ARCE in Boston.

Her Egyptological work gave Janis Susan a very special benefit of which she would never have dreamed. In the local organization there was a very handsome Naval officer a number of years younger than Janis Susan. After several years of friendship and three years of courtship, he waited until they were in the moonlit, flower-filled gardens of the Mena Hotel across the road from the floodlit pyramids in Giza to propose.

Janis Susan became a first-time bride at the time of life that most of her contemporaries were becoming grandmothers for the second or third time. Sadly, her mother passed away just three weeks after the small and romantic wedding, but Janis Susan is forever grateful that her mother lived to see and participate in that wonderful celebration.

It was after the first grief passed and the trauma of remodeling and moving into her childhood home that Janis Susan's husband decided it was time for her to go back to writing full time. She fulfilled his expectations by selling her first novel in over ten years just weeks before he left for a tour of duty in Iraq.

He returned safely, and during his absence Janis Susan sold two more projects. Another deployment to Iraq followed much too quickly, then yet another to Germany before he retired from the Navy. During the German deployment Janis Susan went to visit several times, and they celebrated their tenth wedding anniversary in Paris. He continues to be a guiding and supporting force in her career, even to acting as her assistant when necessary. In a phrase quite openly stolen from a writer she much admires, Janis Susan calls her husband her own personal patron of the arts.

A talented actress for many years, Janis Susan has also narrated the audio version of several novels – not one of which is hers!

Janis Susan is very proud of being a seventh-generation Texan on one side of her family and a fourth generation one on the other. She and her husband share their Texas home with two neurotic cats which they rescued

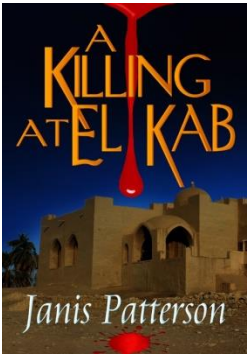


Janis Patterson - under this name I write cozy mysteries including a collection of short stories. **Click on links:**

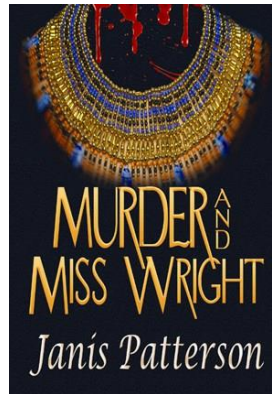
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- o [Murder to Mil-Spec](#)
- o [Murder and Miss Wright](#)



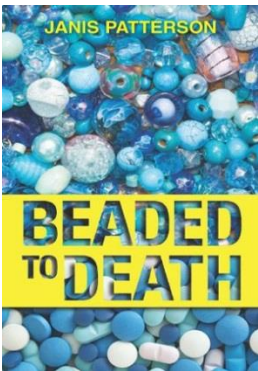
Janis Patterson – Mysteries



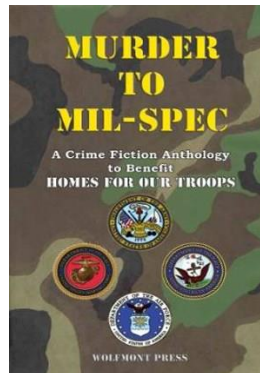
A Killing at El Kab



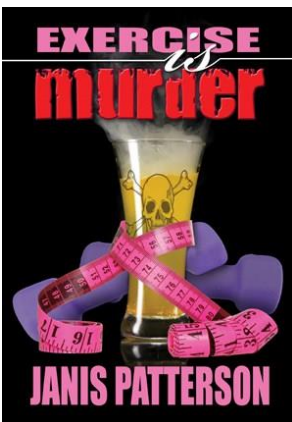
Murder and Miss Wright



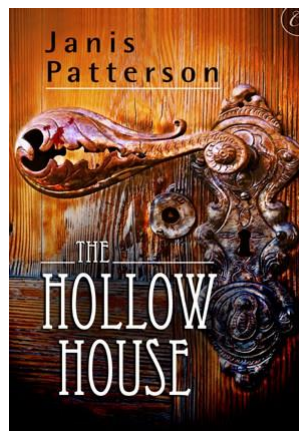
Beaded to Death



Murder by Mil-Spec



Exercise is Murder



The Hollow House

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

'Secret' stash: What public doesn't see at Springfield Armory



This Enfield, part of the "secret" stash at the Springfield Armory, has bullet embedded near the trigger guard. (SEE VIDEO, PHOTO BELOW.)



A fraction of the collection of Civil War rifles in the Springfield Armory storage room. (CLICK ON IMAGES TO ENLARGE.)

[Like this blog on Facebook](#)

If you've been to the [Springfield \(Mass.\) Armory National Historic Site](#), you probably were impressed with the Civil War weaponry. Hands-down my favorite exhibit there is the [organ of Springfield muskets](#), certainly a work of art. But only about half of the Civil War weapons in the Armory's collection is on public display.

During an hour-long visit to the Armory recently, curator Alex MacKenzie and National Park Service ranger Susan Ashman showed off some of what's currently not on public view -- the "secret" stash, so to speak. In a massive, temperature-controlled storage room, rows of meticulously tagged Civil War weaponry are kept in huge cabinets. Look but don't touch were my orders from MacKenzie, who carefully handled the artifacts while wearing gloves. Here are some of my favorites from the "secret" stash:

A 'DINGED-UP' PATTERN 1853 BRITISH ENFIELD



The name "R.H. Weakley" -- perhaps a 42nd Tennessee private who was killed at the Battle of Franklin -- is carved into the stock. (WATCH SHORT VIDEO ABOVE FOR MORE.)

A PIKE FOR A MADMAN? OR A MARTYR?



Springfield Armory curator Alex MacKenzie holds one of the pikes fiery abolitionist John Brown intended to use for his slave insurrection in Harpers Ferry, Va. The pikes were made in Collinsville, Conn.

WHAT WAS IN JEFFERSON DAVIS' BAGGAGE?



Manufactured in Paris, this circa-1855 big-game rifle reputedly was found among the belongings of Jefferson Davis, the former president of the Confederacy, when he was captured on May 10, 1865.



A close-up of the weapon shows the fine French craftsmanship. (READ MORE [HERE](#).)



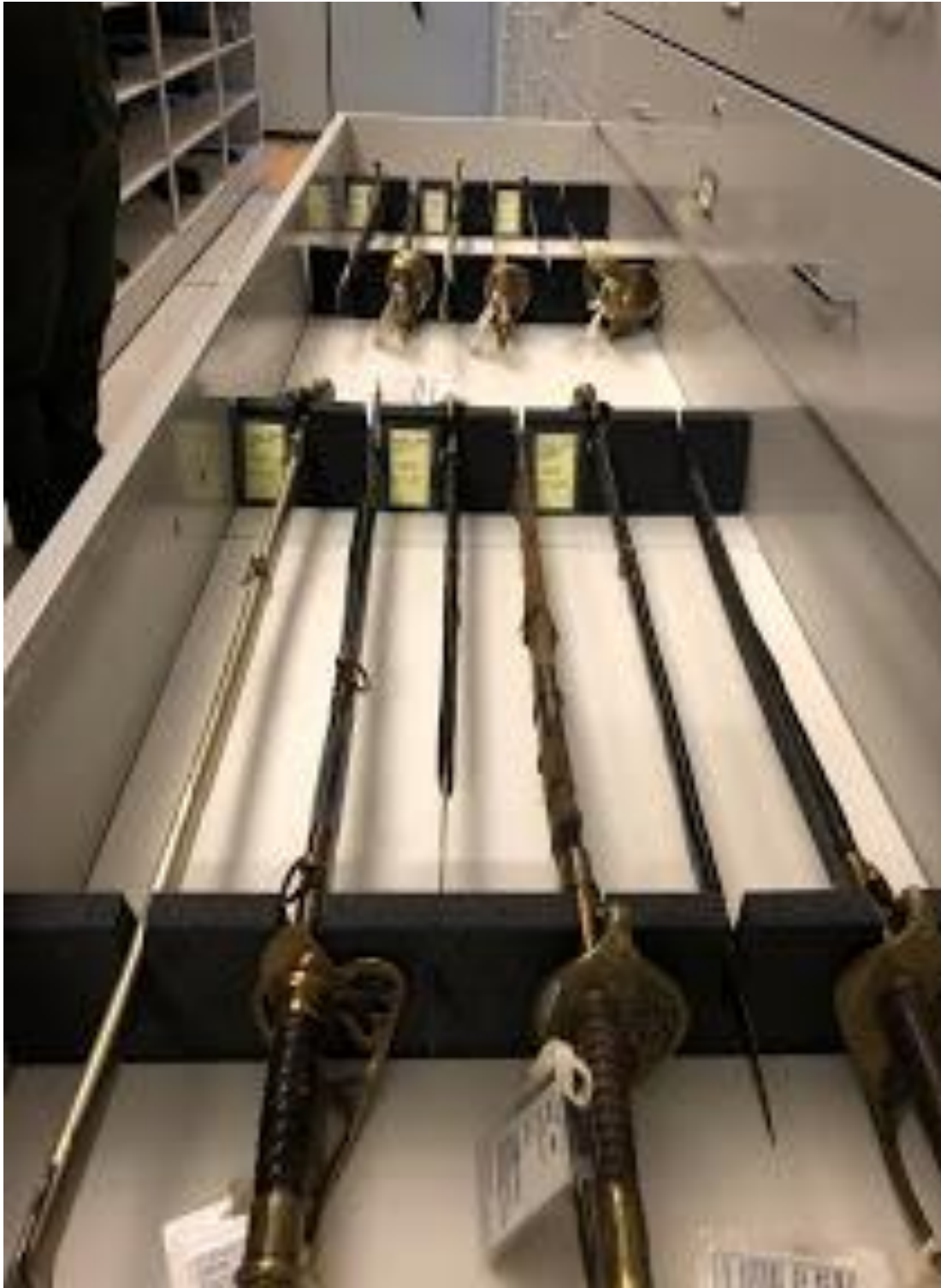
The rifle's maker -- F.P. Devisme -- is engraved on the barrel. The .74-caliber weapon was designed to fire exploding projectiles. It has been in the Springfield Armory collection since 1887.

A BLOW-OUT RIFLE BARREL



Perhaps the sad demise of this Springfield musket was caused by a Union soldier who forgot to remove the **tompion** before he fired it.

A DRAWER OF CONFEDERATE SWORDS



For most of the Civil War weaponry in its collection, such as these swords, the Army does not have provenance. The 12 edged weapons may have been battlefield pickups during the war.

Sign Referencing Civil War Hero Is Sexual Harassment, Says Massachusetts Lawmaker

Rep. Michelle DuBois wants to remove a statehouse sign that reads "General Hooker Entrance" because it is an affront to "women's dignity."

[Elizabeth Nolan Brown](#) Mar. 16, 2018 2:10 pm



[@RepDuBois/Twitter](#) Here's a twist on the debate over public monuments to problematic figures like Confederate leaders: A Massachusetts state lawmaker wants to censor references to a man who scored Civil War era wins against the Confederacy. Her reasoning? That man's name is Joseph Hooker.

As we're all aware, General Hooker's last name became slang for "someone who has sex for money." Today, "hooker" is widely considered a slur by folks in the sex-work community. Yet as far as I'm aware, there haven't been any sex worker campaigns to remove references to Joseph Hooker from public view—presumably because most well-adjusted people realize that words have different meanings in different contexts.

"There are all sorts of benign words in our language that sound like words unfit for polite company," [writes](#) Jon Keller at CBS Boston, offering *Uranus* and *clap* as further examples. "And they offer us an opportunity to teach snickering kids about Civil War history or outer space—and about showing respect for others while avoiding making fools of ourselves."

State Rep. Michelle DuBois (D-Plymouth) disagrees. She has been calling for the removal of a statehouse sign that reads "General Hooker Entrance" (so inscribed because it stands opposite a statue of General Hooker), which she described as an affront to "women's dignity."

"Female staffers don't use that entrance because the sign is offensive to them," [DuBois told WBZ-TV](#) this week.

If that isn't the ultimate in futile, fainting-couch feminism, I'm not sure what is.

DuBois also complained that she had heard teen boys joke with teen girls that they were "general hookers" while using the door.

Of course, DuBois is positioning herself as a crusader against sex-based harassment and patriarchy. But attitudes like hers—which treat women as excessively fragile beings, and which posit that female "dignity" is diminished by even so slight an association with sex work as walking under a door that says "hooker"—just props up old-fashioned and patriarchal ideas about sex and gender.

[View image on Twitter](#)



Michelle DuBois @RepDuBois

R U a "General Hooker"? Of course not! Yet the main entrance of the Mass State House says otherwise. #Metoo it's not all about rape & harassment but also women's dignity A "funny" double entendre misrepresented as respect for a long dead general?

1 Keep statue

2 Take sign down

[12:28 PM - Mar 14, 2018](#)

286 people are talking about this

CORRECTION: A previous version of this post stated that Hooker had famously defeated Confederate General Robert E. Lee in battle, when it's really the other way around. (We should have paid more attention to those Ken Burns documentaries after all.) The opening paragraph has been edited to remove this reference.

Photo Credit: @RepDuBois/Twitter

Elizabeth Nolan Brown is an associate editor at *Reason* magazine.

<https://reason.com/blog/2018/03/16/hooker-sign-must-go-says-ma-lawmaker>



SOUTHERN LEGAL RESOURCE CENTER, INC.

This man, Christopher James Wayne, deserves our support and praise! and support www.slrc-csa.org!

From our comrades in arms, the Virginia Flaggers!

On Monday, Christopher James Wayne of Richmond was found guilty of trespassing and destruction of property valued at less than \$1,000 on Feb. 16 and of trespassing on Feb. 23. The judge dismissed a charge of trespassing on Feb. 7.

The tarps were removed a dozen times since they were illegally placed by Charlottesville City Council, who used the death of a protestor last August as an excuse to cover the memorials after their plans to remove them were halted in court. The final tarp removal by citizens occurred the same morning that a Charlottesville Circuit Court judge ruled that the tarps must be removed.

For these three misdemeanor charges, Wayne was ordered to serve five months in jail. He also was ordered to pay \$445, the cost of the tarp that he took down.

“I am appalled at the way people uphold justice and law here,” Wayne said in court Monday. He added that he was defending the statues as war monuments for the sake of fellow veterans.

In taking the unusual step of assigning jail time for misdemeanor charges, Judge Joseph Sirks

claimed he was emphasizing the importance of following the legal process and appealing city decisions through the courts.

“We are in an age where someone takes action into their own hands and then everyone becomes a copycat,” Sirks said as he delivered his decision. “That doesn’t work in a system of the law.”

So...jail time for misdemeanor trespassing...in a PUBLIC park...to remove ILLEGAL tarps...and damaging a \$400 plastic tarp...

...While vandals in Durham, NC who are caught on film destroying a monument with an estimated \$120,000 replacement cost...have all charges dismissed.

<http://www.foxnews.com/us/2018/02/20/all-charges-dropped-in-case-toppled-confederate-monument.html>

Charlottesville prosecutors did not even try to hide the fact that the prosecution and sentencing was "political" for the city, even mentioning the fact in court. Anyone who has ever visited Lee or Jackson Parks in Charlottesville knows that both are havens for Charlottesville's homeless population who are regularly removed for trespassing without receiving jail time.

In addition, the monuments have been desecrated numerous times in recent months, with no one ever charged for trespassing or damage caused.

Apparently, removing illegal tarps from protected war memorials is a serious threat to public safety and welfare in Charlottesville.

Mr. Wayne plans to appeal the conviction. When asked if he had any regrets, his response was swift and certain. "My only regret is that I didn't start snatching tarps sooner."

In the meantime, our own Judy Smith traveled to Charlottesville recently to photograph the newly untarped monuments. She got some beautiful shots, but was disturbed by what she found to be damage to the Lee monument.

The top photo shows the monument as it appears today. The bottom two photos are from 2016.

It appears that the members of Charlottesville City Council who ordered the tarping of the monuments are the ones who need to be charged with the crime of destruction of public property, NOT the man accused of removing the tarps...

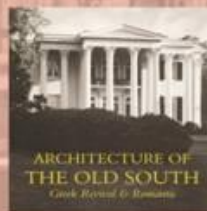
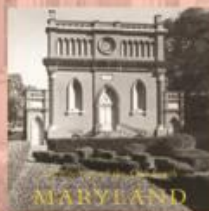
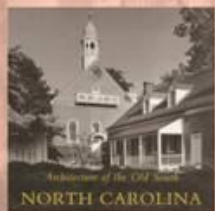
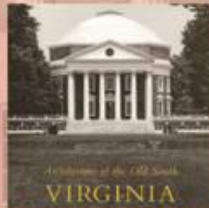
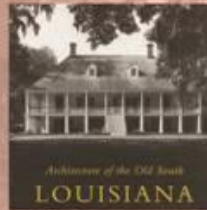
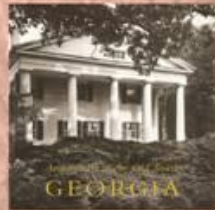


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- The New York Times

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WHERE IT ALL BEGAN

Where, and when, did the War of Northern Aggression begin? I submit that it did not begin with the firing on Ft. Sumter, nor with the illegal invasion of Lincoln's army. Neither did it end with Lee's surrender at Appomattox. The seeds of this great contest were sown much earlier than that. No, the War was not about slavery, as we have been wrongly taught since Reconstruction. Unfair and unconstitutional tariffs imposed upon the South were a large issue which resulted in the secession of the first few states. However, to get to the beginning of this needless conflict, we must go back to 1796, just a few short years after our independence had been won from Great Britain.

From "Facts and Falsehoods Concerning the War on the South 1861 – 1865", page 96, we see:

"From Carpenter's Logic of History, published in 1864, From the "Olive Branch", published in 1814, and from the Pelham Papers, published in 1796, we learn:

1st. That the Federal leaders of New England, in 1796, advocated disunion, and were eager to get New England to secede from the Union, and to form a Northeastern Confederacy.

2nd. On finding that the common people of New England did not favor secession, did not want disunion, did not dislike the Southern States, and were proud of the Union, the Federal leaders resorted to measures to convert the masses to their views on secession and disunion.

3rd. These measures were of the meanest, the most contemptible character; were a direct and base violation of the Ninth Commandment, "Thou shalt not bear false witness." Politicians, newspapers, and preachers of New England engaged in the evil work of bearing false witness against the people of the Southern States, whom they painted as "savages", as "barbarians," as "demons incarnate," as unfit to live in the "same Union with the virtuous people of New England."

On page 97 of "Facts and Falsehoods", we read:

"The following extracts from the "Olive Branch" throw light on this subject:

'The increasing effort to excite the public mind to that feverish state of discord, jealousy, and exasperation, which was necessary to prepare it for the consummation of their desire (the secession of the Eastern States), the unholy spirit which inspired the writers of these dissolution sentiments has been from the hour (1796 to the present 1814) increasingly employed to excite hostility between the different sections of the Union. To such horrible length has this spirit been carried that many paragraphs have appeared in the Boston papers intended to excite the negroes of the South to rise and massacre the whites. This is a species of baseness of which the world has produced few examples.'

The baseness was indeed extraordinary in face of the fact that these efforts to instigate negroes to rise and massacre the whites of the South were made while the people of New England were still enriching themselves by carrying on the slave traffic."

So, while filling their pockets with money from the slave trade, these New Englanders were advocating for blacks in the South to rise up and murder white Southerners. This was not only being printed in the newspapers of New England, but it also was being preached from the pulpits as well. Lies, bearing "false witness" against the South were intended to shape the thinking of the "common people" of New England so that they would despise the South and wish to separate from it.

Bear in mind that those advocating secession and who were slandering the South at this time were of the "Hamiltonian" mindset, meaning that they were in favor of a large, centralized, controlling government and not in

favor of states' rights. They did not view the States as they actually were; free and independent sovereigns bound together with the Constitution, for their mutual benefit. The people of the South had the "Jeffersonian" mindset, meaning they were opposed to a controlling government, like the one they had just fought a war to free themselves from, and believed in individual liberty and the independence of each individual State. Also, we must keep in mind that the Northeast was largely Unitarian, meaning they believed God existed in one person, not three. This was a huge difference from the beliefs that Southerners held, that God exists in three persons, the Father, Son, and Holy Spirit, as is taught in the Holy Bible.

On page 102 of "Facts and Falsehoods", we read:

"A convention in Ohio in 1859 declared the Constitution was a compact to which each State acceded as a State, and as an integral part, and that each State had the right to judge for itself of infractions and of the mode and measure of redress, and to this declaration Joshua Giddings, Wade, Chase and Dennison assented."

So, it was common knowledge that as each State had joined the Union, each also had the right to withdraw if it felt that infractions of the Constitution were being suffered, at least until it was actually put into practice by the South.

It's interesting to note that numerous times from the late 18th century through the first half of the 19th century that the New England States threatened secession, yet no threat of war was made against them to keep them in the Union. No one called them traitors for wanting to secede from the Union. However, we see a completely different picture when the Southern States, who were actually being damaged by the excessive tariffs of the North, seceded to form its own Confederacy. People today call the Confederates "traitors" and accuse them of "treason" for exercising their right to withdraw from the Union. Such people are grossly ignorant of history and the truth.

We have learned here that the seeds of the War were sown many years before either side took up arms. As stated earlier, the War did not end with the surrender of Lee at Appomattox. Yes, the military aspect of the War ended, this is true, but the subjugation, economic, social, and political phases of the North's war upon the South were just beginning, and I submit to you that they continue right up to the present day in this 21st century. How can this claim be made? Look at the rewritten propaganda taught in the government schools which is passed off as "history". All the blame for the War and slavery are laid at the feet of the South, even though it was the New England slave traders who brought the slaves to America while flying Old Glory on their ships. The Confederate Battle Flag is disparaged as being "the flag of slavery", yet no Confederate flag ever flew on a slave ship. The South must ever be bowing at the stool of repentance, it would seem. What about the war waged by the media, politicians, NAACP, and others against all things Southern and Confederate? Our flags, statues, and monuments are being removed. Schools, streets, and parks are having their names changed to erase any connection with Confederate soldiers. Cultural genocide is being perpetrated against our heritage, history, and heroes. These gallant men were not fighting to preserve and perpetuate slavery. Had they wanted to protect slavery, all they had to do was remain in the Union where it was already protected by the Constitution. The Marxist myths, lies, and propaganda have brainwashed millions over many decades, and it continues today. If everyone knew the truth about our history, we would not be facing this evil campaign to rid our country of memorials to brave, deserving men who fought an illegal invasion, and suffered defeat and subjugation so that the Founders' dream could be exterminated and replaced with the centralized government which the victors so long desired.

Our Confederate ancestors fought with honor and dignity, careful not to render unto the civilians of the North the same horrors visited upon Southern civilians by the Union army. The attacks upon Southern culture and honor continue through Hollywood stereotyping, misleading and false documentaries on PBS and the History Channel, and outright lies spouted by the media. In the DNA makeup of the true Southerner is the belief that death has no sting like the stain of falsehood, and the certainty of death at any time is preferable to the possibility of dishonor.

As I have told many anti Confederates who call us "losers", there is no disgrace in losing if you fought honorably, bravely, and for a just cause. Though the bones of our dead Confederates moulder in the bosom of the Earth, the honor and dignity with which they defended their homeland reflect the virtues of the Southern people, and we may confidently hope that their souls will bloom eternally.

Jeff Paulk
Tulsa, OK

Flags of Our Great-Great Grandfathers



Unidentified Unit
Yankee War Department Capture Number 329
Second National Confederate Flag
"The Stainless Banner"

During the Autumn of 1863, the Richmond Clothing Depot began the manufacture of Confederate 2nd national flags. One of the four sizes produced was intended for field use. This flag measured 4 feet on its hoist by 6 feet on its fly. The white field was made of bunting as was the 2.5 feet square red canton. A 3" to 3 1/2" wide dark blue St. Andrew's cross traversed the canton bearing thirteen white, 5-pointed stars, each 3" in diameter. A white cotton 3/8" edging bordered both the sides and ends of the cross. A 2" wide white canvas heading with three button hole eyelets for ties finished the staff edge.

Flags of this type saw limited service in the Army of Northern Virginia from late 1863 through the end of the War. About half the surviving examples of this type of flag were carried as regimental colors; one-quarter are identified as brigade or division headquarters flags, and the rest lack specific identification.

The Staunton Clothing Depot made a variation of this flag for both a headquarters flag and a unit color. The size was basically the same but the width of the St. Andrew's crosses were 4" to 5" in width and the stars were accordingly larger. The edging of the cross only flanked the sides of the cross and did not extend around its ends. Finally, the white fields of the 2nd national field flags made at the Staunton Depot were made from a white cotton flannel rather than bunting.

This example is heavily damaged and deteriorated. It was captured from an unidentified Confederate unit during the Battle of Saylor's Creek on April 6th, 1865 three days before the surrender of the Army of Northern Virginia. This flag was of wool and cotton construction and measures 46.5 inches on the hoist by 60 inches on the fly.

The Stainless Banner was not popular with units in the field because the large white field, when viewed during the smoke and confusion of battle, looked like a flag of truce or surrender.

This flag currently resides in the collection of the Museum of the Confederacy in Richmond, Virginia.

Deo Vindice!!



THE UNION LEAGUE - The Real Terrorists!

by Mike Scruggs

Mike Scruggs is a retired combat pilot and a Vietnam War veteran. He is also a retired stock broker. Currently he writes as a columnist for the ***Tribune*** newspapers.

Most people today know something about the Ku Klux Klan, but very few are familiar with the Union League of America, also called the Loyal League. In fact, the birth and growth of the Klan was largely a response to Union League bullying, violence, and murder. The Union League perpetrated far more violence against both blacks and whites in the post Civil War Reconstruction years of 1865 to 1877 than the Klan. Why has the violence of the Union League been shoved deep into the memory hole of history? It is because the Union League was essentially a quasi-federal agency carrying out the policies of Reconstruction. The factual history of this political despotism, corruption, and violence is a moral and political embarrassment, which the powerful guardians of counterfactual political narratives have relentlessly sought to suppress. This is even truer in today's social and political climate of hysterical political correctness that chains modern academics and media within narrow bounds of subject, reasoning, and speech.

In 1862, many in the North had become demoralized by Confederate victories in the field. Also pro-States Rights Democrats made substantial political gains in six Northern states. Many Republicans felt that the success of Union war policies and efforts were threatened by this. As a response, Union Clubs were formed in almost every town to support the war, the troops, and the Republican Party. These became the Union League of America. As the war was ending, Union League Clubs were also formed by Union loyalists in the South. These became a political arm of the Reconstruction and carpetbagger state governments. Their initial goal, shared with the Freedmen's Bureau, was to make sure that blacks registered to vote and voted Republican. Most of the loyalist whites soon dropped out of the League, and except for the carpetbagger politicians and Federal Army officers who formed its key leadership, the League was composed almost exclusively of former slaves and black soldiers of the Federal Army.

Radical Republican leaders in Washington realized during the war that if the South came back into the Union with Democrat Congressmen, the Republicans would lose the political dominance they had enjoyed since the 1860 election. This is why the Radical Republicans in Congress wanted to shove Lincoln's replacement, Andrew Johnson, aside. Johnson was a former Democrat, a constitutional conservative still sympathetic to States Rights, and committed to following Lincoln's relatively lenient ideas about reconstructing the South. He was also incorruptible. They wanted control of Reconstruction. Their goal was first to punish, humiliate, and exploit the South, and then to remake it into a powerful political tool for permanent national dominance by a Republican Party tightly controlled by a small, but ruthless faction. The core leaders of that faction were radical abolitionists Thaddeus Stevens, Charles Sumner, Edwin Stanton, Benjamin Wade, and Benjamin "Beast" Butler.

These ruthless radicals believed the key to making the South solid Republican was the black vote. Thus it was critical to insure that blacks voted Republican. The March 1867 Reconstruction Act disenfranchised Confederate veterans for the foreseeable future. Thus 85% of the white vote was eliminated. The Radical Republicans also thought it necessary to alienate blacks from white Southerners, Democrats, and especially their former masters. Previous to the war and especially immediately following the war, the relationships between former slaves and masters were cooperative and often affectionate. Most slaves in the South had been well treated, in many cases like family. The whites also appreciated the tremendous loyalty that most blacks had shown them during the war. The vast majority did not desert them during the war, and no Confederate Army in the field could have moved a mile without black wagon drivers and other logistical support. They served in many capacities. Some had proven their loyalty and combat effectiveness in Confederate infantry and cavalry regiments.

Union League meetings were conducted as a mystical secret society with secret rituals. Meetings were especially devoted to stirring up enmity between blacks and whites. A catechism written by Radical Republicans in Congress was used in Union League meetings to create an unreasonable sense of entitlement, grievance, and resentment. They were taught that Northern Republican whites were their friends and allies and that white Southerners and Democrats were enemies to be hated and despised. They were frequently promised that they would receive land and livestock confiscated from the whites. In some cases they were even promised racial dominance that would entitle them to the wives and daughters of their white enemies. This led to a number of violent racial incidents. Such racial incidents were frequently used by carpetbagger governments to demonstrate to Washington and the Northern press and public the continued need for Southern Reconstruction. Other promises were in the form of threats of a death penalty by hanging to any black who betrayed the League by voting Democrat.

With the coming of Radical Reconstruction and martial law, the role of the Union League became more aggressive. Union League militias were formed and were an enforcement arm of the carpetbagger governments. The militia was composed of former slaves and black troops stationed in each state. The Union League had 250,000 men in ten Southern States. North Carolina's Scalawag Governor William W. Holden had a Union League militia of 80,000 at his bidding. The primary role of the Union League was now to keep the corrupt carpetbagger governments in power. This included suppression of competing carpetbagger factions.

In order to insure that all blacks voted Republican the Union League bullied and beat other blacks into submission. Even flogging with the lash was used. If that did not work, they exacted the death penalty, frequently by lynching. In order to intimidate whites from seeking power or influencing black voting, they conducted terror campaigns. Barns and sometimes houses of whites were burned. In some cases small towns were burned as in Warren and Hamburg, Arkansas. Men, women, and children were killed in raids on "insurrectionary" communities and counties. Their deaths were reported as "killed trying to escape." There were Union League barn burnings and other destruction in every North Carolina County. During a single week of 1869 in Gaston County, North Carolina, nine barns were burned.

In two months of the same year in Edgecombe County, two churches, several cotton gins, a cotton factory, and many barns and homes were burned. The Raleigh Sentinel reported on August 29 of the same year that ten Federal Army companies associated with the Union League had terrorized the Goldsboro area and committed violent depredations of all sorts. It reported the actions of the troops "so violent that it was unsafe for women to leave their homes." This was all part of the Reconstruction mandate to remake the South.

In Myrta Lockett Avery's 1906 book, *Dixie After the War*, she relates a tragic atrocity. In Upstate South Carolina, a group of Union League Federal soldiers marching and singing halted to discharge a volley of bullets into a country church during services, instantly killing a fourteen-year-old girl. At a nearby residence a squad of the same troops entered a home and bound the elderly owner as they ransacked his house and argued over who would first ravage his daughter. The girl when approached drove a concealed knife through the heart of her assailant. She was then beaten to death by the rest. But under corrupt military and carpetbagger rule, Southern whites had little recourse to justice. No Federal justice occurred.

By 1870, the corruption of the carpetbagger governments and the violence of the Union League were becoming a concern to a significant minority in the U. S. Congress. But as Klan activity increased in response to Union League and other Reconstruction misdeeds, the Radical Republicans formed a committee to investigate the Klan. A minority report by Northern Democrats and Conservative Republicans representing more than a third of the committee, however, noted that the Union League had "instilled hatred of the white race" and had "made arson, rape, robbery, and murder a daily occurrence." They also noted the role of corrupt government and Union League violence in driving whites to take law into their own hands.



The 175th Infantry Regiment (5th Maryland National Guard) was the only unit (to my knowledge) in the US military that actually used a state flag as their colors and they were also the only unit that were allowed to use the Confederate Battle flag as part of their Colors. The battle flag was retired and is at the museum at the 5th Regiment Armory.

LETTER TO THE TULSA SCHOOL BOARD

Education Service Center
3027 S. New Haven Ave.
Tulsa, OK 74114

3/16/18

Dear President Schreiber,

Enclosed you will find a True History CD and you may feel free to make all the copies you wish, or you can just toss it in the trash, as I am sure many have been over the years. Our history is being slandered, lied about, and rewritten in order to pacify a few disgruntled, uneducated people who have been indoctrinated with Marxist rewritten history. The continual attacks on all things Southern and Confederate is nothing less than cultural genocide perpetrated by cultural terrorists and has the distinct smell of Nazism all over it. Our schools are supposed to be in the business of education, not indoctrination. The truths contained in this CD are not taught in our schools. Why? Because it does not fit the socialist agenda which has been pushed for over 150 years. The truth is not always a pretty thing. The truth about Lincoln is not pretty. The truth about the Northern armies illegally invading the South and burning, looting, murdering, and raping their way across the South is not pretty. The fact that African slaves were brought here by Yankee slave ships is not "convenient" to be taught. The fact that there were free blacks who owned slaves is not "convenient" to be taught. The fact that the War of Northern Aggression was NOT waged to free the slaves, but to force the legally seceded states back into the union for the purpose of collecting excessive tariffs, to plunder its natural resources, and to implement a large centralized government is not "convenient" to be taught. The truth is, if the real history of the War had been taught all these years, we would not be seeing this cultural genocide taking place resulting in the destruction and removal of our statues and flags, and the renaming of parks, streets, and schools.

The saying of "garbage in, garbage out" has never been more true than when it comes to the issue of education. A perfect example is the recent student walkouts due to "gun violence". These kids have been indoctrinated to believe a socialist agenda and are demonstrating to have their rights taken away. Let me repeat; they are marching for the government to take away a right given by God and guaranteed in the Constitution. This is the result of indoctrination, just as the marching against the Confederate Battle Flag and Confederate statues is the result of indoctrination. We need to be teaching the truth, not some Marxist leftist ideology. We need to teach the Constitution. We need to teach the real reasons for the War. We need to teach the horrors of Reconstruction. We need to teach about WWII and the holocaust. We need to teach about the evils of communism and the millions of people murdered by communist dictators in the 20th century. The erasing of our history by renaming schools, parks, and streets is just plain wrong. These Confederate heroes were not fighting to preserve and perpetuate slavery, and neither were the Northern armies fighting to abolish slavery. The simple truth and facts are readily available, but people don't want to hear the truth.

When people disagree on an issue, both sides should listen to what the other side has to say. We Confederates have listened for 150+ years to what the North, media, and academia has to say, but nobody wants to listen to what WE have to say. The facts are clearly not with the orthodox teachings of our history which has gone on for far too long. Changes need to be made. Are you at least willing to read what our side has to say about history?

Unreconstructed,

Jeff Paulk
Tulsa, OK

OUR CAPTURED BATTLE FLAGS

DIXIEHERITAGE.NET

Capturing a Confederate battle flag during the Civil War was considered an act of valor with Union soldiers being granted furloughs and awarded Medals of Honor. To qualify, Union soldiers sent the captured flags to the War Department and later on to officials in Washington, D.C. where they were kept in storage until Congress passed an act in 1905 - decades after the war ended - to have them returned to the states of the units that carried them.



The flag of the 1st & 3rd Florida Infantry, combined was given to the unit in 1864, or early 1865, if it replaced the unit flag destroyed at the Battle of Nashville. It was carried by the unit sometime after September 1864 based upon battle honors.

There is some question as to whether this presentation-style flag was carried in battle or used only for ceremonial purposes late in the war. The unit's color bearer reported tearing up the regimental flag to prevent it being captured at the Battle of Nashville, December 16, 1864. If so, then this later flag was not carried on the field as a battle flag in

1864. Alternatively, this may have been pressed into service in the closing weeks of the war. An account noted that on April 9, 1865, when all Florida regiments in the Army of Tennessee were consolidated into a single 1st Florida Regiment, that the men voted to serve under the flag of the 1st & 3rd Florida, which is likely the one pictured above. In the closing weeks of the Army of Tennessee's existence the troops assembled for several corps reviews and this flag may have been carried at these ceremonies.



The flag of the 3rd Florida Infantry, Co. B, 'Florida Independent Blues' was presented to the unit by the Ladies of St. Augustine, Florida in 1861. This company fought with the Army of Tennessee and the flag was carried by Captain John Lott Phillips.

It was made by Miss Emma Westcott who was assisted by Miss Anna Dummett, Miss Mary Louise Dunham, Mrs. M. D. (Dunham) Taylor, Mrs. M. L. Abbott, Miss Lucy Abbott, Mrs. Judge Smith (mother of Kirby Smith),

Mrs. Cooper Gibbs, and Mrs. Laura C. Gibbs. The first seven seceding states, and their dates of secession are written on this flag in the stars: South Carolina, December 20, 1860; Mississippi, January 9, 1861; Florida, January 10, 1861; Alabama, January 11, 1861; Georgia, January 19, 1861; Louisiana, January 26, 1861; and Texas, February 1, 1861.



The above flag pattern was made using the First National Flag as a design with the three bars. Silk was used as the material with white applique unit designation, motto, and date of 'Liberty or Death 1861' being painted on it. The silver metallic cord was sewed on hoist edge.

It was owned by James Jacquelin Daniel [J. J. Daniel] of the Regiment 2nd Florida Infantry, Co. G, 'St. John's Greys'. It was made and presented to the unit in 1861 by the sisters of unit commander, Captain James Jacquelin Daniel.



*In the hearts,
In the minds and
In the very souls
of Southerners.*

*The Spirit of the
Confederacy Lives
On!*

Deo Vindice!

The Stars and Bars, the Stainless Banner and hundreds of flags hand-sewn by women to represent their local Civil War battalions: Fascinating history of the many Confederate flags that came before the Southern Cross

- Prior to the Stars and Bars and the Stainless Banner being associated as the Confederate flags, hundreds of other flags were created by women for Confederate soldiers to use during the Civil War
- It was an act of valor if a Union soldier captured a Confederate flag and he'd be awarded a Medal of Honor
- Those captured flags and more are now on display at The American Civil War Museum in Richmond, Virginia
- Museum curator Robert Hancock said: 'Most people are familiar with the St. Andrew's Cross, that's the one that everyone knows as The Confederate Flag. When in fact, it's not really'

By [REGINA F. GRAHAM FOR DAILYMAIL.COM](#)

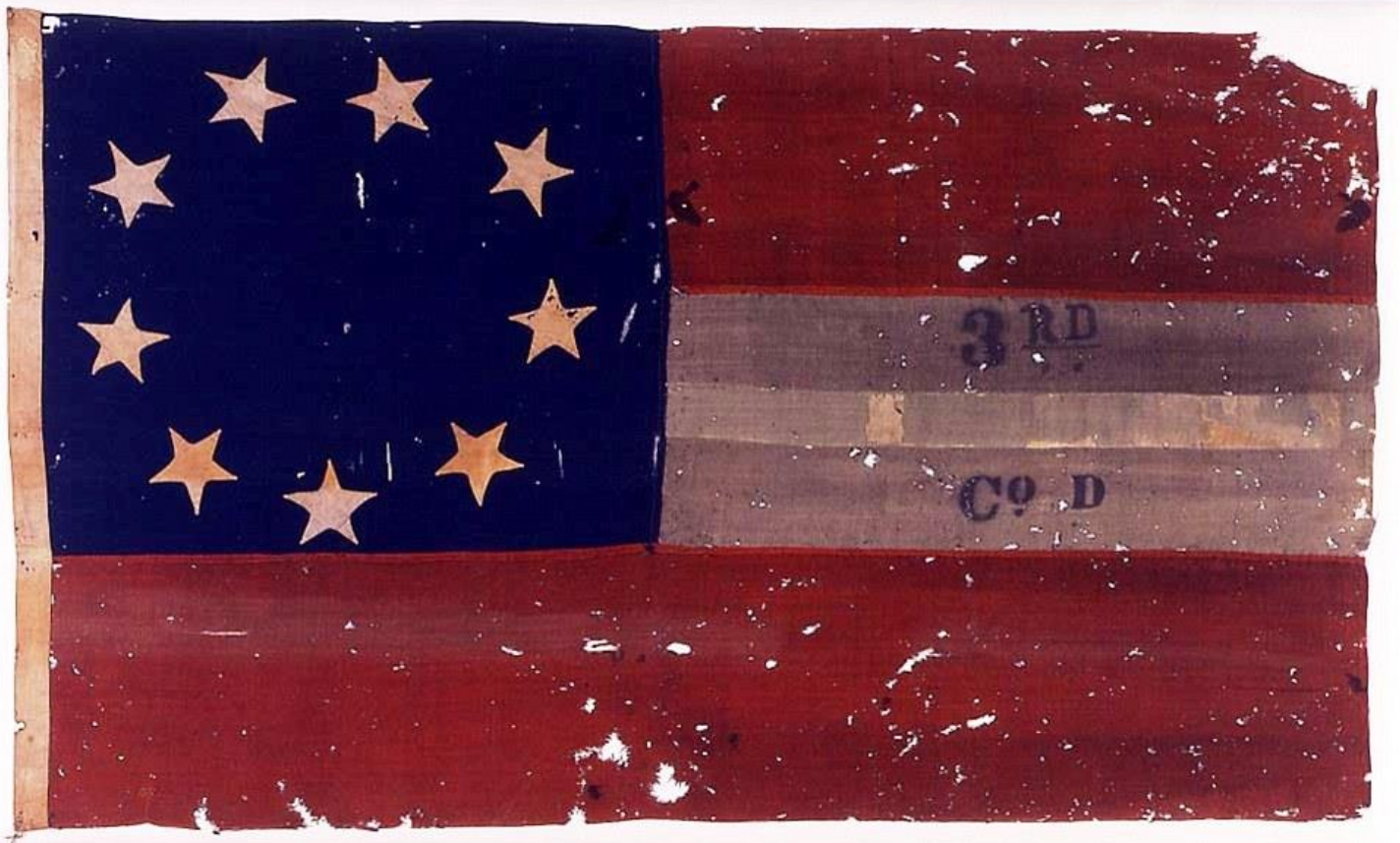
PUBLISHED: 12:43 EDT, 13 March 2018 | UPDATED: 14:04 EDT, 13 March 2018

Capturing a Confederate battle flag during the Civil War was considered an act of valor with Union soldiers being granted furloughs and awarded Medals of Honor. To qualify, Union soldiers sent the captured flags to the War Department and later on to officials in Washington, D.C. where they were kept in storage until Congress passed an act in 1905 - decades after the war ended - to have them returned to the states of the units that carried them.

So many different variations of Confederate battle flags were created before the Southern Cross became widely accepted as the symbol in 1862, that 279 of them went unidentified and were sent to what was then the Confederate Museum in Richmond, Virginia. Today, it's known as [The American Civil War Museum](#) and has more than 820 variations of Confederate and

Union national, state, presentation, company and regimental battle flags, making it the largest collection in the United States.

'There's a huge variety of flags that were used in the South during the war and most people don't know that,' Robert Hancock, the Senior Curator & Director of Collections at The American Civil War Museum, told DailyMail.com. 'There was everything from Confederate state flags, the battle flags we're familiar with, and hundreds of flags that most people are not familiar with and have never seen those patterns.'



The museum has what's believed to be one of the original First National Flags created in 1861. The red, white and blue colored flag, which is known as the 'Stars and Bars', features nine, five-pointed white stars and has remnants of a painted silk inscription of 'Florida' on it. This version was made by women in Newport, Florida from a mixture of wool, cotton and silk and was owned by John Livingston Inglis as part of the 3rd Florida Infantry, Co. D, 'Wakulla Guards' regiment. 'The presence of 9 stars on this flag may indicate that it was made around May 1861,' according to the museum's website. 'Presented to the unit by the Ladies of Newport, it was possibly presented when the unit formed on May 17, 1861 or when it left the state in 1862.' Inglis was the captain of the unit from 1863 to 1864, and would have used the flag in Bragg, Hood and Johnson during the Campaign of the West. The flag was also used in two battles



The flag of the Marion Light Artillery, Florida Battery was made by the Ladies of Orange Lake Soldiers Association from a shawl which was part of Mary Elizabeth (Mrs. J.J.) Dickison's bridal clothes. It was presented to the unit at Camp Lankford, Florida, April 1862. The staff which originally held the flag had a silver spear head which was made from a silver comb that Mrs.

Dickison wore on her wedding night, the rings attaching staff and the ferrule were made from jewelry given by the ladies of Orange Lake, Marion County. When Sherman's army was approaching Atlanta in 1864, Lt. A. J. Neal, noting that the flag would not be safe in the rear, sent the retired flag to his father and family in Zebulon, Georgia, 50 miles south of Atlanta. It was not until April of 1865, as Union troops approached Zebulon, Georgia, that the family separated the shawl, staff, and spear finial and hid each in different locations: the staff was hidden in the garden, the flag under Neal's daughter's over skirt, and the finial and jewelry hidden in secret pockets in Mrs. Neal's dress. The latter were discovered and taken, but the flag remained hidden. A published article regarding the red shawl flag of the Marion Light Artillery describes the reputed circumstances of how the silver and gold flag staff attachments, ferrule, and lance were seized by Federal soldiers from the daughter of a Col. Neale, erroneously noting that this occurred during the siege of Atlanta.





- **Mary Elizabeth Dickison is pictured above and her husband, General John Jackson Dickison is pictured below in a portrait taken in 1892. He was the defender of Florida's coast during the Civil War and is the person who led the attack which resulted in the capture of the Union warship USS Columbine in the 'Battle of Horse Landing'**

Union soldiers fought on behalf of the United States during what was also called 'The War Between the States' from April 12, 1861 to May 13, 1865. The battle stemmed from 11 southern states leaving the Union in 1860 to form their own country, the Confederate States of America, in order to continue and protect slavery as an institution.

Confederate soldiers' battle flags each had a different design so they would be able to distinguish the specific unit they were a part of and follow the signal to retreat or advance on the enemy.

Women created the flags from silk, wool or cotton materials provided by commanding officers.

'The vast majority of the flags were sewed by hand by the women,' Hancock said. 'They would be given the materials, the pattern desired and they would put them together. Some women were paid for making flags and uniforms for soldiers.'

Early on during the war, each flag made included specific symbols, colors and patterns since each regiment had 10 companies and sometimes each company had their own flag, Hancock noted.

'It got very confusing very fast with the variations of flags being used during the war early on,' he said. 'In 1862, that's when the battle flag, the St. Andrew's Cross or Southern Cross, came out and the Confederate government said each regiment will carry this one flag.'

'Most people are familiar with the St. Andrew's Cross, whether that's rectangular or square, that's the one that everyone knows as The Confederate Flag. When in fact, it's not really. It was a flag designed specifically for the Army of Northern Virginia and the Army of Tennessee, which were two Army's in the Confederate states at the time.'



The flag of the 3rd Florida Infantry, Co. B, 'Florida Independent Blues' was presented to the unit by the Ladies of St. Augustine, Florida in 1861. This company fought with the Army of Tennessee and the flag was carried by Captain John Lott Phillips. It was made by Miss Emma Westcott who was assisted by Miss Anna Dummett, Miss Mary Louise Dunham, Mrs. M. D. (Dunham) Taylor, Mrs. M. L. Abbott, Miss Lucy Abbott, Mrs. Judge Smith (mother of Kirby Smith), Mrs. Cooper Gibbs, and Mrs. Laura C. Gibbs. The first seven seceding states, and their dates of secession are written on this flag in the stars: South Carolina, December 20, 1860; Mississippi, January 9, 1861; Florida, January 10, 1861; Alabama, January 11, 1861; Georgia, January 19, 1861; Louisiana, January 26, 1861; and Texas, February 1, 1861.



The above flag pattern was made using the First National Flag as a design with the three bars. Silk was used as the material with white applique unit designation, motto, and date of 'Liberty or Death 1861' being painted on it. The silver metallic cord was sewed on hoist edge. It was owned by James Jacquelin Daniel [J. J. Daniel] of the Regiment 2nd Florida Infantry, Co. G, 'St. John's Greys'. It was made and presented to the unit in 1861 by the sisters of unit commander, Captain James Jacquelin Daniel



The flag of the 1st & 3rd Florida Infantry, combined was given to the unit in 1864, or early 1865, if it replaced the unit flag destroyed at the Battle of Nashville. It was carried by the unit sometime after September 1864 based upon battle honors. There is some question as to whether this presentation-style flag was carried in battle or used only for ceremonial purposes late in the war. The unit's color bearer reported tearing up the regimental flag to prevent it being captured at the Battle of Nashville, December 16, 1864. If so, then this later flag was not carried on the field as a battle flag in 1864. Alternatively, this may have been pressed into service in the closing weeks of the war. An account noted that on April 9, 1865, when all Florida regiments in the Army of Tennessee were consolidated into a single 1st Florida Regiment, that the men voted to serve under the flag of the 1st & 3rd Florida, which is likely the one pictured above. In the closing weeks of the Army of Tennessee's existence the troops assembled for several corps reviews and this flag may have been carried at these ceremonies

'When you're talking about the Confederate flag, you're talking about the equivalent to the Stars and Stripes, which is the National flag. But there were three national flags during the war in the Confederacy – the First National Flag, the Second National Flag and the Third National Flag.

'And as far as battle flags are concerned, like the St. Andrew's Cross Flag that everyone is familiar with, there were seven or eight different patterns that were used. Not including those

that were specifically designed by specific locations, not based on any other pattern or state flag.'

The museum has what's believed to be one of the original First National Flags created in 1861. The red, white and blue colored flag , which is known as the 'Stars and Bars', features nine, five-pointed white stars and has remnants of a painted silk inscription of 'Florida' on it.

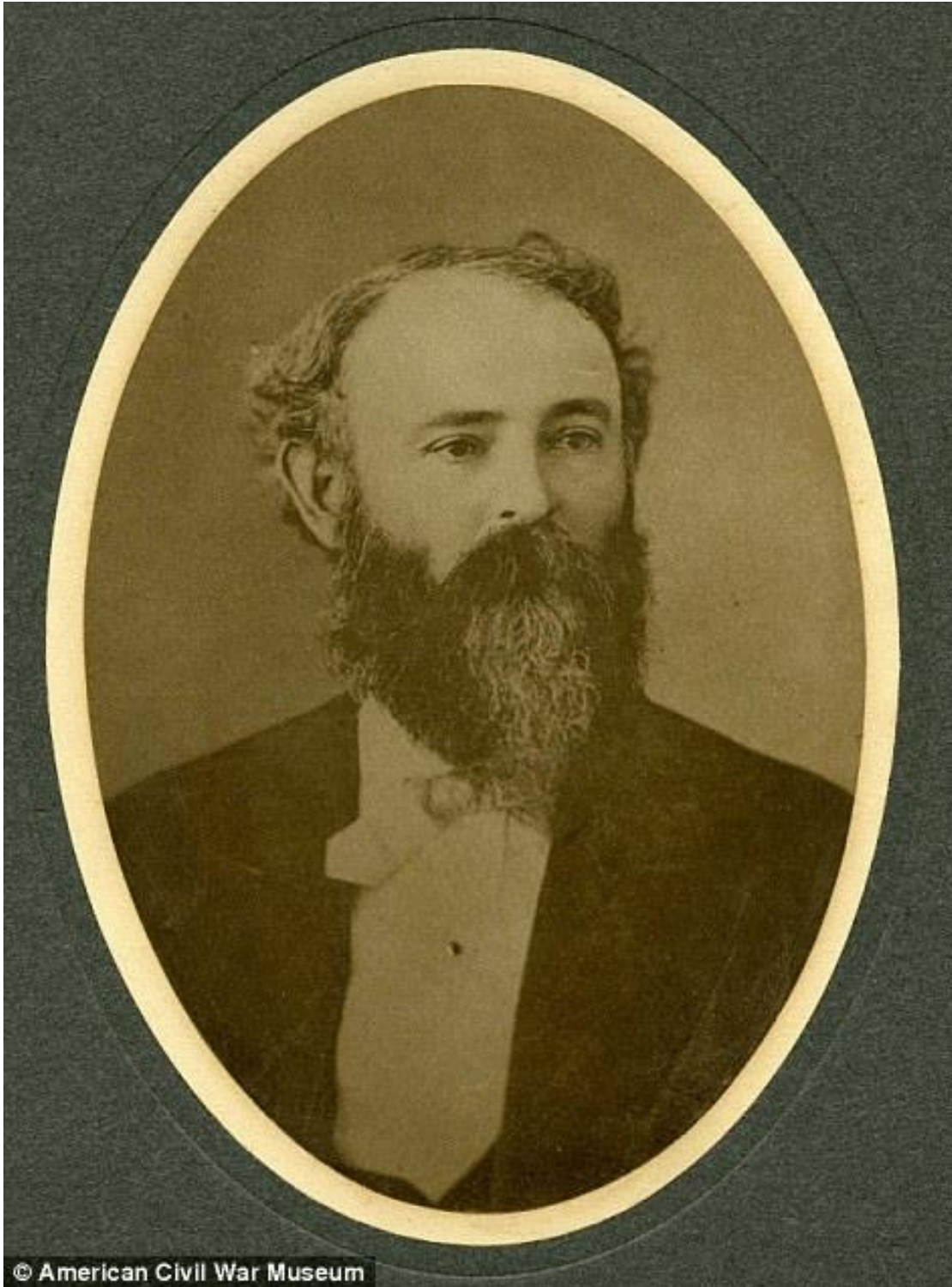
This particular flag version was made by women in Newport, Florida from a mixture of wool, cotton and silk and was owned by John Livingston Inglis as part of the 3rd Florida Infantry, Co. D, 'Wakulla Guards' regiment.

'The presence of 9 stars on this flag may indicate that it was made around May 1861,' according to the museum's website.



The flag of the 1st Arkansas Infantry, Co. G, 'Jackson Guards' was presented to the unit by the ladies of Jacksonport, Arkansas. The presentation was made by Mary Thomas Caldwell, on May 5, 1861, and was received by Mr. Samuel Sydney Gause Jr., on behalf of the company. It afterwards became the flag of the First Arkansas Regiment, whose Colonel was James F. Fagan, later one of the four Major-Generals from Arkansas. It is believed to have been carried at the battles of First Manassas and Shiloh. When the regiment was reorganized as part of the Army of Mississippi and received new flags in the spring of 1862, this flag was sent home to Colonel Fagan's wife. It's made out of silk with gold paint for the lettering





Confederate Colonel James F. Fagan is pictured above left in a military Confederate coat and in civilian clothing. Fagan was one of the four Major-Generals from Arkansas during the Civil War



The flag of the 41st Georgia Infantry was requisitioned in December 1863 and issued to the unit in 1864. It was believed to be carried until its surrender at Greensboro, North Carolina, April 1865. Missing portions were likely removed by Union soldiers at that time. Although it is also possible they were removed by members of the 41st Georgia prior to surrendering it. This flag was later found in Yonkers, New York, and returned to Virginia. Jacob Platt of Augusta was the contractor who supplied these Augusta Depot battle flags in early 1864 based upon surviving requisitions and telegrams. Nothing is known of its history except the names of battles written on its face. It was bought by the United Daughters of the Confederacy through its President-General, Mrs. William E. Massey. The flag, which was made of wool and cotton, has the battle honors stenciled in black ink: 'NEW HOPE', 'VICKSBURG', 'PERRYVILLE', 'JONESBORO' and 'BAKERS CREEK'



• The flag of 29th Missouri Infantry was captured at Ringgold Gap, Georgia in November 1863 by a Texas cavalry regiment. The flag was made from silk and has an oil-painted eagle insignia and inscription, 'E Pluribus Unum,' in gold paint on both sides. There are 34 gold painted five-pointed stars on it



This flag apron was made and worn during the war by Martha L. Booton, daughter of Captain John K. Booton of the 'Dixie Artillery.' This apron was made from remnants of material used to make Confederate flags for the Page County boys aged eight to 12 years old around July 1861 to 1865. 'The flag apron was made from remnants left after making the flags for the Page Co. boys, and worn during the war by my Ma, especially when the Yankees were in town,' according to documents received by the museum when this flag apron was donated the museum. 'She lived in Luray during the war as a little girl born in 1853. Her father was a soldier and then in the Legislature, and when the Yankees came to town her home was pretty well torn up. She used to

wave her little rebel flag apron at the Yankees, several times at Phil Sheridan and Banks. Blinkers Dutch know her. She helped a wounded Rebel soldier to escape through the Yankee lines once dressed as a woman. She witnessed the shooting of some of the town's citizens captured by the Yankees after they were imprisoned in a hog shed for days.... She went with her mother blockade running for drugs several times.... She remembered as a baby the excitement of John Brown's raid..... She often spoke of a boy called 'Dixie' during the war. He was a spy and scout and often stopped at her home. She rode with him several times, helping him to escape and bringing back the horse....'

'Presented to the unit by the Ladies of Newport, it was possibly presented when the unit formed on May 17, 1861 or when it left the state in 1862.'

Inglis was the captain of the unit from 1863 to 1864, and would have used the flag in Bragg, Hood and Johnson during the Campaign of the West. The flag, which was also thought to have been used in two battles, was donated to the museum by an elderly donor.

Hancock added most people in today's society don't realize the important role flags played during the Civil War.

'The flag was an important symbol for a regiment, whether it was Union or Confederate it didn't make a difference,' he said.

'It was a rallying point to the troops. If you got lost, you were looking for that flag to figure out where you're supposed to be. It was also a way for a commanding officer to tell where anybody is or looking for those flags.

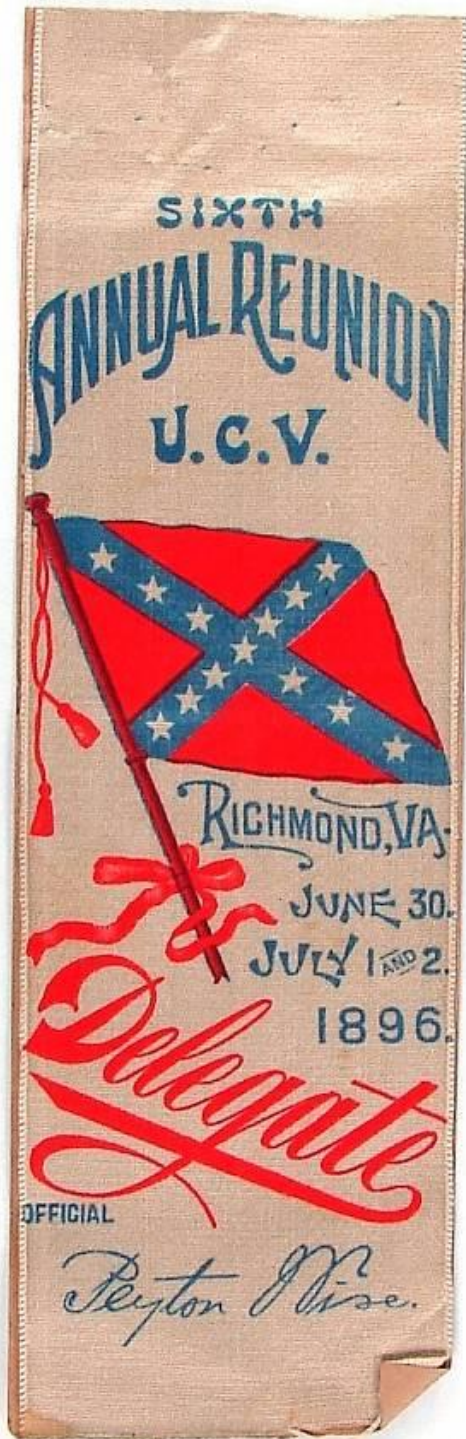
'So capturing the flag was a thing, it was point of honor really because the regiments pride was all tied up symbolically in that flag. And this is true for the US and the Confederates, it didn't make any difference.'



• **Captain John K. Booton, who organized and equipped the Dixie Artillery from Page County, Virginia, is pictured above in his Confederate uniform. He was also a member of Virginia Legislature. His daughter, Martha, made the apron and other items for Confederate soldiers during the Civil War**



This child size blue and white cotton apron has white stars on the upper portion and is attached to a white skirt that gathers into a blue bodice. The secession apron was worn by Harriet Eliza Pugh of Bertie, North Carolina. She married Dr. Benj. Maitland Walker, who was Brigade Surgeon, 3rd NC Cavalry, with rank of major. It's unclear what year this apron was made



This badge was worn by a delegate to the Sixth Annual Confederate Veterans Reunion held in Richmond, Virginia, June 30 - July 2, 1896. It is a rectangular length made from white silk ribbon backed by paper with red and blue markings. An Army of Northern Virginia pattern flag is printed with blue stars and red background, staff, tassels, and ribbon is printed slightly above center of the ribbon

Hancock, who has worked at the museum for 27 years and oversees the flag collection, explained the majority of flags were donated by Confederate veterans or their families.

'The collection started back in the 1890s, we've been around for over 100 years so we've been collecting a long time,' Hancock said.

Of the 820 flags, some have decayed and are just fragments, but others are in great condition.

The museum also has a large collection of war-related photos and offers educational tours exploring the history of the Civil War from multiple perspectives: Union and Confederate, enslaved and free African Americans, soldiers and civilians.

As the debate continues around the country regarding the display of Confederate monuments, flags or symbols, the museum aims to be a resource for the history of the war and the monuments related

to it.

'The Civil War Museum is history, you either like it or you don't,' Hancock said.

Read more: <http://www.dailymail.co.uk/news/article-5496093/History-Confederate-flags-created-Southern-Cross.html#ixzz59enaltUV>

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The Original KKK Did NOT use Confederate Flags!

by Mike Scruggs

Mike Scruggs is a retired combat pilot and a Vietnam War veteran. He is also a retired stock broker. Currently he writes as a columnist for the ***Tribune*** newspapers.

Christmas Eve of 1865 was not a time of joy in Pulaski, Tennessee. But six young Confederate veterans meeting in a law office decided to lift the spirits of that town by forming a club or fraternity. Five of these six were Confederate officers during the war. Four of them were to become lawyers, one a circuit court clerk, and one a newspaper editor. Their first objective was to have some fun. To that end, they devised the rituals of a secret fraternal society with mysterious code words, elaborate titles, and costume disguises. Starting with the Greek word for circle, kuklos, they came up with the name, Ku Klux, and then added Klan because they were all of Scotch-Irish descent. Their costume regalia for themselves and their horses was made up of available bed sheets. The next week at dark, they rode into town to introduce their new club, show off their mysterious regalia, and amuse and serenade sweethearts and families. It was a roaring social success.

Their former slaves, however, thought they had seen the ghosts of dead Confederate soldiers. The next week, the agitation that had been stirred among their former slaves by political opportunists from the North was considerably reduced. The six young members of the Ku Klux Klan now realized they had a powerful psychological tool to curtail the violence and outrages being suffered by Southern families. The KKK could be a protective organization for beleaguered Southern whites as well as their black friends.

The original founders had strict character standards for membership. They wanted men of principle and reliability. They placed a high emphasis on the ideals of chivalry, patriotism, and respect for the Constitution and legitimate law. They sought to protect the weak and defenseless, especially Confederate widows and their children, and to relieve the injured and oppressed. This included relief from the oppressive and hated cotton taxes. Initiates pledged total abstinence from alcohol as long as they were members. They also pledged never to reveal that they were a member of the KKK or to reveal the names of any other members. They were not anti-black, but they were white supremacists. This advocacy of white supremacy must be seen in historical perspective to be fully understood. Living under a black dominated society was an intolerable prospect to them, but this prospect was constantly threatened by federal authorities, the Union League, and carpetbagger demagogues appealing for black Republican votes.

White supremacy was not a political idea that was confined to the South. In fact, Southern white supremacy retained a paternalistic view of blacks, whereas the equally prevalent white supremacy of the North was simply anti-black. Most Northern states did not want blacks within their borders, and Indiana, Ohio, Illinois, and Oregon had strict laws to enforce this bias.

Lincoln's attitude toward blacks was very typical of Northern whites, and he sometimes appealed to this sentiment in his political speeches. Lincoln was personally against slavery, but not at the cost of breaking up the country. Originally, before using emancipation as a military strategy, Lincoln favored a gradual, slave-owner compensated emancipation of African slaves, but favored their removal to Central America, the Caribbean, or back to Africa. Lincoln's thinking was prevalent in the North. Before the war, Massachusetts was the only state in which blacks were allowed to be jurors. Even after Radical Reconstruction disenfranchised whites and enfranchised blacks in the South in 1867, voters in Ohio, Michigan, Minnesota, and Kansas refused to extend the franchise to blacks.

The situation in Tennessee was aggravated by its Radical Republican Governor, William P. Brownlow. Brownlow forced through the puppet Legislature a bill disenfranchising Confederate veterans in June of 1865, a full twenty-one months before such a measure was taken in ten other Southern states. Brownlow also provoked fear in Tennessee and the whole South with public pronouncements such as this:

"If I had the power I would arm...every negro in the South, every devil in Hell, clothe them in the uniform of the Federal Army and then turn them loose on the rebels of the South and exterminate every man, woman, and child, south of the Mason and Dixon line."

Brownlow also said this to a New York audience:

"I would like to see Negro troops under Ben Butler [former Union general and Radical Massachusetts Republican Congressman] crowd every rebel into the Gulf of Mexico, and drown them as the devil did the hogs in the Sea of Galilee."

Brownlow disbanded the regular Tennessee Militia and replaced it with a force of black Union Army veterans and white bushwhackers to intimidate political opposition and resistance to his corrupt and tyrannical government. Thus Southern white supremacy was bolstered by constant threats of black supremacy and even wholesale white annihilation.

From Pulaski, Tennessee, the Klan spread to nearby Athens, Alabama, the scene of Union pillaging during the war. Still under the guidance of its original founders, it continued to spread, and its dens began to take on the role of Regulators protecting the people from abuse by the Union League and racketeering U.S. Treasury agents. In response to Union League murders and outrages, they also began to engage in retributive guerilla warfare.

By May of 1867, the Klan's numbers and role had grown so large that the founders decided that a leader of national prominence was needed. Although this has never been proven, it is said that key Klan leaders met one evening right under the nose of the Union Army at the Maxwell House Hotel in Nashville and chose famed Confederate cavalry general, Nathan Bedford Forrest of Memphis, as their leader. In reality, Forrest may never have attended a single traditional Klan meeting anywhere. Yet he seemed to know a lot about them and sometimes used his reputation as a national Klan leader for political leverage or bluff in Southern politics. Forrest's success as a cavalry leader had often used the art of bluff to confuse and intimidate opposing military forces. The "Invisible Empire" of the KKK thus advanced as a champion of the Southern people against the tyrannies of Reconstruction and Union League violence. But the KKK would soon face a serious control problem. They did not have an enforceable patent on wearing white sheets. They had several imitators, including the Union League.

It is essential to understand that the Ku Klux Klan of the Reconstruction years of 1865 to 1877 has absolutely no connection to the various organizations calling themselves the Ku Klux Klan in the twentieth or present century. Nor is it likely that many of the original Klan members would be less than outraged by the indignities and atrocities committed by groups calling themselves the KKK beginning about 1915. The original Klan of the Reconstruction years arose in response to Federal tyranny against which the Southern people were allowed neither political nor legal recourse. Armed defensive measures and resistance were made inevitable and often necessary for the protection of their property, livelihoods, lives, and dignity. They were especially concerned for the safety and dignity of their wives and children. The Klan can reasonably be credited with a significant role in breaking the back of Reconstruction and with it Radical Republican power and tyranny in the South. It could even be argued that they hastened the demise of Radical Republican hegemony in the North. A major problem the Klan faced during Reconstruction was keeping its subdivisions under disciplined control. Moreover, despite the severe injustices imposed upon the Southern people during Reconstruction, attempting to administer regulatory justice through secret organizations is in itself problematic.

In addition, there was the problem of imitation by imprudent or rogue "allies" and by outright enemies such as the Union League. Operating in disguise is a tactic anyone can imitate or use as a false flag for deceptive purposes. There is strong evidence that the Radical Republicans and Union League used false flag KKK disguise for deception and political advantage. Even recently, in August 2017, there were highly credible allegations that Antifa used false flag KKK disguise to discredit a legal protest in Charlottesville, Virginia.



Scott The Governor & Troutman the Citizen

by H. K. Edgerton

H. K. Edgerton is an activist for Southern heritage and a member of the Sons of Confederate Veterans. A former president of the NAACP, he is on the board of the Southern Legal Resource Center.

As the supporters of the Second Amendment watched on, Governor Rick Scott of Florida threw the Amendment into the swamp with the gators, and young Ashley Troutman of Lakeland, Florida with his courageous plan for reconciliation was tossed in as well, as the NAACP and its hate filled rhetoric and intimidation led that Charge just like they did against MLK Jr. before his assassination.

Everyone of them nothing but lying hypocrites who called King weak, and useless for his non- violent stance; and who now act as though they had so much love for him. They now exploit his name and legacy as they revel about the table of brotherhood burning before a 21st century audience of duped Southern black's and Southern white folk guilters who have no idea other than the lying rhetoric produced in the public school systems designed to inculcate into the thinking processes of our people that began in 1865 pitting us against each other.

My only question as I watch the farce of so called Black Heritage played out on the grounds of Hillsborough County, Florida, devoid of the presence of the honorable Dr. Alexander Darnes, Napoleon Nelson, Christopher Columbus Quarls, and the many Black Confederate soldiers, and their families all across Florida and the South who earned a place of honor in the War for Southern Independence, who came together against an army who illegally invaded their homeland , and later armed with Lincoln's total warfare orders against the innocent defenseless Southern civilian population; burning, rape, plunder, and murder their weapons of choice.

And now, we Southerners are asked to turn away our heads as the likes of carpetbaggers like past Lakeland City Council member Don Selvege play out their continued sacrilege with a dishonest fake news media that descended upon the South after the actions of a mentally deranged Dylan Roof who was brain washed in their Public School system meant to keep Southern Black folk, and Southern White folks divided against each other.

The Negro in America has accepted a bad check mark insufficient funds was the message of Dr. Martin Luther King as he described the modus operandi of those who came south to divide us. Put your trust in only the Southern White man was the message of Rev. Mack Lee, the body servant of the Honorable General Robert E. Lee; a Black Confederate soldier whose legacy, too, was not on display on the grounds of Hillsborough County where his monument and that of his peers was removed in dis-honor after County Commissioner Les Miller brought in a group of domestic terrorist who so threatened a Commission of the people who saw through the lies pitted against a memorialized integrated army who stood against the war crimes of an army who lost its honor in the destruction of our homeland.

On Saturday, March 10, 2018, alongside those women of the United Daughters of the Confederacy, who like their ancestors of the South who decorated the graves of not only the Southern soldier, but also those of the Union army that brought terror to their doors, and the men of the Sons of Confederate Veterans whose ancestors of the most courageous, and tenacious fighting machine in the annals of mankind, don in his uniform, with his Colors in hand, to the delight and love the citizens of all colors would shower upon us; we made our way through the streets of Zephyrhills in their annual Founders Day Parade.

My only regret on this day was that Les Miller, Don Selvege, Nikki Haley, and the thuggish Commissioner Charles Smith of Bradenton, Florida were not there to witness this spectacle of honor and love.

God bless you!



A LETTER TO HILLSDALE COLLEGE

Dear Hillsdale College,

I take exception to your following statement:

"The second crisis was the crisis over slavery that culminated in the Civil War."

Good grief people. If you are going to attempt to teach history, at least get it right and don't swallow the Marxist rewritten version which has been shoved down our throats for 150+ years. Slavery was NOT the cause of the "Civil War", and there has NEVER been a civil war in America. Two independent countries were fighting; the South was fighting an illegal invasion

which was forcing it to pay excessive and unconstitutional tariffs, and for its independence. The North was fighting to force the South back into the union to subjugate it and plunder its natural resources. You need to read the Corwin Amendment and the Crittenden-Johnson Resolution, both of which prove the War was not about slavery. I give you a quote from "Truths of History", by Mildred Lewis Rutherford, page 14, "Simon Cameron, Lincoln's Secretary of War, wrote to General Butler in New Orleans: 'President Lincoln desires the right to hold slaves to be fully recognized. The war is prosecuted for the Union, hence no question concerning slavery will arise'."

Had the North not invaded, there would have been no war. The North was not on some glorious moral crusade to "end slavery", and neither was the South fighting to protect and perpetuate slavery. If it was about slavery, then I ask you this; why did the North not free the more than 420,000 slaves remaining in the union AFTER the Southern states had seceded? You can't be fighting to free slaves from someone else while keeping them in bondage in your own country. Also, why was West Virginia allowed to join the union on the condition it could keep its slaves? (West Virginia was illegally and unconstitutionally formed).

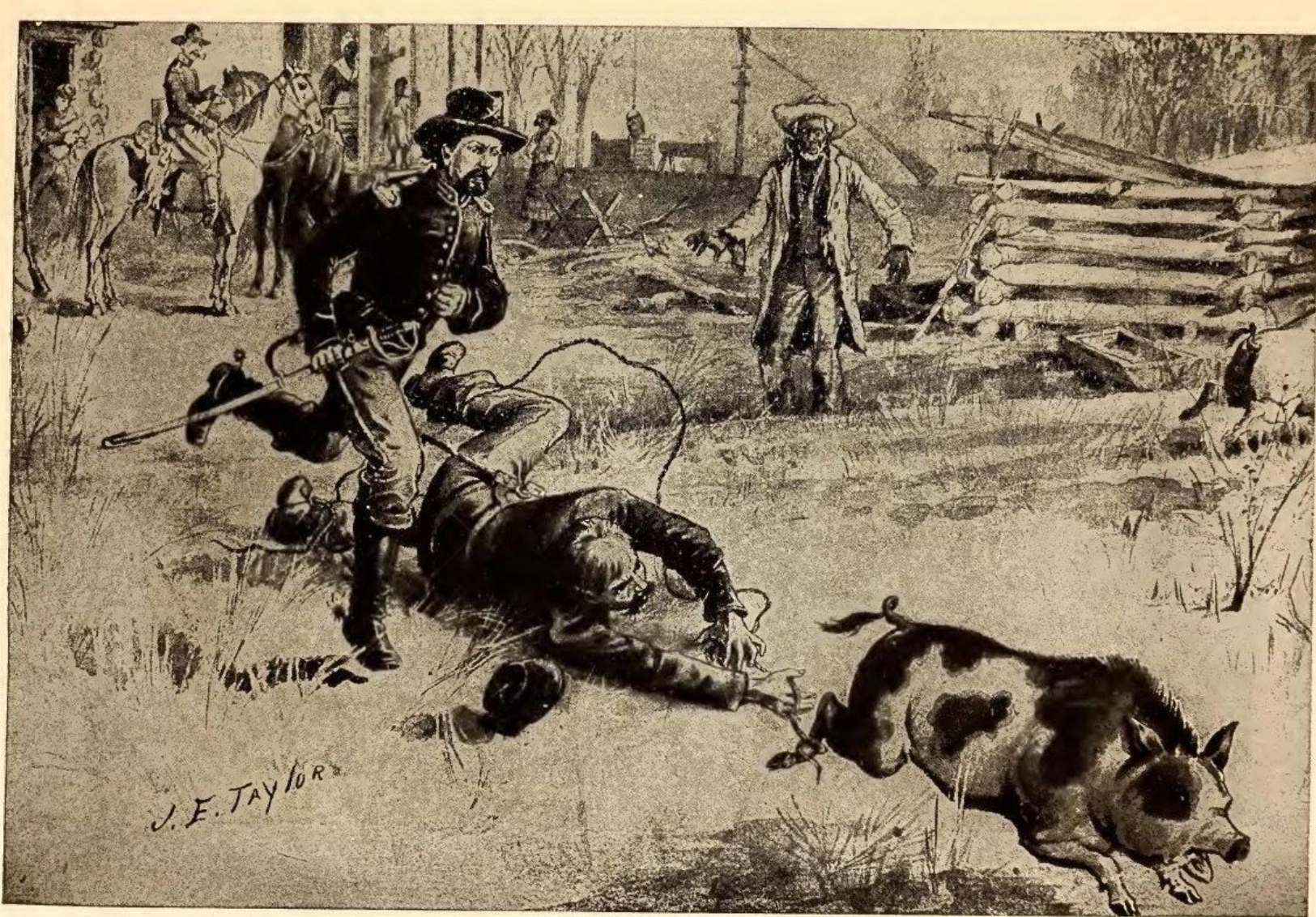
The reason we are seeing all this cultural genocide against all things Southern and Confederate is due to the fact that the truth about our history is not taught. Marxist lies, half truths, and propaganda have been spewing from the "authorities" in academia since the War ended. For your educational enlightenment, I shall send you one of my free True History CDs for you to read. It will take you a long time. There is a lot of truth in it that is not taught in the government indoctrination centers or the Marxist universities. I had planned on taking your free course on the Constitution, but you can't even get the War of Northern Aggression right, so why

should I trust that you have it right concerning the Constitution? As long as you are "carrying water" for the Marxist agenda, I will not waste my time on any of your courses, and will post this on Face Book to get the word out concerning your position on the War.

Unreconstructed,

Jeff Paulk
Tulsa, OK

Ed. note: Hillsdale installed a statute of the "great emancipator" on their campus a few years ago amid much fanfare.



FORAGING IN EARLY TIMES.

"They steal, rob, enter houses, take many things they want before the eyes of the master and mistress of the house...Even what they do not want they destroy...actually reducing people to the point of starvation, and then insulting them by telling them that they will sell them what they want if they take the oath of allegiance. I did not know that any people could be so brutal." ~Cadmus Wilcox describing Yankee depredations in a letter to his sister, April 21st, 1863~

Reconsidering William Jennings Bryan

By [Michael Martin](#) on Apr 4, 2018



When William Jennings Bryan died in 1925, H.L. Mencken wrote a scathing eulogy stating:

“There was something peculiarly fitting in the fact that [Bryan’s] last days were spent in a one-horse Tennessee village, and that death found him there. The man felt home in such scenes. He liked people who sweated freely, and were not debauched by the refinements of the toilet...He liked getting up early in the morning, to the tune of cocks crowing on the dunghill. He liked the heavy, greasy victuals of the farmhouse kitchen. He liked country lawyers, country pastors, all country people...The Simian gabble of a country town was not gabble to him, but wisdom of an occult and superior sort.”

The truth is that Mencken, the son of German immigrants, could never understand why William Jennings Bryan had such a strong following in the south. Mencken was a journalist, social commentator, Nietzsche scholar, and secretive racist who had an ongoing feud with Bryan over the topic of evolution. The two never saw eye-to-eye on religion, science, or politics.

We can consider Bryan an agrarian because, as John Crowe Ransom wrote in *I’ll Take My Stand*, “there are many other minority communities opposed to industrialism, and wanting a much simpler economy to live by. The communities and private persons sharing the agrarian tastes are to be found widely within the Union. Proper living is a matter of intelligence and the will, does not depend on the local climate or geography, and is capable of a definition which is general and not Southern at all.”

William Jennings Bryan was born in Illinois, but his family came from Virginia and his father was a famous lawyer that served in the State Senate. Young Bryan was brought up to appreciate the Jeffersonian tradition of government and once wrote that Andrew Jackson and Thomas Jefferson would “stand together in history as the best exponents of true democracy.” Bryan also stated that the Declaration of Independence’s correct application shows that:

The government should not by a protective tariff, collect money from the many and give it to the few.....the government should limit expenses to actual needs and not make appropriations for the benefit of those who urge extravagance because of the profit they find in government contracts...It is common today to hear the doctrine of non-interference advocated by representatives of trusts and monopolies because these immense aggregations of wealth, having strangled competition, only require to be let alone in order to enjoy an advantage to which the antebellum slave holder could never approach.

Many people identify Populism with race-baiters like Ben Tillman or Coleman Blease, but Bryan was a better example of the true ideals of the Populist movement because he stood up for all small farmers against industries, corporations, and banks. In his famous *Cross of Gold* speech, Bryan drew historic parallels to Andrew Jackson, stating: “If you will read what Thomas Benton said, you will find that he said that in searching history he could find but one parallel to Andrew Jackson. That was Cicero, who destroyed the conspiracies of Cataline and saved Rome. He did for Rome what Jackson did when he destroyed the bank conspiracy and saved America.”

In addition to his strong support for the small farmer, William Jennings Bryan was also against empire building. In a 1900 speech titled *Imperialism*, Bryan stated that farmers and laboring men “as a rule, [have] small incomes and and under systems which place the tax upon consumption, pay more than their fair share of the expenses of government. Thus the very people who receive least benefit from imperialism will be injured most by the military burdens which accompany it.”

In the same speech, Bryan went on to quote Jefferson twice on imperialism, stating: “If there be one principle more deeply rooted than any other in the mind of every American, it is that we should have nothing to do with conquest” and “Conquest is not in our principles; it is inconsistent with our government.”

Most of Bryan’s criticism stems from his anti-evolution stance. The release of *Inherit the Wind*, a 1960 dramatic film portrayal of the Scopes Trial, saw Brian portrayed as a backward, Bible-thumping bumpkin. We see the same attitudes within the academic community today, where the automatic assumption is that anyone who opposes science is either backward, unintelligent, or a fundamentalist.

John Crowe Ransom discussed this “Cult of Science” in *I’ll Take My Stand* and argued in 1930 that “the capitalization of the applied sciences has now become extravagant and uncritical; it has enslaved our human energies to a degree now clearly felt to be burdensome.” According to Ransom, science was used to promote industry, and industry was leading to a society where religion was losing value.

Five years before *I’ll Take My Stand*, William Jennings Bryan made some of the same arguments about science in his closing statements of the Scopes Trial. Bryan was not against all science, but actually argued that science and religion do not have to constantly be in conflict.

Bryan clearly stated “The Christian men and women of Tennessee know how deeply mankind is indebted to science for benefits conferred by the discovery of the laws of nature and by designing of machinery for the utilization of these laws.” It was in this same appreciative sense that John Crowe Ransom later wrote “The contribution that science can make to a labor is to render it easier by the help of a tool or a process, and to assure the laborer of his perfect economic security while he is engaged to it.”

Neither Bryan, nor the Agrarians had a problem with science. The problem is that, when you get into evolution, you start talking about a lot of theories. Real science is based on experiments that can be reproduced and measured.

While evolution is certainly thought provoking, it has no more real evidence than creation or “intelligent design,” as the scientists are now calling it.

Evolution has actually been used to justify the murder of millions. Nietzsche believed in a blonde race of “supermen” and called Christianity “the greatest of all conceivable corruptions, the one immortal blemish of mankind” because of its sympathy with the sick and weak; it was the exact philosophy that helped give rise to Hitler’s fascism in the 30s. The Reverend Amzi Clarence Dixon wrote in 1922 that “Nietzsche’s philosophy of beastliness has its roots in the evolutionary assumption that the strong and fit, in the struggle for existence, have the scientific right to destroy the weak and unfit.”

Bryan went on in the Scopes Trial to argue that evolution “drags man down to the brute level.” He was taking a stand, trying to say that humans are unique creations with a purpose, not some accident that resulted from a primordial soup. Bryan believed that evolution robbed humans of our true divine nature, just like John Crowe Ransom believed industrialism was robbing us of our balanced relationship with nature. Ransom wrote: “Religion can hardly expect to flourish in an industrial society...But nature industrialized, transformed into cities and artificial habitations, manufactured into commodities, is no longer nature but a highly simplified picture of nature. We receive the illusion of having power over nature, and lose the sense of nature as something mysterious and contingent.”

Even though William Jennings Bryan was not a farmer or native southerner, his philosophy regarding science and religion align with the Agrarians. He carried the south in the elections of 1896, 1900, and 1908, and was admired because of his willingness to stand up for the common man. Most importantly, Bryan believed in the Jeffersonian system of government and wanted to limit the power of the elite.

There has been a recent revival of interest in Bryan since the election of Trump. One recent article was even titled “Forget Hitler: Donald Trump is the New William Jennings Bryan.” We live in a modern world where science and government are absolute and unquestionable. Many people, who believe the *Wizard of Oz* to be a political allegory, see the lion to be a symbol for William Jennings Bryan: a man, who if only he had the courage, could have changed the system. Maybe someday we will see more politicians with this kind of connection with the common folk.

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.

Picture
Source:

1911,
Sketches of
Pitt County. A
Brief History
of the
Country,
1704-1910,
cover.



Henry Thomas King

“The question has been asked; ‘don't you think that these gatherings of the Confederate Soldiers and Memorial Associations, Daughters of Confederates and Children of Confederates serve to keep alive a feeling of bitterness?’ Nay, we are here only to lament their untimely end’ and to commemorate the virtues of those who died for us. It is but justice due our dead comrades to preserve their memory and to teach the children to scatter flowers over their sleeping dust every returning May. Our more fortunate brothers have erected costly monuments of stone and enduring brass to immortalize the ashes of their dead, while we, in most cases, have only been able to erect ours in tender hearts and sacred memory.”

Henry T. King, Southland, A Journal of Patriotism: Devoted to History and the Cause of Confederate Veterans, Volume 1-2 (Greenville, S. C., 1897-1898), 212.

The Lost Tribes of the Irish in the South

By [Irvin S. Cobb](#) on Mar 19, 2018



Mr. President, and Ladies and Gentlemen: I am speaking but the plain truth when I tell you that I would rather be here tonight facing an assemblage of men and women of Irish blood and Irish breeding than in any other banquet hall on earth. For I am one who is Irish and didn't know it; but now that I do know it, I am prouder of that fact than of any other thing on earth except that I am an American citizen.

I wonder if it ever occurred to you, what differences are to be found in many a country and in almost any country, between the temperaments and the spirits and the customs of those who live in the north of it and those who live in the south of it? To the north, to Prussia, the German Empire has always looked for its great scientists and its great mathematicians and its propounders and expounders of a certain cool and analytical philosophy; but it was to the south, to Bavaria and to Saxony, that Germany had to turn for its poets and its story-tellers.

It was the north of France that produced and yet produces those men who have harnessed the forces of nature, who have made the earth tremble to the pulse-beat of their factories, who took the ore from the earth and the coal from the hillsides, and with them wrought out the great steel industries of that country; but it was out of the south of France that there came its marvelous fiction writers and minstrel-bards, its greatest poets and its greatest dreamers; and out of that same south once upon a time there came, too, a fiery outpouring of shock-headed men and women who wore wooden shoes on their feet and red caps on their heads and who marched to the words of a song

which has become the fighting song of every nation, craving liberty and daring to march and to die for it—the “Marseillaise Hymn.” (Applause.)

The names of the Poid Milanaise and the Lombards and the Venetians of northern Italy are synonymous with frugality in domestic affairs and energy in commercial pursuits, but it is down in the tip of the toe of the Latin boot that we find the Italian who loves the hardest and sings the loudest and fights for the very love of the fighting.

The north of Ireland, as we all know, has fathered the great business men of that little island, and the great manufacturers and the great theologians, many of them; and, regretful to say, it has also produced a spawn of human beings who, in the face of the fact that in every other land where men have equal opportunities, the Irishman has won his way to the front and has held his own with prince and potentate, yet cling to the theory that in Ireland, of all the spots of the world, the Irishman is not capable of governing himself. But it was to the south of Ireland, and it is to the south of Ireland to-day, that one must turn to find the dreamer and the writer, the idealist and the poet. It is to the south of Ireland also that one must turn to seek for a people whose literature and whose traditions are saddened by the memory of the wrongs they have withstood and the persecutions they have endured and still endure, and yet whose spirits and whose characters are uplifted and sanctified by that happy optimism which seems everywhere on this footstool to be the heritage of the true southerner. (Applause.)

In a measure these same things are true of our own country. The north excels in business, but the south leads in romance. The north opens wide the door of opportunity to every man who comes to its borders with willing hands and eager brain, and commands him to get busy. The south opens a door, too, but it is the door of hospitality, and it bids the stranger enter in, not so much for what he can give, but for what he can take in the way of welcome. I think there is a reason, aside from topography and geography and climate and environment, for these differences between the common divisions of our great country. And I am going to come to that reason in a minute.

As a boy, down south, there were two songs that stirred me as no other songs could—one was a song that I loved and one a song that I hated, and one of these songs was the battle hymn of the south, “Dixieland,” and the other was “Marching Through Georgia.” But once upon a time when I was half-grown, a wandering piper came to the town where I lived, a man who spoke with a brogue and played with one. And he carried under his arm a weird contraption which to me seemed to be a compound of two fishing poles stuck in a hot-water bottle, and he snuggled it to his breast and it squawked out its ecstasy, and then he played on it a tune called “Garryowen.” And as he played it, I found that my toes tingled inside my shoes, and my heart throbbed as I thought it could only throb to the air of “Dixie.” And I took counsel with myself and I said, “Why is it that I who call myself a pure Anglo-Saxon should be thrilled by an Irish air?” So I set out to determine the reason for it. And this is the kind of Anglo-Saxon I found out I was:

My mother was of the strain, the breed of Black Douglas of Scotland, as Scotch as haggis, and rebels, all of them, descendants of men who followed the fortunes of Bonnie Prince Charles, and her mother lived in a county in North Carolina, one of five counties where up to 1820, Gaelic was not only the language of the people in the street, but was the official language of the courts. It was in that selfsame part of North Carolina that there lived some of the men who, nearly a year before our Declaration of Independence was drawn up, wrote and signed the Mecklenburg Declaration, which was the first battle-cry raised for American independence.

On the other side, I found, by investigation, that my father's line ran back straight and unbroken to a thatched cottage on the green side of a hill in the Wicklow Mountains, and his people likewise had some kinsmen in Galway, and some in Dublin with whom, following the quaint custom of their land, they were accustomed to take tea and fight afterwards. (Applause and laughter.) I found I had a collateral ancestor who was out with the pikes in the '98 and he was taken prisoner and tried for high crimes and misdemeanors against the British Government, and was sentenced to be hanged by the neck until he was dead and might God have mercy on his soul! And he was hanged by the neck until he was dead, and I am sure God did have mercy on his soul, for that soul of his went marching on, transmitting to his people, of whom I am proud to be one, the desire to rebel against oppression and tyranny. (Applause.) I had three great grandfathers, two of them Irish and one of them Scotch, who were Revolutionary soldiers, and I had a father who was a Confederate soldier. And of these facts, too, I am quite proud, for I find that my strain, being Irish, is always intent either on trying to run the government or trying to pull it down.

You Irish-descended people of the Northern States are proud of Shields, an Irish emigrant, who, if my memory serves me aright, helped to direct the destinies of three American commonwealths and was United States Senator from all three. But I like to think of another Irishman, Matthew Lyon by name, the son of an humble Wicklow peasant, who was sold as a redemptioner to the New England plantations; he bought his freedom and became years later a Representative from Vermont, and cast the vote, against the wishes of his constituents, which made Thomas Jefferson President of this country over Aaron Burr and by so doing altered the entire course of our country's history; and while he was in jail in a town in Vermont for his attacks on the odious alien and sedition laws, he issued a challenge for a duel to the President of the United States, and being released, he moved down to Kentucky and became a Congressman. Later, he moved on to Arkansas and was named as Arkansas' first territorial delegate to Washington, and he might have moved still further west and might have filled still more offices had he not in the fullness of his maturity, when he was seventy-two years young, passed away. I like to think of Matthew Lyon and his career because he, also, was an ancestor of mine. (Applause and laughter.)

But I kept on working and I discovered a lot of things about the lost tribes of the Irish in the south. The State of Kentucky from which I hail has been called the cradle of the Anglo-Saxon race in America, and it has been said that the mountaineers of that state, with their feuds and their Elizabethan, Chaucerian methods of speech represent the purest strains of English blood to be found to-day on this continent. Now, then, let us see if that is true. I have looked into that matter and I tell you that fifty per cent, at least, of the dwellers of the mountains of the South and notably of Kentucky and Virginia are the lineal descendants of runaway indenture men, Irish rebels mainly, from the Virginia plantations. I know a mountain county in Kentucky of which half of the population bear one of three names. They are either Mayos, or Patricks, or Powers. And I once heard an orator stand up before an audience of those Mayos and Powers and Patricks and congratulate them on their pure English descent, and they believed it! (Laughter.)

I wish you would pardon me once more for referring to my line of ancestry, for it is testimony to prove my claim. On my father's side I am descended from a group of men who went from New England to Kentucky and the names of these men were Lyon and Cobb, which is a Danish corruption of O'Connor, and Machen, and Clendenin, and O'Hara, and Glenn, which is a corruption of Glynn. What a hot bunch of Anglo-Saxons! (Laughter.)

The Congressional District in which I was born and where I used to live has thirteen counties in it. Listen to the names of these thirteen counties: Marshall, Calloway, Graves, McCracken, Lyon,

Livingston, Caldwell, Trigg, Crittenden, Ballard, Hickman, Fulton, Carlisle—thirteen counties and all but two of them have Irish names.

What is true of my own section of Kentucky is true of the rest of the States. Daniel Boone has been called the first explorer of Kentucky and it has been said he was of English descent. Both of those statements are wrong. Daniel Boone was not the first explorer of Kentucky. The first man to explore Kentucky was an Irishman by the name of John Finley. But before him was still another Irishman by the name of McBride—James McBride. He lingers in state history as a shadowy figure, but I like to think of him as a red-haired chap with a rifle in one hand and possibly a demijohn in the other, coming out through the trackless wilderness alone and landing from his canoe on what was afterwards to be known as the Dark and Bloody ground. Aside from his name, it is proven that he was an Irishman by the legendary circumstances that immediately after coming ashore he carved his name in deep and enduring letters in the bark of the largest beech tree of the forest, and claimed all of the land that lay within his vision as his own, and shot an Indian or two and went on his way rejoicing. As for Daniel Boone, the great pathfinder, he really was descended from the line of Buhun, which is NormanIrish, and his mother was a Morgan, and his wife was a Bryan, and his father was an Irish Catholic.

The records show that nearly three-fourths of that dauntless little band who under the leadership of George Rogers Clark, an Irishman, waded through the floods to take Vincennes and thereby won all the great northwest territory away from the British and gave to the American colonies what to-day is the richest part of the United States, where Irishmen—not ScotchIrish, nor English-Irish, but plain Irish-Irish men who were rebels and patriots by instinct, and born adventurers by reason of the blood which ran in their veins.

The first settlement of English-speaking Catholics beyond the Allegheny Mountains was not located in the north but in the south, and in my own state of Kentucky at that. It endures to-day, after having given to this country one of its greatest and most scholarly churchmen, Bishop Spalding. (Applause.) The children of the pioneers of Kentucky, almost without exception, learned their first lessons in log cabins under the teachings of that strange but gifted race of men, the wandering Irish schoolmasters, who founded the old field schools of the South and to whom the South is largely indebted for the seeds of its culture.

Irishmen from Kentucky, Virginia, Pennsylvania and Maryland bore the brunt of the western campaigns in 1812 against the British. Irishmen from Kentucky fell thick at the disastrous battles of the Thames, and the Raison, and their Irish bones to-day rest in that ground sanctifying it and making of it an American shrine of patriotism. It was the hand of a Kentucky Irishman, Colonel Richard Johnson, afterwards Vice-President of the United States, that slew the great Tecumseh. A good share of the Kentucky and Tennessee riflemen who at New Orleans stood behind Andy Jackson's cotton bale breastworks, mowing down Pakenham's Penisular Veterans and making their red coats redder still with the life blood of those invaders, were Irishmen, real Irishmen. They proved their Irish lineage by the fact that they fell out and quarreled with Old Hickory, because he denied them all the credit for winning the fight, and he quarreled back, for he was by way of being an Irishman himself. (Laughter and applause.)

It was a Kentucky Irishman, Dr. Ephraim McDowell, who performed the first operation for ovariectomy—performed it on a kitchen table with a mad husband standing over him with a drawn revolver, threatening to shoot him if his wife died under the knife. But he went ahead and it was a successful operation, and it has brought relief and life and sanity to millions of women all over the world. It was a Kentucky Irishman and a soldier, Theodore O'Hara, who penned perhaps the most

beautiful lyric poem, and certainly the sweetest tribute to the brave in our language, the immortal “Bivouac of the Dead.” It was another Kentucky Irishman, the saintly poet-priest, Father Ryan, whose hand wrote those two fondest poems in memory of the Lost Cause, “The Conquered Banner” and “The Sword of Robert E. Lee.”

In the Civil War it was a Kentuckian of Scotch and Irish descent who led the North—Abraham Lincoln—and it was another Kentuckian of mingled Irish and Scotch blood—Jefferson Davis—who was President of the Confederacy. The historian Collins said the five greatest lawyers Kentucky ever produced were Barry, Rowan, Haggin, Breckenridge, and Bledsoe—four Irish names and one Indian name—and yet these five have been called Anglo-Saxons, too.

What is true of Kentucky is to a greater or less degree true of the rest of the South. It was a Virginian Celt, Patrick Henry, who sounded the first keynote of the American Revolution, and who at the risk of his life, by his words paved the way for the Declaration of Independence. The South Carolina Irishman, John C. Calhoun, first raised the slogan of Nullification, and it was another Irishman, Andrew Jackson of Tennessee, who swore by the Eternal to hang him higher than Haman if he carried out his plan.

To-night you have heard a tribute, and a deserved one, to little Phil Sheridan of the North, but I want to couple his name with that of a Southern Irishman, the son of an Irish refugee, Pat Cleburne of Arkansas, one of the most gallant leaders that the Civil War produced. (Applause.) Pat Cleburne died on one of the bloodiest battlefields of Christendom in his stocking feet because as he rode into battle that morning he saw one of his Irish boys from Little Rock tramping barefooted over the frozen furrows of a wintry cornfield and leaving tracks of blood behind him. So he drew off his boots and bade the soldier put them on, and fifteen minutes later he went to his God in his stocking feet. Raleigh laid down his coat before Good Queen Bess, and has been immortalized for his chivalry, but I think a more courtly deed was that of the gallant Irishman, Pat Cleburne. For one was kowtowing before royalty and the other had in his heart only thoughtfulness and humanity for the common man afoot.

Sam Houston, the first President of the Lone Star State, was a Tennessee Irishman, Irish through and through, and the present President of the United States, a Southerner also, is half Irish. One of the most distinguished members of the Supreme Court in recent years was a Kentucky Irishman, John M. Harlan, and to-day two of the men who sit on that tribunal are Irishmen—White of Louisiana, the distinguished and honored Chief Justice, and McReynolds of Tennessee.

(Voice) How about McKenna?

Mr. Cobb: He is not a Southerner, I regret to say. I suppose I could go on for hours, if your patience held out—and my throat—telling of the achievements of Irishmen, and of the imperishable records that Irishmen have left on the history of that part of the Union from which I came, but to call the roll of the great men who have done great things and won achievement and fame south of Mason’s and Dixon’s line since there was such a line, would be almost like running through the parish registers of the counties of Ireland, both north and south. Indeed, in my opinion, it is not altogether topography or geography or climate that has made the South what it is, and given it those distinguishing characteristics which adorn it. The soft speech of the Southerner; his warm heart, and his hot head, his readiness to begin a fight, and to forgive his opponent afterwards; his veneration for women’s chastity and his love for the ideals of his native land—all these are heritages of his Irish ancestry, transmitted to him through two generations. The North has put her heroes on a pension, but the South has put hers on a pedestal. There is not a Southern hamlet of any

size to-day that has not reared a bronze or marble or granite monument to its own defenders in the Civil War, and there is scarce a Southern home where at the knees of the mother the children are not taught to revere the memories and remember the deeds of Lee and Jackson and Forrest, the Tennessee Irishman, and Morgan, the Kentucky Irishman, and Washington, and Light Horse Harry Lee, and Francis Marion, the Swamp Fox of the Carolinas. I believe as firmly as I believe anything on earth that for that veneration, for that love of heroism and for that joying in the ideals of its soil, the South is indebted mainly to the Irish blood that courses through the veins of its sons and of its daughters.

No, ladies and gentlemen, the lost Irish tribes of the South are not lost; they are not lost any more than the "wild geese" that flew across the Channel from Ireland were lost. They are not lost any more than the McMahons who went to France, or the O'Donnells who went to Spain, or the Simon Bolivars and the O'Higgins who went to South America, or the O'Farrells and the O'Briens who went to Cuba. For their Irish blood is of the strain that cannot be extinguished and it lives today, thank God, in the attributes and the habits of and the customs and the traditions of the Southern people. Most of all it lives in one of their common characteristics, which, I think, in conclusion, may possibly be best suggested by the telling of a story that I heard some time ago, of an Irishman in Mobile. As the story goes, this Irishman on Sunday heard a clergyman preach on the Judgment Day. The priest told of the hour when the trumpet shall blow and all peoples of all climes and all ages shall be gathered before the seat of God to be judged according to their deeds done in the flesh. After the sermon he sought out the pastor and he said, "Father, I want to ask you a few questions touching on what you preached about to-day. Do you really think that on the Judgment Day everybody will be there?"

The priest said: "That is my understanding."

"Will Cain and Abel be there?"

"Undoubtedly."

"And David and Goliath—will they both be there?"

"That is my information and belief."

"And Brian Boru and Oliver Cromwell will be there?"

"Assuredly they will be present."

"And the A. O. H.'s and A. P. A.'s?"

"I am quite positive they will all be there together."

"Father," said the parishioner, "there'll be damn little judgin' done the first day!" (Applause and laughter.)

About Irvin S. Cobb

Irvin S. Cobb (June 23, 1876 – March 11, 1944) was an American author, humorist, editor and columnist from Paducah, Kentucky, who relocated to New York in 1904, living there for the remainder of his life. He wrote for the New York World, Joseph Pulitzer's newspaper, as the highest paid staff reporter in the United States. Cobb also wrote more than 60 books and 300 short stories. Some of his works were adapted for silent movies. Several of his Judge Priest short stories were adapted in the 1930s for two feature films directed by John Ford, with Will Rogers starring in the lead film, Judge Priest.

<https://www.abbevilleinstitute.org/blog/the-lost-tribes-of-the-irish-in-the-south/>

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Louis Depois.	O. S.	Novr: 9th 1862.	4.00.00
Juan Ochoa.	O. S.	Novr: 10th 1862. Seaman, Aug: 22nd 1863.	4.00.00
Thos: James, D.	O. S.	Novr: 17th 1862. Deserted at Simon's Town, Aug: 12, 1863.	4.00.00
George Yeoman.	O. S.	Nov: 26, 1862.	4.00.00
Geo: Ross.	O. S.	D. Decr. 1st 1862. Deserted, Simon's Town, Sep: 17th, 1863.	4.00.00
Henry Cosgrove.	Boy.	Aug: 24th 1862. D. Deserted at Singapore, Decr. 23d 1863.	2.00.00
Jas: Wilson.	Boy.	Aug: 24th 1862.	2.00.00
Robt: Eagan.	Boy.	D. Aug: 24th 1862. Deserted at Simon's Town, Sep: 21st, 1863.	2.00.00
Thos: S. Parker	Boy.	Aug: 24th 1862.	2.00.00
Jno. Grady.	Boy.	Aug: 24th 1862. D. Deserted at Singapore, Decr. 23d, 1863.	2.00.00
David Henry (cld)	Boy.	Oct: 10th 1862.	2.00.00
Adam Shilland.	Fire.	Aug: 24th 1862.	7.00.00
Jas: Mair.	Fire.	Aug: 24th 1862.	7.00.00
Jno: Jack.	Fire.	D. Aug: 24th 1862. Deserted at Simon's Town, Sep: 18th, 1863.	7.00.00
Owen Duffy.	Fire.	Aug: 24th 1862.	7.00.00
Peter Lanerty.	Fire.	Aug: 24th 1862.	7.00.00
Jno: Horrigan.	Fire.	Aug: 24th 1862.	7.00.00

This is a typewritten page from the muster roll of the CSS Alabama. On the list is a Colored boy David Henry. He is making the same amount of money as the other boys on the ship. Please notice that he was not a deserter.

The Little Town with the Big Heart

By [Paul H. Yarbrough](#) on Mar 7, 2018



If you travel I-20 east from Jackson, Mississippi, somewhere about 20 miles short of Meridian you'll see a sign: *Hickory Exit*. This sign is one almost ad infinitum of green signs along a monster interstate that has sucked the life out of *localism*, particularly important throughout the South. But should you drive into downtown from old Highway 80, you'll see a different sign: *Welcome to Hickory, Miss. The Little Town with A Big heart*. A bit more dash and devotion and emotion than: *Hickory Exit*.

Hickory lies in Newton County, an area rich in Southern history; much, which is not uncommon in the South, involves The War—no, not WWII. Newton County was the focal point for one of the John Wayne/John Ford often South-friendly movies about a true battle in 1863: The Battle of Newton Station. Results were heartbreaking for the Confederates but illustrated their courage and character.

Hickory is the burial ground for much of my family; at least one side of it. My father, grandfather, grandmother, uncles, aunts, cousins and friends are buried in the little cemetery on the hill, facing east, *sine qua non*. A small area in the rear under large shade trees is the final rest for a handful of Confederate soldiers, though most headstone inscriptions have weathered beyond legibility. The remembrance of *where* they died still can be read: *C.S.A.*

My great aunt Lula Everett, was born in Hickory, graduated from Blue Mountain college in Blue Mountain, Mississippi, returned to Hickory and taught grade school for 50 years until she retired, an old maid aunt. She lived for all those years in the same house on the small ridge which comes into sight just after rounding the bend and viewing the sign: *Welcome to Hickory, Miss., The Little Town with the Big Heart*. She finally died there some thirty years ago.

It was there where my brother and I spent many Christmases and Thanksgivings and many days in many summers with our country cousins. Some of these memories were fictionalized by me in a soon to be published novel: *MISSISSIPPI COTTON*. Through many of those *times* or days or nights or holidays we felt the heart of TLTWABH. Our elders talking on the screened porch in *grown-up talk* (a dead phrase, I fear) about things we did not understand, though sometimes teasing our imaginations; our *comfortable* Uncle Walter, smoking his savory-smelling briar pipe while sitting in the porch swing. He was an Ole Miss Law graduate who returned to TLTWABH, having served at one point as a local judge (hence his nickname among townspeople, Judge), and practiced law for fifty years; the windmill we climbed, standing beside the house, its pump long since having rusted beyond use.

Even those who left for *distant lands*, Jackson, Memphis and even Cousin Bill who late in life moved to Pensacola, returned. Uncle Hiram went to Ole Miss Medical School and practiced medicine in Memphis for over 50 years, though upon his death he *returned* to TLTWABH. And Uncle Bill who moved to Little Rock and was a successful businessman is buried on the little hill facing east in TLTWABH. My grandmother who also graduated from Blue Mountain and followed my grandfather to Jackson with his lumber business also returned to a final rest in TLTWABH beside her husband.

It was in this setting of my home-away-from-home (my brother and I were born and reared in the *big city*—Jackson) that I discovered something as a boy that I only recognized later as a man: *localism*. The spirit of “local” is the attendant existence of an agrarian life. Not just in Mississippi, but throughout the South.

One has to only read Southern literature to understand the provincial milieu of the South and the agrarian roots that have fed it. From Joel Chandler Harris to William Faulkner to Eudora Welty, and occasionally to John Grisham, when he has the urge, narratives of the South have throbbled with *story*: aboriginal, provincial, local, which is where all good tales originate; because chronicles or yarn, both, have at least a kernel of truth, and truth is about real people; not pasted together adventures of heroes lurking (mystery) or leaping (adventure) around skyscrapers and towers and up-and-away jet planes crashing via laser powered sci-fi matrixes, but of rural, geographically defined and confined lineage, and always Southern: family, characters, and folksy icons, from Mark Twain to Junior Johnson to Junior Samples to Jeff Foxworthy, the South has always been, as well, a culture of characters: characters *and* neighborhoods, not characters and metropolises or empires or interstate highways tying together a *nation*.

But this culture has been pierced by the 4, 6 and 8 lane monster that roars through the countryside with its personification having more power and less conscience than Sherman ever demonstrated. Hickory, Mississippi, population 500, The Little Town with a Big Heart, has been swept aside by a modern monster of enlightenment, and expediency.

Presently, the sign designating TLTWABH has been consigned to the edge of the town square so that upon rounding the curve on *old* highway 80 approaching Hickory, no longer are you greeted by the sign. But few *round* the bend anymore; most are chasing life on I-20, never to see or experience TLTWABH.

The town is still cleaved by the rustic *old* highway with its browned, aged, concrete and narrow lanes. From Jackson to Brandon to Pelahatchie to Morton to ... it ran through all the towns, pausing for local stores, and cafes via local speed limits and only a few red lights. In its time a modern conduit, a *smaller* gash cut through the land for people. The paradox is that the interstate *isolates* the *local*; isolates it from people. People pass *by* not *through* and no longer visit the stores and cafes, or talk to the locals. They are hurrying to *bigness* on the other side of the world.

Highway 80 seemed harmless. It *seemed* good. But maybe all roads are as Kildee says in James Kibler’s novel, WALKING TOWARD HOME: “Guess the best thing dirt roads do...is they slow people down. The world’s too much in a hurry, and usually with no place to go. Everything flies by in a blur. And people get to where they don’t belong anywhere and ain’t from no place at all.”

But, today the *old* highway’s seed, the federal interstate monster: the scoured-powered transit with its green exit signs dominated by federal highway programs and DOT and every other acrostic and/or acronym for a mock organism abetting the accelerated dash through the land makes *old* highway 80 seem as it once appeared to me coming round the bend—a country road, a pathway to family.

And though the sign depicting TLTWABH is downtown, away from all, who only pass, it is still committed to *heart*. Maybe downtown is where it truly belongs; in its home; because it is local; because the South is local.

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/the-little-town-with-the-big-heart/>

New Orleans Remains in Crisis After Historic Monuments Removed

By [Gail Jarvis](#) on Apr 2, 2018



An international organization recently released a ranking of the 50 most dangerous cities in the entire world. Four of the world's most dangerous cities are located in the United States; Detroit, Baltimore, St Louis, and New Orleans.

As Mitch Landrieu's two terms as New Orleans mayor ends, he leaves behind a city characterized by rampant crime, unsafe streets and neighborhoods and an understaffed, unsupported police force that had to be augmented by state troopers. In addition to its unmanageable crime problem, the city suffers from high unemployment, a decaying infrastructure, inadequate drainage, sidewalks and streets with pot-holes and cave-ins, a dysfunctional Sewerage & Water Board, and a failed educational system.

This is the real New Orleans; a far cry from the mythic tourist city ballyhooed by the Convention & Visitors Bureau. Dire conditions coupled with the lingering effects of Hurricane Katrina have caused many residents to depart the city. But the national media and even local New Orleans media avoid mentioning the city's real problems. Instead they continue to praise Mayor Landrieu's year-old removal of Confederate monuments.

Landrieu knew that tearing down Confederate memorials would gain him plaudits from the establishment media, and he hopes the media coverage he receives might lead to a national political office. Consequently he didn't risk a city-wide referendum that might have rejected the removals and denied him the media coverage he sought. Shamelessly, he covertly removed the monuments in the dead of night without advance warning.

A reputable mayor would not have taken such an ill advised action without community approval or plans for disposal or replacements. But Landrieu's concern is his future political career not the welfare of New Orleans. He's dumped that dilemma on his successor. – Its doubtful that Mitch Landrieu's hopes for a presidential nomination will materialize but he's certainly getting the media attention he craves.

CBS seems to think the public salivates whenever Mitch Landrieu and his year-old monument removal act is reported. CNN's Anderson Cooper recently hosted the CBS show 'Sixty Minutes' which again commends Landrieu for tearing down historical memorials while actually taking their cameras into the musty junkyard where the monuments were dumped. Cooper knew Landrieu would use his appearance on national TV to further the elites' invective against the Confederacy. Indeed, Landrieu engaged in a lengthy diatribe against the antebellum South that ended with "...they were trying to destroy the country."

The Mayor echoed the establishment media's official narrative about Confederate monuments: "... they are a perversion of history — placed in prominent locations in our communities to paint a false narrative of our shared history. While it is hard for people to see that truth, the history is clear — the four statues we removed in New Orleans were erected to blind us from what really happened. These statues were not designed to honor Robert E. Lee, P.G.T Beauregard, Jefferson Davis, or the Battle of Liberty Place; but to perpetuate the Jim Crow era of terror and disenfranchisement."

Maintaining that Confederate monuments were erected to "intimidate" minorities is a common theme with the establishment media. Actually, the vast majority were constructed during the period from roughly 1890 to the end of World War One. This was a time when Civil War veterans were dying of old age, and their descendants sought ways to commemorate them. There were parades to honor these elderly Civil War veterans, and a Confederate Memorial Day was instituted; long before the National Memorial Day was created.

The Robert E. Lee Statue on Lee Circle in New Orleans was constructed not long after the War Between the States ended. The official dedication took place on George Washington's birthday; February 22, 1884, during the city's carnival season. Regional dignitaries, former Confederate officers and local residents were in the crowd assembled for the honoring of General Lee who had passed away only a little over a decade earlier. The public esteem for Lee was such that his funeral was even attended by prominent politicians from the North. The monument in New Orleans was only one of the nation's numerous tributes to Robert E. Lee over the years.

MSNBC's Joy Reid made this bizarre claim about Confederate monuments: "The idea of putting up monuments actually didn't happen right after the Civil War. It happened during the 1960s." Ms Reid and other TV news celebrities obviously know nothing about history, so they actually maintain that the monuments were erected during the 1960s Civil Rights era! Very few Southern monuments were erected in the 1960s. But some extremist groups appropriated the Confederate Flag and, as a result, the establishment media maintains that Confederate symbols cannot represent Southern heritage and pride.

The establishment media's contention that Confederate symbols always imply something malicious brings to mind the Israel Philharmonic Orchestra's refusal to play compositions by Richard Wagner. The ban on Wagner was based on the fact that his music was used as a prominent musical background for Hitler's Nazism. Israel eventually changed its policy realizing that by excluding Wagner, simply because his music was favored by Nazis, they were precluding an essential element in the repertoire of classical music.

In a ludicrous attempt at justification, Mayor Landrieu claims that it was Confederate monuments and not Hurricane Katrina, unemployment or dangerous neighborhoods that caused the massive exodus of residents. In his words: "The cultural and economic and the spiritual loss to this city for having those statues up that have run people out of the city ... The great migration that sent some of our best and brightest to places across the country that we don't have the benefit of has been incredible." Although Mitch Landrieu often misrepresents facts for political gain, its hard to believe that even he would make such a ridiculous claim. Its even harder to understand why local New Orleans media let him get away with it.

Of course, New Orleans is not known for competent mayors who conduct themselves with integrity. Mitch Landrieu was preceded in office by Mayor Ray Nagin, who is currently serving prison time for wire fraud, bribery, and money laundering. Landrieu's mayorship will be succeeded by LaToya Cantrell, whose tenure on the city council is under investigation by the Louisiana Attorney General. Ms Cantrell is suspected of questionable financial dealings including charging almost ten thousand dollars of personal expenses on her city credit card. Ms. Cantrell indignantly insists she eventually paid it back but the final repayment was made only days after she qualified to run for mayor.

As you would probably guess, Mitch Landrieu has written a book: "In The Shadow Of Statues" (Well, his name will appear as "author" but whether he actually wrote it or not is questionable.) In an interview about the book, Landrieu exhibited his limited grasp of American history with this comment: "... I, as a white Southerner, wanted to say this clearly that I recognize that the Civil War intended to destroy the United States of America, not to unite it. And it was specifically fought to preserve the institution of slavery."

No serious historian maintains that the War was fought to destroy the United States. And there is no consensus among historians on the role that slavery played in the War. The slavery issue has been subjected to a myriad of interpretations, each based on the political persuasion of the historian, and the era in which the history was written. And slavery was, for various industrial, technological, economic, and other pragmatic reasons, on the way out and probably wouldn't have survived beyond the 1880s regardless of who won the War.

Mayor Landrieu's book is subtitled "A White Southerner Confronts History." He will "confront history" by giving only the version favored by the Left. We can assume his book will demean Southern heroes and support the media hype that monuments were not erected to honor these men but to "terrorize minorities". Landrieu is on a tour to promote this spurious book, appearing on all the Leftist media sites, even Comedy Central. As he rarely has an original thought, he is reiterating the 1960s anti-Southern slavery/racism cliches.

Contrary to the impression given by the national news, there was, and is, considerable local opposition to the removal of the New Orleans monuments. Preservation organizations like the "Monument Task Committee" implored the seven member city council not to act unilaterally and rightfully demanded that the removal decision be put to a vote by the public. The council refused. Local college professors also voiced their objections to the elimination of century-old heritage memorials and an organization of black ministers, "Pastors for a Better New Orleans", objected to the removals.

The lack of a consensus over the elimination of the monuments remains, and will exacerbate the ability to agree on their replacements. To lessen the city's racial divisiveness, it would be prudent to restore at least one of the four removed monuments, – preferably the Lee statue. But that would require a wise discernment that the new mayor and her city council are unlikely to possess.

About Gail Jarvis

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

<https://www.abbevilleinstitute.org/blog/new-orleans-remains-in-crisis-after-historic-monuments-removed/>



Truths Of History

We've posted this before, but it needs to be revisited because of the simple and profound truth of the matter. While the South is salted with Confederate monuments, and some of them are to our leaders like Lee, Jackson, Forrest and others, the vast majority of Confederate monuments are to "OUR CONFEDERATE DEAD" or " THE MEMORY OF THE CONFEDERATE SOLDIER OF DEKALB COUNTY", or similar dedication.

These monuments sit on courthouse lawns because every single family in every single town in the prostrate, burned and broken South was affected. They'd lost their sons, husbands, fathers, brothers, grandsons, nephews and uncles. These were red, yellow, black, white and brown human beings. Some families lost every single male between the ages of 12 and 70. You must understand the majority of the men in the South were either killed in battle or maimed for life.

It is a fact of human condition that people need a place to go and grieve their lost loved ones, and these monuments were placed in a central location like the courthouse lawn because people came to town regularly and the court house was usually the center of activity in the town.

The truth is these monuments serve as grave stones for the men who did not get to come home and be buried. The truth is, had our people known that outsiders and newcomers to the South would attempt to remove them 100+ years in the future they would have made laws preventing their removal or the Ladies Memorial Association and the United Daughters of the Confederacy would have made sure a deed to the land they sit on was in their possession.

The truth is outsiders and newcomers to the South will be judged for their incessant stupidity and willful ignorance. And the ones who are sitting silent will be judged as well.

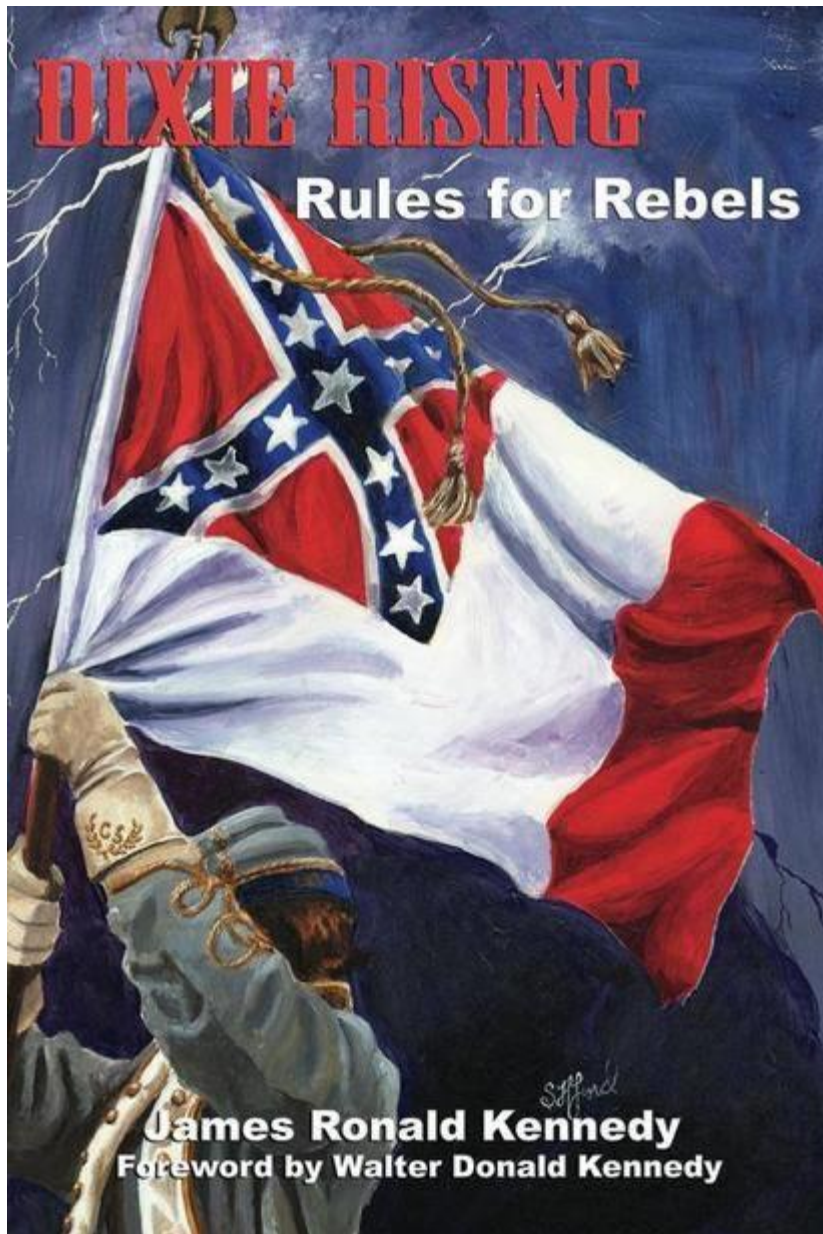
This soldier was buried with a tombstone, the vast majority of them were not and their families never retrieved their bodies.

The truth is, if outsiders and newcomers to the South don't like what they see in our South, they are free to go back wherever they came from.

A photograph of a Confederate battle flag flying on a tall, thin white pole. The flag is positioned in the upper center of the frame. The background consists of a dense forest of trees, many of which are bare, suggesting a late autumn or winter setting. The ground in the foreground is covered with fallen leaves. The overall tone of the image is somber and historical.

THE LAST FLAG OF

**TRUE AMERICAN
FREEDOM**



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.”

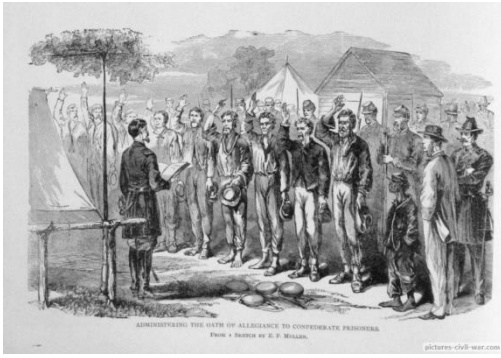
The Southern people are in a struggle for their existence as a people. If things continue as they have been, we will lose. In *Dixie Rising: Rules for Rebels* the Kennedys propose nothing less than a radical change of approach to the struggle—an approach that discards the losing game of conventional 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](#)



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/>

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

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

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



Listen to Pastor John Weaver's excellent sermons.

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

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

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

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

LEST WE FORGET!



New Orleans Mayor Mitch Landrieu is tearing down Confederate monuments and wants to destroy our history and heritage.

WANTED:

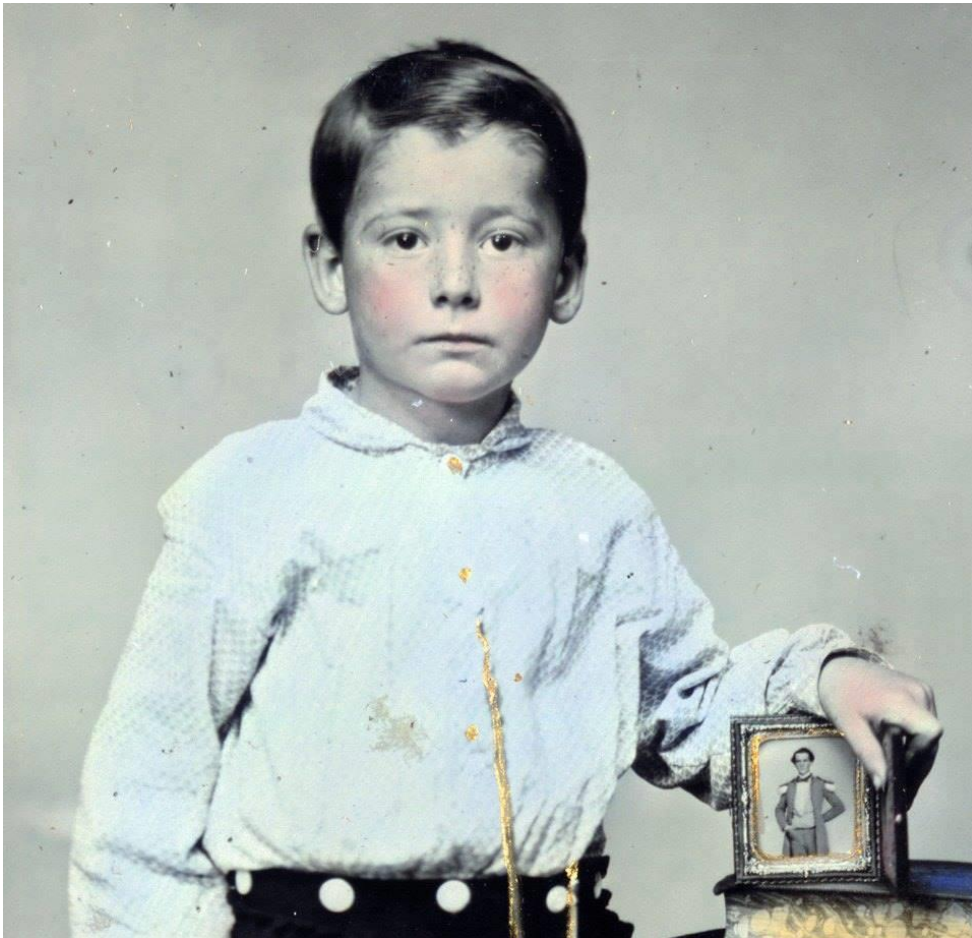
LAND suitable for Confederate Flag Memorials along major roadways in New Orleans...to remind citizens, tourists, and scalawag politicians of our rich Confederate history and heritage.

YOU PROVIDE THE ROADSIDE FOOTAGE... WE WILL ERECT THE POLE AND FLAG!

(804) 901-4970

email info@vaflaggers.com

Virginia Flaggers



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

samdavischristian.org

CLIFTON, TX

July 8-14, 2018

Thaxton, VA

June 17-23, 2018

Yeehah - a good Southron station!



Confederate Broadcasting

Talk, music, and more for your Confederate listening pleasure. Featuring Dixie 61 Radio Show, Rebel Corner, and Confederate Gold.

CONFEDERATEBROADCASTING.COM

CONFEDERATE DALLAS!

Dallas has some Great CONFEDERATE Sites and Landmarks to see in the city. Find information and brochures with directions to these sites under the CONFEDERATE DALLAS section at

www.belocamp.com/library



*Bright banner of freedom with pride I unfold thee;
Fair flag of my country, with love I behold thee
Gleaming above us in freshness and youth;
Emblem of liberty, symbol of truth;
For this flag of my country in triumph shall wave
O'er the Southerner's home and the Southerner's grave.*



"I hope the day will never come that my grandsons will be ashamed to own that I was a Confederate Soldier"

Private A.Y. Handy, 32nd Texas Calvary, C.S.A.

Sam Davis Christian Youth Camps

Preserving the Truth for Posterity

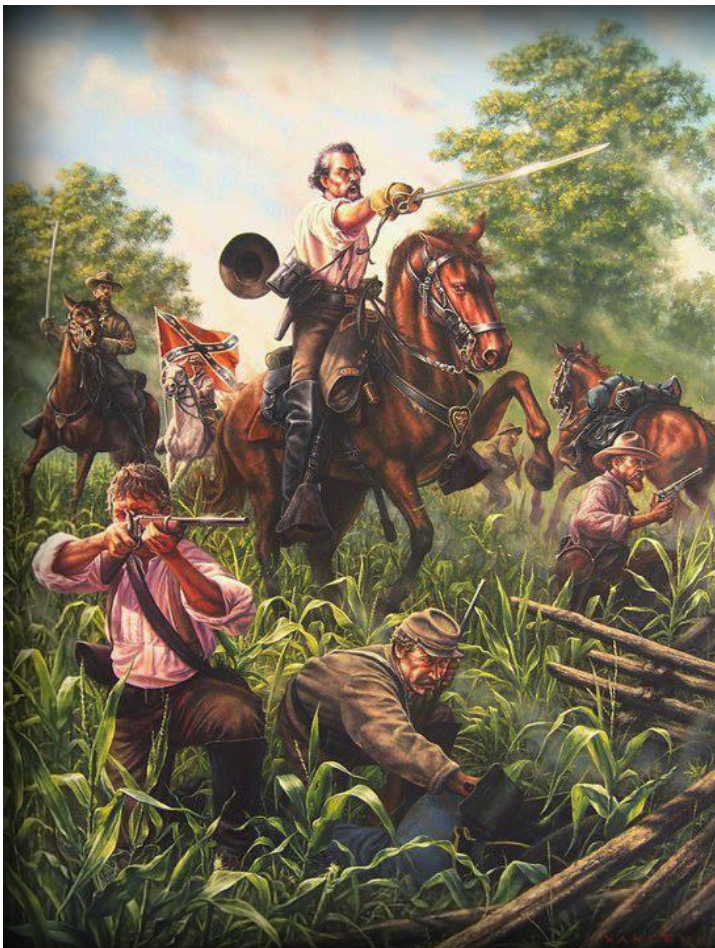
<http://www.samdavischristian.org/>

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

The Virginia Flaggers

Return the Flags ~ Restore the Honor



Monday, April 2, 2018

Confederate Memorial Day Service Planned for Oakwood Cemetery - Richmond



Confederate Memorial Day Service, Oakwood Cemetery, Richmond, Virginia, Saturday, May 12th, 2018, 11:00 a.m.

In 2014, the Virginia Flaggers revived a grand tradition of holding a Confederate Memorial Day Service at Oakwood Cemetery in Richmond. This year, we are once again holding a ceremony, and invite all to attend.

We are pleased to announce that Sgt. Major James S. Haymes, Jr. will bring the keynote address! Sgt. Major Haymes served the museum formerly known as the Museum of the Confederacy from May 2000 to September, 2016 as White House Tour Guide, Education Specialist, and Manager of Museum Operations.



The service will also include a processional through the cemetery, music by [Pipe Major David Hinton](#), Color Guard provided by the Edmund Ruffin Fire-Eaters Camp #3000, Honor Guard by the Captain William Latane Camp #1690, other special guests, and a wreath laying ceremony.



Attendees in period attire wishing to participate in the processional through the cemetery, please arrive by 10:30 a.m.

FREE to the public, free parking, all are welcome. Handicapped parking will be

available, and the service will be interpreted for the hearing impaired.

Email info@vaflaggers.com to sign up to bring greetings from your organization and/or lay a wreath.

PLEASE forward this email to anyone who may be interested in attending, and help spread the word.

Join us...LEST WE FORGET!

Saturday, March 31, 2018

SPIRIT OF DEFIANCE: MASSIVE CONFEDERATE BATTLE FLAG RAISED ON I-64 in CHARLOTTESVILLE, VA



Earlier today, in a small, private ceremony, the Va Flaggers hoisted a 30' x 50' Confederate Battle Flag on a 120' pole on property leased on Interstate 64 just outside of Charlottesville, Virginia.

The Charlottesville I-64 Spirit of Defiance Memorial Battle Flag was dedicated to the glory of God, and will fly in honor and memory of all Confederate soldiers, and specifically to remember Private Richard Willis Proffitt,

1st Battalion, Virginia Reserves, 57th Virginia Infantry, whose grave lies just a few yards from the new flag. In a ceremony just before the flag raising and dedication, a Confederate Cross of Honor was installed and dedicated at the grave site.



The preservation of liberty and freedom guaranteed by our forefathers and embodied in the US Constitution of 1788, motivated these men to leave their loved ones and take up arms, and driven by duty and honor, they answered the call to defend their State from invasion. Their noble attributes are the underpinning of our republican society and represent the foundation on which this nation was built. These citizen-soldiers of all races, creeds, and faiths, who fought for the Confederacy, personified the best qualities of America.

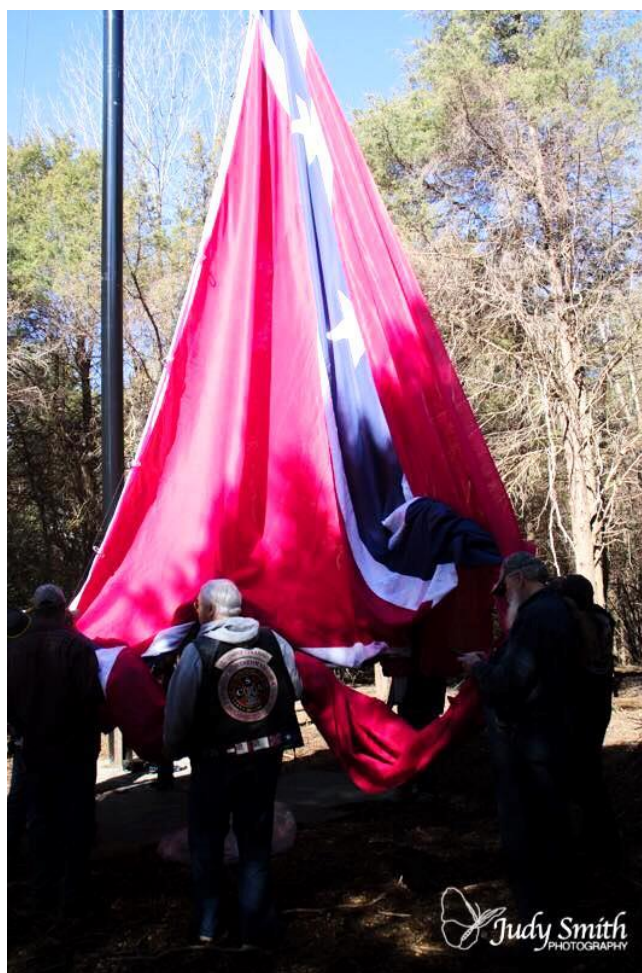
As the sons and daughters of these gallant men, The Virginia Flaggers, along with the numerous benefactors and supporters of this flag, believe that it is our "...duty to see that the true history of the South is presented to future generations." (Lieutenant General Stephen D. Lee, CSA) It is our prayer that this flag will serve as a call for all Southerners to rise up, rally to our standard, and join the fight to defend our history and heritage, the honor of the Confederate soldier, the flags they fought and died beneath, and the monuments and memorials erected in their memory.

The Charlottesville I-64 Spirit of Defiance Memorial Battle Flag is the 27th memorial battle flag raised on major interstates and roadways across the Commonwealth by the Virginia Flaggers since the fall of 2013. We

received the offer of land and began work on the project shortly after Charlottesville City Council, led by disgraced City Councilman Wes Bellamy and Former City Councilman Kristen Szakos, voted to violate state law and attempt to tear down the magnificent Robert E. Lee and Thomas J. “Stonewall” Jackson equestrian memorials in Lee and Jackson Parks in the city.

Over a year later, we are pleased to report that the monuments still stand, and are now joined by the first roadside Memorial Battle Flag in the Charlottesville area.

She will fly as a 24/7 reminder that the same spirit of defiance that drove our ancestors to take up arms in 1776 and 1861 is alive and well in us today and will not allow us to remain silent or sit idly by as our ancestors are the subjects of false narratives and lies by those who, driven by ignorance and hate, seek to destroy our history and heritage.



The Virginia Flaggers would like to thank all of those whose generous support made this project possible, with special appreciation to Sky High Poles (Danville, Va) and Dixiana Steel (Columbia, SC) for their assistance with the installation.

All glory to God. All honor to the Confederate Soldier.

Tuesday, March 27, 2018

"Southern Avenger" Convicted, Sentenced to Jail Time for Charlottesville Tarp Removals



Richmond man accused of removing the illegal tarps placed over the Lee and Jackson monuments in Charlottesville convicted and sentenced to jail time.

On Monday, Christopher James Wayne of Richmond was found guilty of trespassing and destruction of property valued at less than \$1,000 on Feb. 16 and of trespassing on Feb. 23. The judge dismissed a charge of trespassing on Feb. 7.

The tarps were removed a dozen times since they were illegally placed by Charlottesville City Council, who used the death of a protestor last August as an excuse to cover the memorials after their plans to remove them were halted in court. The final tarp removal by citizens occurred the same morning that a Charlottesville Circuit Court judge ruled that the tarps must be removed.

For these three *misdemeanor* charges, Wayne was ordered to serve five months in jail. He also was ordered to pay \$445, the cost of the tarp that he took down.

"I am appalled at the way people uphold justice and law here," Wayne said in court Monday. He added that he was defending the statues as war monuments for the sake of fellow veterans.

In taking the unusual step of assigning jail time for misdemeanor charges, Judge Joseph Sirks claimed he was emphasizing the importance of following the legal process and appealing city decisions through the courts.

"We are in an age where someone takes action into their own hands and then everyone becomes a copycat," Sirks said as he delivered his decision. "That doesn't work in a system of the law."

So...jail time for misdemeanor trespassing...in a PUBLIC park...to remove ILLEGAL tarps...and damaging a \$400 plastic tarp...

...While vandals in Durham, NC who are caught on film destroying a monument with an estimated \$120,000 replacement cost...have all charges dismissed.

<http://www.foxnews.com/us/2018/02/20/all-charges-dropped-in-case-toppled-confederate-monument.html>



Charlottesville prosecutors did not even try to hide the fact that the prosecution and sentencing was "political" for the city, even mentioning the fact in court. Anyone who has ever visited Lee or Jackson Parks in Charlottesville knows that both are havens for Charlottesville's homeless population who are regularly removed for trespassing without receiving jail time.

In addition, the monuments have been desecrated numerous times in recent months, with no one ever charged for trespassing or damage caused.

Apparently, removing illegal tarps from protected war memorials is a serious threat to public safety and welfare in Charlottesville.

Mr. Wayne plans to appeal the conviction. When asked if he had any regrets, his response was swift and certain. "My only regret is that I didn't start snatching tarps sooner."

Thursday, March 15, 2018

Washington & Lee "Diversity Gala" Features Mock Gay Wedding of Robert E Lee & George Washington



So, the same university that ripped period correct Memorial battle flags from Robert E Lee's mausoleum in Lee Chapel to avoid "offending" anyone, is promoting THIS for the LGBT "Equality Gala" at Washington & Lee University this Saturday.

The tasteless flyer includes silhouettes of Robert E. Lee and George Washington "kissing" and can be found displayed throughout campus. Students are invited to "join in the celebration of George and Bob's wedding".

This is beyond disgraceful and an insult to the memory of both men... and is what happens when you give your institute of higher learning over to Godless liberals.

Are YOU mad enough yet?

The contact information on the flier is that of Rallie Snowden. She is also active in anti-Confederate activism in Lexington and is a leader of the "CARE" group that fought to displace the SCV on Lee-Jackson Day. Her W&L bio is here... <https://www.wlu.edu/student-life/health-and-safety/student-health-and-counseling/university-counseling/meet-the-staff/profile?ID=x7352>

She is employed as a COUNSELOR at the university.

If you would like to contact the university to express your outrage and disgust that such disrespect is tolerated and supported, see contact information below:

President Will Dudley

- **Office of the President:**

Washington Hall, 2nd Floor

president@wlu.edu

- **Mailing Address:**

204 West Washington Street

Washington and Lee University

Lexington, Virginia 24450

(540) 458-8700

-

- **Secretary of the University:**

James D. Farrar, Jr.

203 Washington Hall

(540) 458-8465

jdfarrar@wlu.edu

- **Executive Assistant to the Board of Trustees:**

Katherine Brinkley

202 Washington Hall

(540) 458-8417

kbrinkley@wlu.edu





CONFEDERATE EVENTS

This list includes those events known when this list was published. There might be other events not yet listed.

Recurring Events

January

1st weekend after new years. **Sam Davis New Year's Ball: Palestine, TX**

3rd weekend: **Moonlight and Magnolias Ball:** J. L. Halbert Camp #359, Corsicana, TX

February

3rd weekend: Grovetown, TX, **CW Weekend**

April

2nd weekend (unless that is Easter weekend): **The Battle of Pleasant Hill (Louisiana)**

May

1st weekend: **Great Locomotive Chase and Naval Battle of Port Jefferson,**

September

4th weekend: **Battle of the Brazos (beginning in 2017), Yellow Brick Road Winery, Sealy, TX**

November

Weekend before Thanksgiving: **Civil War Weekend at Liendo Plantation, Hempstead, TX**



Texas Division

Southern Born, Texas Proud!

"Learn About Your Heritage"

*Sons of Confederate Veterans
Texas Division*

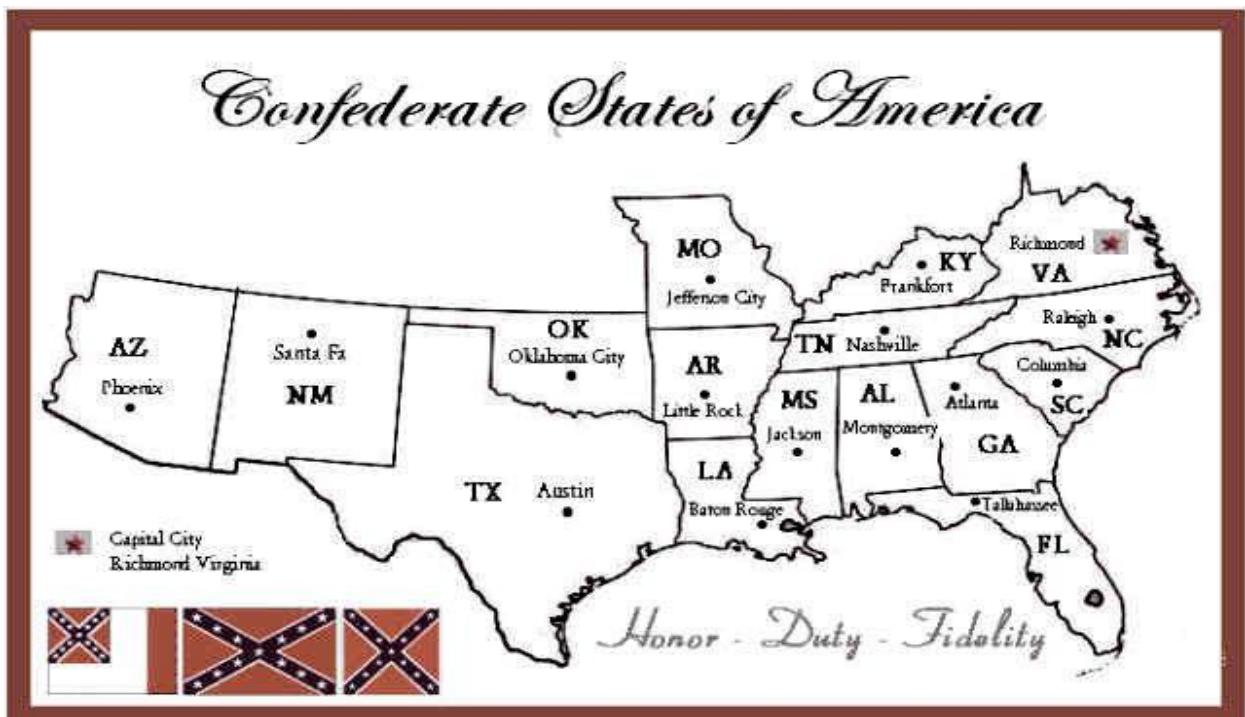


Calendar

Upcoming Schedule of Events

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
07/08/18 - 07/14/18	SAM DAVIS CHRISTIAN YOUTH CAMP - TEXAS	Clifton, TX
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>



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**Southern Legal Resource
Center
P.O. Box 1235
Black Mountain, NC 28711**

It is your liberty & Southern Heritage (and your children & grandchildren's liberty & heritage) we are fighting for.

\$35 for Liberty & SLRC membership is a bargain.

Mail to: P.O.Box 1235 Black Mountain, NC 28711.

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

The citizen-soldiers who fought for the Confederacy personified the best qualities of America. The preservation of liberty and freedom was the motivating factor in the South's decision to fight the Second American Revolution. The tenacity with which Confederate soldiers fought underscored their belief in the rights guaranteed by the Constitution. These attributes are the underpinning of our democratic society and represent the foundation on which this nation was built.

Today, the Sons of Confederate Veterans is preserving the history and legacy of these heroes, so future generations can understand the motives that animated the Southern Cause.

The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.

Events & Functions

Memorial Services • Monthly Camp Meetings • Annual Reunions • Grave Site Restoration
Educational Programs • Parades & Festivals • Heritage Defense • Honoring Our Veterans



Rattle Flag.



1st National Flag.



2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.



*They took a stand for us.
Now, we stand for them.*

*May God bless our efforts to
Vindicate the Cause of the
Confederate South.*

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans



About our namesake:

belo.herald@yahoo.com

Colonel A.H. Belo was from North Carolina, and participated in Pickett's Charge at Gettysburg. His troops were among the few to reach the stone wall. After the war, he moved to Texas, where he founded both the Galveston Herald and the Dallas Morning News. The Dallas Morning News was established in 1885 by the Galveston News as sort of a North Texas subsidiary. The two papers were linked by 315 miles of telegraph wire and shared a network of correspondents. They were the first two newspapers in the country to print simultaneous editions. The media empire he started now includes radio, publishing, and television. His impact on the early development of Dallas can hardly be overstated.

The Belo Camp 49 Websites and The Belo Herald are our unapologetic tributes to his efforts as we seek to bring the truth to our fellow Southrons and others in an age of political correctness and unrepentant yankee lies about our people, our culture, our heritage and our history. **Sic Semper Tyrannis!!!**

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

Will you commit to the vindication of the cause for which they fought?

If you answered "Yes" to these questions, then you should "Join Us"

Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate armed forces regardless of the applicant's or his ancestor's race, religion, or political views.

How Do I Join The Sons of Confederate Veterans?



The SCV is the direct heir of the United Confederate Veterans, and the oldest hereditary organization for male descendants of Confederate soldiers. Organized at Richmond, Virginia in 1896, the SCV continues to serve as a historical, patriotic, and non-political organization dedicated to ensuring that a true history of the 1861-1865 period is preserved.



Membership in the Sons of Confederate Veterans is open to all male descendants of any veteran who served honorably in the Confederate States armed forces and government.

1-800-MY-SOUTH

Click here for information and an introduction to the SCV



Membership can be obtained through either lineal or collateral family lines and kinship to a veteran must be **documented genealogically**. The minimum age for full membership is 12, but there is no minimum for Cadet Membership.

<http://www.scv.org/research/genealogy.php>

CHARGE TO THE SONS OF CONFEDERATE VETERANS

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish." Remember it is your duty to see that the true history of the South is presented to future generations".

Lt. General Stephen Dill Lee,
Commander General

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