



The Belo Herald

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

April 2019

This month's meeting features...



Frank Bussey Moral Defense of the Confederate Flag

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. - David Hendricks
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>

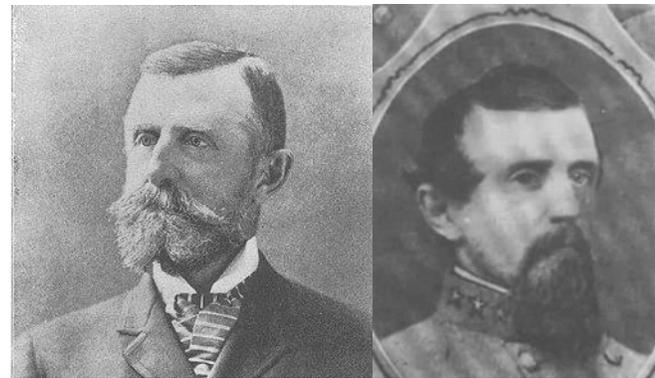
Texas Division: <http://www.scvtexas.org>

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

Our Next Meeting:
Thursday, April 4th: 7:00 pm

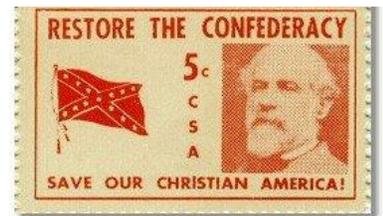
La Madeleine Restaurant
3906 Lemmon Ave near Oak Lawn, Dallas, TX

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



Have you paid your dues??

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



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



COMMANDER'S REPORT



A.H. BELO CAMP 49 COMMANDER'S REPORT

April 2, 2019

Fellow Confederates,

Frank Bussey will speak at our April meeting on Confederate culture and heritage. Frank is an assiduous scholar of Southern History and devotes an extraordinary effort to preserving and informing the public of our history. Our Camp is very appreciative of his efforts and his visit to our Camp.

The Dallas Landmark Commission vote to remove the Confederate Memorials from Pioneer Park was appealed by two individuals. The Dallas City Council will hold a hearing to consider this appeal on May 16. Please try to attend this hearing and show support for the appellants.

The City's black bag shrouding of the Monuments in Confederate Park is an offensive affront to our heritage and the memory of our ancestors. The current "powers that be" in local government must be replaced through the election process. Please become active in civic affairs. I have been told that there were only two members of the City Council who were adamant for the removal of Confederate monuments.

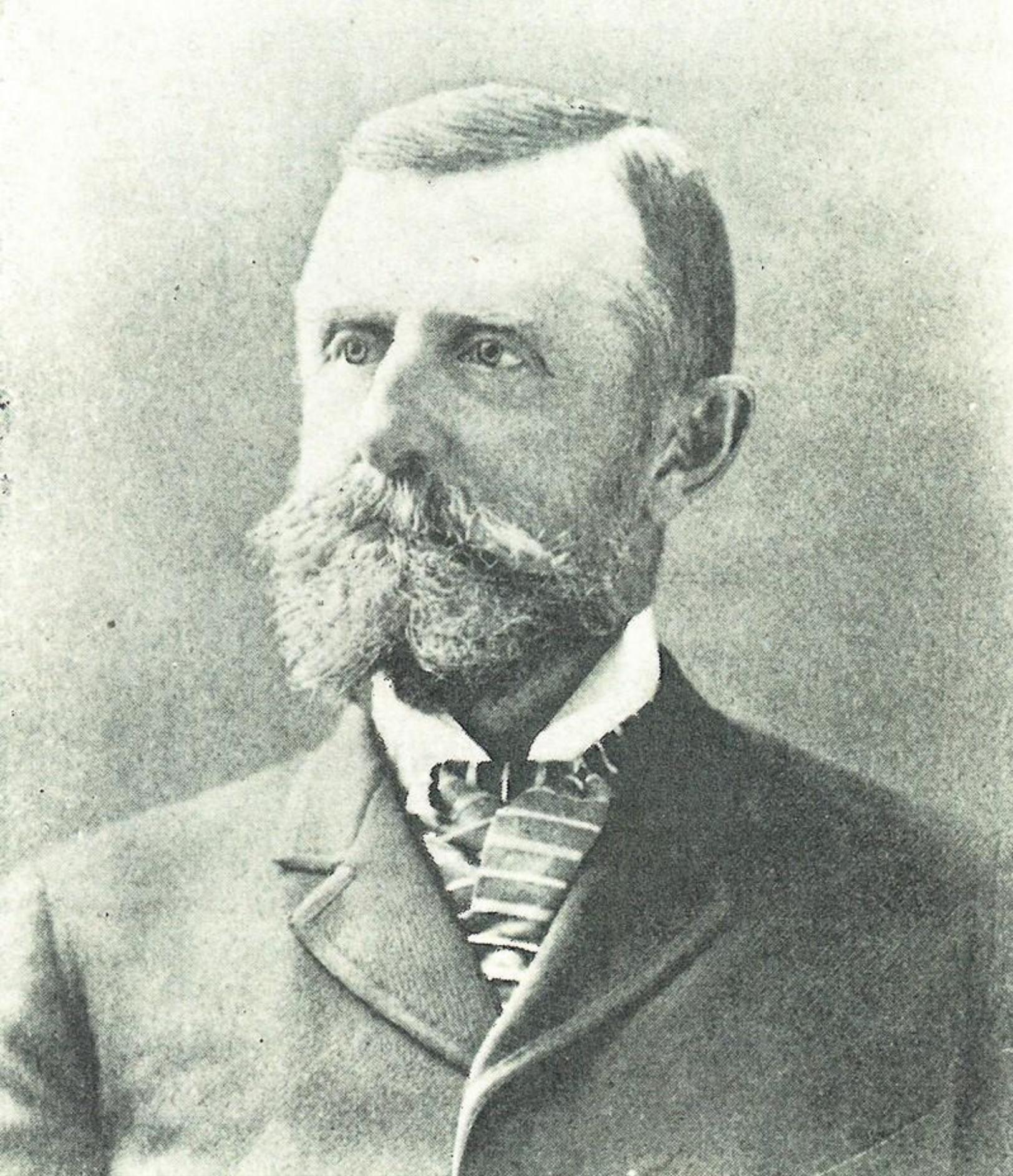
The Texas Division of SCV will hold its annual reunion May 31 through June 2 at the Frank W, Mayborn Civic and Convention Center in Temple, Texas. Meeting and registration details may be found at www.scvtexas.org. Please consider attending this event.

Please try to attend our regular monthly meetings as a good attendance encourages speakers to visit our Camp.

Deo Vince

James H. Henderson





Lt Col Alfred H Belo 55th NC Infantry
Founder of the Dallas Morning News
from Confederate Veteran magazine Vol X FEB 1902 p 83



Chaplain's Corner



Wisdom!

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)

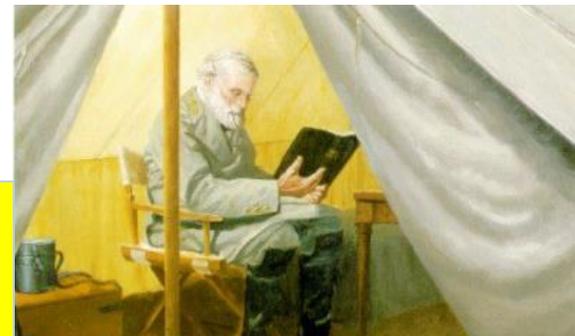
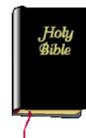
Several times in the New Testament (Rom. 11 :25; 1 Cor. 10:1, 12: 1; 2 Cor. 1: 8; 1 Thess. 4: 13; 2 Pet. 3: 8) we read, with slight variations, "I would not have you ignorant." But today's generation is ignorant, willfully ignorant as the Bible says, and they continue to live in error. It has been said, "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."



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 continue to keep Toni Ray, wife of Rudy, in prayer as she battles with cancer.



Belo Camp 49 Upcoming Meetings:

April 4th - Frank Bussey - Moral Defense of the Confederate Flag

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)

Jun 8th-9th, 2019

additional shows on Sep 21st-22nd, 2019, Nov 30th-Dec 1st, 2019, Jan 4th-5th, 2020, Apr 4th-5th, 2020, Jun 13th-14th, 2020, Sep 26th-27th, 2020, and Nov 28th-29th, 2020

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

214-315-9831



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

**CLIFTON, TX
July 14-19, 2019**

**Mullins, SC
June 23-28, 2019**

CRAIG STONE CANDIDATE FOR 2019-2021 TEXAS DIVISION 1ST LIEUTENANT COMMANDER
TSOCR ANNUAL MEETING MAY 31-JUNE 1

A Clarion Call - VIDEO REPORTS BY KIRK LYONS

LYONS DEC UPDATE

Texas legislation aimed at protecting monuments of all kinds sparks heated debate over Confederate markers
SUPPORT THE "VETERANS PROTECTION BILL (See Kirk Lyon's recommendations in above article)

WHEN YANKEES BUY SOUTHERN CEMETERIES

TEXAS DIVISION CONFEDERATE GRAVE SURVEY AND ARCHIVE REPORT

Hood's Texas Brigade Association: Lee's Campaigns into the North June 4-7, 2019 \$595

JANIS PATTERSON ... Committing Crime With Style! **NEW YOUTUBE CHANNEL!**

APPLICATION FOR DALLAS DEMOLITION ILLEGALLY GRANTED / **APPEAL!**

**CAN DIVISION OFFICERS MANDATE HOW DIVISION ADOPTS CONSTITUTIONAL AMMENDMENTS? NO! NO! NO!
SCAM ALERT!**

DEC Meeting Notes 9 March 2019

Area residents react to controversial billboard in Kemp protesting latest Dallas decision on Confederate War Memorial

Tarrant County Tea Party lobbies for Confederate monuments protection

WHY ARE TEXAS REPUBLICANS ACTING LIKE DEMOCRATS?

FROM H. K. EDGERTON TO MY CHRISTIAN SOUTHERN FAMILY

ENDORSEMENT FOR DALLAS CITY COUNCIL DISTRICT 2 Ms. Barbara Coombs

Letter to Virginia Public School Division by Jeff Paulk

Shall We Defend Our Common History?

Should we 'Pledge Allegiance to the flag?'

The Union Pledge of Allegiance and why it's a HUGE problem for Confederates Joan Hough / Pastor John Weaver

DEES NUTS! Southern Poverty Law Center fires co-founder Morris Dees

Southern Poverty Law Center co-founder fired amid gender, race-complaints

The Reckoning of Morris Dees and the Southern Poverty Law Center

Famous civil rights group suffers from 'systemic culture of racism and sexism,' staffers say

Mississippi's Free Speech Confusion

SPLC Forced To Eat Crow After Truth Comes Out About Church Fire

Court dismisses Sons of Confederate Veterans' lawsuit against City of Natchitoches and HDBA

The Truth About The "Battle Hymn of the Republic"

HYSTERIA VS. HISTORY

The Defining Differences Between the United States and Confederate Constitution

Rescuing Old Joe

Silent Sam: A Personal Experience

FL civil rights leader statue will replace Confederate general statu

"Southern Fried Ramblings with Grits and all the Fixin's," a book with a modern purpose

The Challenge of the Southern Tradition

The Gentleman's Agreement That Ended the Civil War

James Reid Cole

"Reparations, Reparations, Satan's kingdom For Reparations"

Make Dixie Great Again

PRINCIPLES AND VALUES REPRESENTED BY THE CONFEDERATE FLAG

Legends of treasure haunt Johnston County quarry

Book Review: Many Thousands Gone

ONE FAMILY'S STORY OF YANKEES IN SOUTH CAROLINA

Romance of the War--Thrilling Adventures of a Young and Beautiful Woman

When Real Historians Understood Calhoun

VIRGINIA FLAGGER NEWS

MY CORNER BY BOYD CATHEY

DIXIE HERITAGE NEWSLETTER

AN OPEN LETTER by HK EDGERTON

AND MUCH, MUCH MORE



Our March meeting was opened with the Pledges and Charge with the help of Compatriots Kyle Sims and Lee Norman serving as Colour Bearers. 1st Lt. Commander David Hendricks presided in the absence of Commander James Henderson, who was out of state on family business.

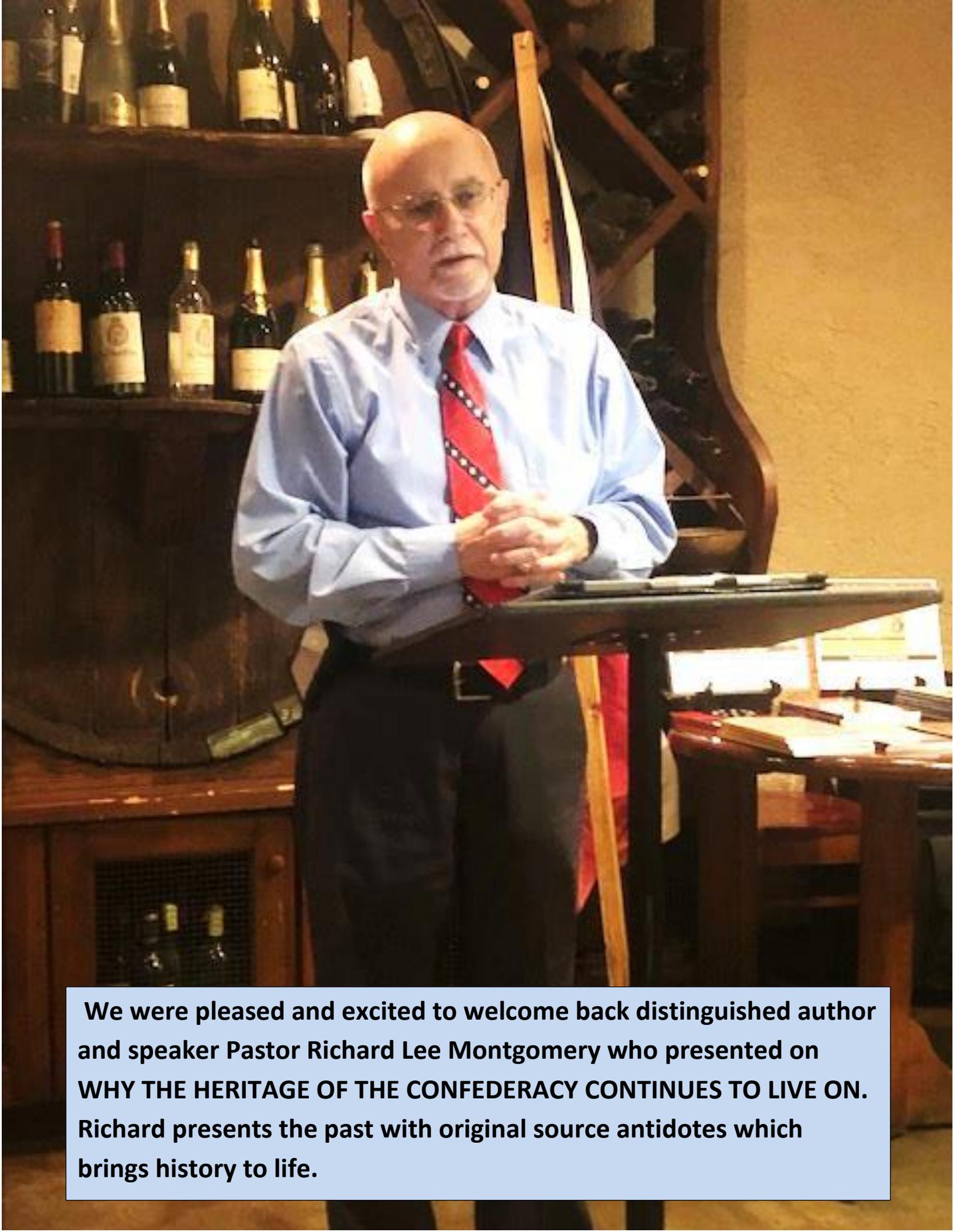




Among other camp business, Lt. Cdr. Hendricks discussed the upcoming gun show opportunities and the importance of having a presence at the show. The Irish festival this year has gone PC and will no longer allow us to rent a booth. This had been a natural fit for us and a great recruiting ground. Needless to say, we will no longer give them our support financially or otherwise.



Division 1st Lt. Commander Candidate Craig Stone gave us an update on the appeals process for the city of Dallas' efforts to destroy our monument in Pioneer Park. Craig has been very active in the trenches fighting for our Heritage and we wholeheartedly support his candidacy.



We were pleased and excited to welcome back distinguished author and speaker Pastor Richard Lee Montgomery who presented on WHY THE HERITAGE OF THE CONFEDERACY CONTINUES TO LIVE ON. Richard presents the past with original source antidotes which brings history to life.



The presentation resulted in some interesting questions and discussion. Below Lt. Cmdr. Hendricks presents our certificate of appreciation for a job well done!





Pastor Richard Lee Montgomery

Author of:

**"Another Look at Six Myths in the Lost Cause"
"The Confederate Book of Quotes & Narratives"
"The Confederate Truth & Nothing But the Truth"
"The Nation in Gray"**

Can be purchased at:

livinginthelandofcotton.com

scuppernongpress.com

amazon.com

barnesandnoble.com

Our roving reporter and 1st Lt. Cmdr. David Hendricks took these pictures of the monument at Clarksville, Texas. In his company were Kyle Sims and Craig Stone.





Belo Endorsement:

CRAIG STONE ANNOUNCES CANDIDACY

FOR 2019-2021

TEXAS DIVISION 1ST LIEUTENANT COMMANDER

Gentlemen of the Texas Division,

After careful consideration, I would like to ask you for the honor of serving the Texas Division as your 1st Lt. Commander.

For those that don't know me, here is a brief bio.

I hold a B.A. in History from the University of Texas Rio Grande Valley. I am a Lifetime Member of the SCV and the Texas Division. I am a Corporal and (former Squad Leader) in the Mechanized Cavalry. I have been Camp Commander of 3 camps as well as charting 2 camps in the Texas Division. I have been humbled to receive both National and Division awards. For me it's not about awards or recognition, its about honoring OUR ancestors and the charge.

I believe that as members of the Sons of Confederate veterans, we all have a DUTY to protect and defend OUR heritage and defend the Confederate Soldiers good name. Gentlemen, we are at WAR like no other time in this organizations history, and are currently being attacked on several fronts. We have been fighting to keep the Jefferson Davis Marker in Brownsville since 2015. Something I was involved in during my time in south Texas (and am still remotely involved with today). We are currently fighting to keep the Confederate War Memorial in Dallas and I am currently the OIC for that battle. We are also fighting to keep OUR monuments in Paris, Denton, Austin. We are losing the battles with the media, with local politicians in the bigger cities, and with the schools across not only Texas but the country.

In the coming years we are going to need more protective legislation and more projects like the Confederate Veterans Memorial Plaza in Palestine, the Confederate Memorial of the Wind in Orange, and the Confederate memorial in Bellmead. For every monument that is removed we need to replace it with one on private property. In the early part of the last century the United Daughters of the Confederacy led the way in raising memorials across the south. We can learn from that and what the Virginia Flaggers are doing today and build on it. I envision a plan where we have a memorial or at least a battle flag on private land in half the counties in Texas.

I have attended several training seminars and believe they are a great asset. Our brigades and camps must have the training and tools to succeed from the Texas Division and one of those tools is Heritage Defense training. I would like to work with Brigade Commanders across the division to devise a plan that works for that area as well as build on what our previous 1st Lt. Commander has started with phone trees and documentation. I believe that everyone in this organization has a strength we just need to find it develop it. Heritage defense is something that I am passionate about.

If you agree with any of these ideas then I humbly ask you for your vote and the chance to defend OUR heritage.

Confederately,

Craig (Hoss) Stone

Commander, Brig. General Richard M. Montgomery Gano Camp #2292

Texas Division, SCV

817-680-3212

cstone78@hotmail.com

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. 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 16th 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 decided and the Sam Davis Youth Camp LLC Board agreed to separate the two entities and now the Sam Davis Camps Program is independently incorporated with its own tax exempt status..

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. We are now up & running with tax exempt status.

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 Christian Youth Camp INC will help to make this bright future a reality.

Send checks to:

Sam Davis Christian Youth Camp INC
POB 589, DECATUR, TX 76234

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

Sincerely,

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



**TSOOCR ANNUAL MEETING IS:
MAY 31-JUNE 1, See information below.**

**The TSOOCR ANNUAL MEETING IS: MAY 31-JUNE 1, Flyer
and Registration Information are provided below.**

If you want the TSOOCR hotel rate at the Holiday Inn at the price listed (\$104 + tax), the reservation must be made by April 1, 2019 or the rooms will be released. Remember, if you [wait](#) to reserve your room, this is graduation time in the Temple area and the room rates increase due to all the activity in the area as the vacation season begins.

**Both the Holiday Inn and the Hilton are 5.1 miles from the Frank W.
Mayborn Convention Center and they are only 0.3 mi. apart.**

Early Registration May 31, 2019 2:00 p.m.

Registration June 1, 2019 7:00 a.m.

Meeting 9:00 a.m.

TSOCR Business

Presentations of Scholarship

Silver Leaf Award, Rose of the Year, other awards
(A break will be included)

Lunch 12:30 p.m. \$12

Box Lunch Choice 1 OR Box Lunch Choice 2

Program: Dressing as a Southern Lady 1861 - 1865

Dinner 7:00 p.m. \$18

Choice of 10 oz Sirloin OR Chicken Breast

Twice Baked Potatoes Green Beans Roll Tea Pie

Comedy Play by Confederate Thespians

Silent Auction - May 31– June 1, 2019

Silent Auction Items Accepted

Friday, May 31, 2019

2:00 p.m.—7:00 p.m.

Saturday June 1, 2019

7:00 a.m.—9:00 a.m.

Silent Auction Hours

Friday, May 31, 2019

5:00 p.m.—7:00p.m.

Saturday 7a.m.-9a.m.

Final Silent Auction Bidding

Saturday 12:15—5:30p.m.

Bidding will close @ 5:30 PM



2019 ANNUAL TSOCR MEETING

WHEN:

May 31—June 1

WHERE:

Holiday Inn Express
2609 S. 39th Street
Temple, Texas 76504

Phone: 254-773-5500
Ask for: TSOCR Rooms
Special rate: \$104 Plus tax

FRIDAY AND SATURDAY

SILENT AUCTION

SATURDAY

TSOCR MEETING

**BOX LUNCH
SCHLOTZSKY'S**

**PROGRAM:
MAKING PERIOD
CLOTHING**

SATURDAY EVENING

**"BOOTS AND DENIM"
DINNER**

**10 oz. SIRLOIN
OR
CHICKEN BREAST**

**COMEDY PLAY
BY
CONFEDERATE
THESPIANS**

Annual Meeting June 1, 2019

Early Registration May 31, 2019 2:00 p.m.

Registration June 1, 2019 7:00 a.m.

Meeting 9:00 a.m.

TSOCR Business

Presentations of Scholarship

Silver Leaf Award, Rose of the Year, other awards

(A break will be included)

Lunch 12:30 p.m. \$12

Box Lunch Choice 1 OR Box Lunch Choice 2

Program Making Period Clothing

Dinner 7:00 p.m. \$18

Choice of 10 oz Sirloin OR Chicken Breast

Twice Baked Potatoes Green Beans Roll Tea Pie

Comedy Play by Confederate Theaters

Silent Auction

May 31– June 1, 2019

Silent Auction Items Accepted

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Silent Auction Hours

Friday, May 31, 2019

5:00 p.m.—7:00 p.m.

Saturday 7a.m.-9a.m.

Silent Auction Bidding

12:15—5:30p.m.

Please make payment by check payable to: **Texas Society Order of Confederate Rose, Inc.**

Mail this registration form to: **Betty Nelson 4820 Prairie Hill Road, Brenham, TX 77822** by **Wed. May 22, 2019**

Name _____ Chapter _____

Guest(s) Name _____

Address _____ City _____ Zip Code _____

Home Phone _____ Cell Phone _____

Email _____

Please mark you meal choice and enclose/mail your check with this form.

Lunch Choices \$12

____ Box Lunch Choice 1—Café Sandwich Box \$12 includes drink (Hand carved chicken breast with provolone cheese, basil pesto, lite mayo, basil field greens, tomatoes, served on toasted Italian Ciabatta Roll.)

____ Box Lunch Choice 2—Specialty Sandwich Box—\$12 includes drink (Tuscan Sandwich with turkey w/bacon strips, provolone and swiss cheese, roasted red peppers, tomatoes, field greens, chipotle mayo, cilantro, avocado and chipotle pesto, on a toasted Ciabatta roll.)

Dinner Choices \$18

____ 10 oz Sirloin OR ____ Chicken Breast

Dressing as a Southern Lady 1861 - 1865

In general, the fashions worn before and during the War between the States are Victorian styles, but the clothing worn by women in the Confederate States take on a slightly different consideration.



Cotton was produced in the American South, but the textile mills that manufactured fabric were located in the northern states. The blockade of southern ports by northern forces prevented the importation of European as well as American fabrics. Though blockade runners managed to move some goods through, those imports were few and far between. Black market goods were very expensive, so the South had to make do without new fabric for the duration of the war.

What little fabric was available was needed for uniforms for the military. Even then, southern uniforms were not uniform and many versions existed, including light gray, dark gray, light blue, and butternut brown.

Southern women learned to make do with less and the famous scene in *Gone With the Wind*, when Scarlett uses drapes to make a dress had some basis in fact. Clothing was mended or remade. Homespun became a popular, even patriotic substitute for manufactured fabric during the war.

They wore coarser fabrics including:

- **osnaburg** - a coarse, inexpensive linen
- **fustian** - a cotton and linen blend
- **linsey-woolsey** - a coarse cotton, linen, and wool blend
- **calico** - a cheap cotton fabric printed with a design featuring tiny flowers

Most women of the day wore solid fabrics. Stripes and plaids were limited to the wealthy as matching pieces of fabric use more material. Small prints, like calico, were easier to match and mend. Black was a common color for all classes and worn for mourning dress. Many photographs of the time depict women dressed in black, as many suffered the loss of loved ones, so dressed in mourning attire.

Homespun fabric was not frequently used before the War, but became somewhat popular during the war due to fabric shortages. Contrary to popular conceptions, slaves did not wear homespun as the work involved in the creation of that fabric was labor intensive and not seen as an economical use of a slave's time. Slaves usually wore inexpensive manufactured fabrics.

The blockades prevented the importation of fabric to the Confederacy. Also, most of the battles were fought in the South. About 250,000 people were forced to leave their homes due to the fighting. Refugees left most of their belongings at home and this included clothing.

Due to the absence of men off fighting, southern women performed tasks usually left to men. The South was more agrarian than the North. As men went off to fight, women were left to do men's work on the farm. Their clothing reflected that.



TM

The Texas Society Order of Confederate Rose™, Incorporated

Question: Does it exist?

The State of Texas knows it does because since 1995, without interruption and current today, the TSOCR has been incorporated in the State of Texas.

The Internal Revenue Service knows it does because since 1995, without interruption and current today, it has granted the TSOCR an exemption status known as a 501(c)3.

The Office of the Texas Secretary of State knows it does because since 2018, without interruption and current today, it has granted a trademark for The Texas Society Order of Confederate Rose™, Incorporated.

The Marilyn C. Sweeney Scholarship of \$1,000.00 was awarded by the TSOCR in the fall of 2017 to Matthew Cole Goodson, the grandson of Cooper and Mary June Goodson,

The Marilyn C. Sweeney Scholarship of \$1,000.00 was awarded by the TSOCR in the fall of 2018 to Shane Martin of Houston, Texas.

The Marilyn C. Sweeney Scholarship has been increased to \$2,000.00 and the winning recipient will be announced at the TSOCR Annual Meeting on June 1, 2019 in Temple, Texas.

Currently, the TSOCR is working with an SCV Camp, a Chapter of the United Daughters of the Confederacy and the Sam Davis Christian Youth Camp to assist in their current projects of defending our history, preserving our Confederate graves and educating today's youth on the truth of the Confederacy.

The Texas Society Order of Confederate Rose™, Incorporated will host its annual Silent Auction and proceeds will be used to fund similar projects as those listed above in our Project Funding efforts.

Our Annual TSOCR Luncheon will feature a guest speaker from the UDC, Sheran Weible who will demonstrate some of the unique ways Southern ladies dressed up for events.

Our Annual TSOCR Dinner will be a casual Boots & Denim affair with steak, twice-baked potatoes, green beans, roll, tea and pie featuring humorous entertainment by Confederate Thespians. (\$18 ea. seating limit 50)



Seventeenth Annual Abbeville Institute Summer School

Join us at Seabrook Island, July 21-26 2019

TOPIC

The War, Reconstruction, and the new status of the South as a conquered colony of the industrial North created something historians call the “New South.” The term suggests a radical break with the past. Ralph Waldo Emerson and other Northern elites hoped to transform the South through Yankee immigration, technology, ideas, and money into a Southern version of New England. Southerners struggled with great changes in labor and capital, race relations, manners, religion, education, and with a new vision of America that repudiated their understanding of the Founding. This forced upon them the existential question: “Who are we?” Join us for a thoughtful discussion of the ways Southerners engaged this “New South” challenge.

FACULTY

Prof. James Kibler, “Reconstructing the Southern Mind Through Education.”

Prof. Alphonse Vinh, "Haunted by The South. A Great French Writer and His Lifelong Southern Relationship." And "Walker Percy: A Southern Physician Analyses the Maladies of His Region."

Prof. Jack Trotter, "The Strange Career of Segregation."

Dr. John Devanny, "Where the Grapes of Wrath are Stored:" The Reconstruction of Southern Religion, 1865-1930. And "Southern Populism and the South's Agrarian Identity"

Michael Martin, "Strom Thurmond, The Dixiecrats, and Southern Identity"

Prof. Carey Roberts, "The South in Retreat?"

Philip Leigh, "Southern Reconstruction: 1863 - 1950." And "Don't Remove Confederate Statutes."

Catharine Savage Brosman, "Postbellum Louisiana in Grace King's Fiction: The New South?" And a reading of poems on Confederate Memorials: "Tear 'Em Down' and Resistance."

PLACE AND COST

St. Christopher Conference Center on the beach of beautiful Seabrook Island, SC. We will spend Wednesday visiting historic sights in Charleston. Cost for tuition, room, meals and continuous refreshments for five days is \$1,046 (single) and \$1,792 (double). Scholarships are available for college and graduate students who are encouraged to apply. For inquiries and application contact Don Livingston by email donlivingston45@gmail.com or by phone (843) 323 0690.



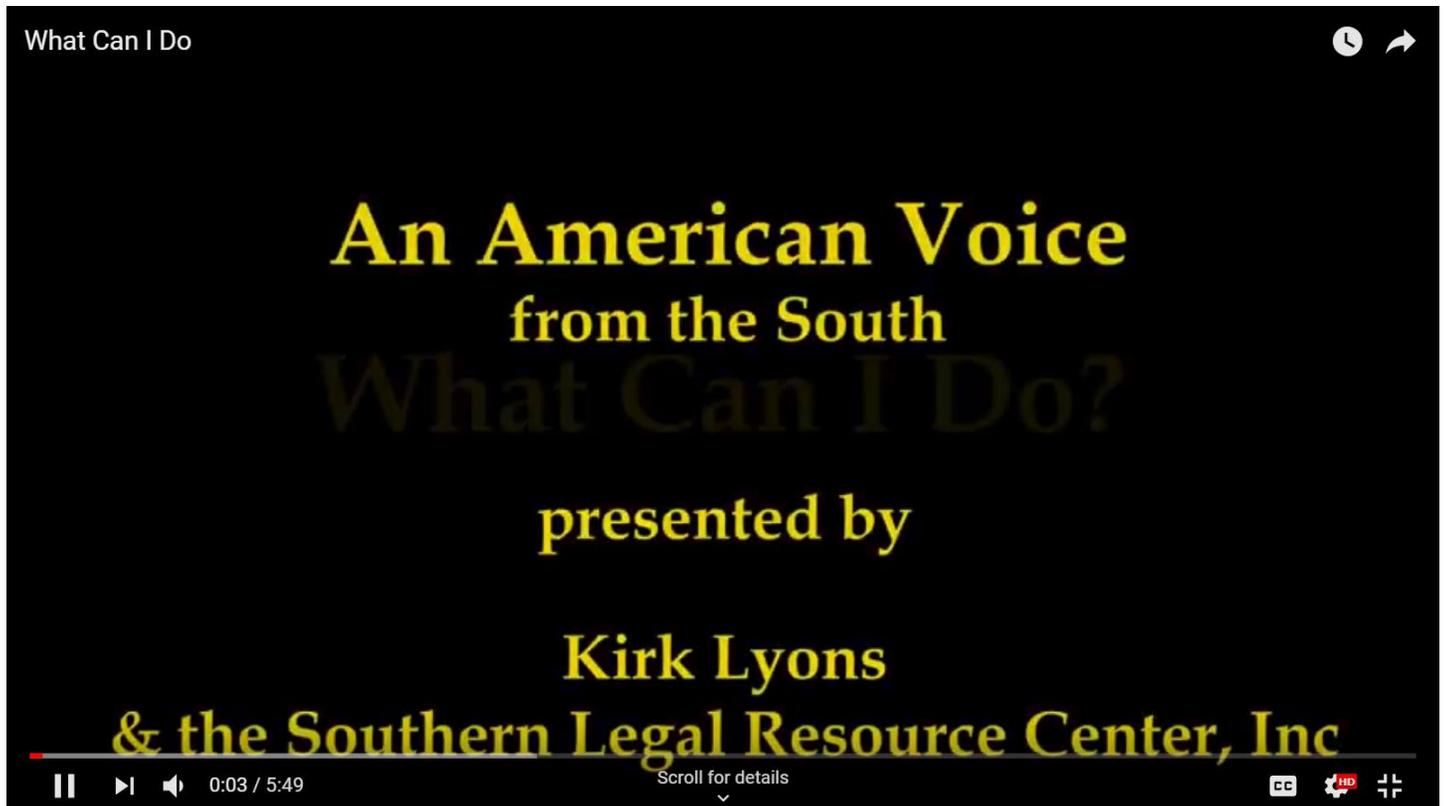
SLRC CSA

The common culture and history of America is under all out attack by cultural Marxists. Help us to defend our cultural heritage by supporting the SLRC! Website: slrc-csa.org

Click to view: A Clarion Call - [An American Voice](#)



Click to view video: [What Can I Do](#)



LYONS DEC UPDATE

• kdl@slrc-csa.org

Mar 13 at 1:08 PM

Compatriot's

Sorry to have missed you if you did not make it to the DEC meeting in Oscar, Texas. Temple Camp was a great host. Thanks to Commander Bozeman & his staff for a great meeting.

I certainly enjoyed seeing seeing my compatriots and friends at the meeting.

Apparently calling the Sheriff, if I attended, was a bluff, - I was not harassed and was allowed to make a 10 minute statement/defense regarding my termination at the last DEC meeting in January.

My statement was to the point:

I have represented this Division from 2000-2002 and continuously since 2011 (up to January of this year). I am still on the case and represent 2 individual plaintiffs.

2. I have always dealt honestly and fairly with the Division at all times - ***always discounting the fees*** asked to be paid by the Division. I am also the only attorney in SCV history to return recovered attorney's fees to the SCV treasury -TWICE!

3. That most of my fees in the Jefferson Davis Statue case was paid by my Family friend (the "private donor") through the Littlefield Camp and ***not*** by the Division

4. That I was asked by the Division to file 3 federal lawsuits, in short order, in Austin, San Antonio & Dallas

5. That there was communication problems from the outset between Division staff and myself.

6. That the Cdr & COS met me at the Franklin SCV national reunion with a check for \$10 saying that would be all I would get for my fees up to that time from the Division

7. that I accepted the check & informed them that the private donor would cover the rest of my outstanding fees and was willing to help further in covering the costs in the appeal.

8. That there was NO agreement or discussion for me to stop working on the case or appeal or to stop billing the Division for my time in the future - - NO AGREEMENT or DISCUSSION.

NOTE: I signed a letter at Franklin accepting the Division check, I was never sent a copy. Had that been a termination agreement - I would think the CoS would have plastered it all over the internet by now.

9. I then told the DEC that the private donor/Family friend had paid ALL my current outstanding fees that I requested of the Division and told them if I were representing them again I would be working for them at NO COST TO THE DIVISION MEMBERSHIP. Let me reiterate - The Texas Division membership owes me NOTHING!

10. I stated that I would like to be reinstated as a member of the Division's litigation team, but that the COS and I do not work well together (to put it mildly).

11. I also noted that should the Division prevail in its lawsuits my fees being rejected by the DEC may aid our opponents when recovering attorney's fees rolls around. I've been paid so I don't have a dog in this fight - but success in a lawsuit is partially measured in how much the State will have to pay - seems like y'all would want my rejected fees to be included in any damages the State has to pay.

Commander Sprott later in the meeting made a motion to reinstate me, (with no discussion) that failed 13-7. There were some interesting & significant crossover voting and at least my termination is not technically unanimous anymore. Hooray!

I find it very interesting that prejudice against me runs so deep that 13 DEC members want to continue to fund the other high dollar lawyers in the case, but not accept my help when it costs them *nothing*.

Still my compatriots - I am an allied attorney in the case, and I will still be willing to answer any of your questions and concerns - you have but to ask!

The ADJUTANT 's report noted the following:

JOHN DICKEY

TEXAS DIVISION ADJUTANT SCV

scvjohn@aol.com

March 2, 2019

TO: Texas Division Executive Council

RE: Texas Division Legal Expenses

Gentlemen,

Listed below by attorney and by year of service are the legal expenses accrued to date. Also, I have searched all digital correspondence and hard copy for any indication of a legal retainer for the services of Kirk D. Lyons and cannot find any such agreement. In compiling the list of expenses, I searched the quarterly and annual reports that were filed by Cooper Goodson and myself.

KIRK D. LYONS

2015 - \$1000.00 [Austin]

2016 - \$3347.00 [Austin/S.A.]

2017 - \$17,222.25 [Austin/S.A./Dallas]

2018 - \$14,875.00 [Austin/S.A./Dallas]

TOTAL - **KIRK D. LYONS** = \$36,444.25

NOTE FROM KDL; as noted at the DEC meeting, these figures are not correct. As noted below in the current appeal I have only received 1/2 this amount from the Division. For instance there could be no fees paid in the San Antonio case in 2016 - because the case was not filed until the Fall of 2017. I will be happy to post to members all Division money received by me since 2015 (which

includes cases other than the present appeals), will do that soon. Money received by me from the Division (and private donor) from 2017 to the present is listed after the Adjutant's report.

DAVID VANDENBERG

2015 = \$5385.00 [Austin]

2016 = \$24,694.00 [Austin/S. A.]

2017 = \$52,359.00 [Austin/S.A./Dallas]

2018 = \$71,450.31 [Austin/S.A./Dallas]

2019 = \$12,026.00 [S.14./5th Circuit Appeals]

TOTAL - DAVID VANDENBERG = \$165,914.31

WARREN NORRED

2017 = \$7013.00 [Dallas]

2018 = \$17,472.00 [Dallas]

2019 = \$18,764.00 [Dallas/5th Circuit Appeals]

TOTAL - WARREN NORRED = \$43,349.00

GRAND TOTAL LEGAL EXPENSES = \$245,707.56

I bill at \$300.00 per hour recording the full amount for eventual payment of attorney's fees by the enemy, but discounting the amount I request from the Division/private donor

You have a right to know what the other attorneys in the case are charging

For your records I have received the following in the 2017 UT Austin, San Antonio, and Dallas cases/appeals:

2017 : \$0.00

2018:

\$3,347.25 out of pocket expenses, filing fees & costs for 3 federal lawsuits from 2017

\$3,875.00 MAR

\$10,000.00 JUL

\$20,000.00 AUG from Littlefield Camp via private donor

Total for 2018: \$17,222.25 from Division + \$20,000 Littlefield = \$37,222.25

2019: \$15,000 MAR (by private donor)

Grand Total \$52,222.25 paid to me of which the Division paid **\$3,347.25** for my expenses incurred on behalf of the Division and **\$13,875** towards my (discounted) fees.

The adjutant also reports that he could not find a retainer agreement for me. That would be correct. JAG Mike Moore requested a retainer of me in SEP 2017. I submitted it but the Division leadership NEVER signed it.

And while the Division contemplates the remarks of Lt Cdr McCammon at the DEC meeting where he asked the Division "How can we maintain or pay for all these lawsuits?"

Cdr Hollie spoke wisdom at the meeting (paraphrased):

We must expand the fight beyond our membership. We have to ask *every* veterans and *every* heritage group to join us and help us - before their monuments are gone as well. It should be the duty of every member to contact any potential allied organization or member and get them involved in this fight!

I will go further and say also that we cannot leave the lawsuits just to the lawyers. We let them them work within the courts while we fight just as hard, socially and politically (using ALL available media) to create a favorable climate for monument protection that the courts **cannot** ignore. This is crucial to our success in the courts. We lost the Walker decision because we as an organization ignored this advice! We cannot afford to do so again!

NOW



Last but not least, last Friday night, my son Stuart & I took a display of roses and a life size color photo of the removed Children of the Confederacy Plaque for a photo op at the plaques's original location inside the Texas State Capitol. (see attached photo). PLEASE GO THOU & DO LIKEWISE! We cannot forget our desecrated monuments - and it p----s off snowflakes when we do it!

Support us so we can fight for you!

Support www.slrc-csa.org

Respectfully submitted,

Kirk D. Lyons

Attorney for Texas Division SCV

2000-2002 2011 - 05 JAN 2019

Appellant Attorney in McMahon v Fenves

Compatriots

Please read the following. If these changes are not added to the final monument protection legislation, either or both of these bills will be WORSE than useless. the sponsors staffs have been made aware with defects in their proposed bills repeatedly - going back to the last session.. The Bills need to be amended or we are ALL wasting our time. Texas SCV and UDC will you please WAKE THE HECK UP - and get on this AND Stay on it!:

PLEASE SHARE and support www.slrc-csa.org

SLRC POBx 1235 Black Mtn, NC 28711

Kirk

There needs to be FELONY criminal penalties for monument vandals, desecrators (and removers).

Assuming Big city DA's will not prosecute under any proposed act - the law should provide citizen STANDING to enforce the act, when a DA fails to act - to include standing to bring a Temporary Restraining Order if monument threatened with imminent removal.

Protection of monuments should be the Public Policy of the State

Vest monuments with First Amendment protection as Public Art. - in the statute School Districts need to be included

Name changes of streets etc only by public referendum

Choke off State money to Cities or public universities that remove monuments without a referendum."

[Kirk David Lyons](#)

Texas legislation aimed at protecting monuments of all kinds sparks heated debate over Confederate markers



As Confederate monument supporters said history shouldn't be erased, Democratic state Rep. Jarvis Johnson of Houston asked if markers depicting slaves hanging from trees should be erected.

BY [ALEX SAMUELS](#) APRIL 10, 2019

A supporter of legislation protecting historical monuments speaks at a hearing for the House Committee on Culture, Recreation and Tourism. The bill would make it a criminal offense to remove monuments and memorials to Texas heroes or historical events. Miguel Gutierrez Jr./The Texas Tribune

[Texas Legislature 2019](#)

The 86th Legislature runs from Jan. 8 to May 27. From the state budget to health care to education policy — and the politics behind it all — we focus on what Texans need to know about the biennial legislative session.

[MORE IN THIS SERIES](#)

Tensions from an ongoing statewide debate about whether Confederate monuments should be preserved or taken down boiled over at the state Capitol on Tuesday during discussion of a bill that would expand protections of historical monuments — and even change existing law that singles out Confederate markers for protection.

At one point during the often heated debate on Republican state Rep. [James White](#)'s [House Bill 583](#), another lawmaker took people testifying in support of the bill to task. State Rep. [Jarvis Johnson](#) took issue with arguments that tearing the markers down amounts to erasing history. Johnson said Confederate monuments are particularly harmful to people of color.

“Because you guys want to continue to talk about history, should we erect a statue that demonstrated how slaves were disciplined?” asked Johnson, a Houston Democrat. “We want to teach, so should we erect a statue with slaves hanging from a tree? Should we erect a monument that demonstrates Indians being mutilated and run out of their land?”

“No, we’re not going to celebrate that. That’s vile.”

The bill from White of Hillister would allow whichever government has jurisdiction to alter any monuments — if they are less than 20 years old. City or county monuments that have been up between 20 and 40 years could only be altered, relocated or destroyed if voters approve. Changes to state monument that have been up between 20 and 40 years would require a majority vote of the Legislature. And monuments erected more than 40 years ago couldn't be altered, moved, relocated, renamed or destroyed, the lawmaker said.

Several Confederate monuments in the state are more than 40 years old. But before the hearing, White told The Texas Tribune that his bill was simply about “getting some order moving forward.”

“It’s not just Confederate statues that would be caught up in this,” he said. “This could also help out on gentrification. You go into these historical old Hispanic or black communities undergoing transition through gentrification, and they may have plaques or monuments and buildings of yesteryear they want to keep up, so this could possibly help them, too.”

Tuesday's debate came months after a state board that oversees the Texas Capitol grounds [voted unanimously](#) to remove a controversial Confederate plaque that falsely asserted the Civil War was “not a rebellion, nor was its underlying cause to sustain slavery.” It also came on the heels of efforts by a conservative nonprofit known as the Conservative Response Team to press state leaders to move legislation — including White's — protecting Confederate monuments while cities across the state grapple with whether to take such markers down.

The group recently unveiled a [half-minute](#) online ad urging viewers to call House Speaker [Dennis Bonnen](#), and another tells them to contact Lt. Gov. [Dan Patrick](#).

More than a dozen people who came to testify on White's bill did so in favor of the legislation. And while White's bill is not meant to solely apply to Confederate monuments, many who spoke Tuesday did so hoping to protect such landmarks.

Daniel Miller with the Texas Nationalist Movement, which says its mission is to secure and protect the political, cultural and economic independence of the nation of Texas, said that his godmother was a Holocaust survivor and, because of her, he learned how to say in German the phrase, “I will not forget.”

“Imagine what would happen if some politician decided they wanted to contextualize the history of World War II and the Holocaust and their solution was to tear down Auschwitz? I can't fathom what the outrage would be,” he

said. “But somehow, somehow, we find folks out there who believe there are parts of our history that are so objectionable that we have to tear down monuments as if somehow forgetting these things is the most important thing.”

After Tuesday's hearing, Johnson told the Tribune he took issue with many claims made by the people who testified in favor of White's bill. His most fervent rebuttal, however, came in response to testimony from former Texas Land Commissioner [Jerry Patterson](#), who said White's bill “was about more than Confederate monuments” but “a slippery slope that begins with Confederate monuments.”

During his testimony, Patterson said, “Everything is in jeopardy in the future.” To further his point, the former commissioner questioned whether there would be backlash to a monument erected for the Buffalo Soldiers, cavalry units composed of African American soldiers after the Civil War, since they “participated against a genocidal war against an entire race of people, the American Plains Indians, and put them on reservations, in effect, as slaves.”

“No one is without sin,” Patterson said. “No ethnic group is without some black marks in their past.”

That and other comments drew ire from Johnson.

“I'm not going to let you guys play this game about eradicating history,” Johnson said. “We're not eradicating history. ... But we don't need to celebrate certain people who had my ancestors in bondage.”

Others opposing White's measure came bearing a similar impassioned tone.

“People have got to stop repeating this idiotic slogan about how these monuments are history,” said Bryan Register with the group De-Confederate Austin. “They are not history. ... If you honor someone for doing something, you are saying it was good.”

After more than an hour of testimony, White's bill was left pending before the committee.

“I don't know what's going to happen to this bill,” White said. “A lot of bills die and this one may likely die, but I just hope one day that we can all respect everything that happened in this country and learn from all of it and stop all this national navel gazing.”

[Log in](#) or [Sign up](#) to comment.

Read related Tribune coverage

- [As it ponders where to put a Confederate plaque, a Texas state board faces backlash for removing it](#)
- [Texas officials vote to remove Confederate plaque that says Civil War wasn't over slavery](#)
- [Abbott-led board to consider removal of Confederate plaque from inside Texas Capitol](#)

Quality journalism doesn't come free

Perhaps it goes without saying — but producing quality journalism isn't cheap. At a time when newsroom resources and revenue across the country are declining, The Texas Tribune remains committed to sustaining our [mission](#): creating a more engaged and informed Texas with every story we cover, every event we convene and every newsletter we send. As a nonprofit newsroom, we rely on members to help keep our stories free and our events open to the public. Do you value our journalism? Show us with your support



TEXAS DIVISION
SONS of CONFEDERATE VETERANS
OFFICIAL CORRESPONDENCE

SUPPORT THE "VETERANS PROTECTION BILL"

CONTACT YOUR TEXAS HOUSE & SENATE MEMBERS

All Compatriots of the Sons of Confederate Veterans,

Please click on the link below and support this legislation. Call, write, phone, email, and go visit their local office if you are close. These bills **MUST** be passed. Only **YOU** can prevent the removal of Confederate and Veteran Monuments. This is your time and your place to stand up and be able to tell your grandchildren that you were responsible for protecting their family History. Do this and you will have done just one more thing to live up to "The Charge".

Encourage your friends to support this "Veterans Protection Bill". It is not only a monument bill but a veterans protection bill in that it protects the sacrifice of all American Veterans.

John McCammon

LT CMDR TX DIV SCV

Heritage Officer

mccammon@beecreek.net

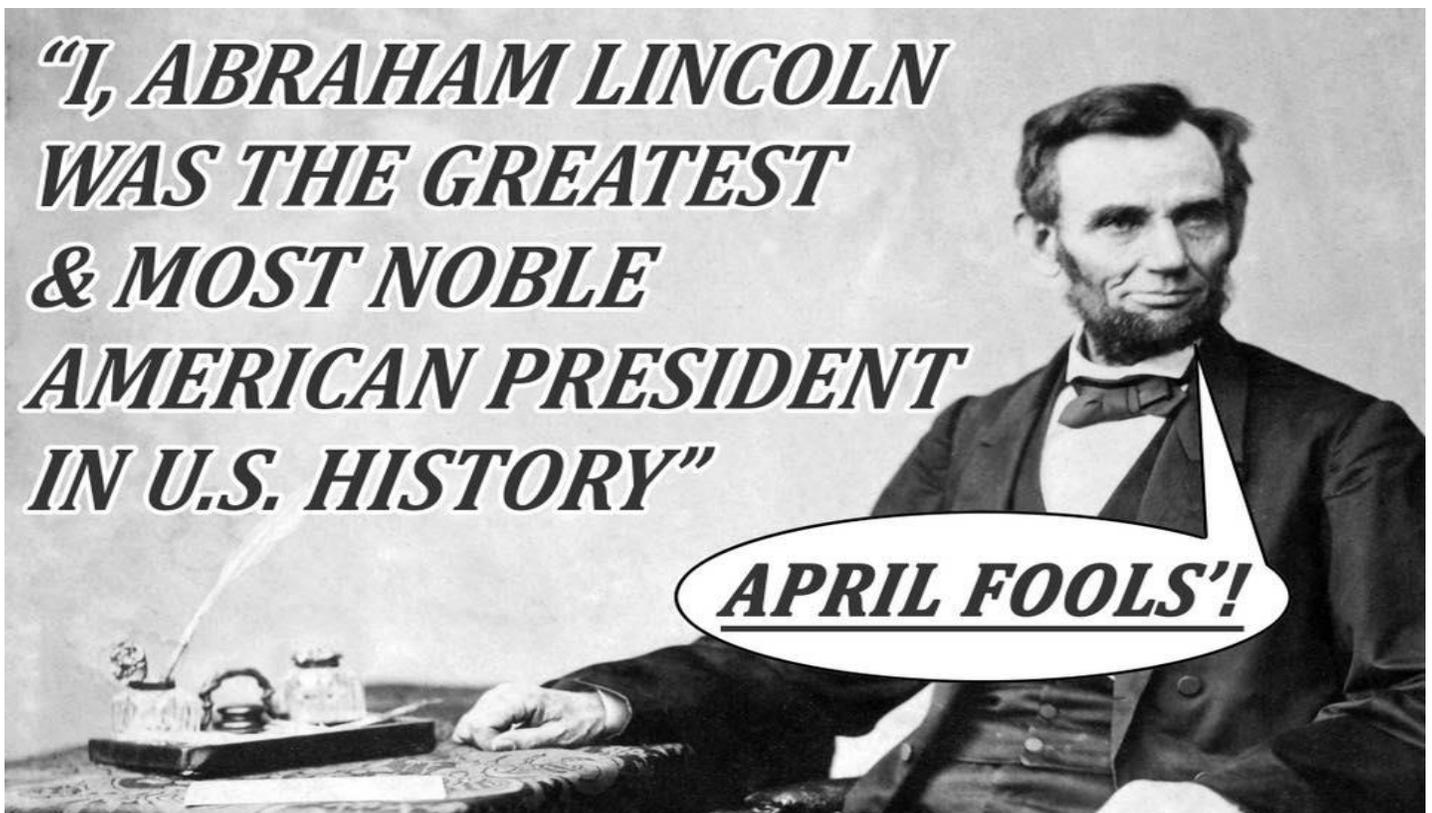
From: LegiScan Alerts
Sent: Monday, March 18, 2019 5:04 AM
Subject: LegiScan Monitoring

LegiScan Monitoring Report

Weekly Summary

March 18, 2019

State Bill #	Summary	Status
TX HB2648	Relating to maintaining certain monuments and memorials and the names of certain public institutions; providing civil penalties.	2019-03-11 / Intro To House Culture, Recreation & Tourism Committee
TX SB1663	Relating to the removal, relocation, alteration, or construction of certain monuments or memorials located on public property.	2019-03-14 / Intro To Senate Natural Resources & Economic Development Committee



WHEN YANKEES BUY SOUTHERN CEMETERIES



Defending the Heritage

Via Joshua Brandon Dorrill...

Thought you would like to see this. This is the flag that flew over Lakeview Memory Gardens in Phoenix City, AL. The flag was ordered removed by the Pennsylvania company that owns the cemetery now.

~ † Robert † ~

TEXAS DIVISION
CONFEDERATE GRAVE SURVEY AND ARCHIVE REPORT
09 MARCH 2019

Compatriots,

The Confederate Grave Survey and Archive was established in 2013 by the Texas Division Executive Council by an agreement with the Southwest Collection on the campus of Texas Tech University. This agreement provides for an archive of records for the Texas Division and is intended as a repository for Confederate grave surveys, survey files and related research materials gathered from cemeteries and other sources in the State of Texas and beyond.

This [report](#) was presented to the Division Executive Council during the 09MAR2019 meeting in Oscar, TX. Two shipments of grave survey materials have thus far been delivered to the Southwest Collection covering a total of 1461 cemeteries. Our compatriots have surveyed more than 21,500 graves and have documented over 5,300 Confederate along with 321 Yankee interments in over 100 counties in Texas as well as a few in New Mexico and Oklahoma.

You can find more information about the project on the Texas Division website
at http://scvtexas.org/Graves_Survey.html



A link to the National SCV Confederate Grave Registry can be accessed through our website at http://scvtexas.org/SCV_Graves_Registry.html

If you are interested in getting involved in this project in your local county, let me know! If you've already done surveys of some or all of the cemeteries in your local county, contact me as I'd be glad to discuss what to do next and remember - we won't turn any survey info down, regardless of format that used to record it. Your efforts are valuable and appreciated.

I remain your humble servant in the Cause of the South,

Rocky Jim Sprott

Coordinator

Texas Division Grave Survey and Archive Project

rspratt@xtt.net



HOOD'S TEXAS BRIGADE ASSOCIATION, RE-ACTIVATED

Historical • Educational • Memorial



Lee's Campaigns into the North

June 4-7, 2019 • \$595

The 2019 Battlefield Tour "In the Footsteps of the Brave"



The Brooding Devil's Den, a panoramic photo

Don't forget to make your reservation for the
2019 Hood's Texas Brigade Association Battlefield Tour.

Join us as we follow in "The Footsteps of the Brave"

The tour is open to everyone with an interest, so please spread the word!

To download the 4-page flyer, [click here](#).

The 4-page flyer contains a summary of the day-by-day itinerary and other information.

Tour Headquarters: Hampton Inn, Chambersburg PA as our official hotel. The group rate is \$115 plus 11% tax, breakfast included. The address is 955 Leshar Road, Chambersburg, PA 17202. Phone: (717) 261-9185. Room rate \$115 plus tax per room per night. The group rate will be offered to those who choose to extend their stay beyond the 7th.

Reservations may be made by calling the hotel at (717) 261-9185 or online at: <http://hamptoninn3.hilton.com/en/hotels/pennsylvania/hampton-inn-chambersburg-CBBRGHX/index.html> . Enter dates, click "Add special rate code" & enter **Group Code TXB**. Cancellation is required the day prior to the arrival date.

For More Information, contact:
Martha Hartzog, President
m.hartzog@mail.utexas.edu
Telephone: 512/431-2682 (cell)

JANIS PATTERSON ... Committing Crime With Style!

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

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

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

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

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

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

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

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

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

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

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

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

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

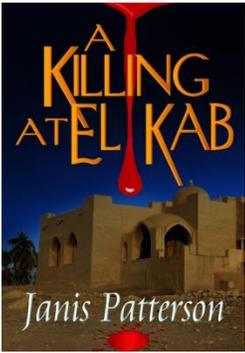


Janis Patterson - under this name I write cozy mysteries including a collection of short stories. **Click on links:**

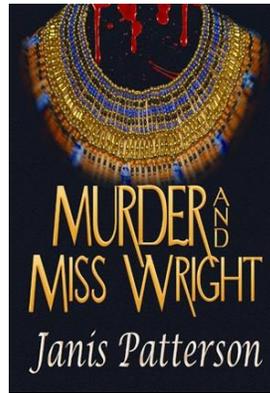
- o [A KILLING AT EL KAB](#)
- o [The Hollow House](#)
- o [Exercise is Murder](#)
- o [Beaded to Death](#)
- o [Murder to Mil-Spec](#)
- o [Murder and Miss Wright](#)



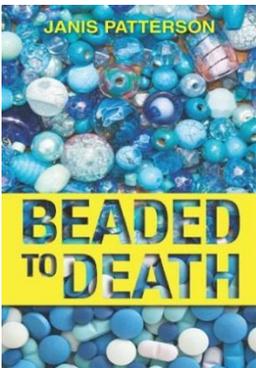
Janis Patterson – Mysteries



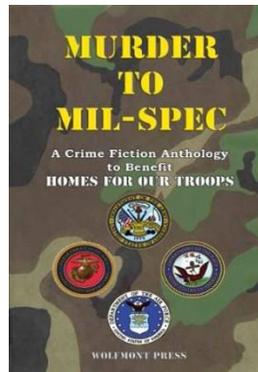
A Killing at El Kab



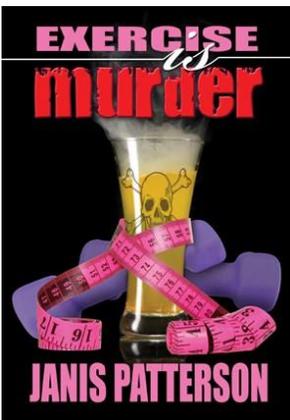
Murder and Miss Wright



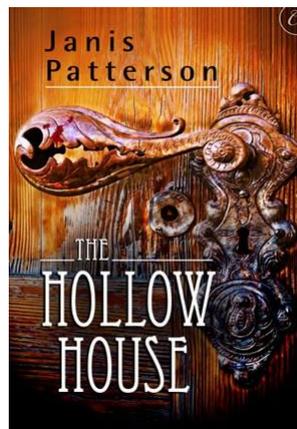
Beaded to Death



Murder by Mil-Spec



Exercise is Murder



The Hollow House

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

YOUTUBE CHANNEL - [Janis' Tips And Tales](#)



Janis' Tips and Tales

[PLAY ALL](#)



14:08

[Ghosts, gold and curses oh my!](#)



0:28

[Won't You Join Me?](#)

MARY TOMÁS GALLERY PRESENTS

CIVIL

A Solo Exhibition By Painter DAWN WATERS BAKER



Artist Dawn Waters Baker, detail Emancipation, oil on canvas, 55 x 55 in.

OPENING RECEPTION | Saturday, March 30, 2019
From 5:30 to 8:30 p.m. | Mary Tomás Gallery
1110 Dragon Street, Dallas 75207
And, **DADA Spring Gallery Walk 12:00 to 8:00 p.m.**

The powerful and bold landscape paintings by **Dawn Waters Baker** will highlight her experience at the **Gettysburg National Military Park** through the artist-in-residency program offered by **The National Parks Arts Foundation (NPAF)**. This special opportunity allows the creative space and time for an artist to immerse themselves in one of America's magnificent National Parks. Dawn has found a viable place for a concentrated study of the landscape through the eyes of an artist. Having been unanimously selected by a prestigious NPAF juried panel, Dawn had ample time to research the Civil War before her month long stay in July and August of 2018. During this preparation time Dawn examined all aspects of the Civil War through a variety of books, documentaries and podcasts to try to understand the politics of the day, the battle maneuvers, the common soldiers experience on both sides, and the effects the battle had on the land.

Gallerist Mary Tomás states, "The exceptional landscape paintings that artist Dawn Waters Baker creates have the ability to touch viewers in profound and deep ways. As an artist who is demure and humble in spirit her personality belies her ability to capture the drama and unspoken language of trees, water, land and sky. The series of paintings Dawn has passionately fashioned from her stay at the Gettysburg National Military Park will convey her emotions through this powerful foray into the history of the Civil War, life and death, the continuing struggle of our American story and a very personal journey as told through the Gettysburg landscape."

The Gettysburg National Military Park protects and interprets the landscape of the 1863 Battle of Gettysburg during the American Civil War. Located in Gettysburg, Pennsylvania, the park is managed by the National Park Service. The GNMP properties include most of the Gettysburg Battlefield, many of the battle's support areas during the battle, and several other non-battle areas associated with the Battle's "aftermath and commemoration", including the Gettysburg National Cemetery. Many of the park's 43,000 American Civil War artifacts are displayed in the Gettysburg Museum and Visitor Center. www.nps.gov

Save the dates for an artist talk on **Saturday, April 6, 2019 at 2:00 p.m.** and an evening of music, poetry and spoken word performed by special guests, **Saturday, April 27, 2019 from 5:00-7:00 p.m.** Both events will be held at Mary Tomás Gallery.

Exhibition through May 4, 2019

MARY TOMÁS
GALLERY

FINE ART FOR THE SENSES



1110 Dragon Street | Dallas, TX 75207 | 214.727.5101 | www.marytomasgallery.com | Gallery Hours: M-F 10-5, SAT 12-4 and by appointment



APPLICATION FOR DALLAS DEMOLITION ILLEGALLY GRANTED



At pioneer park by the Memorial. Call the number on the sign and get info . My opponent is lea... See More

APPLICATION FOR DEMOLITION GRANTED

Dear Camp Commander,

We attended (some of us) the hearing of the Dallas Landmark Commission yesterday. Only three people spoke in favor of granting the demolition permit and about 25 of us spoke against it. The entire crowd present was only about 75 and the vast majority of them were against the demolition. In this case it would probably have made no difference, but this was NOT a good showing by our people. That whole Chamber should have been packed. As we have seen time and again in the past, most people are fine about talking a good game but when it comes to actually doing something, they are Missing In Action.

After discussion, a motion was made to deny the permit and it failed 6 to 9. Following more discussion, a motion was made to grant the permit. It passed 10 to 5—even though some of the members acknowledged that this was in direct violation of the Dallas Landmark Protection Ordinance.

There is now only one path left to save the Dallas monument. This decision can be appealed within 30 days, but that will only temporarily buy more time. However, I spoke with a number of people involved in filing a lawsuit to stop the removal. Hopefully, this legal action can drag things out past September 1. If we are able to get the Monument and Statue Protection Act passed in the State Legislature, it will go into effect on September 1 and this WILL save the Dallas Memorial. We will be providing you with information about this just as soon as the bills are assigned to a committee in both houses of the Legislature.

Sincerely,
Rick Range
P.S.—Please forward this information.

<https://www.youtube.com/watch?v=sp56RLyg-Vs&feature=youtu.be&fbclid=IwAR1qstsoK4e28VtNKGTBhKmyQ-kzR1nXcE6G-8cTguhsIXiD7UrxYMgkPk>

WATCH HERE: CLICK ON ICON



[Landmark Commission votes 10-5 to remove Dallas Confederate War Memorial - YouTube](#)

The Dallas Landmark Commission voted Monday afternoon on removing the Confederate War Memorial in front of the downtown convention center. The vote passed 10-5 to remove the statues.

www.youtube.com

Please watch till the end where the Chair of the Landmark Commission talks about appeal the decision

Craig Stone

Corporal 1st. Battalion Co. C 2nd Platoon SCVMC Texas

APPEAL!

CITY OF DALLAS
TEXAS

№ 8995

SUSTAINABLE DEVELOPMENT & CONSTRUCTION
CURRENT PLANNING

RECEIPT

NAME Return Lee to Lee Park
ADDRESS 3083 Turtle Creek Blvd. Appl. 702
CITY Dallas STATE TX ZIP 75219 DATE 4/1/19

UNITS	ITEM	CODE	RATE	TOTAL
	<u>Appeal Landmark Commission</u>			<u>700.00</u>
	<u>CD 189-007 (C)</u>			

SIGNATURE Siliana Lopez Check Cash 700.00
#1016

WHITE - CUSTOMER YELLOW - CONTROLLER PINK - FILE

EDD-05734 REV.1-98

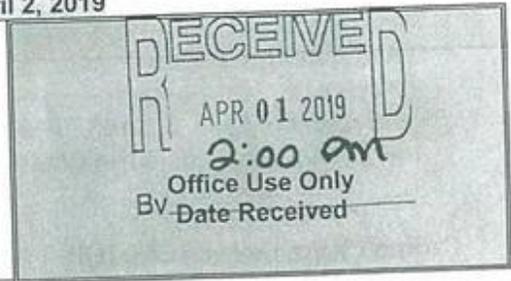
Warren Johnson

Using money supplied by Return Lee to Lee Park Chris Carter has filed an appeal to the March 4 Landmark Commission decision to allow the city council to remove the UDC Memorial in Pioneer Cemetery.

APPLICATION FOR APPEAL OF LANDMARK COMMISSION DECISION

The Deadline to Appeal is April 2, 2019

Director, Development Services Department
Dallas City Hall
1500 Marilla St., RM 5/B/N
Dallas Texas 75201
Telephone 214-670-4209



Landmark Case/File No.: CD189-007(LC)

Property Address: 1201 Marilla St. (Pioneer Cemetery)

Date of Landmark Commission Action: March 4, 2019

Applicant's Name: Chris Carter

Applicant's Mailing Address: 9523 Highedge Dr.

City: Dallas State: TX Zip: 75238

Applicant's Phone Number: 469-274-6958 Fax: _____

Applicant's Email: choonecarter3@gmail.com

IF DIFFERENT FROM ABOVE, PROVIDE PROPERTY OWNER'S INFORMATION.

Owner's Name: N/A

Owner's Mailing Address: _____

City: _____ State: _____ Zip: _____

Owner's Phone Number: _____ Fax: _____

Owner's Email: _____

Chris Carter 4/1/19
Applicant's Signature Date

N/A
Owner's Signature (if individual) Date
or Letter of Authorization (from corporation/partnership)

Fee for Single Family use/structure: **\$300.00**
Fee for any other use/structure: **\$700.00**

CAN THE DIVISION OFFICERS MANDATE HOW THE DIVISION ADOPTS CONSTITUTIONAL AMMENDMENTS?

NO! NO! NO!

Process to amend Constitution

• **fbbussey** <fbbussey@cctc.net>

Cc:Paul Gramling SCV Cmdr,Scott D Hall SCV GEC

Mar 9 at 9:02 AM

Compatriots,

Article 16 from the current Texas Division SCV Constitution for your files.

16. Amendments .

16.1 This constitution may be amended at any Division Convention by vote of two-thirds (2/3) of the authorized representation there at.

16.2 The Standing Orders may be amended, altered, or repealed at any Division Convention by a majority vote of the delegates present and voting in convention assembled.

16.3 Amendments to either the Division constitution or Standing Orders may only be done provided that the proposed amendments are sent to each camp of the Texas Division in good standing at least thirty (30) days prior to the Division Convention and that the proposed amendment does not violate the General Constitution of the Sons of Confederate Veterans.

Respectfully,

Frank Bussey

Subject:Fwd: Process to amend Constitution
Date:Sat, 9 Mar 2019 07:59:00 -0500 (EST)
From:FRANK BUSSEY <fbussey@cctc.net>
To:paul [REDACTED]

Paul,

I asked our Committee to get a clarification from a professional registered Parliamentarian and **to the best of my knowledge they ignored me.**

So I did it myself. I received his response last night.

Here it is for your files.

Respectfully,

Frank Bussey

From: Ron Stinson <ronrstinson@aol.com>
To: fbussey@cctc.net
Sent: Fri, 08 Mar 2019 20:11:00 -0500 (EST)
Subject: Process to amend Constitution

Dear Mr Frank Bussey

The question is can the constitution of the Texas Division Sons of Confederate Veterans be amended in any other way than is stated in Article 16

The Answer is NO

Amendments to the present document can only be adopted at the Division Convention. Each requirement in Article 16 must be followed. Failure to abide by the rules of the present document could lead to **legal action brought by members of the organization.**

Sincerely
Ronald Stinson
Professional Registered Parliamentarian

Past President of the National Association of Parliamentarians

SCAM ALERT!

Texas Division Elites have decided that Roberts Rules dont apply and that the good men in this organization have only an up or down vote on the document as a whole. BY THEIR DECREE you are being told that you only have an up or down vote on the whole new constitution "in total." HOGWASH!

A member of the committee reported in a correspondence:

There are several issues in the draft that I think are incorrect and NOT exactly what the Committee agreed upon and I plan to address those in the extremely near future with the other Committee members.

Moreover,

Although the Committee reported its recommendations to the Division Executive Council at its meeting on Saturday, March 9, 2019, the DEC has no approval/disapproval authority over the Committee's recommendations. The General Assembly of the Division created the Committee and is the only group that has any authority what so ever over the Committee's actions and it is the body to whom the Committee will make its recommendation.

GOOD MEN OF THE TEXAS DIVISION, YOU HAVE THE RIGHT TO HAVE AN UP OR DOWN VOTE ON EACH AMMENDED SECTION. DONT BE BUFFALOED BY MEN WHO HAVE NO RESPECT FOR YOUR RIGHT TO CHOOSE HOW YOU WILL GOVERN YOURSELVES.

Division-wide announcement regarding: New TexDiv Constitution - 09MAR2019



TEXAS DIVISION
SONS of CONFEDERATE VETERANS
OFFICIAL CORRESPONDENCE

**NEWLY REVISED TEXAS DIVISION CONSTITUTION
RECOMMENDED AT DEC 09MAR2019 MEETING
FOR**

**PRESENTATION TO AND CONSIDERATION
BY
GENERAL ASSEMBLY - TEXDIV REUNION, 01JUN2019**

1. During the General Assembly meeting on Saturday, 09JUN2018, all proposed constitutional amendments were rescinded and a Constitutional Committee was appointed and accepted by the "body" present to meet and rewrite the current Texas Division Constitution before the next reunion.
2. Upon completion, the Committee was to present a "new" constitution to the Division Executive Council for review and consideration. The newly rewritten constitution was presented and accepted by voice vote of the quorum of DEC members present on Saturday, 09MAR2019.
3. The newly rewritten constitution is [attached](#) and can be downloaded and reviewed by all on this distribution system. Camp Commanders should ensure that all members who do not receive Division Emails are provided a copy for consideration.
4. Texas Division Executive Council realize that, as with all things in life, there will be some things that some individuals will like and not like but on the whole the rewritten constitution on a whole is a much better document than what we started with and it ties in with and matches the National Constitution in content and construction.
5. Lastly, it will be the job of the body of the 2019 Reunion's General Assembly to either accept or reject the work of the committee and, if rejected, we live on with the current document. But, regardless of any negativity voiced before/during the assembly, the document as presented in this email will be voted as a replacement for the current Constitution in total either up or down. No amendments to either document will be considered until Reunion 2020, the normal year for next considering changes to our Constitution, be it the current one or the newly rewritten one.

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

**REMEMBER, THE DEC HAS NO ROLE IN THE CONSTITUTIONAL
AMENDMENT PROCESS AND ABSOLUTELY NO RIGHT TO
MANDATE AN "IN TOTAL" UP OR DOWN VOTE!**

DEC Meeting Notes

9 March 2019

Attending from the Alamo City Guards Camp-
Commander Richard Brewer
Adjutant James Davenport
Commo Officer Russ Lane

1. Meeting called to order at 0930. Benediction by Lt Commander John McCammon. Roll call conducted and quorum established.
2. CoS reported that he had sent the minutes of the January DEC meeting out by email and had received no comments back and asked that the minutes be approved. Russ Lane reminded the CoS that he (Lane) had requested the minutes be amended to include the discussion about Heritage Defense costs. The CoS said the minutes would not be amended. When asked why, he replied, "because the Commander said they would not be". Further questions were ignored and the DEC adopted the minutes knowing they were incomplete.
3. The Quarterly Financial Report was presented by the Adjutant. Several members, including James Davenport and Russ Lane, raised questions about several aspects of the report. The report finally included the information about legal expenses that has been asked for since September. The report reveals that the Division has spent nearly a quarter of a million dollars on three cases (UT Austin, San Antonio and Dallas). Russ Lane questioned the absence of \$50,000 paid to the retired Texas Supreme Court Justice and was told they could not find any records but, they would continue to look. When asked when the report would be sent to the membership, the reply was they were not going to send it to the membership. When asked why not, the Commander said it was proprietary information and they did not want our opponents to have it. The report was not marked in any way that would prohibit distribution so it was sent out on 10 March.
4. Kirk Lyons spoke in defense of his past service to the Division and against the termination of his service taken by the DEC in January. Later in the day the DEC voted 13 to 7 against a notion to rescind the termination action taken at the January DEC meeting.
5. The Constitution Rewrite Committee reported on the completion of their assigned task. The DEC voted to present the Rewritten Constitution to the membership in convention to accept or reject it. If accepted it can be amended in 2020. If rejected we continue to operate under the current constitution that needs many amendments.
6. The CoS spoke on the license plate issue, the Dallas City Council races and monument legislation moving through the process.
7. The CoS and Lt Commander spoke about the Dallas case with an estimated future cost of 100,000 - 200,000 dollar cost. The Lt Commander admitted we are running out of money and asked what did we want to do and how do we want to spend our money. There was some discussion of forming a coalition with Veterans and Heritage groups so we can help each other in the ongoing attacks on all American culture and heroes but no decisions were made.
8. \$200 was approved for the purchase of stick flags to be handed out during a parade by the camp in Junction.
9. Grapevine was approved for the 2020 Reunion June 5-7.
10. Early bird prices for the 2019 Reunion in Temple expire on 31 March.
11. Awards deadlines are approaching.
12. Rocky Sprott spoke about the Confederate Grave and Archive Project.

Area residents react to controversial billboard in Kemp protesting latest Dallas decision on Confederate War Memorial

- [Mathew Richards](#)

Mar 19, 2019 Updated Mar 19, 2019



KEMP, Texas — Area residents are reacting to a controversial billboard that recently went up in Kemp — sparking debate on both sides of Dallas council members' latest decision to remove a Confederate War Memorial in downtown Dallas.

The 11-4 vote by the Dallas City Council to remove the massive 65-foot Confederate War Memorial was made in February — the latest decision by the council since a 2017 vote to remove the Robert E. Lee statue in Uptown. The council is now proposing a \$480,000 plan to remove and store the monument.

Yesterday, readers began sending in photos of the billboard which depicts a confederate soldier peeing on Dallas, the city's name and its skyline, next to a Confederate flag with a subtitle that reads, "I Support Confederate Heritage."

At the heart of the issue, many area residents say the billboard doesn't represent them or Kemp. Others, some opposed to the message and its delivery, say the first amendment protects the display of free speech.

Multiple calls by inForney.com to the owner of the billboard went unanswered Tuesday. A reader however, speaking to inForney.com, says she spoke with the owner who said, in part, the billboard was paid for and that was the content of the message they wished to have displayed.

"This billboard is not in the city of Kemp City Limits, therefore we have no jurisdiction," stated Kemp Mayor Laura Peace on social media. "Politics aside, I would think that with a day care across the street most people would be appalled at the vulgarity of a man urinating on public display."

Despite a 45-mile separation between the billboard in Kemp and the Confederate War Memorial in Dallas, the issue, and its debate, hits close to home for many area residents.

In the summer of 2018, a billboard in the Texas panhandle sparked controversy, it read, "Liberals, Please continue on I-40 until you have left our great State of Texas." That client opted to pull the advertisement less than 24 hours after it was erected.

Mathew Richards has been covering local and breaking news in Forney since 2012, later expanding that coverage throughout Kaufman County. Send tips directly to the attached email or our news desk at News@inForney.com.



Tarrant County Tea Party lobbies for Confederate monuments protection

By [FOX4News.com Staff](#) Posted Mar 11 2019 09:05PM CDT Video Posted Mar 11 2019 09:27PM CDT
Updated Mar 12 2019 11:28AM CDT

[WATCH VIDEO NEWS REPORT HERE](#)

The Tarrant County Tea Party is appealing to Lieutenant Governor Dan Patrick in their effort to protect Confederate monuments across Texas.

Patrick was in North Richland Hills Monday for a meeting with the group. He touched on a lot of hot-button issues, including [property tax](#) reform and teacher pay. But it's the fate of Texas monuments that has many Texans fired up.

People with the Conservative Response Team lobbied for the support for the preservation of Confederate monuments in Texas.

The North Texas Conservative PAC handed out information flyers at a Northeast Tea Party demanding action. It includes information about two bills, Senate Bill 1663 and Senate Bill 226, filed to protect Texas monuments, including Confederate statues like the one at pioneer cemetery in Downtown Dallas from being torn down using taxpayer [money](#).



The group has been trying to get the [attention](#) of Patrick by running ads and showing up to his speaking engagements.

“We are calling on people to demand that Lieutenant Governor Patrick make sure this goes through the Senate which is his control and his [power](#),” said Christopher Ekstrom.

Several people in the crowd [support](#) the bills and want Patrick to make them a priority this legislative session.

“You can’t take the history away. That’s part of America,” Jan Weir said. “I just feel like everything’s been stripped away, and I take a **strong** stance in keeping it and preserving the history. I wanted Patrick to hear our voices and do the same.”

Patrick says he promises to look into it.

<http://www.fox4news.com/news/the-tarrant-county-tea-party-lobbies-for-confederate-monuments-protection?fbclid=IwAR3gnjP1tFHi5gsgvR57-uJAd7IVPkauwj3ZDFDy8dbiJa8PZL86eJyyWXw>



TEXAS READ IT & WEEP! Call 512-463-0001: The “Big 3” (Abbott, Bonnen & Patrick) are MESSING WITH TEXAS. Call Dan Patrick & DEMAND HE SAVE OUR MONUMENTS! NOW! THIS SESSION! NO EXCUSES!!! Texas ain’t California, yet. 512-463-0001 #MTGA

WHY ARE TEXAS REPUBLICANS ACTING LIKE DEMOCRATS?

5:00 PM 04/02/2019 | OPINION

Mark Meckler | President, Citizens for Self-Governance

Last December, I packed up my California home and headed to Texas. I was sick of living with a legislature that couldn’t do anything conservative or fiscally reasonable if our lives depended on it.

I wasn’t the only one who left searching for fiscal sanity.

In fact, so many other Californians have made the same decision that t-shirts, bumper stickers, and billboards in the Lone Star state warn, “Don’t California My Texas.” I took that as a humorous way of telling us California imports to leave our liberal values behind.

Turns out, Texans are doing a fine job liberalizing the state on their own.

As a newly-minted Texan, I was surprised that native born Texans supported Beto O’Rourke for Senate at a higher rate than California transplants.

More recently, I was shocked to see the Texas legislature — with a supermajority of Republicans led by one-time conservative champions Lt. Gov. Dan Patrick and Gov. Greg Abbott — behaving pretty much like my old state’s legislature, which is controlled by a supermajority of Democrats.

For starters, they massively bloated the state budget with a 13.5 percent increase, and are draining the state’s “rainy day fund” to do it.

They passed a huge teacher pay increase of \$5,000 per teacher. That will cost \$2 billion over the course of just one year, but of course, it will never last for just one year. Or two, or even 15. (What politician is going to propose lowering teacher salaries?) Texas will pay an additional \$2 billion per year, forever, adjusted up every year for inflation.

What would be different if my old California Democrats ran the Texas legislature? Anyone who believes this initiative will purchase goodwill from teachers unions towards Republicans might need to go back to school. The unions will use the extra money to remove Republicans from elected office.

And speaking of unions, why is Texas helping them to collect membership dues from the paychecks of our public employees — money they’ll also use to try to vote Republicans out of office? Are Texas taxpayers supposed to subsidize the unions’ efforts to harass hard-working laborers, just like I witnessed in California? Even in very purple Wisconsin and many other states (like my new neighbor, Oklahoma), Republican leaders made their government stop acting as a collection agency for public sector unions.

Yet Texas Republican leaders and their supermajority of legislators don’t have enough political courage to stop our supposedly “red” state from collecting union dues and handing them over to union leaders who oppose every Republican policy.

Already-high property taxes — which are more than twice the rates paid by Californians — are skyrocketing, thanks to out of control local municipalities, school districts, fire districts, water districts, and on and on. Virtually

every politician who ran with an “R” by his or her name promised property tax reform and relief. That means our Republican leaders are all over it, right?

Think again. They have gutted property tax reform this session. Even the “conservative” Freedom Caucus voted to gut the only reform initiative which, if it were to pass would still pale in comparison to property tax advantages in California.

Finally, what are Republican leaders doing about the forced “paid leave” radical socialists from outside Texas are trying to impose on every employer in Texas’ major cities? The legislature has a bill that would preempt these anti-business efforts, but Texas Republicans who control both Houses cannot muster the votes to pass it.

Any Republican who just moved to Texas has to ask, “What in the hell is going on?” It’s as if California Democrats have infiltrated the Republican Party of Texas and convinced RPT leaders that the very best thing they can do to appeal to their base in 2020 is act like California Democrats.

Here’s what’s obvious to every Californian who now lives in Texas; if you want to depress your base and lose the state to progressives who will change your culture, avoid bold action.

If Texas’s Republican leaders don’t use their legislative supermajority, they’re going to lose the state to Democrats in 2020, and Republicans across the country are going to lose the nation.

The question for Texas Republicans should be whether any conservatives are left in Texas government. Because from my experience, our leaders seem better suited for California.

Mark Meckler (@MarkMeckler) is president of the nonprofit [Citizens for Self-Governance](#) and a co-founder of the tea party movement.

The views and opinions expressed in this commentary are those of the author and do not reflect the official position of The Daily Caller.

https://dailycaller.com/2019/04/02/meckler-texas-republicans/?fbclid=IwAR0jpuYWfJq3kyRYvSt_VG6fx0BBwEYamI9uNcR02FivQ5r1epMF4YhDCw

Confederate Month
Men Of Color Who Served In The Confederate Army

<p>Aaron Perry 37th North Carolina Regiment</p>	<p>Daniel Newnon McIntosh Colonel, 1st Regiment Creek Mounted Volunteers</p>	<p>Cristobal Benavides Captain, Company B, 33rd Texas Cavalry</p>	<p>Weary Clyburn Company E, 12th South Carolina Infantry</p>	<p>Stand Watie General, 1st Indian Brigade of the Army of the Trans-Mississippi</p>	<p>Refugio Benavides Captain, Company I, 32nd Texas Cavalry</p>	<p>Henry Brown Drummer, 1st, 8th, & 21st SC Volunteer Infantry Regiments</p>	<p>Thomas Lewis Rider Private, Company B, 1st Cherokee Mounted Volunteers</p>
<p>Ambrosio Jose Gonzales Colonel, Chief of Artillery, South Carolina, Georgia & Florida</p>	<p>Anthony T. Welters Private, Company B, 3rd Florida Infantry Regiment</p>	<p>Elias Cornelius Boudinot 1st Indian Brigade of the Army of the Trans-Mississippi</p>	<p>Manuel Yturri, Sr. Captain, Company F, 3rd Texas Infantry</p>	<p>Emanuel Osborne Musician, Company B, 3rd Florida Infantry Regiment</p>	<p>Clarke Charlesworth Lipe, Sr. Adjutant, Co. C, 1st Cherokee Mounted Volunteers</p>	<p>Santos Benavides Major, 33rd Texas Cavalry</p>	<p>Silas Chandler Company F, 48th Mississippi Infantry</p>

APRIL IS CONFEDERATE HISTORY MONTH



**STAND UP FOR
YOUR HERITAGE**



SOUTHERN LEGAL RESOURCE CENTER, INC.

3/21/2019 ·

FROM H. K. EDGERTON TO MY CHRISTIAN SOUTHERN FAMILY:

My friend & Attorney Kirk D. Lyons of the Southern Legal Resource Center recommends that as Southerners and now especially as Americans, we do the following to speed the day of victory:

MONUMENT PROTECTION

WHAT CAN YOU DO!!? THESE 7 THINGS

1. CALL YOUR STATE LEGISLATORS

- A. Tell them to choke off money to big cities in your state that disrespect monuments and other public art.
- B. Tell them to choke off money to state colleges & universities that disrespect or allow disrespect to campus monuments & public art.

Especially demand that they choke off money to liberal arts departments/gender studies and other marxist pseudo disciplines. Further, demand these marxist pseudo disciplines be ABOLISHED!

- C. Tell them to strengthen or create monument protection laws in your state - to include making monument vandalizing, removal, destruction or desecration a felony!!! Demand that monuments & public art be protected by the First Amendment - and that monument protection laws be amended or created to reflect this. And this is our message to all in the national debate on monuments - monuments & public art are protected by the First Amendment

- D. Demand that the President, your state Governor, your local city/county officials send troops to guard threatened monuments.

2. Start a recall petition or vote out any judge or District Attorney who refuses to enforce the monument protection law in your state.

3. Courts hearing monument protection cases need to start "feeling the heat" of an aroused citizenry! Like any other American social movement in the past, courts will ignore & avoid making a controversial decision unless and until a national debate makes it clear that a healthy part of the country is demanding resolution.

So we must make monument protection a nationwide issue and part of a national debate that draws in middle America to our side. It's not just Confederate monuments - Vietnam Veterans monuments, monuments to McKinley, Lincoln, Washington, Jefferson & Columbus and more have ALL been removed or attacked across the country.

Message is clear: Stop the madness, NOW, or we have a national urban landscape that looks like the future in a Terminator movie. We must "turn up the heat" on the monument debate.

We must ramp up the debate nationwide, using all available media.

We must bring in all other heritage, veteran & historical organizations to help us - and reach out to middle Americans everywhere!
We must pull Middle America in and make them make this their fight as well!

4. We must be prepared to make a human chain to protect a threatened monument! Circle it!

5. If necessary, be prepared to go to jail in defense of a threatened monument! Call SLRC if that happens - SLRC will accept your collect call 828-712-2115

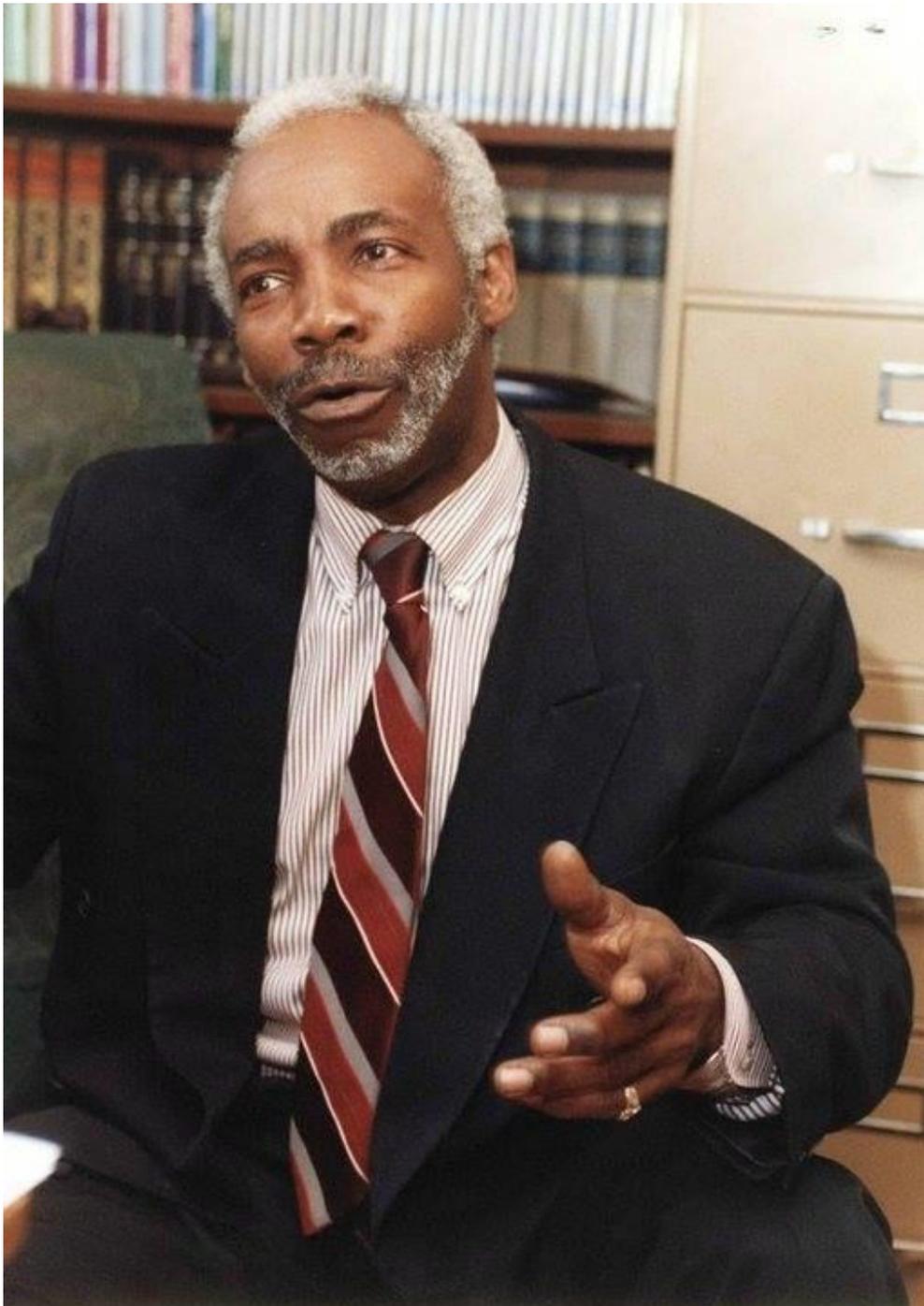
6. Buy & wear a yellow vest! Get your family, friends, neighbors & pets to wear one! Wear the yellow vest as a symbol that, like the working people of France, we are mad as HELL and we will not take it anymore!

and 7. Support the important work of the Southern Legal Resource Center. PO Box 1235 Black Mountain, NC 28711-1235 www.slrc-csa.org

God Bless You All!

H.K. Edgerton

Join us on Facebook! Please share and PM us your email address for SLRC updates to info@slrc-csa.org checks to: SLRC PO Bx 1235 Black Mtn, NC 28711-1235



ENDORSEMENT FOR DALLAS CITY COUNCIL DISTRICT 2

Ms. Barbara Coombs

Dear Commander,

ENDORSEMENT FOR DALLAS CITY COUNCIL DISTRICT 2

At this time we are announcing our endorsement of Ms. Barbara Coombs for Dallas City Council District 2. This seat is currently held by Adam Medrano. He has voted for every single one of the heritage removals. Ms. Coombs will make an excellent replacement for Medrano. As a small businesswoman herself, she will be very supportive of small businesses in the district. She is very detail-oriented and will know how to scrub a budget and get the very maximum benefit out of every penny. Ms. Coombs is a devout Christian, and as such is a strong supporter of the Right To Life for the unborn. And lastly, she will be a stalwart defender of our symbols, history, and heritage. We are fully aware that this will be an uphill fight. However, there are both negative and positive factors with regard to winning this district.

On the negative side, Ms. Coombs is up against the Medrano political machine. District 2 is also fairly heavily Hispanic. On the positive side, recent polls show that **60 percent of Hispanics in the City are opposed to the removal of the Confederate Statues and the Confederate War Memorial**. They also do not like their tax money being needlessly wasted on these rash actions while their district has much more pressing needs like adequate police protection and the repair of streets that are in deplorable condition. Secondly, the number of people who vote in City Elections in the district is very low. For example, two years ago there were just over 2,000 votes cast during the City Council Election in District 2.

This compares to almost 8,000 who voted in District 14, where **we are supporting Warren Johnson**. So it will not take a huge number of votes to unseat Medrano. There is also the fact that there were 2,500 additional votes cast in the 2018 Republican Primary in the district by people who did not participate in the 2017 City Election. We will be making a separately tailored appeal to each of these Republican Primary voters. If we can get a split in the Hispanic vote with people who are fed up with Adam Medrano, plus a significant portion of these 2018 Republican Primary voters turn out this time, there is a chance of accomplishing a major upset in District 2.

Hopefully, a significant percentage of the Republican Primary voters are sufficiently upset about the recent actions against the Lee statue and the downtown Confederate War Memorial that they will be motivated to get out and vote this time. If all these factors come together, Ms. Coombs does have a chance of dethroning Medrano.

Granted it will not be easy, but there is the chance. Please do all that you can to support Ms. Coombs whether you live in District 2 or not. For more information you can **contact Ms. Coombs at: Website: www.barbaracoombs.com Email: bec75201@gmail.com Phone: 214-856-0778** If all of the candidates we have endorsed manage to win their races, and we can get someone decent in as Mayor, we can possibly squeak out an 8 to 7 majority on the Dallas City Council, thus putting an end to this history and heritage destruction.

It will be a difficult needle to thread, but the possibility is there. We are currently researching the best candidate to support for Mayor and will keep you apprised about this.

Please SHARE this message with your members and do all you can to spread the word and support these people. We might be able to pull Dallas back from the brink yet. And by the way, a newly released poll just out indicates that 61 percent of Dallas citizens are opposed to the removal of the downtown **Confederate War Memorial**.

Another 32 percent want to keep the Memorial but also provide fuller context by placing additional plaques there. Only 7 percent of Dallas respondents want the Confederate War Memorial removed.

Sincerely,

Rick Range

President of The Save The Alamo Committee P.S.— Here is a link to the map for District 2:

<https://dallascityhall.com/government/citycouncil/district2/Pages/District-Map.aspx>.

rickrange702@yahoo.com

Update on Texas Monument Bills - Division-wide announcement regarding: HB 3948 & SB 1663 Hearings vs SB 226 & HB 2648 vs HB 583

Ladies and Gentleman,

there seems to be some confusion about the Texas Monument Bills.

I have included links to each of these bills so you may follow them for yourself.

Frank Bussey

We received a Division-wide announcement regarding: HB 3948 : Relating to the removal, relocation, alteration, or construction of certain monuments or memorials located on public property.

<https://capitol.texas.gov/BillLookup/History.aspx?LegSess=86R&Bill=HB3948>

Referred to Culture, Recreation & Tourism 03 21 2019

& SB 1663: Relating to the removal, relocation, alteration, or construction of certain monuments or memorials located on public property.

<https://capitol.texas.gov/BillLookup/History.aspx?LegSess=86R&Bill=SB1663>

Scheduled for public hearing on 04 11 2019

The UDC sent the following note concerning HB 583:

For HB 583, the committee members after the session, voted 'pending' today. The author Rep. James White needs to have a majority of the committee members to pass the bill for it to go on to the floor for a vote for TEXAS monuments and markers. We are NOT talking only about Confederate monuments. So we need you to urge the committee members to pass the house bill 583. Please call the members of the committee tomorrow(Wednesday). They are listed below. We only have until June 1 to get a bill that protects the monuments and markers in Texas. You may be asked for your zip code, mailing address, phone number, but the most important thing is that you are in favor of this HB 583.

This takes less than 15 minutes - and you will feel like you are helping to save Texas heritage. Please call.

Chairman of the committee is:

Rep John Cyrier - Bastrop
512-463-0682

Vice Chairman of the committee is:

Rep Armando Martinez - Weslaco
512-463-0530

Members of the committee are:

Rep John H. Bucy III - Williamson County
512-463-0696

Rep Barbara Gervin-Hawkins - San Antonio
512-463-0708

Rep Justin Holland - Rockwall
512-463-0484

Rep Jarvis Johnson - Houston
512-463-0554

Rep Kyle Kacal - Bryan
512-463-0412

Rep. Geanie Morrison - Victoria
512-463-0456

Rep Steve Toth - Montgomery County
512-463-0797

HB583: Relating to monuments and memorials for Texas heroes and other persons and events of historical significance; creating criminal offenses.

<https://capitol.texas.gov/BillLookup/History.aspx?LegSess=86R&Bill=HB583>

04/09/2019 H Left pending in committee

Steve Wells, Commander of the Cleburne SCV Camp sent information on these bills.

Texas Senate: Bill 226 is in the State Affairs Committee.

<https://capitol.texas.gov/BillLookup/History.aspx?LegSess=86R&Bill=SB226>

02/01/2019 S Referred to State Affairs

Sponsored by Pat Fallon of Denton (512)-463-0130 on Feb. 1, 2019

Both he and our State Senator, Brian Birdwell (512) 463-0122 are on that committee.

Chairman: Joan Huffman of Houston (512) 463-0117

Lt. Governor: Dan Patrick of Houston (512) 463-0001

Texas House: Bill 2648 is in the Culture, Recreation, and Tourism Committee.

Relating to maintaining certain monuments and memorials and the names of certain public institutions; providing civil penalties.

<https://capitol.texas.gov/BillLookup/History.aspx?LegSess=86R&Bill=HB2648>

Referred to Culture, Recreation & Tourism: Mar 11 2019 6:06PM

Sponsored by Kyle Biederman of Fredericksburg (512) 463-0325 on March 11, 2019

Chairman: John Cyrier of Bastrop (512) 463-0682

Speaker of the House: Dennis Bonnen of Angleton (512) 463-3000

Our State Rep: Dennis Burns of Cleburne (512) 463-0538

There are literally dozens of bills in these committees.

I was told by the Speakers Office that HB 2648 has several sponsors, so that is good.

Both Senators Birdwell and Fallon are on the State Affairs Committee, so that is good.

We must exert pressure to get these bills out of Committee. PLEASE CALL the numbers listed.

In the Senate, tell them to support Bill 226.

In the House, tell them to support Bill 2648.

Give them your name and contact information. Be polite. Tell them how important it is to you.

Thank the sponsors. Call them all !! This may be our last chance.

Steve

Virginia Public School Division

401 McIntire Road

Charlottesville, VA 22902-4596

3/15/19

Dear Dr. Haas,

It is amazing that a person of your stature can know so little, if anything, about our history. You recently said of one of your students who refused to remove a hat which contains the Confederate flag, "When he comes back without the hat on, or any other attire that represents white supremacy, Nazi-ism or the Confederacy, then he can come back to school." How utterly ridiculous that people would actually compare the Confederate flag to white supremacy or Nazi-ism. It is you, and those of your ilk, who more closely resemble Nazi-ism with your dictatorial policies and goal of eliminating true history from the planet. It is particularly sad when these acts of cultural genocide are perpetrated by supposed Southerners and "educators". If you actually knew anything about the truth of our history you would know that not one Confederate flag ever flew on a slave ship, but Old Glory sure did. It was Old Glory that flew over slavery for almost 100 years, and it was the New England slave traders who brought the slaves to America and sold them to both Northerners and Southerners.

The Confederate Battle Flag represents resistance to tyranny, and it has been used by other countries around the world for just that reason. Only those to whom the flag belongs reserve the right to define its meaning. Just because the KKK has hijacked it, and Old Glory, does not mean they define the meanings of these flags. Those of your mindset have slandered Confederate symbols and monuments by associating them with slavery, which is what you think Lincoln's illegal war and invasion were all about. The War of Northern Aggression had nothing to do with slavery, but the subjugation of the South, the continued collection of unconstitutional tariffs from the South, and the establishment of a strong centralized government, which was directly the opposite of what our Founders established. We are still shackled with Lincoln's oppressive centralized government today.

The removal of the Confederate Battle Flag, Confederate monuments, and changing the names of schools, parks, and streets in order to change and eliminate history is exactly what Hitler and ISIS are guilty of doing. Our Confederates were not fighting for the protection and perpetuation of slavery, but for independence from an intrusive, overtaxing, oppressive government. Our Confederate soldiers were defending their homes and families from Lincoln's army of rapists, looters, murderers, and arsonists. The true accounts of history bear this out. The war never ended in 1865. It continues today. Oh, the shooting part of it ended, but the war on our history, culture, and symbols is alive and well today, and it is being continued by people like you who attack Confederate symbols and call them out to represent something they do not. Over 150 years of rewritten history has got us to this point, and the public schools and universities keep pushing this false history onto the students, brainwashing them with Marxist drivel. Our students can't very well learn the truth if our "educators" do not know it. A good start on the road to your historical enlightenment would be to read the following books, "**The Real Lincoln**", by Charles L.C. Minor, "**The South Was Right**", by James Ronald Kennedy and Walter Donald Kennedy, "**Red Republicans and Lincoln's Marxists**" by Walter D. Kennedy and Al Benson, Jr., "**The Un-Civil War**" by Leonard M. Scruggs, "**Truths of History**", by Mildred Lewis Rutherford (1920), "**Complicity**" by Anne Farrow, Joel Lang, and Jenifer Frank, and "**Facts and Falsehoods Concerning the War on the South 1861-1865**", by George Edmunds.

Unreconstructed,
Jeff Paulk
Tulsa, OK

Shall We Defend Our Common History?

February 2019 • Volume 48, Number 2 • Roger Kimball

Roger Kimball

Editor and Publisher, *The New Criterion*



Roger Kimball is editor and publisher of *The New Criterion* and publisher of Encounter Books. He earned his B.A. from Bennington College and his M.A. and M.Phil. in philosophy from Yale University. He has written for numerous publications, including *The Wall Street Journal* and *The New York Times Book Review*, and is a columnist for *The Spectator USA*, *American Greatness*, and *PJ Media*. He is editor or author of several books, including *The Long March: How the Cultural Revolution of the 1960s Changed America*, *The Rape of the Masters: How Political Correctness Sabotages Art*, *Tenured Radicals: How Politics Has Corrupted Our Higher Education*, and *Vox Populi: The Perils and Promises of Populism*.

The following is adapted from a talk delivered on board the Crystal Symphony on July 19, 2018, during a Hillsdale College educational cruise to Hawaii.

The recent news that the University of Notre Dame, responding to complaints by some students, would “shroud” its twelve 134-year-old murals depicting Christopher Columbus was disappointing. It was not surprising, however, to anyone who has been paying attention to the widespread attack on America’s past wherever social justice warriors congregate.

Notre Dame, a Congregation of Holy Cross institution, may not be particularly friendly to its Catholic heritage. But its president, the Rev. John Jenkins, demonstrated how jesuitical (if not, quite, Jesuit) he could be. Queried about the censorship, he said, apparently without irony, that his decision to cover the murals was not intended to conceal anything, but rather to tell “the full story” of Columbus’s activities.

Welcome to the new Orwellian world where censorship is free speech and we respect the past by attempting to elide it.

Over the past several years, we have seen a rising tide of assaults on statues and other works of art representing our nation’s history by those who are eager to squeeze that complex story into a box defined by the evolving rules of political correctness. We might call this the “monument controversy,” and what happened at Notre Dame is a case in point: a vocal minority, claiming victim status, demands the destruction, removal, or concealment of some object of which they disapprove. Usually, the official response is instant capitulation.

As the French writer Charles Péguy once observed, “It will never be known what acts of cowardice have been motivated by the fear of not looking sufficiently progressive.” Consider the frequent demands to remove statues of Confederate war heroes from public spaces because their presence is said to be racist. New York Governor Andrew Cuomo, for example, has recently had statues of Robert E. Lee and Stonewall Jackson removed from a public gallery. In New York City, Mayor Bill de Blasio has set up a committee to review “all symbols of hate on city property.”

But it is worth noting that the monument controversy signifies something much larger than the attacks on the Old South or Italian explorers.

In the first place, the monument controversy involves not just art works or commemorative objects. Rather, it encompasses the resources of the past writ large. It is an attack on the past for failing to live up to our contemporary notions of virtue.

In the background is the conviction that we, blessed members of the most enlightened cohort ever to grace the earth with its presence, occupy a moral plane superior to all who came before us. Consequently, the defacement of murals of Christopher Columbus—and statues of later historical figures like Teddy Roosevelt—is perfectly virtuous and above criticism since human beings in the past were by definition so much less enlightened than we.

The English department at the University of Pennsylvania contributed to the monument controversy when it cheered on students who were upset that a portrait of a dead white male named William Shakespeare was hanging in the department’s hallway. The department removed the picture and replaced it with a photograph of Audre Lorde, a black

feminist writer. “Students removed the Shakespeare portrait,” crowed department chairman Jed Esty, “and delivered it to my office as a way of affirming their commitment to a more inclusive mission for the English department.” Right.

High schools across the country contribute to the monument controversy when they remove masterpieces like *Huckleberry Finn* from their libraries because they contain ideas or even just words of which they disapprove.

The psychopathology behind these occurrences is a subject unto itself. What has happened in our culture and educational institutions that so many students jump from their feelings of being offended—and how delicate they are, how quick to take offense!—to self-righteous demands to repudiate the thing that offends them? The more expensive education becomes the more it seems to lead, not to broader understanding, but to narrower horizons.

Although there is something thuggish and intolerant about the monument controversy, it is not quite the same as the thuggishness of the Roman emperor Caracalla, who murdered his brother and co-emperor Geta and had statues of Geta toppled and his image chiseled off coins. Nor is it quite the same as what happened when Soviet dictator Joseph Stalin exiled Leon Trotsky, had him airbrushed out of the *Great Soviet Encyclopedia*, and sent assassins to Mexico to finish the job.

Iconoclasm takes different forms. The disgusting attacks on the past and other religious cultures carried out by the Taliban, for example, are quite different from the toppling of statues of Saddam Hussein by liberated Iraqis after the Iraq War. Different again was the action of America’s own Sons of Liberty in 1776, who toppled a statue of the hated George III and melted down its lead to make 40,000 musket balls. It is easy to sympathize with that pragmatic response to what the Declaration of Independence called “a long train of abuses and usurpations.” It is worth noting, however, that George Washington censured even this action for “having much the appearance of a riot and a want of discipline.”

While the monument controversy does depend upon a reservoir of iconoclastic feeling, it represents not the blunt expression of power or destructiveness but rather the rancorous, self-despising triumph of political correctness. The exhibition of wounded virtue, of what we now call “virtue-signaling,” is key.

Consider some recent events at Yale University, an institution where preening self-infatuation is always on parade. Yale recently formed a Committee to Establish Principles on Renaming and a Committee on Art in Public Spaces. Members of the former prowl the campus looking for buildings, colleges, faculty chairs, lecture programs, and awards that have politically incorrect names. The latter police works of art and other images on campus, making sure that anything offensive to favored groups is covered or removed.

At the residential college formerly known as Calhoun College, for example—it’s now called Grace Hopper College—the Committee ordered the removal of stained glass windows depicting slaves and other historical scenes of Southern life. Statues and other representations of John C. Calhoun have likewise been slotted for removal. Calhoun, an 1804 Yale graduate, was a leading statesman and political thinker of his day. But he was also an apologist for slavery, so he has to be erased from the record.

Of course, impermissible attitudes and images are never in short supply once the itch to stamp out history gets going. Two years ago it was Calhoun and representations of the Antebellum South. More recently it was a carving at an entrance to Yale’s Sterling Memorial Library depicting an Indian and a Puritan. The Puritan, if you can believe it, was holding a musket—a gun! Who knows, perhaps he was a member of the NRA or at least could give inspiration to other members of that very un-Yale-like organization. According to Susan Gibbons, one of Yale’s librarian-censors, the presence of an armed Puritan “at a major entrance to Sterling was not appropriate.” Solution? Cover over the musket with a cowpat of stone—but leave the Indian’s bow and arrow alone!

Actually, it turns out that the removable cowpat of stone was only a stopgap. The outcry against the decision struck a chord with Peter Salovey, Yale’s president. “Such alteration,” he noted, “represents an erasure of history, which is entirely inappropriate at a university.” He’s right about that. But if anyone has mastered the art of saying one thing while doing the opposite it is President Salovey. He spoke against “the erasure of history.” But then, instead of merely altering the image, he announced that Yale would go full Taliban, removing the offending stonework altogether.

In the bad old days, librarians and college presidents were people who sought to protect the past, that vast storehouse of offensive attitudes and behavior that also just so happens to define our common inheritance. In our own more enlightened times, many librarians and college presidents collude in its effacement.

Someone might ask, “Who cares what violence a super-rich bastion of privilege and unaccountability like Yale perpetrates on its patrimony?” Well, we should all care. Institutions like Yale, Harvard, and Stanford are among the chief drivers of the “progressive” hostility to free expression and other politically correct attitudes that have insinuated themselves like a fever-causing virus into the bloodstream of public life. Instead of helping to preserve our common inheritance, they work to subvert it.

Spiriting away stonework in the Ivy League may seem mostly comical. But there is a straight line from those acts of morally righteous intolerance to far less comical examples of puritanical censure.

Consider the case of James Damore, the now former Google engineer who wrote an internal memo describing the company's cult-like "echo chamber" of political correctness and ham-handed efforts to nurture "diversity" in hiring and promotion. When the memo was publicized, it first precipitated controversy—then it provided Google CEO Sundar Pichai a high horse upon which to perch, declare Damore's memo "offensive and not OK," and then fire him. For what? For expressing his opinion in a company discussion forum designed to encourage free expression!

In one way, there was nothing new about Google's actions. Large companies have always tended to be bastions of conformity. Decades ago, everyone at IBM had to wear a white shirt and was strongly encouraged to espouse conservative social values. Today, everyone in Silicon Valley has to subscribe to the ninety-five theses of the social justice warrior's creed, beginning with certain dogmas about race, fossil fuels, sexuality, and the essential lovableness of jihadist Muslims. If you are at Google and dissent from this orthodoxy, you will soon find yourself not at Google.

The violence in Charlottesville, Virginia, in 2017 was a godsend to the self-appointed hate police. In its immediate aftermath, companies around the country took pains to declare their rejection of "hate," and ProPublica, the Southern Poverty Law Center, and other leftish thugs expanded their witch hunts beyond such targets as the "Daily Stormer"—a vile anti-Semitic website. After Charlottesville, for example, "Jihad Watch"—hardly a hate group website—was dropped by PayPal until a public outcry induced PayPal to reverse its decision. There have been other such casualties, and there will be many more.

Let's step back and ask ourselves what motivates the left-wing virtuecrats attempting to enforce their new regime of political correctness. Christian theologians tell us that the *visio beatifica*—the beatific vision of God—is the highest pleasure known to man. Alas, that communion is granted to very few in this life. For the common run of mankind, I suspect, the highest earthly pleasure is self-righteous moral infatuation.

Like a heartbeat, moral infatuation has a systolic and diastolic phase. In the systolic phase, there is an abrupt contraction of sputtering indignation: fury, outrage, high horses everywhere. Then there is the gratifying period of recovery: the warm bath of self-satisfaction, set like a jelly in a communal ecstasy of unanchored virtue signaling.

The communal element is key. While individuals may experience and enjoy moral infatuation, the overall effect is greatly magnified when shared. Consider the mass ecstasy that at first accompanied Maximilien Robespierre's effort to establish a Republic of Virtue during the French Revolution's Reign of Terror in 1793.

The response to Donald Trump's comments about the murderous violence that erupted in Charlottesville provides another vivid example. Trump's chief crime was to have suggested that there was "blame on both sides" as well as "good people" on both sides of the protest. I am not sure there was an abundance of "good people" on either side of the divide that day, although Trump's main point was to distinguish between lawful protest and hate-fueled violence. But forget about distinctions. The paroxysms of rage that greeted Trump were a marvel to behold, as infectious as they were unbounded. One prominent commentator spoke for the multitude when he described Trump's response as a "moral disgrace."

I didn't think so, but then I thought that the President was correct when he suggested that the alt-Left is just as much a problem as the alt-Right. Indeed, if we needed to compare the degree of iniquity of the neo-Nazis and Ku Klux Klanners, on the one hand, and Antifa and its fellow travelers on the other, I am not at all sure which would come out the worse. Real Nazis—the kind that popped up like mushrooms in Germany in the 1920s and 1930s—are scary. But American neo-Nazis? They are a tiny bunch of pathetic losers. The Ku Klux Klan was a terrorist group with millions of members in its earlier incarnations. Now it too is a tiny bunch—5,000 or 6,000 by most estimates—of impotent malcontents.

Antifa, on the other hand, has brought its racist brand of violent protest to campuses and demonstrations around the country: smashing heads as well as property. I suspect that paid-up, full-time members of the group are few, but the ideology of identity politics that they feed upon is a gruesome specialty of the higher education establishment today.

I also thought that the President was right to ask where the erasure of history would end. At Charlottesville it was a statue of Robert E. Lee. But why stop there? Why not erase the entire history of the Confederacy? There are apparently some 1,500 monuments and memorials to the Confederacy in public spaces across the United States. According to one study, most of them were commissioned by Southern women, "in the hope of preserving a positive vision of antebellum life." A noble aspiration, inasmuch as the country had recently fought a civil war that devastated the South and left more than 700,000 Americans dead. These memorials were part of an effort to knit the broken country back together. Obliterating them would also be an attack on the effort of reconciliation.

And what about Thomas Jefferson and George Washington? They both owned slaves, as did 41 of the 56 signers of the Declaration of Independence. What about them? To listen to many race peddlers these days, you would think they regarded George Orwell's warning in *1984* as a how-to manual: "Every record has been destroyed or falsified," Orwell wrote,

every book has been rewritten, every picture has been repainted, every statue and street and building has been renamed, every date has been altered. And that process is continuing day by day and minute by minute. History has stopped.

Plato was right when he said that politicians are essentially rhetoricians. Rhetoric succeeds or fails not because of its logic or intellectual substance, but on the question of its emotional appeal. By that standard, I'd say that Donald Trump, though often rhetorically effective, missed an important rhetorical opportunity at Charlottesville. He didn't understand that the politically correct dispensation that rules academia, the media, the Democratic Party, and large swathes of the corporate world requires a certain ritual homage to be paid to its reigning pieties about "racism" in America.

Doubtless there are things to criticize about Donald Trump. But being racist isn't among them. What infuriates his critics—but at the same time affords them so many opportunities to bathe in the gratifying fluid of their putative moral superiority—is that Trump refuses to collude in the destructive, politically correct charade according to which "racism" is the nearly ubiquitous cardinal sin of white America. He is having none of that, and his refusal to go along with the attempted moral blackmail is driving his critics to a fever pitch. They scream "racism" but, unlike other politicians, Trump refuses to cower in the corner whimpering. That he goes against their script infuriates them.

Back in 1965, the Frankfurt School Marxist Herbert Marcuse wrote an essay called "Repressive Tolerance." It is a totalitarian classic. Marcuse distinguished between two kinds of tolerance. First, there is what he called "bad" or "false" tolerance. This is the sort of tolerance that most of us would call "true" tolerance, the sort of thing your parents taught you and that undergirds liberal democracy. Second, there is what Marcuse calls "liberating tolerance," which he defined as "intolerance against movements from the Right and toleration of movements from the Left."

So here we are. The old idea of tolerance was summed up in such chestnuts as, "I disapprove of what you say, but I will defend to the death your right to say it." The new dispensation is: "I disapprove of what you say, therefore you may not say it."

The Marxist-tinged ideology of the 1960s has had a few decades to marinate the beneficiaries of our free-market society, steeping them in the toxic nostrums that masquerade as moral imperatives in our colleges and universities. Today we find the graduates of those institutions manipulating the fundamental levers of political and corporate power. The monument controversy shows the susceptibility of "liberating tolerance" to fanaticism. And it reminds us that in the great battle between the partisans of freedom and the inebriates of virtue, freedom is ultimately negotiable—until it rouses itself to fight back. At stake is nothing less than the survival of our common history.

<https://imprimis.hillsdale.edu/shall-defend-common-history/>



Should we 'Pledge Allegiance to the flag?'

BOB LIVINGSTON ALERTS

Published by Personal Liberty Media Group

by [Bob Livingston](#)

My friends, it is frightening how simple we are and how easily we are manipulated simply because we are intellectually lazy.

The U.S. establishment has confused cause and effect by and through a flag waving mania in America. "Patriotism" throughout history has covered a multitude of mischief. We are seeing it now in spades!

Just look at the reaction by conservative "patriots" the last couple of years over football players and celebrities kneeling during the National Anthem, and the recent efforts by the progressive social justice crowd to eliminate the Pledge of Allegiance from public meetings.

The president of the Santa Barbara City College Board of Trustees recently announced he had eliminated the recitation of the Pledge of Allegiance before board meetings. Board President Robert Miller responded to queries about why he decided to eliminate the pledge by stating it was because of the pledge's history and symbolism.

Per Campusreform.org:

"I decided to discontinue use of the Pledge of Allegiance for reasons related to its history and symbolism," Miller said in an email to Celeste Barber, a former adjunct instructor at SBCC. "I have discovered that the Pledge of Allegiance has a history steeped in expressions of nativism and white nationalism."

In addition to these reasons, Miller stated that he'd rather pledge his allegiance to the Constitution "instead of a physical object."

"I also object to the phrase 'one nation under God,'" Miller said. "The First Amendment not only protects freedom of speech and religion [but] it also expressly prohibits laws that establish a religion. The U.S. Supreme Court has expressly extended those rights to those who express no belief in God. Thus, I disagree with the 1955 act of Congress to add this phrase to the Pledge of Allegiance."

This elicited the usual overreaction from conservatives, who responded with what Campusreform.org described as "fierce public backlash." Whatever that entailed, it was enough to get Miller to reverse his decision until the issue can be discussed "at some future date."

It boggles the mind how ignorant educated people can be. The original Pledge was adopted by Congress on June 22, 1942. It stated:

"I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one Nation, indivisible, with liberty and justice for all."

The words "under God" were added in 1954.

But by 1942 the pledge had been around for 50 years. What Congress adopted was the final evolution of an original pledge written by Francis Bellamy in 1892.

Bellamy was a Baptist minister and Christian socialist and the cousin of socialist utopian novelist Edward Bellamy. Francis wrote the original Pledge of Allegiance for publication in a children's magazine as part of a national public school celebration of Columbus Day. The event was conceived by James B. Upham, a marketer for the magazine, as a campaign to instill the idea of American nationalism by selling flags to public schools and magazines to students. It was American nationalism, not white nationalism. And it was a socialist construct to sell flags to make money for the magazine (which shows what hypocrites socialists are) and promote state worship... but mostly to sell flags.

Nativism is the political policy of promoting the interests of native inhabitants against those of immigrants. A pledge written ostensibly to celebrate America on a day honoring explorer Christopher Columbus, whose exploits led to the colonization of North America by Europeans and the de facto genocide of the "native" inhabitants cannot, by definition, be nativism.

Besides, what does Trustee President Miller mean by "steeped in nativism?" None of us are "natives;" not even the American Indians, who, if you believe the anthropologists, migrated to the continent across a land bridge from northern Asia. These "natives" were at constant war with one another over territory, game, to acquire slaves and to establish dominance.

We also must remind Miller that the Constitution is a "physical object." He can see it [here](#), or if he takes a trip to Washington.

Look at what was going on in 1942. Europe was at war. Nazism was on the march. The U.S. was responding to the Japanese attack at Pearl Harbor and readying to join the European war in Africa. President Franklin Delano Roosevelt was interring Japanese Americans. The U.S. was recruiting soldiers and ramping up its war machine. Anti-Japanese and anti-German propaganda was showing up in all media. The establishment was selling war to the American people. It needed nationalism and patriotism to hide that it had manipulated the people into a World War.

Also troubling: the pledge's words, "one nation, indivisible." The constant repetition by Americans of those words doubtless have the Founding Fathers spinning in their graves. **The Nation was not conceived as "indivisible," though the War of Northern Aggression made it so.**

America was founded on separation; the Declaration of Independence explains why it's a basic human right. It was a separation of states and individuals from the British Crown; it had nothing to do with race. (I mention this because people love to conflate people who want to be left alone or to separate from a corrupt government with white supremacists. **This is because of the phony history taught about the reason for secession of the several southern states prior to the War of Northern Aggression.**)

But phony patriotism is strong leverage against a population ignorant of the ways of treason by its own government. There is no doubt that U.S. history is full of wars "for democracy" killing millions under the propaganda of patriotism with the majority support of the people and the full support of all but a small cadre of "elected representatives" — who are paid by the federal government, incidentally. In addition

to the millions of foreign dead, these wars have left hundreds of thousands of American military members dead or maimed physically and/or emotionally.

The whole world knows about the U.S. military industrial complex war machine and its pursuit of profits. But Americans tend to turn a blind eye. They still buy the propaganda that foreign wars are defending American “freedoms.” The opposite is true.

Wars are not for our freedom or patriotism or democracy, as we are propagandized. Wars are to kill and to benefit big business — which reaps massive profits from the killing and sacrifice of young men (lambs) on all sides of combat — and for the banksters. And the U.S. is only a republic in name. We have some of the symbols — an electoral college, an elected House — but the Senate is now a national one controlled by moneyed interests and the Supreme Court is an all-powerful oligarchy that creates laws from thin air and strikes down those passed lawfully by the states and their people, which renders states powerless under an ever-expanding national government. And Congress is a feckless body that has ceded its authority to a dictatorial presidency and the alphabet soup federal agencies.

There is nothing republican about it. It's fascism and benevolent totalitarianism.

When George Washington said “government is force,” he meant that government is force against its own people.

Since by definition government is force, then it follows that government will use any ruse imaginable to increase its power. Increased use of government force or power could backfire unless skillfully handled and justified in the public mind. Therefore, governments rarely take action unless accompanied by skillful propaganda.

We have a government that has shredded the Constitution, that funds baby murder, that exports death and destruction and enables Moslem countries to do the same, that foments phony wars that kill innocents, and that is pushing immorality on us while restricting our religious liberties.

The late Christian apologist Dr. Henry Morris once said, **“Patriotism is a noble attitude if one's country and its leaders are seeking to follow God's will. However, when such national patriotism is exploited to the point that the State — especially personified in its leaders (whether inherent, appointed, elected, or by conquest) — seeks to usurp the place or prerogatives of God, then it becomes idolatrous and blasphemous.”**

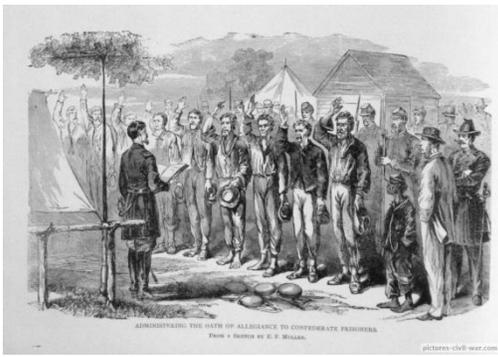
Why would we pledge allegiance to such a thing, or its symbols?

One can love his country but hate his government and its actions. I love America but not the people who control America and its government. I love America, but its rulers are alien to individual freedom, its government is now anathema to liberty.



Yours for the truth,
Bob Livingston
Editor, *The Bob Livingston Letter*™

<https://boblivingstonletter.com/alerts/should-we-pledge-allegiance-to-the-flag/>



The Union Pledge of Allegiance

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

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

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

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

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

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

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

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

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Listen to Pastor John Weaver's excellent sermons.

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

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

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

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

DEES NUTS!

Southern Poverty Law Center fires co-founder Morris Dees

[Melissa Brown and Brian Edwards](#), [Montgomery Advertiser](#) Published 2:08 p.m. CT March 14, 2019 | Updated 9:08 p.m. CT March 14, 2019
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Morris Dees (Photo: Melanie Rodgers Cox)

The Southern Poverty Law Center fired Morris Dees, the nonprofit civil rights organization's co-founder and former chief litigator.

SPLC President Richard Cohen said in a statement Dees' dismissal over his misconduct was effective on Wednesday, March 13. When pressed for details on what led to the termination, the organization declined to elaborate.

"As a civil rights organization, the SPLC is committed to ensuring that the conduct of our staff reflects the mission of the organization and the values we hope to instill in the world," Cohen said in the emailed statement. "When one of our own fails to meet those standards, no matter his or her role in the organization, we take it seriously and must take appropriate action."

Dees, 82, co-founded the Montgomery-based organization in 1971.

"It was not my decision, what they did," Dees said when reached by phone. "I wish the center the absolute best. Whatever reasons they had of theirs, I don't know."

On Thursday, he said he hadn't tried a case in at least a decade and hadn't recently been involved in the day-to-day operations of the SPLC.

Morris Dees: [5 things to know about the SPLC co-founder](#)

Dees' termination is one of several steps taken by the organization this week, Cohen said.

"Today we announced a number of immediate, concrete next steps we're taking, including bringing in an outside organization to conduct a comprehensive assessment of our internal climate and workplace practices, to ensure that our talented staff is working in the environment that they deserve — one in which all voices are heard and all staff members are respected," Cohen said.

DIG DEEPER

Southern Poverty Law Center

[Morris Dees through the years](#)

[Morris Dees: 5 things to know about the SPLC co-founder](#)

[Southern Poverty Law Center fires co-founder Morris Dees](#)

[SPLC: Number of hate groups hits all-time high](#)

[Proud Boys founder Gavin McInnes sues SPLC over hate group label](#)

What the SPLC wants the "next steps" to address or correct remains unclear. An SPLC spokesperson said the organization was "in the process of hiring" the firm for the workplace climate assessment, and no other leadership changes had been announced.

A message seeking further comment was left on Cohen's cell phone Thursday afternoon.

"I've read the statement they issued," Dees said when asked if he knew why he was fired. "I feel like some of the things in the statement were unfortunate. But I refuse to say anything negative about the center or its employees. I'll let my life's work and reputation speak for itself."

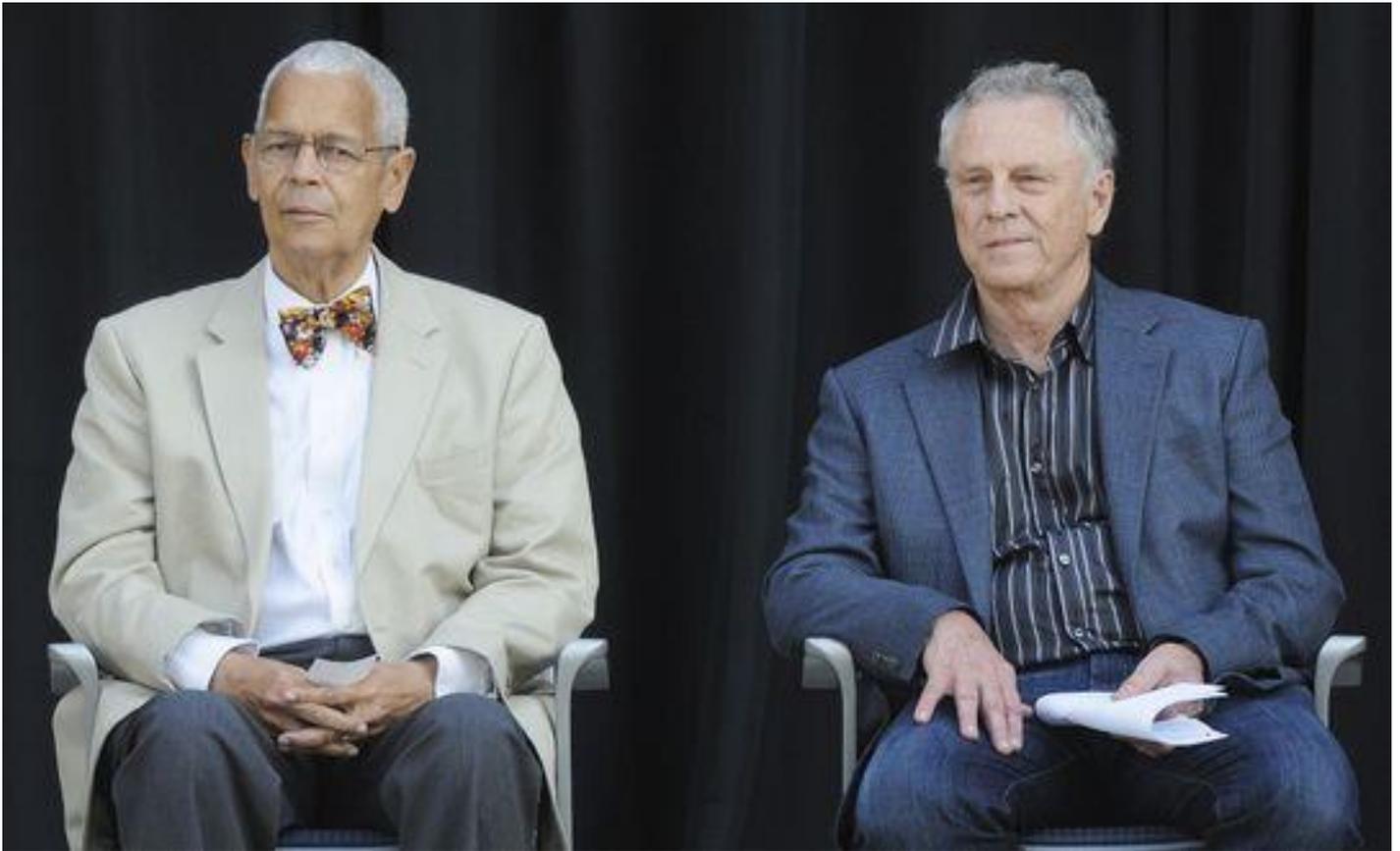
When asked if he was offered the chance to resign or retire, the 82-year-old said, "I've told you all I can tell you."

Dees' biography appeared scrubbed from the [SPLC's website](#) as news broke of his termination on Thursday afternoon.

Morris Dees, SPLC funding and civil rights cases

A Montgomery native, Dees attended Sidney Lanier High School. He burnished his marketing chops by managing a direct sale book publishing company while attending the University of Alabama, where he also earned a law degree.

After returning home to establish a law practice in 1960, Dees won a series of civil rights cases before establishing the SPLC with lawyer Joseph J. Levin Jr. and civil rights activist Julian Bond a decade later.



Southern Poverty Law Center President Emeritus Julian Bond, left, and founder Morris Dees at the SPLC's 40th Anniversary Celebration on Saturday April 30, 2011 at the Civil Rights Memorial Center in Montgomery, Ala.(Montgomery Advertiser, Mickey Welsh) (Photo: Montgomery Advertiser)

The legal partnership netted significant civil rights triumphs. Dees challenged systemic discrimination and segregation in Alabama state trooper ranks in a case won in the U.S. Supreme Court. SPLC litigation challenging Alabama's legislative districts forced the state to redraw its districts in the early 1970s, leading to the election of more than a dozen black legislators in 1974.

Early SPLC lawsuits also fought for better conditions for cotton mill workers in Kentucky, women in the workplace and poor defendants on death row. The organization bankrupted a Ku Klux Klan Organization, the United Klans of America, in a 1987 civil case.

Dees has been a fixture in politics since the group's ascension, though his organization has faced scrutiny in the past. A 1994 Montgomery Advertiser series provided a deep look into the organization controlled by the multimillionaire Dees, illustrating his near-singular control over the organization and its mammoth budget.

The series, a Pulitzer Prize finalist, revealed a figure seen as heroic by some and single-minded by others. Dees' critics said he was more concerned with fundraising than litigating.

The series also alleged discriminatory treatment of black employees within the advocacy group, despite its outward efforts to improve the treatment of minorities in the country. Staffers at the time "accused Morris Dees, the center's driving force, of being a racist and black employees have 'felt threatened and banded together.'" The organization denied the accusations raised in the series.



"I would hope the IRS and the Justice Department would take this as [an] opportunity to come in and take a close look at The Center, it's finances and it's day-to-day operations," said Jim Tharpe, managing editor of the Advertiser in the mid-1990s, who oversaw the Advertiser series. "It's long overdue."

Dees' central role in the organization has also led to numerous threats against him, and the Advertiser previously reported that he has 24-hour protection at his home.

SPLC a war chest of funds that dwarfs over NAACP and Equal Justice Initiative

Over the years, the SPLC has continued to amass massive funds from donors amid differing levels of scrutiny. The nonprofit has hundreds of employees and offices in four states. The organization had nearly \$450 million in net assets, according to publicly available tax documents filed for 2017.

That figure easily dwarfs other civil rights groups — such as the Equal Justice Initiative and the NAACP — during the same time frame. The Montgomery-based EJI had about \$57 million in net assets at that time and the NAACP had about \$3.8 million.

SPLC still fell behind other groups, like the American Civil Liberties Union, which pulled in more than \$526 million between its main nonprofit and foundation in 2017 filings, with several local groups collecting additional millions of dollars not included in that figure.

In recent years, the organization has become nationally known and scrutinized for its [Hatewatch work](#) tracking the rise of hate groups, particularly white supremacists.

It produces research and advocacy work on a variety of topics, including payday lending, civil asset forfeiture and immigration rights. The SPLC also continues day-to-day civil rights litigation, including an ongoing lawsuit to address prison conditions in Alabama.

"The SPLC is deeply committed to having a workplace that reflects the values it espouses — truth, justice, equity and inclusion, and we believe the steps we have taken today reaffirm that commitment," Cohen said.

Brian Lyman contributed to this report.

Contact Montgomery Advertiser reporter Melissa Brown at 334-240-0132 or mabrown@gannett.com.

<https://www.montgomeryadvertiser.com/story/news/2019/03/14/southern-poverty-law-center-fires-co-founder-civil-rights-lawyer-morris-dees/3164839002/>

Southern Poverty Law Center co-founder fired amid gender, race-complaints

By [Ben Feuerherd](#)

March 14, 2019 | 10:44pm



Morris Dees Getty Images

The Southern Poverty Law Center has pushed out one of their co-founders amid reports the watchdog group has been grappling with gender and race complaints within the organization.

Morris Dees was fired from the SPLC on Thursday, the president of the anti-hate group said in a statement, but he did not elaborate on a specific reason for Dees' departure.

"As a civil rights organization, the SPLC is committed to ensuring that the conduct of our staff reflects the mission of the organization and the values we hope to instill in the world," SPLC President Richard Cohen said in a statement.

Cohen added that the group has brought in a outside group to evaluate the "internal climate and workplace practices" of the organization.

The watchdog group, which tracks extremist activity in the United States, has been dealing with complaints that women and people of color do not have the same status as their white male counterparts, [the Los Angeles Times reported](#). It was not clear if Dees' firing was related to the complaints, according to the report.

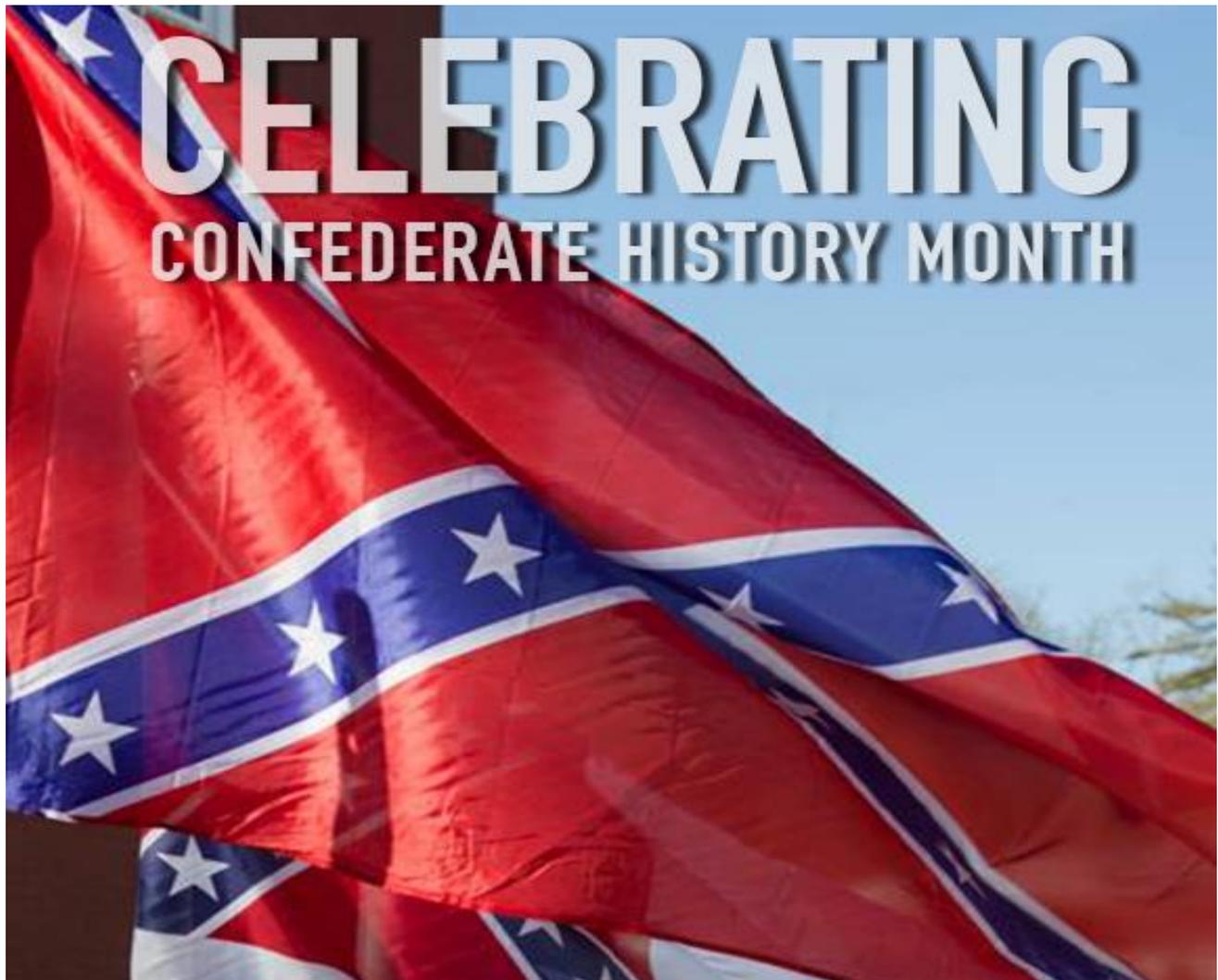
The newspaper cited an internal email sent last Friday by a black attorney who was leaving the organization and insisted they take steps to better the work environment.

“As a woman of color, the experiences of staff of color and female staff have been particularly important to me ... and we recognize that there is more work to do in the legal department and across the organization to ensure that SPLC is a place where everyone is heard and respected and where the values we are committed to pursuing externally are also being practiced internally,” the lawyer, who was not named, reportedly wrote.

Dees co-founded the SPLC in 1971 and made a national name for the organization by suing the Ku Klux Klan.

“It was not my decision, what they did. I wish the center the absolute best. Whatever reasons they had of theirs, I don't know,” [Dees told the Montgomery Advertiser](#) in an interview on Thursday.

<https://nypost.com/2019/03/14/southern-poverty-law-center-co-founder-fired-amid-gender-race-complaints/amp/>

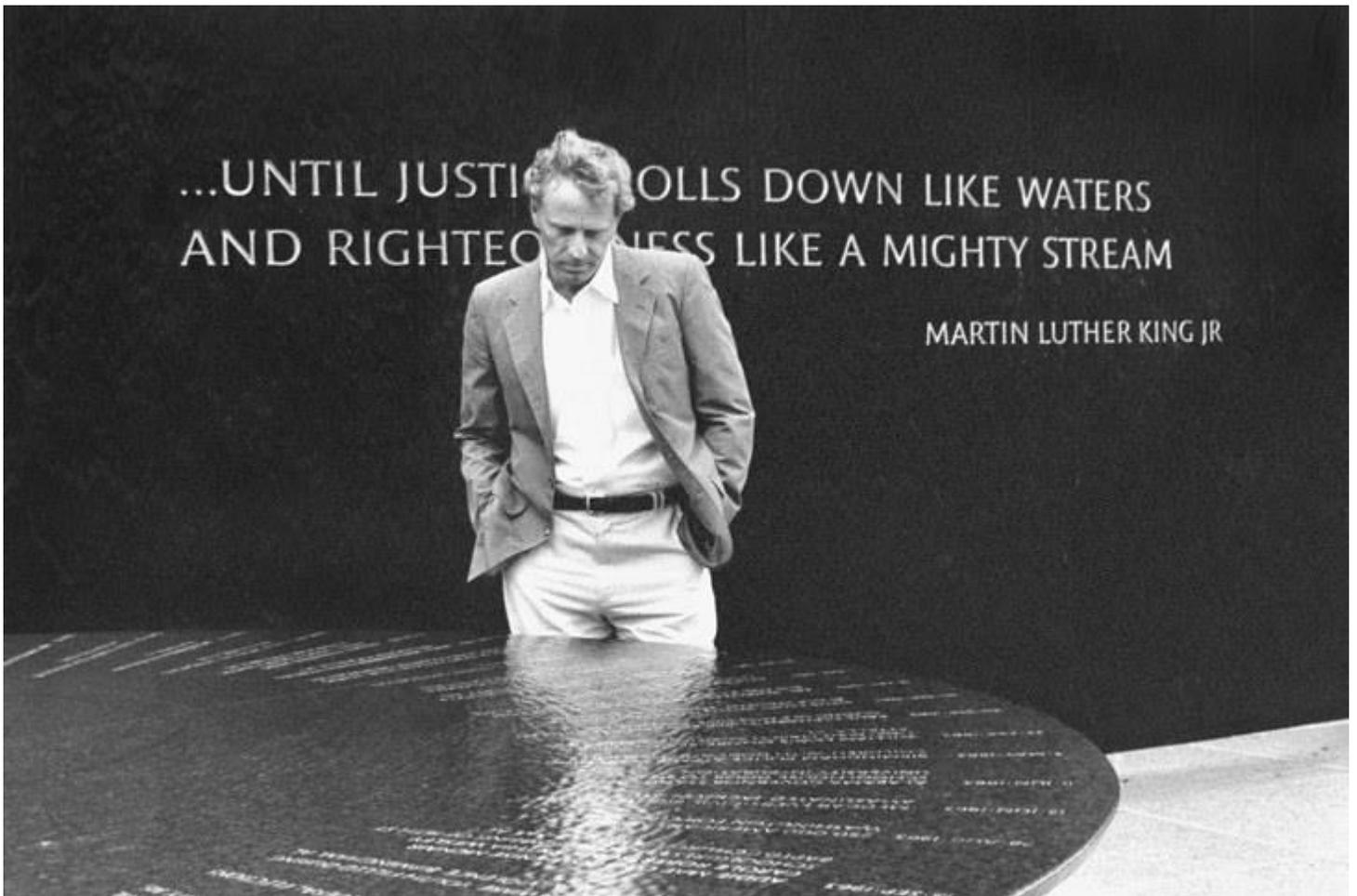


SOUTHERN LEGAL RESOURCE CENTER, INC.

Very good read - chipping away at the SPLC Foundation has begun - may it continue in earnest and support www.slrc-csa.org SLRC PO Bx 1235 Black Mtn, NC 28711-1235 PM us your email address for our newsletter

The Reckoning of Morris Dees and the Southern Poverty Law Center

By [Bob Moser](#)
March 21, 2019



The firing of Morris Dees, the co-founder of the S.P.L.C., has flushed up uncomfortable questions that have surrounded the organization for years.

Photograph by Acey Harper / The LIFE Images Collection / Getty

In the days since the stunning dismissal of Morris Dees, the co-founder of the Southern Poverty Law Center, on March 14th, I've been thinking about the jokes my S.P.L.C. colleagues and I used to tell to keep ourselves

sane. Walking to lunch past the center's Maya Lin–designed memorial to civil-rights martyrs, we'd cast a glance at the inscription from Martin Luther King, Jr., etched into the black marble—"Until justice rolls down like waters"—and intone, in our deepest voices, "Until justice rolls down like dollars." The Law Center had a way of turning idealists into cynics; like most liberals, our view of the S.P.L.C. before we arrived had been shaped by its oft-cited listings of U.S. hate groups, its reputation for winning cases against the Ku Klux Klan and Aryan Nations, and its stream of direct-mail pleas for money to keep the good work going. The mailers, in particular, painted a vivid picture of a scrappy band of intrepid attorneys and hate-group monitors, working under constant threat of death to fight hatred and injustice in the deepest heart of Dixie. When the S.P.L.C. hired me as a writer, in 2001, I figured I knew what to expect: long hours working with humble resources and a highly diverse bunch of super-dedicated colleagues. I felt self-righteous about the work before I'd even begun it.

The first surprise was the office itself. On a hill in downtown Montgomery, down the street from both Jefferson Davis's Confederate White House and the Dexter Avenue Baptist Church, where M.L.K. preached and organized, the center had recently built a massive modernist glass-and-steel structure that the social critic James Howard Kunstler would later liken to a "Darth Vader building" that made social justice "look despotic." It was a cold place inside, too. The entrance was through an underground bunker, past multiple layers of human and electronic security. Cameras were everywhere in the open-plan office, which made me feel like a Pentagon staffer, both secure and insecure at once. But nothing was more uncomfortable than the racial dynamic that quickly became apparent: a fair number of what was then about a hundred employees were African-American, but almost all of them were administrative and support staff—"the help," one of my black colleagues said pointedly. The "professional staff"—the lawyers, researchers, educators, public-relations officers, and fund-raisers—were almost exclusively white. Just two staffers, including me, were openly gay.

During my first few weeks, a friendly new co-worker couldn't help laughing at my bewilderment. "Well, honey, welcome to the Poverty Palace," she said. "I can guaran-damn-tee that you will never step foot in a more contradictory place as long as you live."

"Everything feels so out of whack," I said. "Where are the lawyers? Where's the diversity? What in God's name is going on here?"

"And you call yourself a journalist!" she said, laughing again. "Clearly you didn't do your research."

In the decade or so before I'd arrived, the center's reputation as a beacon of justice had taken some hits from reporters who'd peered behind the façade. In 1995, the *Montgomery Advertiser* had been a Pulitzer finalist for a series that documented, among other things, staffers' allegations of racial discrimination within the organization. In *Harper's*, Ken Silverstein had revealed that the center had accumulated an endowment topping a hundred and twenty million dollars while paying lavish salaries to its highest-ranking staffers and spending far less than most nonprofit groups on the work that it claimed to do. The great Southern journalist John Egerton, writing for *The Progressive*, had painted a damning portrait of Dees, the center's longtime mastermind, as a "super-salesman and master fundraiser" who viewed civil-rights work mainly as a marketing tool for bilking gullible Northern liberals. "We just run our business like a business," Dees told Egerton. "Whether you're selling cakes or causes, it's all the same."

Co-workers stealthily passed along these articles to me—it was a rite of passage for new staffers, a cautionary heads-up about what we'd stepped into with our noble intentions. Incoming female staffers were additionally warned by their new colleagues about Dees's reputation for hitting on young women. And the unchecked power of the lavishly compensated white men at the top of the organization—Dees and the center's president, Richard Cohen—made staffers pessimistic that any of these issues would ever be addressed. "I expected there'd be a lot of creative bickering, a sort of democratic free-for-all," my friend Brian, a journalist who came aboard a year after me, said one day. "But everybody is so deferential to Morris and Richard. It's like a fucking monarchy around here." The work could be meaningful and gratifying. But it was hard, for many of us, not to feel like we'd become pawns in what was, in many respects, a highly profitable scam.

For the many former staffers who have come and gone through the center's doors—I left in 2004—the queasy feelings came rushing back last week, when the news broke that Dees, now eighty-two, had been fired. The official statement sent by Cohen, who took control of the S.P.L.C. in 2003, didn't specify why Dees had been dismissed, but it contained some broad hints. "We're committed to ensuring that our workplace embodies the values we espouse—truth, justice, equity, and inclusion," Cohen wrote. "When one of our own fails to meet those standards, no matter his or her role in the organization, we take it seriously and must take appropriate action." Dees's profile was immediately erased from the S.P.L.C.'s Web site—amazing, considering that he had remained, to the end, the main face and voice of the center, his signature on most of the direct-mail appeals that didn't come from celebrity supporters, such as the author Toni Morrison.

While right-wingers tweeted gleefully about the demise of a figure they'd long vilified—"Hate group founder has been fired by his hate group," the alt-right provocateur [Mike Cernovich](#) chirped—S.P.L.C. alums immediately reconnected with one another, buzzing about what might have happened and puzzling over the timing, sixteen years after Dees handed the reins to Cohen and went into semi-retirement. "I guess there's nothing like a funeral to bring families back together," another former writer at the center said, speculating about what might have prompted the move. "It could be racial, sexual, financial—that place was a virtual buffet of injustices," she said. Why would they fire him now?

One day later, the Los Angeles *Times* and the Alabama Political Reporter reported that Dees's ouster had come amid a staff revolt over the mistreatment of nonwhite and female staffers, which was sparked by the resignation of the senior attorney Meredith Horton, the highest-ranking African-American woman at the center. A number of staffers subsequently signed onto two letters of protest to the center's leadership, alleging that multiple reports of sexual harassment by Dees through the years had been ignored or covered up, and sometimes resulted in retaliation against the women making the claims. (Dees denied the allegations, telling a reporter, "I don't know who you're talking to or talking about, but that is not right.")

The staffers wrote that Dees's firing was welcome but insufficient: their larger concern, they emphasized, was a widespread pattern of racial and gender discrimination by the center's current leadership, stretching back many years. (The S.P.L.C. has since appointed Tina Tchen, a former chief of staff for Michelle Obama, to conduct a review of its workplace environment.) If Cohen and other senior leaders thought that they could shunt the blame, the riled-up staffers seem determined to prove them wrong. One of my former female colleagues told me that she didn't want to go into details of her harassment for this story, because she believes the focus should be on the S.P.L.C.'s current leadership. "I just gotta hope your piece helps keep the momentum for change going," she said. Stephen Bright, a Yale professor and longtime S.P.L.C. critic, told me, "These chickens took a very long flight before they came home to roost." The question, for current and former staffers alike, is how many chickens will come to justice before this long-overdue reckoning is complete.

The controversy erupted at a moment when the S.P.L.C. had never been more prominent, or more profitable. Donald Trump's Presidency opened up a gusher of donations; after raising fifty million dollars in 2016, the center took in a hundred and thirty-two million dollars in 2017, much of it coming after the violent spectacle that unfolded at the Unite the Right rally in Charlottesville, Virginia, that August. George and Amal Clooney's justice foundation donated a million, as did Apple, which also added a donation button for the S.P.L.C. to its iTunes store. JPMorgan chipped in five hundred thousand dollars. The new money pushed the center's endowment past four hundred and fifty million dollars, which is more than the [total assets](#) of the American Civil Liberties Union, and it now employs an all-time high of around three hundred and fifty staffers. But none of that has slackened its constant drive for more money. "If you're outraged about the path President Trump is taking, I urge you to join us in the fight against the mainstreaming of hate," a direct-mail appeal signed by Dees last year read. "Please join our fight today with a gift of \$25, \$35, or \$100 to help us. Working together, we can push back against these bigots."

In 1971, when the center opened, Dees was already a colorful and controversial figure in Alabama. While studying law at the University of Alabama, in the late nineteen-fifties, "Dees sold holly wreaths and birthday cakes, published a student telephone directory, dabbled in real estate," Egerton wrote. He also worked for

George Wallace's first, unsuccessful bid for governor, in 1958. Upon graduating, in 1960, Dees teamed up with another ambitious student, Millard Fuller, who'd go on to found Habitat for Humanity. They opened a direct-mail business in Montgomery, selling doormats, tractor-seat cushions, and cookbooks. "Morris and I, from the first day of our partnership, shared the overriding purpose of making a pile of money," Fuller would later recall. "We were not particular about how we did it." While running their business, the two also practiced law. In 1961, they defended one of the men charged with beating up Freedom Riders at a bus terminal in Montgomery. According to Fuller, "Our fee was paid by the Klan and the White Citizens' Council."

In the late sixties, Dees sold the direct-mail operation to the Times Mirror Company, of Los Angeles, reportedly for between six and seven million dollars. But he soon sniffed out a new avenue for his marketing genius. In 1969, he successfully sued to integrate the local Y.M.C.A., after two black children were turned away from summer camp. Two years later, he co-founded the Law Center, with another Montgomery attorney, Joe Levin, Jr. He volunteered to raise money for George McGovern's Presidential campaign, and, with McGovern's blessing, used its donor list of seven hundred thousand people to help launch the S.P.L.C.'s direct-mail operations. The center won some big cases early on, including a lawsuit that forced the Alabama legislature to divide into single-member districts, insuring the election of the state's first African-American lawmakers since Reconstruction. In 1975, the S.P.L.C. started a defense fund for Joan Little, a black prisoner in North Carolina who'd stabbed to death a jailer who attempted to rape her; the case became a national sensation and drew attention to the intrepid little operation in Montgomery. Dees, of course, had already positioned the Law Center to capitalize on the positive press.

A decade or so later, the center began to abandon poverty law—representing death-row defendants and others who lacked the means to hire proper representation—to focus on taking down the Ku Klux Klan. This was a seemingly odd mission, given that the Klan, which had millions of members in the nineteen-twenties, was mostly a spent force by the mid-eighties, with only an estimated ten thousand members scattered across the country. But "Dees saw the Klan as a perfect target," Egerton wrote. For millions of Americans, the K.K.K. still personified violent white supremacy in America, and Dees "perceived chinks in the Klan's armor: poverty and poor education in its ranks, competitive squabbling among the leaders, scattered and disunited factions, undisciplined behavior, limited funds, few if any good lawyers." Along with legal challenges to what was left of the Klan, the center launched Klanwatch, which monitored the group's activities. Klanwatch was the seed for what became the broader-based Intelligence Project, which tracks extremists and produces the S.P.L.C.'s annual hate-group list.

The only thing easier than beating the Klan in court—"like shooting fish in a barrel," one of Dees's associates told Egerton—was raising money off Klan-fighting from liberals up north, who still had fresh visions of the violent confrontations of the sixties in their heads. The S.P.L.C. got a huge publicity boost in July, 1983, when three Klansmen firebombed its headquarters. A melted clock from the burned-down building, stuck at 3:47 A.M., is featured in the main lobby of the Montgomery office today. In 1987, the center won a landmark seven-million-dollar damage judgment against the Klan; a decade later, in 1998, it scored a thirty-eight-million-dollar judgment against Klansmen who burned down a black church in South Carolina. With those victories, Dees claimed the right to boast into perpetuity that the S.P.L.C. had effectively "shut down" the K.K.K.

By the time I touched down in Montgomery, the center had increased its staff and branched out considerably—adding an educational component called Teaching Tolerance and expanding its legal and intelligence operations to target a broad range of right-wing groups and injustices—but the basic formula perfected in the eighties remained the same. The annual hate-group list, which in 2018 included a thousand and twenty organizations, both small and large, remains a valuable resource for journalists and a masterstroke of Dees's marketing talents; every year, when the center publishes it, mainstream outlets write about the "rising tide of hate" discovered by the S.P.L.C.'s researchers, and reporters frequently refer to the list when they write about the groups. As critics have long pointed out, however, the hate-group designations also drive attention to the extremists. Many groups, including the religious-right Family Research Council and the Alliance Defending Freedom, raise considerable money by decrying the S.P.L.C.'s "attacks."

In recent years, the center has broadened its legal work, returning to some poverty law; around eighty attorneys now work in five Southern states, challenging, among other things, penal juvenile-justice systems and draconian anti-immigration laws. But the center continues to take in far more than it spends. And it still tends to emphasize splashy cases that are sure to draw national attention. The most notable, when I was there, was a lawsuit to remove a Ten Commandments monument that was brazenly placed in the main lobby of the Alabama Supreme Court building, just across the street from S.P.L.C. headquarters, by Roy Moore, who was then the state's chief justice. Like the S.P.L.C.'s well-publicized 2017 lawsuit against Andrew Anglin, the neo-Nazi publisher of the Daily Stormer, it was a vintage example of the center's central strategy: taking on cases guaranteed to make headlines and inflame the far right while demonstrating to potential donors that the center has not only all the right enemies but also the grit and know-how to take them down.

These days, whenever I tell people in New York or Washington, D.C., that I used to work at the Southern Poverty Law Center, their eyes tend to light up. "Oh, wow, what was *that* like?" they'll ask. Sometimes, depending on my mood, I'll regale them with stories about the reporting I did there—exposing anti-immigration extremists on the Arizona-Mexico border, tracking down a wave of anti-transgender hate crimes, writing a comprehensive history of the religious right's war on gays. But then, considering whether to explain what an unsettling experience it could be, I'll add, "It's complicated, though," and try to change the subject.

For those of us who've worked in the Poverty Palace, putting it all into perspective isn't easy, even to ourselves. We were working with a group of dedicated and talented people, fighting all kinds of good fights, making life miserable for the bad guys. And yet, all the time, dark shadows hung over everything: the racial and gender disparities, the whispers about sexual harassment, the abuses that stemmed from the top-down management, and the guilt you couldn't help feeling about the legions of donors who believed that their money was being used, faithfully and well, to do the Lord's work in the heart of Dixie. We were part of the con, and we knew it.

Outside of work, we spent a lot of time drinking and dishing in Montgomery bars and restaurants about the oppressive security regime, the hyperbolic fund-raising appeals, and the fact that, though the center claimed to be effective in fighting extremism, "hate" always continued to be on the rise, more dangerous than ever, with each year's report on hate groups. "The S.P.L.C.—making hate pay," we'd say.

It wasn't funny then. At this moment, it seems even grimmer. The firing of Dees has flushed up all the uncomfortable questions again. Were we complicit, by taking our paychecks and staying silent, in ripping off donors on behalf of an organization that never lived up to the values it espoused? Did we enable racial discrimination and sexual harassment by failing to speak out? "Of course we did," a former colleague told me, as we parsed the news over the phone. "It's shameful, but when you're there you kind of end up accepting things. I never even considered speaking out when things happened to *me*! It doesn't feel good to recognize that. I was so into the work, and so motivated by it, I kind of shrugged off what was going on." A couple of days later, she texted me: "I'm having SPLC nightmares." Aren't we all, I thought.

A previous version of this article misidentified the S.P.L.C. attorney who argued the Roy Moore case. It misstated the total number of S.P.L.C. employees in 2001 and the current number of staff attorneys.

Bob Moser is the author of "[Blue Dixie: Awakening the South's Democratic Majority](#)."

- <https://www.newyorker.com/news/news-desk/the-reckoning-of-morris-dees-and-the-southern-poverty-law-center>

Famous civil rights group suffers from 'systemic culture of racism and sexism,' staffers say

By [Nick Valencia](#) and Pamela Kirkland, CNN

Updated 6:12 AM ET, Fri March 29, 2019

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Famed SPLC accused of racism and sexism by some staffers 02:47

(CNN)Some employees at the Southern Poverty Law Center say the legendary civil rights nonprofit group suffers from a "systemic culture of racism and sexism within its workplace."

The [SPLC](#), which has been on the front line of the fight against racial inequality and injustice in the United States since 1971, has been thrust into chaos after allegations over its treatment of minority and female employees.

The claims have been followed by changes in its leadership and a company-wide review.



[Southern Poverty Law Center president resigns after a co-founder was fired](#)

CNN spoke with three current employees of the organization who talked on condition of anonymity because of fears over possible retribution.

It was one of those employees who cited the systemic problems with racism and sexism, and a second employee agreed with that assessment.

The Alabama-based activist group is nationally known for tracking civil rights abuses and hate crimes, while preaching tolerance. The group established itself as a crusading force by fighting racism and exposing extremist groups, taking many cases pro bono. A famed civil rights activist, the late Julian Bond, was the group's first president.

Changes at the top



Former Michelle Obama chief-of-staff Tina Tchen will lead a review of workplace culture at the SPLC.

But one of the employees who spoke to CNN alleged the organization suffers from a "pervasive racist culture" and an environment in which a woman is not seen or heard. She also said qualified African-American employees were regularly passed over for promotions -- including one African-American colleague she describes as brilliant. She added, "My boss only hires white people."

The employee described the current upheaval at the SPLC as a revolution against the organization's leadership, "initiated by employees" because workers were "tired of seeing the pervasive culture exist" unchallenged by those in charge.

The SPLC fired co-founder Morris Dees on March 13 and launched a top-to-bottom external review of workplace culture, headed by [former Michelle Obama chief-of-staff Tina Tchen](#).

The organization said Dees had previously been disciplined after a prior investigation into "inappropriate conduct." It would not elaborate on the nature of that conduct.

SPLC [President Richard Cohen](#) issued this statement on Dees' dismissal:

"When one of our own fails to meet those standards, no matter his or her role in the organization, we take it seriously and must take appropriate action."

SPLC president steps down



SPLC co-founder Morris Dees speaks onstage at a 2016 event in California.

Last week, Cohen himself stepped down after more than 30 years with the center, saying his departure would help the SPLC move forward.

"We've heard from our staff that we need to do a better job of making sure that our workplace embodies the values we espouse -- truth, justice, equity, and inclusion," Cohen said in a statement.

The SPLC continues to go through upheaval, with its legal director abruptly resigning in recent days. She would not comment when contacted by CNN.

One employee said of Cohen's departure, "Employees asked the president to step down. He didn't do anything to change the culture, and he left because of it."

CNN reached out multiple times on Monday to Dees and Cohen about the workplace allegations. They have not returned our messages.

When initially asked about his termination, [Dees told CNN it wasn't his decision](#) to leave SPLC. "It's a very fine group. I've devoted 50 years of my life to the center. I wish them the very best," Dees said. He would not elaborate on how he learned about his dismissal or the reasoning behind it. He only said that he "can let (his) life's work and reputation speak for itself."

In the past few years, Dees said, he mostly went to the center to make calls to big donors.

Center took on racists



Richard Cohen stepped down from his role as president of the SPLC.

As SPLC's chief trial counsel, Dees began in the early 1980s to use courts to secure monetary damages against hate groups. As part of the judgments he helped win against those groups, courts would then seize the groups' assets.

In 1981, Dees successfully sued the Ku Klux Klan and won a \$7 million judgment for the mother of Michael Donald, a black lynching victim in Alabama. The judgment bankrupted the United Klans of America, which had to sell its national headquarters to help pay it off.

The SPLC communications department, while defending the group's handling of the current crisis, has not responded to questions about the specific substance of the various allegations. A spokeswoman said the group's leadership has taken the initiative to improve culture, and that Cohen urged leadership changes in October, prompting the SPLC board to appoint a search committee for his replacement.

"Richard told the board that a number of legacy civil rights organizations had transitioned to a new generation of leaders in recent years and that we should, too," spokeswoman Jen Fuson told CNN.

"The events of the last week have been a clear reminder that the walk towards justice must start at your own front door," Bryan Fair, chairman of the Southern Poverty Law Center's board, said in a statement.

"We acknowledge and take very seriously the significant concerns that our talented and deeply committed staff have raised, and we are committed to listening further, taking ownership wherever we have failed to live up to our own standards and values, and to making any changes necessary at the conclusion of this process to ensure that the Center is exemplifying and upholding them."

SPLC staffers 'so divided'

One of the employees told CNN that the rank-and-file within the SPLC are deeply divided between those who are seeking a complete overhaul and those who support leadership efforts to review the culture.

"We are so divided," the employee said. "I want to see us rise through the ashes. The white males here who are calling the shots can't ruin us."

Cohen and Dees' departures came after SPLC associate legal director Meredith Horton resigned. Horton did not return CNN's calls for comment.

"It all started with the resignation of Meredith Horton," an employee said, referring to the SPLC's outgoing associate legal director.

Horton was a high-ranking African-American woman in the organization.

In her resignation letter, obtained by CNN, Horton cited concerns about workplace culture. " ... It should not be a surprise that as a woman of color, the experiences of staff of color and female staff have been particularly important to me," she wrote.

"... we recognize that there is more work to do in the legal department and across the organization to ensure that SPLC is a place where everyone is heard and respected and where the values we are committed to pursuing externally are also being practiced internally."

Horton did not return CNN's calls for comment.

According to one employee, action was taken against Dees after Horton submitted her letter.

Allegations 'greatly exaggerated'

But another employee told CNN that allegations of misconduct were "greatly exaggerated."

"I'm completely happy here," the employee said. "We have many women in leadership."

Another employee said Dees "didn't catch up with the times."

That source said Dees was an amazing salesman, adding that he was also a "scapegoat," for the company's problems.

The center has strongly defended its response to recent events.

"No one, no matter that person's position at the [SPLC](#), will be exempt from scrutiny and accountability as part of that process," Fuson said in a statement.

"As a civil rights organization, the SPLC is committed to ensuring that the conduct of our staff reflects the mission of the organization and the values we hope to instill in the world."

<https://www.cnn.com/2019/03/29/us/splc-leadership-crisis/index.html>

Famed civil rights group Southern Poverty Law Center faces allegations of 'systemic racism and sexism' including claims qualified African-American employees were 'passed over for promotions'

- **Employees have spoken out about alleged racism and sexism within the Southern Poverty Law Center**
- **The civil rights group, based in Alabama, monitors the activities of domestic hate groups and other extremists**
- **The SPLC has launched a wide-ranging external review following the firing of co-founder, five times married, Morris Dees earlier this month**

- Dees, successfully sued the Ku Klux Klan in 1981. The judgment bankrupted the United Klans of America
- On March 22, SPLC President Richard Cohen stepped down, resigning a little more than a week after he fired Dees
- Former Michelle Obama's Chief-of-Staff Tina Tchen has been appointed to lead a company-wide review

By [CHANTALLE EDMUNDS FOR DAILYMAIL.COM](https://www.dailymail.com)

PUBLISHED: 10:48 EDT, 29 March 2019 | UPDATED: 13:35 EDT, 29 March 2019

Employees at the Southern Poverty Law Center in Alabama have spoken out against what they say is a culture of 'racism and sexism' at the famous civil rights nonprofit group.

The Southern Poverty Law Center was founded in the early 70s to monitor the activities of domestic hate groups.

The [SPLC](#) says the organization is currently tracking more than 1,600 extremist groups. The Ku Klux Klan and the neo-Nazi movement are two movements mentioned on the center's website.



- Employees have spoken out about alleged racism and sexism within the Southern Poverty Law Center

The claims center around allegations that the SPLC suffers systemic problems with racism and sexism and from a 'pervasive racist culture and an environment in which a woman is not seen or heard,' according to [CNN](#) who spoke with three current employees on guarantee of anonymity.

One of those employees alleged that 'qualified African-American employees were regularly passed over for promotions.' The woman added, 'My boss only hires white people.'

The SPLC have gone on to change its leadership. Co-founder, five-times married Morris Dees, was fired earlier this month for unspecified misconduct.

According to the [Los Angeles Times](#) staff at SPLC headquarters in Alabama were told in an internal email that 'although he made unparalleled contributions to our work, no one's contributions can excuse that person's inappropriate conduct.'



• **Morris Dees, Co-founder of the Southern Poverty Law Center, (pictured above) was fired in March for unspecified misconduct**

© Denver Post via Getty Images

• **SPLC President Richard Cohen (pictured above) stepped down from the post resigning a little more than a week after he fired Dees**



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Former Michelle

Obama's Chief-of-Staff Tina Tchen has been appointed to lead a company-wide review.

On March 22, SPLC President Richard Cohen stepped down, resigning a little more than a week after he fired Dees.

'When one of our own fails to meet those standards, no matter his or her role in the organization, we take it seriously and must take appropriate action,' Cohen said in a statement following Dees departure.

'We've heard from our staff that we need to do a better job of making sure that our workplace embodies the values we espouse -- truth, justice, equity, and inclusion,' Cohen said in a statement announcing his own resignation, adding his departure would help the SPLC move forward.



© Getty Images for NARAS

Former Michelle Obama's Chief-of-Staff Tina Tchen, (pictured above) has been appointed to lead a company-wide review

One employee described the current upheaval as a revolution against the organization's leadership, 'initiated by employees tired of a pervasive culture unchallenged by those in charge.'

Both Dees and Cohen's departures follow the resignation of Meredith Horton, an associate legal director in the organization who's African-American.

Horton's resignation letter cites concerns about workplace culture.

The Southern Poverty Law Center has a track record in securing monetary damages against hate groups.



• **Members of the National Socialist Movement, one of the largest neo-Nazi groups in the US, hold a swastika burning after a rally on April 21, 2018 in Draketown, Georgia**

In 1981 civil rights lawyer Dees successfully sued the Ku Klux Klan winning \$7 million for the mother of Michael Donald, a black lynching victim in Alabama.

Following the judgment, The United Klans of America was forced to sell its national headquarters to help pay it off.

Bryan Fair, chairman of the Southern Poverty Law Center's board said in a statement that they are taking staff's concerns very seriously.

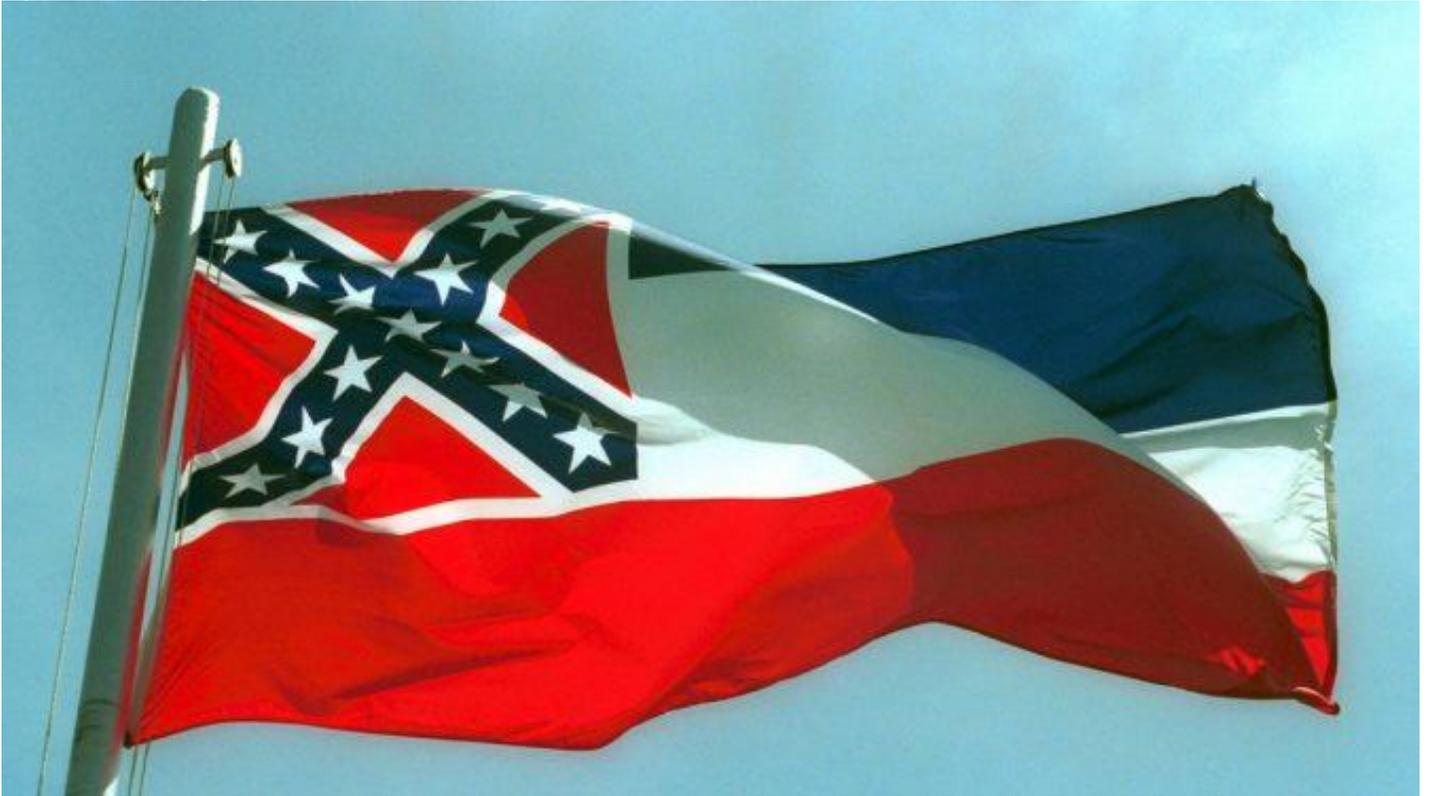
'We acknowledge and take very seriously the significant concerns that our talented and deeply committed staff have raised, and we are committed to listening further, taking ownership wherever we have failed to live up to our own standards and values, and to making any changes necessary at the conclusion of this process to ensure that the Center is exemplifying and upholding them,' Fair said.

No-one at the Southern Poverty Law Center was immediately available for comment regarding the workplace allegations when contacted by DailyMail.com.

<https://www.dailymail.co.uk/news/article-6864575/Famous-civil-rights-group-accused-systemic-racism-sexism.html>

Mississippi's Free Speech Confusion

By [Walt Garlington](#) on Mar 20, 2019



Some lawmakers in Mississippi, obviously alarmed at the violent demonstrations and restrictive measures at college campuses intended to silence what passes for conservative viewpoints, have come up what they consider a fitting solution in their legislative kitchen, House Bill 1562, 'Forming Open and Robust University Minds (FORUM) Act'. But the result is far from enticing.

[The heart of the bill](#) is found in Sections 3 & 4:

SECTION 3. Expressive activities protected under the provisions of this act include, but are not limited to, any lawful verbal, written, audio-visual or electronic means by which individuals may communicate ideas to one another, including all forms of peaceful assembly, protests, speeches and guest speakers, distribution of literature, carrying signs and circulating petitions.

SECTION 4. The outdoor areas of campuses of state institutions of higher learning in this state shall be deemed public forums for the campus community, and state institutions of higher learning shall not create "free speech zones" or other designated areas of campus outside of which expressive activities are prohibited.

What's wrong with preventing free speech zones, allowing 'individuals to communicate ideas to one another', and the like? Don't we need to push back against the Lefties on college campuses? We will return to this thread later, for there is something else that needs to be addressed about this bill first, that something being the complete subversion of federalism in Mississippi.

The authors of the bill show their disdain for Mississippi as a self-subsisting State by basing their legal claims about freedom of speech, etc. on First Amendment grounds (mentioned three times in the bill), i.e., the First Amendment of the [u]nited States Constitution, not the Constitution of the State of Mississippi. But that

amendment clearly applies only to the Congress in Washington City, not to the folks in the House and Senate in Jackson, Miss. There is not a single reference made in HB 1562 to Mississippi's [own free speech provision](#), found in Article 3, Section 13, of the State Constitution, which would be the proper basis for a bill of this kind, since States have jurisdiction over their internal matters, not the federal government.

That is remarkable, and dangerous, for it places Mississippi ever more completely under the direct authority of Washington City, even going so far as to waive their Eleventh Amendment immunity so as to be sued in federal court for violations of a STATE law (Section 12 of the bill). They are thus stamping out what is left of their existence as a unique political entity by making themselves nothing more than an appendage of the federal apparatus (a thing which was created by the States to be their helper, not their master; so much for fanciful schemes of divided sovereignty, etc.) – and they are doing this voluntarily. Who needs Lincoln and Grant, Bush and Obama, et al., to do the subjugating with State lawmakers like these?

That said, this is the same Mississippi that declared in its Constitution (Section 7),

The right to withdraw from the Federal Union on account of any real or supposed grievance, shall never be assumed by this state, nor shall any law be passed in derogation of the paramount allegiance of the citizens of this state to the government of the United States.

Thus, there appears to be quite a bit of Stockholm Syndrome present in Mississippi, a greatly misplaced loyalty in the souls of her people, which needs to be overcome but that nonetheless may explain the cock-eyed constitutional reasoning found in HB 1562.

Having said a bit about that now, we will return to the question we left earlier: Is not free speech a praiseworthy thing to have on college campuses? Are they not supposed to be places of free inquiry, exchange of ideas, etc.? To a large degree, we would answer no. Any institution exists to pass on a tradition to those who become a part of it. If the main activity of students on college campuses in Mississippi or anywhere else becomes the non-stop questioning and debating and protesting of every teaching and belief received in life, that will impart only one thing: nihilism, that every man is a law unto himself. Wise old Aristophanes's play [The Clouds](#) is a perfectly good warning to us about this: Strepsiades hands his son Phidippides over to the philosophers, who teach him to question all the ancient teachings of their land, and the result is that Phidippides becomes an atheist who advocates that children should beat their parents.

To make colleges nothing but places of protest and agitation is a sign of a decrepit Christendom. Dr William Wilson in discussing Basil Gildersleeve once said that at some point questioning must cease and a creed be accepted. Mississippi's colleges and those across the South are in much more need of a creed, of the Truth, than promoting verbal clashes amongst students. If Southern institutions of higher education are not willing to teach the truth, to pass on a tradition that amounts to more than nihilism (or its near of kin, utilitarian Chamber of Commerce-approved STEM programs and the like), it is probably better to dissolve them than to submit the young to their destructive influences. Students and professors and guest speakers shouting at each other about whose pet ideology is better is no safeguard against them.

Anyone who has spent time in a kitchen knows that a half-baked dish will likely make him sick if he eats it. Mississippi's House Bill 1562 is just such a thing. If it passes in its current form, no one should be surprised if the current political/cultural illness worsens all across that State.

About Walt Garlington

Walt Garlington is a chemical engineer turned writer (and, when able, a planter). He makes his home in Louisiana and is editor of the 'Confiteri: A Southern Perspective' web site.

<https://www.abbevilleinstitute.org/blog/mississippis-free-speech-confusion/>

SPLC Forced To Eat Crow After Truth Comes Out About Church Fire



A woman carries Confederate battle flags past the Civil Rights Memorial outside the Southern Poverty Law Center in Montgomery, Ala. (Dave Martin / AP)

BY C. DOUGLAS GOLDEN

PUBLISHED APRIL 1, 2019 AT 8:39AM

MODIFIED APRIL 1, 2019 AT 10:24AM

T.S. Eliot once noted that April is the cruelest month, but I'd say the Southern Poverty Law Center would probably give the mantle to March, at least as far as 2019 is concerned.

On March 14, 82-year-old SPLC founder Morris Dees [was fired](#) amid vague hints regarding allegations of sexual harassment and gender and race discrimination. Over the coming weeks, a cascade of articles — the most notable written by Bob Moser, a former employee of [the SPLC](#), for [The New Yorker](#) — noted that the Center's finances suggested a "cash cow" at best and a hate-baiting scam at worst.

And then, just when you thought the month might go out like a lamb, Andrew McClinton pleaded guilty to arson on Friday.

Who's Andrew McClinton? The Southern Poverty Law Center would probably like you to forget about him. Back in November 2016, a week before the elections, the church that McClinton was a member of in Greenville, Mississippi, was allegedly vandalized. The SPLC quickly jumped on the story.

“Fire fighters arrived to find Hopewell Missionary Baptist Church ‘heavily engulfed in flames’ with the words ‘Vote Trump’ spray-painted on the side of the building, according to Mayor Errick Simmons, who spoke at a press conference Wednesday morning,” its [Hatewatch website](#) reported.

“The city’s investigation is taking into account the nation’s history of attacks on black churches, according to Greenville Police Chief Delano Wilson, including those as recent as last year, when six Southern churches were damaged or destroyed.”

“This kind of attack happened in the 1950s, and 1960s, but it shouldn’t happen in 2016,” they quoted Mayor Simmons as saying. “Last night’s attack appears to be a race crime: the church has always been a symbol of the black community and a place for communication around civil rights, the same rights black communities were deprived.”

“We feel the (spray painted) quote was an intimidation of congregants’ right to vote,” Chief Wilson said at the time. “This is a predominately black church: that would definitely be a hate crime.”

Nobody thought that such a blatant act might not be the work of a white-robed hate criminal but that of a provocateur who wanted it to *seem* like it was. McClinton, a 47-year-old habitual offender who was a member of the Hopewell Missionary Baptist Church, was apparently just such a man.

“Mississippi Insurance Commissioner Mike Chaney, who is also the state fire marshal, told The Associated Press that investigators believe the graffiti was intended as a distraction from some other sort of wrongdoing. Chaney would not specify what that was,” [the AP](#) reported Friday.

“He tried to make the arson appear it was politically motivated, but it was not,” Chaney said.

The SPLC reported this after McClinton’s arrest in December 2016, correcting the Hatewatch article by putting a note at the top saying that “a suspect, a member of the church, was arrested in connection with the crime, and authorities now believe the attack was not politically motivated.”

Advertisement - story continues below

The AP noted that “McClinton will be sentenced as a habitual offender because he was convicted of attempted armed robbery in 1997 and armed robbery in 2004, both in another part of Mississippi.”

The mayor’s twin defended his brother’s actions.

[RELATED: Co-Founder of Leftist, Extremist SPLC Fired, Allegations of Anti-Black Discrimination Go Back Years](#)

“There is a dark past in America and in the Deep South regarding the burning of African-American churches,” Derrick Simmons said. “The way law enforcement authorities initially investigated this matter as a hate crime I believe was warranted, considering the past and the history.”

This is perfectly justified. What *isn't* is the alacrity with which the SPLC jumped upon it. They're not the mayor of a town, after all. They present themselves as the dispassionate cataloguers of all the hate that's fit to put on a list, provided the hate comes from something that could plausibly be identified as right-wing. The case of Andrew McClinton is another sad reminder of how that's worked out for them.

By the way, the organization faces lawsuits from conservative groups that the Center put on their "hate list." In January, the Center for Immigration Studies, which opposes illegal immigration and supports stricter immigration laws, filed a lawsuit against the SPLC for being listed as a "hate group."

The group filed a Racketeer Influenced and Corrupt Organizations lawsuit against the SPLC in January, according to [The Associated Press](#), saying that accusations that the group was "racist" and "anti-immigrant" had cost the group donations and siphoned away financial support.

While there's been plenty of opposition to the SPLC's hate group list in the past, it was the first RICO lawsuit against them — and one gets the feeling it's unlikely to be the last.

March, in other words, may not be the only cruel month for the SPLC.

We are committed to truth and accuracy in all of our journalism. Read our [editorial standards](#).

C. Douglas Golden is a writer who splits his time between America and Southeast Asia and believes in free speech and the Second Amendment.

https://www.westernjournal.com/ct/splc-forced-eat-crow-truth-comes-church-fire/?utm_source=Email&utm_medium=conservative-brief-WJ&utm_campaign=dailypm&utm_content=western-



Court dismisses Sons of Confederate Veterans' lawsuit against City of Natchitoches and HDBA

[March 1, 2019](#) / [NPJ](#)

A ruling was filed on Feb. 28 regarding the lawsuit Louisiana Division Sons of Confederate Veterans versus the City of Natchitoches and the Historic District Business Association filed Motions For Summary Judgment (“MSJ”) which the court took under advisement approximately 7 months ago and rendered its decision yesterday. A MSJ is only granted in those cases where the Court finds there is no issue relative to either the facts of the case or the law governing the case. The court dismissed the SCV’s claims with prejudice, and all other pending motions are denied as moot.

The lawsuit arose after the SCV’s application was denied for participation in the 2015 Christmas Festival Parade. The SCV participated in the parade in prior years and anticipated it would continue to do so. However, their application was denied on the basis that, for many, the confederate flag is offensive. The City believed these comments to be reasonable so Mayor Lee Posey wrote a letter to the HDBA Christmas Festival Committee. It stated that the display of the Confederate flag in the parade could be taken as a public endorsement of a symbol that is viewed as racially inflammatory. The City was concerned that the visible display of the flag could cause substantial disruption or interference with the parade.

The Committee honored the mayor’s request. The SCV filed a lawsuit alleging the City and the HDBA infringed upon the organization’s rights under the First and Fourth Amendments to free speech and due process, in violation of the Civil Rights Act.

[Read](#) the entire Document [HERE](#).

<https://natchitochesparishjournal.com/2019/03/01/court-dismisses-sons-of-confederate-veterans-lawsuit-against-city-of-natchitoches-and-hdba/>

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FEB 28 2019

TONY R. MOORE, CLERK
WESTERN DISTRICT OF LOUISIANA
ALEXANDRIA, LOUISIANA

UNITED STATES DISTRICT COURT
WESTERN DISTRICT OF LOUISIANA
ALEXANDRIA DIVISION

LOUISIANA DIVISION SONS of
CONFEDERATE VETERANS

CIVIL ACTION NO. 1:16-1142

VERSUS

JUDGE DEE D. DRELL
MAG. JUDGE PEREZ-MONTES

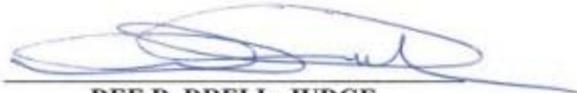
CITY OF NATCHITOCHEs, ET AL.

JUDGMENT

For the reasons set forth in the accompanying ruling filed on this date, it is hereby

ORDERED that the defendants' motions for summary judgment (Docs. 96 and 102) are **GRANTED**. Plaintiff's claims are **DISMISSED with prejudice**, and all other pending motions are **DENIED as moot**.

SIGNED this 28th day of February 2019, at Alexandria, Louisiana.



DEE D. DRELL, JUDGE
UNITED STATES DISTRICT COURT

Rediscovering the Bible

The Truth About The "Battle Hymn of the Republic"

Kenneth J. Morgan
May 2008

[pdf Printable Version of This Page](#)

Julia Ward Howe

"Battle Hymn of the Republic" was written by Julia Ward Howe and is included in many hymnals used by Bible-believing churches. Christian congregations sing this song, feeling very patriotic, without knowing what the song means, why it was written, or anything about Julia Howe.

The fact is that this song was not written to praise God or Jesus. It was not even written within the framework of historical Christianity. Julia Ward Howe was a Unitarian and as such did not believe in the Trinity or the deity of Christ. She even preached occasionally in Unitarian pulpits.

Why "Battle Hymn of the Republic" Was Written

Julia Howe was a social activist and an ardent Abolitionist. Together with her husband, Dr. Samuel Gridley Howe, they edited the *Boston Commonwealth*, a prominent anti-slavery paper, to which she also contributed articles, essays, and poems.

In November of 1861, Samuel and Julia Howe were invited to Washington by President Lincoln, where they toured a number of Union Army camps along the Potomac. While visiting these camps, they heard the soldiers singing a song well-known in both the North and the South, "John Brown's Body Lies a'Mouldering in His Grave." The tune, written by a Southerner named John W. Staffe in 1855, had had many different lyrics set to it even before "John Brown's Body," but those were the words heard by Mrs. Howe on the tour. John Brown, of course, was a radical Abolitionist whom Mrs. Howe admired and who had been hung for his raid on the Harper's Ferry arsenal in 1859 to secure weapons to arm slaves in Virginia for revolt.

Reverend James Freeman Clarke, a Unitarian minister and fellow Abolitionist, was another member of the tour. Being familiar with Mrs. Howe's poems, he urged her to write a new song fitting that tune for the War effort to replace "John Brown's Body." She did so that very night. Staying at the Willard Hotel in Washington on the night of November 18, 1861, Howe awoke with the words of the song in her mind and in near darkness wrote down the verses. She called the result "Battle Hymn of the Republic." It was first published in February, 1862, in the *Atlantic Monthly*.

Therefore, the purpose of this song was not to praise God or to give testimony to his great works or the blessings he bestows on Christians. It was written to stir the emotions of the Union troops and support the War Against the

Southern Confederacy. In this regard, the song was quite successful and immediately became popular with the soldiers.

The Meaning of "Battle Hymn of the Republic"

Suppose we examine the verses of the song and determine what Julia Ward Howe was really saying.

Verse 1

Mine eyes have seen the glory of the coming of the Lord:
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword:
His truth is marching on.

Mrs. Howe's eyes saw nothing of "the coming of the Lord" because the Lord had not come. As a Unitarian in Boston in 1861, she probably did not even believe in the physical, bodily return of Christ to this earth. This was her "interpretation" of the second advent: the Union army pouring out divine grapes of wrath on the Confederacy.

Verse 2

I have seen Him in the watch-fires of a hundred circling camps,
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps:
His day is marching on.

The "hundred circling camps" were the Union Army camps that Mrs. Howe toured at President Lincoln's invitation. She actually imagined the watch-fires of the camps to be altars built to God! "By the dim and flaring lamps" in the camps, she was able to read God's "righteous sentence" on the South.

Verse 3

I have read a fiery gospel writ in burnished rows of steel:
"As ye deal with my contemners, so with you my grace shall deal;
Let the Hero, born of woman, crush the serpent with His heel,
Since God is marching on."

This is the verse conveniently left out of every hymnal that prints "Battle Hymn of the Republic."

According to Mrs. Howe, the "fiery gospel" is written and spread by "burnished rows of steel"--by rifles and bayonets. What "gospel" is it to which she refers? Not the New Testament Gospel.

The word "contemner" is not often used today. It means one who commits contempt. The verb "contemn" means to view or regard with disdain, scorn, or contempt; to despise.

The Southern Confederacy is here viewed as having contempt for God. Therefore, to the extent that the Union Army deals with God's contemners in the South, to that same extent, according Mrs. Howe, God will shed his grace on the Northern soldiers. What astonishing audacity!

But Mrs. Howe is still not through. Here the Southern Confederacy is actually cast in the roll of Satan himself. The prediction of Christ crushing Satan in Genesis 3:15 thus finds its fulfillment in the North crushing the South!

Verse 4

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment-seat:
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

Here Mrs. Howe depicts the choice made by her contemporaries between the cause of the North and the cause of the South as God "sifting out the hearts of men before His judgment-seat." Of course, God was not then, and is not now, sitting on his judgment seat "sifting" anyone. The judgment seat of God, like the bodily return of Christ to this earth, is an eschatological event. But even apart from that, the fact is that the Southern Army, not the Northern Army, had devout and Godly men such as Lee and Jackson as its leaders. They did not allow their soldiers to curse, they held Sunday services, and they held prayer meetings in their camps. Compare their lives with the likes of Grant and Sherman.

Verse 5

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me:
As He died to make men holy, let us die to make men free,
While God is marching on.

Here we see the true purpose of this song: "As He died to make men holy, let us die to make men free." "Battle Hymn of the Republic" was written to inspire the Union soldiers who were facing death in their effort to prosecute Lincoln's war of aggression against the Southern Confederacy.

Abolitionism, of course, comes out in the phrase, "make men free." That is the way Mrs. Howe, as an Abolitionist, wanted to portray the goal of the War--to end slavery. However, if anyone thinks the North waged war on the South in order to end slavery and that the South was fighting to preserve slavery, then he knows nothing of the real issues that caused the Southern states to secede from the Union.

Many modern hymnals change this line to, "Let us live to make men free." Apparently, this was first done by Fred Waring, who used this song on his network radio show during World War II. The song was such a hit for the Pennsylvanians that Waring featured it as the closing number in his live concerts for the next 32 years.

But why have hymn-book editors followed Waring in this change? Do they think that perhaps the original intent of Mrs. Howe is better captured by the word "live"? After all, so the reasoning might go, men have to be alive to serve as missionaries to the unsaved who need to be "freed" from sin. How utterly foolish to imagine that this is what Mrs. Howe meant! Her original intent is quite clear, and she used exactly the right word.

So God is "marching on" with the Union troops? I see nothing of God in General Sherman's despicable "march to the sea," destroying crops, farms, burning civilian houses, and deliberately executing a scorched-earth policy of destruction across Georgia.

What a travesty that the words of this woman have found such loving acceptance in Bible-believing churches! What a travesty that they stir emotions of patriotic fervor to unparalleled heights of ecstasy in the congregations that sing this "hymn"! It should never be sung by any Christian in any church anywhere, North or South.

HYSTERIA VS. HISTORY

IT HAS BEEN hysteria versus history of late, and hysteria has been winning.

Not that history—as written—is always the reliable truth. Two guideposts must be kept in view when exposed to it:

1. Great people do not make history; historians make history.
2. Histories tell you more about the time in which they were written than the time they were written about.

That is because widely-read historians are invariably propagandists for contemporaneous agendas, not just-the-facts reporters. The current crop owe their perspectives to leftists who came of intellectual age during the crucible years of 1960-75, while battles raged against racial discrimination, abuse of government power and a long, costly and miscalculated war effort.

These missionaries of Political Correction strategically fanned out into academia, determined to correct the ills of society by inculcating their audience—particularly those at impressionable stages of development—with proper sensibilities and impressions of the past. The reporters and educators of today are their students, and generally reflect their tutelage.

Such acolytes nurture this impression: Confederates were traitors who rebelled to maintain slavery, which they based on a racism peculiar to their region. They reacted to a virtuous North, which was about to force its abolitionist will and was ready to risk the lives of its young men to free fellow humans from bondage. The good guys won, the bad guys lost; we should celebrate the former and condemn the latter. This portrayal of our climactic moment as a nation serves the interests of today's society by reassuring its burgeoning non-white population that they are respected and belong.

This modern school of history is certainly at odds with what it calls “The Lost Cause Myth” movement, which maintained the South fought for states' rights, yielded to overwhelming odds after a stubborn and valiant resistance, and treated its slaves fairly. That narrative framed the popular view of the Civil War for about 65 years (c. 1890–1955) and remained dominant in parts of the country through the 1980s. It was useful in healing regional animosity and absolving the principal Founding Fathers of the country of immoral hypocrisy.

Is today's establishment line more accurate than the old one? Does that even matter? Just out of curiosity, what *are* the relevant facts, anyway?

DID SLAVERY CAUSE THE CONFEDERACY?

Virtually all PC narratives on secession cite “The Cornerstone Speech” of Confederate Vice President Alexander Stephens as proof the South was motivated by slavery. In it, he reportedly declared that the new nation was founded on the principle that blacks were inferior and natural slaves.

Stephens would seem an odd choice for Confederate spokesman. An old ally of Abe Lincoln, he had led the anti-secession forces in Georgia; his selection as VP was intended as a sop to former unionists and presidential runner-up Robert Toombs, Stephens' close friend. Considered eccentric, “Little Aleck” subsequently quarreled incessantly with his own government and spent virtually the entire war at home in Georgia.

There is no official record of the speech, as it was extemporaneous; quotations are based on a newspaper report that Stephens claimed was “imperfect.” Delivered shortly after he had returned home from the Constitutional Convention, it raised a storm:

“[Confederate President Jefferson] Davis was dismayed,” writes Stephens' modern biographer. “His vice-president's emphasis on slavery had shifted attention from the primary issue he and other southern spokesmen had been harping on for weeks: state versus national sovereignty.”

Davis' inaugural address hadn't even mentioned slavery, citing punitive trade policy and Constitutional violations by the Northern states as causes for the breach. The basic property rights of slaveholders were not directly covered because they were not an issue. The Supreme Court's Dred Scott decision (1857) had already declared they could not be restricted. Lincoln had denied during the campaign that he favored abolition, a stance he later reiterated in his own inaugural address. The surest way to effect abolition was to secede and ignite a Civil War, which the South would likely lose.

The largely bogus threat of abolition was a demagogic device used by the "Fire-eaters"—those who had long campaigned for secession. They knew the Southern public was spooked by the thought of it, beyond the obviously ruinous loss of capital it would represent (if not compensated).

Two events in living memory were particularly haunting: The 1804 culmination of the Haitian Revolution (which saw the systematic extermination of the remaining whites) and the 1831 Nat Turner Rebellion in Virginia (by far the largest slave revolt in American history), which killed at least 55 whites—largely women and children, including infants in their cribs. Whites were commonly convinced blacks were but a step from barbarity and required a legal leash.

John Brown's raid on the federal arsenal at Harper's Ferry in 1859 (obviously intended as a beachhead for a fostered slave revolt, though Brown curiously denied this) accentuated these fears. Brown's men had killed citizens—first a free black, later the mayor—but Northern states refused to extradite raiders who had escaped, ignoring the Constitution. The idea the North wanted slaves to murder their masters in their beds gained credence.

Slavery finally did become a central issue in the ensuing war midway through. Lincoln turned to emancipation as a war stratagem to turn Southern support labor into Federal soldiers, discourage European entry on the Southern side, and give his cause a moral justification. A month before this move was announced, Lincoln had sent a letter to the editor of the New York Tribune, declaring: "If I could save the Union without freeing any slave I would do it."

Confederates were, of course, racists. So were virtually all white Americans of the time. Two years before he was elected president, Lincoln observed:

"I have never seen, to my knowledge, a man, woman or child who was in favor of producing a perfect equality, social and political, between negroes and white men."

Even a century later, not much had changed. A 1958 Gallup poll of all Americans (including blacks) found only 4 percent approved of marriage between whites and blacks.

IF NOT SLAVERY, WHAT?

America in the mid-19th century was three distinct regional economies. Generally speaking, the Northeast provided the nation's manufacturing while what we now call the Midwest supplied its foodstuffs. Neither exported much. The South, in contrast, was an agricultural export economy, shipping tobacco, sugar and—above all—cotton. This crop alone constituted 60 percent of the value of all U.S. exports at the time of secession.

At the same time, nearly all federal government revenues came from one source: taxes on imported goods, termed "tariffs." The Northeast wanted high tariffs to reduce foreign competition for its manufactured products and broaden profit margins. Midwestern support was bought with agreements to spend much of the revenue on infrastructure there.

This scheme shafted the South from several directions: Southerners paid more for manufactured goods, but received little of the government expenditure benefits. Retaliatory tariffs abroad raised the cost of their exports, slashing sales and profits.

The founding of a Northern regional party in the mid-1850s (the Republicans) was motivated by the desire to confine slavery to the South, as the Yankee yeomanry aspired to fresh opportunities in the opening West without having to worry about competition from slave labor.

But a determined desire for high tariffs was another strong factor. The previous competition to the Democrats (the Whigs) had been inclined toward higher rates, but were moderated by their Southern members.

The rise to national power of this strictly regional party was, in fact, the real cause of secession. In the presidential election of 1860, Lincoln polled a microscopic 0.2 percent of the popular vote in the 11 states that later seceded. In the four “border” states (which held slaves but did not secede), he managed an anemic 6 percent. Even nationally, the president-elect had attracted less than 40 percent of voters. If present-day “resisters” feel Trump is “not my president,” you can imagine what Southern voters of 1860 thought of Lincoln.

There had been four major candidates in the general election; less studious historians claim the South blew its chance to defeat Lincoln when it broke away from Northern Democrats and fielded its own candidate. But in fact, if all the non-Lincoln votes are given to a magical “conservative unity” candidate, he still fails in the Electoral College—losing the election despite being the choice of more than three in five voters. The Republican skew of the electoral vote was that stark.

Ever since the South had lost its low-tariff majorities in Congress, it had been sustained by a friendly White House. But the writing was now on the wall: The new, high-tariff Northern party would have command of the presidency for the foreseeable future. Economic ruin was around the corner.

Even this was not enough to move the upper South (Virginia, Tennessee, Arkansas and North Carolina), which was not as dependent upon exports. They bolted the Union only after Lincoln had called for troops to invade the Confederacy, after the bloodless shooting match at Fort Sumter. These states did indeed rebel over states’ rights: a perceived right to secede.

WHY CONFEDERATE MONUMENTS?

Critics of Confederate memorials often point out that the great majority were erected after 1890—long after the end of the conflict. They suggest this indicates the real intent was to bolster concurrent initiatives to promote white supremacy; but the claim seems suspect.

Of course, a people will honor those who fought and died to protect them from invaders. Why it often took many years to do this in concrete form is no mystery, either. It took 59 years for a prosperous U.S. to commemorate World War II veterans with a memorial in the nation’s capital. And wracked by the desolation of the war, the dissolution of most of its capital, the ransacking of public funds by corrupt carpetbag governments and the heavy tribute levied by the federal government (in the form of high tariffs and generous pensions for veterans—Union but not Confederate), decades had to pass before Southerners could afford monuments.

The effects of the War and Reconstruction had transformed the South from the richest region in the country to by far the poorest. About 30 percent of its white men of military age (16-40) had died. In some states, fatalities totaled nearly half the number of votes cast in the 1860 election.

Having been defeated, devastated, financially ruined and placed under the occupation of invasive troops for several years, white Southerners desperately turned to the glories of the past for inspiration.

Are the objects they created in this endeavor worthy of oblivion or destruction because they harken to an antiquated society that enslaved? For over 125 years, not many had thought so, but perceptions and perspectives change. Should that change the visual memory?

While Robert E. Lee discouraged the building of memorials to the cause he had served, he survived the war by only five years. At that point—in the depths of Reconstruction—he had recently sent letters to his generals and former staff, requesting their remembrances for use in constructing his war memoirs. Had he lived another 15 years and seen the nation substantially healed, it seems likely he would not have objected to commemorative objects on battlefields, honoring those who had sacrificed for their country.

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The Defining Differences Between the United States and Confederate Constitutions

By Vito Mussomeli on Mar 15, 2019



*‘Their revolution (the South in 1861) ... was in fact an act of restoration, for the constitution drawn up in Montgomery in 1861 for the Confederate States of America was a **virtual duplicate** of the United States Constitution.’* John McCardell in his Introduction to Jesse T. Carpenter’s *‘The South as a Conscious Minority, 1789 – 1861’*, re-published by the University of South Carolina Press, 1990, p. xiv-xv (emphasis added)

This is a common misperception. The CSA Constitution is not “a virtual duplicate” of the 1787 Constitution. It is a document of greater clarity and stricter understanding. There’s no fabulating. Here’s a list of four (4) major changes:

1. Eliminated ‘dual sovereignty’. No powers were *granted* to the Central government. Specific powers were *delegated*.
2. Created a Defined and Unmistakable Federal government.
3. Mandated a solitary 6 year term for the President; gave the President a line item veto; required a mere majority vote in Congress for fiscal spending initiated by the President, but a 2/3’s majority if initiated by Congress.

4. Placed Constitutional amendment conventions entirely in the hands of the States. The Central government had no role but the mandate to issue a call for a convention when 3 of the 7 States had already proposed amendments.

Quite obviously the seceding States created a new declaration of ordered liberty. They forged a Constitution and preserve their beliefs and to harness the wayward inclinations of our political worlds.

In **Justice in Grey**, William M. Robinson, Jr., wrote: *"The successful working of the dual system (Madison's 'dual sovereignty') depended on the concert and mutual respect of the State and federal governments. When this noble experiment in government was launched in 1789, the world watched with interest and wondered whether human nature would be equal to it."* 1991 Reprint by Wm. W. Gaunt & Sons, Inc., p. 438, original publication, 1941, by Harvard University Press.

Human nature was not. Between 1789 and 1861 the US Constitution became a cudgel splintering on the anvil of human nature. No Founder could foresee the social, political and economic upheavals of the next 70 years: the stunning acquisition of land called the Louisiana Purchase doubling the size of a once small Republic cuddled along the Atlantic seaboard; the explosive value of cotton in the 1800 teens; our Industrial Revolution in the 1820's; a population growth from 3.9 million in 1790 to 31.5 million in 1860, mostly in the North. Neither Jefferson nor Hamilton believed a Republic could govern so large a landmass and diverse a population. By 1860 Washington was long rutted on the road of Empire where human nature roams by instinct to the acquisition of further wealth and power.

Long before 1860 the South not only saw the dangers to the compact they entered in 1789, but also to their commercial and cultural survival as a society. This intensified in the 1830's when the South became the whipping child of Northern commercial and moral prejudice. Particularly New England was too busy creating wealth and fostering its 'city on the hill' self-adulation to be bothered with local concerns, Southern or Northern. Wealth changes friends and nowhere so quickly as the synergy of wealth and politics.

Our Central government grew like a self-enlarging Hub within the delicately balanced 1787 constitutional wheel. Yearly the Hub became stronger till it likened to a predatory Wheel of Empire with its own instincts for survival. Many, many Americans saw this Hub gave only the illusion of Union.

The CSA Founders returned to the politics of locale where each State grew from its own commonality of culture and shared what it could with other States who did the same. They decided their wealth and political power must return to be wielded only by the States, whether in the South or the North.

Purposely misread or merely unread, some claim the 1861 war was all about slavery. They have 'adjudicated' the CSA a true Slave Republic. Yet the constitutional slavery law of the CSA is the singular area where duplication with 1787 can be argued with great accuracy. For the CSA enunciates what was understood but not written in 1787, especially in three places: 1) the CSA extends the Fugitive Slave Clause to Territories; 2) in the governance of Territories the CSA allows slavery until the Territory becomes a State. The people of that State then choose whether to be a Slave or Free State; 3) the CSA explicitly forbids the Central government interfering with slavery in any State. This last was also the 1861 US Corwin Amendment that Lincoln supported. All three were part of the original, unwritten understanding of the US Founders. A fuller discussion of the Slave Constitutional differences is at <https://www.abbevilleinstitute.org/review/slavery-in-the-confederate-constitution/>

Until 1865 slavery was in both the South and the North. The difference was where. Everyone knew the whereabouts of the Southern people. They were on the land day to day, their homes and graves easily seen. Both free and enslaved intermingled, at home, in the fields and on the open street. They were intimate and personal and mutual families grew together. The day-to-day mingling in every aspect of human endeavor between white and black people brought about a co-mingled new white and new black people, a singular people the world had not seen before. The South knew this of its own long before 1787. See [*The World They Made Together, Black and White Values in Eighteenth Century Virginia*](#) by Mechal Sobel, Princeton University Press, Princeton, New Jersey, 1987.

But the North turned its work-a-day heart against this mingling. They practiced a continuing abhorrence toward the union of white and black people, personal, social or commercial. And the international slave trade was far too profitable for the North to give up. *"When his classic* (W.E.B. DuBois, "The Suppression of the African Slave Trade to the

United States of America, 1638 – 1870') was reissued a half-century later, on the eve of the civil rights movement, Du Bois wrote that he wished he'd looked more closely to the economics driving the slave trade rather than the laws governing it. **Laws codify morality; economics ignore both.**" Farrow, Lang and Frank in **Complicity**, How the North Promoted, Prolonged and Profited from Slavery, Ballantine Books, 2005, p. 133. (Emphasis added)

"If anyone is an American, Jefferson is, and if anyone is an American, Lincoln is." Donald Livingston in *A Red and Blue Coalition?* October 15, 2018. <https://www.abbevilleinstitute.org/blog/a-red-and-blue-coalition/>

The *defining differences* of the CSA Constitution are *in the Non-slavery Clauses*. Near 40% of the CSA Founders were Unionists. They left in loyalty to the people of their States who had voted for secession. In the court of conscience, the CSA Founders believed in American Constitutional Liberty, that is, Liberty as expressed in the Constitution. Theirs wasn't some nakedly elemental, profane or overly theological concept of 'Liberty'. The CSA believed that pursuant to their forefathers' principles of law and governance, they were writing a Constitution of greater clarity and distinct definition, modernized to correct issues unforeseen in 1787.

The ultimate governmental question is sovereignty: where is it, who wields it, where is it from? This is precisely where the 1787 Founders failed. Ask the kind of government they created and the answers bewilder us. *Before the ink was dry the Founders could not agree among themselves*. The confusion lies embedded in a befuddled notion of sovereignty.

Enough Founders neglected the siren calls of human nature to invite failure. The Nationalists (Washington, Madison, Hamilton, etc.) wanted a Consolidated government. They cared little for State sovereignty. Many other people (Mason, Patterson, Martin, etc.) were True Federalists. They wanted a federal Republic. Neither side were enough to pull their way. So the Founders called their handiwork "a more perfect Union", words without legal distinction or definition. But those words had to suffice because 1787 established neither a national nor a federal government, maybe a Republic and not a Democracy.

We daily people were not accustomed to a Central government in our homes and on our streets except the maligned British Monarchy. We felt close to our State governments which daily protected our lives and property. The Founders, attempting to balance their perceived need for a strong central government with the already functioning State governments, wrote a document creating a New American Balance: Ellsworth and Madison's 'Dual Sovereignty'. But while 'dual sovereignty' *may* work under an historical monarch, e.g. Great Britain, or under the same God, e.g. the Congregational Church in 1787 Connecticut, it fails without an overarching, supreme power everyone pays homage to.

No one ever argued the State governments lacked sovereignty. Nor did anyone argue the Central government of the Articles of Confederation held sovereignty. Yet the New American Balance was a Central government *with its own sovereignty acquired from the States* to govern alongside the natural law sovereignty of the States. Neither was to intrude on the other.

This proved too neat for human nature, too illusory a game of 'Take Away': grant chunks of sovereignty from the States, especially taxation, and leave some modicum to the States. The game cast the dice of our future and rapidly proved too dicey. The New American Balance could become all you wanted it to become and all you never wanted it to be. It became a creation in dissembling clothes. There lay the mischief of American politics to this day.

Prelude

February 4, 1861 they convened in Montgomery, Alabama. 7 States argued the CSA Constitution: South Carolina, Florida, Georgia, Alabama, Mississippi and Louisiana with Texas arriving by March 2. A *Provisional Constitution* was enacted on February 6. Outwardly patterned on much of the US, it had three glaring changes: 1) the Preamble makes clear this is a federal government of Sovereign, Independent States, 2) they invoked 'the favor of Almighty God', and 3) they outlawed the Slave Trade absolutely, a first in American Constitutional law.

On March 11 a *Permanent Constitution* received a unanimous vote and sent to the States to consider. 5 States were needed to begin. On March 26, Mississippi became the 5th State and the CSA was born. The two men chosen to lead the new Republic, Jefferson Davis and Alexander Stephens, had fought and did not approve the secession of their States. That March 26, 1861 there were 7 slave States in the Confederacy and 8 slave States in the United States.

North Carolina, Tennessee, Virginia and Arkansas had voted against secession. They would join the CSA only after Lincoln declared war against the seceded States. The Central government's aggression against a State, feared by the True Federalists and that Hamilton once derided as unthinkable and could never happen, had begun.

The Preambles

Preambles are not law. They only introduce the law that follows. They neither delegate nor grant power. Folks who argue that secession was unlawful because the Preamble in the Articles of Confederation claims "a perpetual Union" and the 1787 Preamble claims "a more perfect Union" have misled themselves into believing they are arguing law. They are not. They are arguing what binds no one.

The CSA deleted 4 phrases from the US Preamble:

1) "*We, the People of the United States...*" Albert Taylor Bledsoe, once a law partner with Lincoln, called these the most fractious and disputed words in the 1787 Constitution. The original 1787 draft listed the people of each State with the clear meaning that the people in each State separately held their own sovereignty. The change to the fabulating phrase "We, the People ..." was made by the Style Committee (all Nationalists) with no authority to change substance.

Before the 1787 Convention the Nationalists who pushed for the Convention had decided that addressing the new Constitution to 'the People of the United States ...' rather than to 'the People of the States of ...' was the best way to circumvent every people of every State. Since the phrases sound so poetically similar, the new phrasing could jumpstart the process of consolidating State governments into the new central government. The ambiguity was deliberate.

2) "*... a more perfect Union*" means only that a 'Union' is being formed. It doesn't denote or explain what kind. 'Union' is not a legal term of art. It is a common word taking meaning from the type of 'union' described in the same document. But the 1787 Constitution never describes its 'type of union' because it never describes the political character of the government it creates. Words like Democracy, Republic, Federal or National are never used. Even the word 'government' is never used. Failing to describe its kind of government, the US Constitution becomes a war for identity and definition, an open battleground to harness power. Given human nature, a killing war becomes almost inevitable.

3) "*... to provide for the common defense*" was deleted because there is no need for it. Article 1.8.1 delegates this power to the legislature.

4) "*... to promote the General Welfare...*" a phrase from the Articles of Confederation and a long line of same or similar British legal phrases meaning for the betterment of the commonweal. But it is slippery language, mutable as a platitude lending a legitimizing aura for the expansion of taxes and expenses. Money lays the tracks to new fields of power, especially the centralizing proclivities of political parties. This phrase is also deleted from Article 1.8.1 because while a Preamble neither delegates nor grants any power, an Article does.

The CSA added 3 new phrases:

1) "*We, the People of the Confederate States, each State acting in its sovereign and independent character,*" ... An accurate, strictly defined locus of sovereignty. No more fabulating on the most fundamental, foundational issue of government.

2) "*... in Order to form a permanent federal government*" ... No one can misunderstand this declaration. The Central government is to be permanently federal. Neither national nor consolidated government.

3) "*... invoking the favor and guidance of Almighty God*" ... The CSA Founders acknowledge their peoples constitute a religious country. It is a human prayer for help. They are invoking, as they know their peoples do, their Creator's guidance in the work of government. They are not establishing a religion. Nor is there any intent to exclude the presence or absence of religion of any sort.

The final CSA Preamble reads: "*We, the People of the Confederate States, each State acting in its sovereign and independent character, in Order to form a permanent federal government, establish Justice, insure domestic Tranquility, and secure the Blessings of Liberty to ourselves and our Posterity – invoking the favor and guidance of Almighty God – do ordain and establish this Constitution for the Confederate States of America.*"

CSA NON-SLAVE CONSTITUTIONAL CHANGES BY ARTICLE

(The CSA and US Constitutions do not always match numerically Article to Article. The actual numeral is denoted for each Constitution.)

Article I – The Legislature

1.1 CSA: All powers are “delegated” to the Central government.

1.1 US: All powers are “granted” to the Central government.

At law, what is ‘granted’ is gone; what is ‘delegated’ is on a leash and can be taken back at any time, for any reason. Granted powers are to the grantor lost because granted powers embed sovereignty in the recipient. The recipient now owns the granted powers. Therefore, the 1787 Constitution created not only an umbrella Central Government but an entirely New Sovereign Government, a distinct and separate government from the States, one that with the usual behaviours of human nature will engage in conflicts with the States till the country ended in Nationalism.

In contrast, delegated powers create a Central Government on a leash, a true Federal government that precludes the creation of a National, consolidated government. “Dual sovereignty”, the curse of common sense and human pursuits, is gone. Questions of who has power to do what is distinctly settled.

*The CSA foundational belief of government is sovereignty resides first within each individual, parcel to our creation by our Creator. It is always personal and must never be yielded nor divided. **Sovereignty is the creator of identity. It is independent, raw power: your power to be you, mine to be me and ours to be us.** See: <https://www.abbevilleinstitute.org/blog/understanding-jefferson-and-sovereignty/>*

1.2.1 CSA: “... electors (voters) in each State shall be citizens of the Confederate States ... no person of foreign birth, not a citizen of the Confederate States, shall be allowed to vote for any officer, civil or political, State or Federal.”

1.2.1 US: Qualifications for voters were left to the States to decide so long as they were the same for both State and national elections.

*The CSA had seen the manipulations of politicians to stuff ballot boxes, especially with new immigrants to America. The CSA was for cultural assimilation before you could vote. An individual must be a citizen of its own State **and** the Central government to vote.*

Some argue this is splitting sovereignty from CSA States. Yet it grants no power to the Central government. Rather it is a vigilant guard against the political greed of professional politicians.

1.2.5 CSA: “The House of Representatives ... shall have the sole power of impeachment except any judicial or other Federal officer, resident and acting solely within the limits of any State, may be impeached by a vote of two-thirds of both branches of the (State’s) Legislature ...”

US: Does Not Exist

A State’s use of impeachment power against a Central government official residing and acting solely within that State’s borders is a newly expressed American constitutional power. It again demonstrates the CSA honoring the sovereignty of the peoples in every State.

1.6.2 CSA: Congress may pass legislation granting “the principal officer in each executive department” a seat on the floor of both Houses, with the privilege of discussing any measures pertaining to his department.

US: Does Not Exist

A move toward parliamentary government. Pushed by Alexander Stephens and directly taken by him from British parliamentary procedure, Stephens hoped to provide clarity and immediacy to communications between the Executive and Legislative branches.

1.7.2 CSA: The President has Line-item veto in all appropriation bills. A two-thirds vote in both the House and Senate overturns the veto.

US: Does Not Exist

Meant to provide greater accountability from the President and put Congressional spending on a tighter leash.

1.8.1 and 1.8.3 are Anti-Mercantilist Clauses, that is, the CSA was anti-corporate welfare. The US Constitution does not express support or negation of any particular economic policy.

1.8.1 CSA: Congress has power "... to lay and collect taxes, imposts and excises **for revenue necessary** to pay the debts, provide for the common defense, and **carry on the Government of the Confederate States ...**

US: Does Not Exist

"Revenue necessary" is a limiting clause requiring the government to be frugal and not financially expansive. It heralds financial accountability.

The General Welfare Clause is again eliminated (as in the Preamble) and substituted with "...to carry on the Government of the Confederate States". The CSA Founders meant to restrain Congress's urge and imagination for spending to expand and preserve political clout. Hamilton had argued the General Welfare Clause allows the Central Congress to allocate monies to any endeavor they believe is worth the money. For a politician, especially the professionals, that's Nirvana.

1.8.1 CSA: "... no bounties ... shall be granted from the Treasury..."

US: Does Not Exist

No subsidies to special interests, commercial or private.

1.8.1 CSA: No duties or taxes on importations from foreign nations to "promote or foster any branch of industry".

US: Does Not Exist

Low tariffs are mandatory. No commercial or private protectionism. When the CSA Constitution was broadcast in mid-March, 1861, this was the flare that a Tariff War would begin affecting ports and markets from Boston to New Orleans. Northern newspapers with half an economic brain saw clearly the depressive financial impact this would bring to the North. Once friendly newspapers urging the Republican Party not to wage war, now began to demand invasion.

1.8.3 CSA: "To regulate commerce with foreign nations and among the several States ...; but **neither this, nor any other clause** contained in the Constitution **shall ever be construed to delegate the power to Congress to appropriate money for any internal improvement** intended to facilitate commerce" except along waterways and harbors. Taxes will be laid on businesses using these improvements "to pay costs and expenses".

1.8 US: Granted Congress power to regulate commerce with foreign nations and among the several States. It did not grant Congress power to finance internal improvements.

A Constitutional command that the CSA Congress and Courts refrain from expansive commercial interpretations. No Corporate welfare. No Internal Improvements except for waterways and harbors but these to be re-paid through taxation on the businesses using the facilities and improvements.

The US Constitutional command is only that the US Congress set regulations for foreign or domestic commerce. There is no command forbidding "internal improvements". The absence of such a command, left to reside in the memory of the 1787 participants, provided the field for severe contention between North and South from our onset in 1789.

1.8.4 CSA: "To establish ... uniform laws of ... bankruptcies ... but **no law of Congress shall discharge any debt contracted before the passage of the same.**"

1.8 US: Required uniform laws of bankruptcy but no prohibition against discharge centered on the time a debt is incurred.

The CSA command that discharge of bankruptcies will apply only to debts incurred after passage of the applicable Congressional statutes is new. This makes commercial and governmental contracts more honest: they could depend less on the shield of political favor because no debt can be forgiven retroactively.

1.8.7 USA: "... the expenses of the Post Office Department, after" March 1, 1863 shall be paid out of its own revenues."

US: Does Not Exist.

Today we may only understand this as a measure to control postal spending. The CSA Founders meant much more. They wanted to be done with the endless funnel of money into the US Post Office to cradle the cost of political and corporate

advertisements. It was and is still today common to use Post Office subsidies to lessen the postal cost of business **and** political activity. As example, in the **Georgia Declaration of Secession, January 29, 1861**: “These interests, in connection with the commercial and manufacturing classes, have also succeeded, by means of subventions to mail steamers and the reduction in postage, in relieving their business from the payment of about \$7,000,000 annually, throwing it upon the public Treasury under the name of postal deficiency.”

1.9.6 CSA: A tax or duty may be laid on exports if two-thirds of both Houses approve.

1.9 US: Explicitly denies power to tax or place a duty on exports.

The CSA adopts Madison’s supermajority proposal on Export Taxation refused by the US Founders in 1787.

1.9.9 CSA: All monies *appropriated by Congress* shall be by a vote of **two-thirds** in each House **EXCEPT** a) if the monies have been **requested by the President**, b) the Congress is paying its own expenses, or c) the government is paying claims adjudicated against the Confederacy.

US: Does Not Exist. Appropriation bills begin only in Congress and their approval are assumed to be by majority.

*While the CSA allowed passage of appropriation bills by majority if offered by the President, it **upped** the approval barrier for appropriations begun in Congress, a severe restraint on Congress using public monies for private or political gains. This CSA preference for Presidential proposals looks to more effective administration and governmental accountability.*

1.9.10 CSA: Appropriation bills must specify its exact amount and purpose. “... no extra compensation to any public contractor, officer, agent or servant after such contract shall have been made or service rendered”.

US: Does Not Exist

The CSA’s continued concern for fiscal responsibility: a constitutional prohibition voiding all Overruns on any Central government contract, whether only just signed, still in progress or the work already completed.

1.9.12 -1.9.19 are the first 8 US amendments, unchanged

1.9.20 CSA: “Every law, or resolution having the force of law, shall relate to but one subject, and that shall be expressed in the title”.

US: Does Not Exist.

Forbids Omnibus bills. Forbids logrolling. Forbids pork barreling.

Article II – The Executive

2.1.1 CSA: A President shall hold office for one (1) six (6) year term. Not eligible for a 2nd term – ever.

2.1 US: Allows a 4-year term with no prohibition for succeeding terms anytime into the future. For example, Grover Cleveland had two terms but they were not in succession (1885 – 1889 and 1893 – 1897).

Like the US Founders, the CSA loathed party politics. Here the CSA Founders attempted to piecemeal political power so it cannot aggrandize perennially but conform to the changing tide of political opinion. While the term of office was extended, no further term is allowed – ever. The CSA meant to diminish the impact of a President’s political machinery. It is a constitutional move against political parties.

2.1.4 CSA: Someone ineligible to be President is ineligible to be Vice President.

US: Does Not Exist.

The CSA Founders understood that one way to discipline Presidents is to forbid their presence near that office again.

2.2.3 CSA: The President may remove executive department heads and diplomats at will. Other civil officers only when their services are “unnecessary, or for dishonesty, incapacity, inefficiency, misconduct or neglect of duty.” These must be reported to the Senate with explanations.

US: Does Not Exist

A constitutional step toward a Civil Service. Civil Service would not begin in the US until 1883 under President Arthur.

3.2.4 CSA: The President may not appoint anyone to a national position during the Senate's recess if already rejected by the Senate for that same office.

2.2 US: The President may grant a recess appointment even though the Senate while in session had rejected the appointee.

The CSA change strengthens the control of Congress over Presidential appointments requiring legislative approval.

Article III – The Judiciary

3.1.1 The **CSA** and the **US** set up identical constitutional mandates for a Supreme Court and lower Central government courts. But the politics played out differently.

Despite the power to establish a Supreme Court, the CSA never established a Supreme Court. CSA District courts were established within the same geographic boundaries as the US courts had been.. A distrust of courts as undemocratic institutions, rooted in Jefferson's belief that courts too often were "sappers" usurping power from the people, was too great.

The sticking point was CSA review of State courts, in particular, CSA appellate review of State Supreme Courts. A CSA Supreme Court could easily violate State sovereignty as the US Supreme Court had already.

3.2.1 CSA: The judicial power does not extend to cases in Equity.

3.2.1 US: The judicial power extended to both law and equity.

Equity originated in Church law (Chancery courts) to counter the harshness of civil law. Equity today is most often written into the law statutes themselves and in rules of procedure as extraordinary remedies in particular cases. This merging had begun before 1860.

*The CSA Founders understood equity was a way for courts to expand law statutes beyond the intent of a legislature and beyond the wishes of the people. "The Court of Chancery was traditionally a court of conscience, applying principles which were regarded as having an ultimate origin in the law of nature – ... In giving wider scope to equitable principles, they were also applying principles of public utility or social policy, founded upon the protection of natural rights". George W. Keeton in **English Law, The Judicial Contribution**, David & Charles, Newton Abbot, Great Britain, 1974, p. 113. By refusing equity law in the Central government's courts, the CSA was restricting the already evident power in US courts to do as **they thought best for society**.*

It's important to realize this CSA mandate did not terminate equity in State courts. Rather the "conscience of the people of a State" was preserved to them. The people of Georgia might not wish what the people of Texas might. The people of a State would decide their conscience before the world and their decision becomes inviolate.

3.2.1 CSA: The CSA judicial power does not extend to a lawsuit between a State and citizens of another State **unless a State is the plaintiff ...**

US: The US judicial power does not extend in any suit in law or equity begun by citizens of another State or subject of a foreign State.

CSA 3.2.1 is an amalgam of US 3.2.1 and the US 11th Amendment. It adds that the CSA courts can hear cases where a State is a plaintiff against an out-of-State defendant. It's a recognition that States can be prejudiced against outsiders. It was a move to enhance judicial fairness.

Article IV – The States

4.3.1 CSA: "Other States may be admitted into this Confederacy by a vote of 2/3 of the whole House of Representatives and 2/3 of the Senate, the Senate voting by States ..."

4.3 US: Does not specify a numerical vote.

The CSA was protecting cultural and economic harmony. It recognized times change and social orders can fluctuate. But it also understood that there must be a protected common ground of culture and centering personal and public courtesies. So the vote to bring a new State into the CSA requires a higher threshold than a mere majority as the US allowed.

Article V – Amendments

5.1.1 CSA: The General Congress on the demand of any three (3) States must summon a Constitutional Convention. The Congress cannot call a Convention on its own. The Constitutional Convention must vote, one vote for each State, on only the amendments the demanding States sent to Congress. A majority vote sends the amendments to the peoples of the States. Two thirds (2/3) of the States must approve by a majority vote in their legislatures or by their People in Convention, whichever method is required by the Constitutional Convention.

5.0 US: The General Congress must call a Constitutional Convention when two thirds (2/3) of both Houses deem it necessary, or if two-thirds (2/3) of the States call for a Convention. Proposed amendments are made for the first time in the Convention. Amendments are ratified by either a three-fourths (3/4) vote of the legislatures of the States in the Convention or three-fourths (3/4) vote of States using the People in Convention procedure, whichever mode is approved by the General Legislature.

*The CSA requires only 3 States (less than 1/2), not two-thirds of the States, to begin a Constitutional Convention on already **specified** amendments. The CSA Congress **must** call for a Convention and the Convention cannot itself bring forth additional amendments. At the Convention a majority vote sends the proposed amendments to the States. Two-thirds of the States must approve for an amendment to become law. Their approval must be by a majority vote in the State legislatures or by the People in Convention whichever procedure the Constitutional Convention calls for.*

*The CSA Amendment process is far **more responsive to the States and is run by the States**. It is conducive to relieving problems before they bloom into unbearable and unmanageable crises. It provides a constitutional platform to discuss, argue and solve societal pressures long before they've become political monsters.*

This is one of two essential changes; the other is the locus of sovereignty.

Article VI – The Confederacy

6.5 CSA: “The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people **of the several States.**”

6.6 CSA: “The powers not delegated to the Confederate States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people **thereof.**”

These are the US 9th and 10th Amendments with additions shown in emphasis. The additions make explicit, again, that sovereignty resides in the people of each State exclusively – not in an amorphous “We, the People”.

SUMMARY

To the four (4) differences listed at the beginning of this article, you can now add, among others, that the CSA:

1. Clarifies the Preamble by precisely defining the locus of sovereignty, the type of government and its purpose, and the intentions of the CSA. And, also, it heralds the belief that government is not the work of humanity alone.
2. Requires citizenship in both a person's State and in everyone's Central government to vote in any State or national election.
3. Forbids logrolling, pork barreling and omnibus bills. Denies all subsidies to special interests.
4. Mandates the Postal Service become self-sustaining on March 1, 1863.
5. Mandates no taxes to support “any branch of industry.” No Mercantilism. No corporate welfare.
6. Takes an initial step toward parliamentary government by providing a closer interface between the Executive and Legislative branches.
7. Allows each State to impeach any federal officer residing in and exercising federal power solely within the jurisdiction of the State.
8. Allows taxes only for “revenue necessary” expenses. Low tariffs, no internal improvements.
9. Does not allow forgiveness of debt contracted prior to passage of the applicable bankruptcy statute.
10. Taxes exports if two-thirds (2/3) of both Houses approve.
11. Requires appropriations be precise. No extra compensation after a government contract has been signed or service provided.

12. Forbids any recess appointment the Senate has already rejected.
13. Forbids use of equity law by Central government courts, safeguarding the conscience of the people of each State.

Publication of the Permanent Constitution on March 11, 1861 cost the Confederacy the media war. It opened a tumult of Northern financial angst fearing financial doom. Northern industry and newspapers, many which had been sympathetic, now turned against the CSA. Those folks could read a constitution, as so many folks today apparently cannot. They saw instantly that the CSA's low tariffs would bring a depression across the northern States through the denouement of Northern ports to ocean bound shipping. Every CSA harbor from New Orleans to Charleston would make it certain. The CSA leaders had hoped other States, particularly Southern and Midwestern States, would welcome the clarified self-government expressed in their new charter of ordered liberty and the lower cost of imported goods among the citizenry. But it didn't matter. The low tariffs were unsettling to industry. Lower costs were months down the road. Folks need security of their persons, homes and enterprises.

The American world had finally lost its footing and so tumbled haphazardly into war. The Confederacy wished no war, was willing to pay any debts they might owe to their former compatriots and negotiate any other issues for a peaceful co-existence. Even further, many across the land knew, including Alexander Stephens and Salmon P. Chase, that secession was the death knell of slavery. The CSA never went to war but responded to war. It never intended to defeat the North. President Davis made certain of that. The CSA wished to be left alone.

Economic strife was not new to America. What was new was the North's entrenched mercantilism. Corporate welfare wanted to stifle the South's free trade agrarian policies and, having won the Central government, was prepared to use its power to do it. So Lincoln, always a man of his Party whether the national Whig or the sectional Republican Party, took us to fields of military carnage. He had said he would the day after news of South Carolina's secession arrived. *Confidential Memo* to Elihu B. Washburn, dated December 21, 1860, instructing him to tell General Scott to "be as well prepared as he can be to either **hold**, or **retake**, the forts as the case may require, at, and after the inauguration." (Emphases in original) No one today should be surprised Lincoln followed through.

Lincoln was following his deceased idol, Henry Clay's dictums. (For a quick summary of Clay's beliefs, see *Henry Clay on Secession*, article in **The New York Times**, dated August 11, 1856, publishing a *Letter* from Clay to Thomas B. Stevenson, dated May 17, 1851, a year before Clay died.) Clay had been against secession for any reason. He labeled it treason and urged military engagement if a State did secede. Clay believed, naively or willfully and Lincoln mutely followed, that a show of military force would quickly end the secession of any State. They were wrong, as has been every politician who blinks blind to the human spirit for self-governance.

But they were not the leaders. Politicians rarely are. It was the bankers and financiers, the bedrock clientele of the Republican Party that Lincoln most feared, the men both Clay and Lincoln spent their lives protecting and enriching. The US commercial leadership needed Southern wealth, the wealthiest section of the country to float their enterprises. Slavery in the territories was a strife-strewn issue because of the muddled way the 1787 Constitution was silent on the issue. But established slavery, anywhere in the US, had little to do with bringing the war, as the Corwin Amendment supported by Lincoln exemplified.

No, it was the economic and political manifestations in the South of a new Constitution that by its very nature put the sectional Republican Party in a death grip. The CSA was a clarification of familiar Constitutional Liberty fused with new Constitutional regimens to insure that liberty. The greatest difference between 1787 and 1861 is that 1787 gave away our individual, personal sovereignty to a newly conceived "Central government" which no person inhabits. No one lives there, works there, raises a family or serves their God there. In 1861 the CSA returned sovereignty to where nature and Nature's God place it: within the individual person and the polity he and she have decided to belong to.

About Vito Mussomeli

Vito Mussomeli is a retired attorney living in Texas. He has spoken and written extensively on the Confederate Constitution and the Confederate legal system

Rescuing Old Joe

By [Philip Leigh](#) on Mar 7, 2019



Whoever weds himself to the spirit of this age will find himself a widower in the next. — William Inge

Few realize that Florida was so committed to The War Between the States that she gave more soldiers to repel Northern invaders than she had registered voters. Gainesville was among the towns that responded. As a result, the local United Daughters of the Confederacy (UDC) chapter erected a statue of an ordinary infantryman in honor of the hometown boys who had fallen, including many buried anonymously far from home. When erected in 1904 most of the living veterans were in their sixties and seventies. In May 2017 the county commissioners voted to remove the monument, which had become known to most residents during the previous 113 years as Old Joe.

After the vote one audience member raised her hand to ask a question. The Chair recognized Nansea Markham who is President of the local UDC chapter. She asked, “What will you do with the memorial?”

The county attorney explained that the statue would be sold at auction if it was worth over \$2,000. Otherwise Joe would be scrapped.

Nanseas stood and held an old document at shoulder height before saying, "I'm sorry. You cannot do that." Motioning with the papers she added, "This is the original 1903 document pertinent to Old Joe's legal status. It shows that he remains the property of the United Daughters of the Confederacy."

The commissioners held an impromptu conference as the audience looked on. Afterward the Chair announced that the commission would give the UDC sixty days to accept the return of Old Joe. He added that if the offer was accepted the UDC would be responsible for all moving expenses and must complete the move within sixty days of acceptance. One commissioner that voted to remove the statue had previously announced that he would not allow the county to spend a single dime to move the memorial. He would rather it be destroyed.

Although Nanseas was relieved for one last chance to save Old Joe her chapter had less than \$1,000 in the bank. Given the security requirements and care required to safely relocate so old a structure, she worried that the task was too difficult. The next morning, however, she began to get supportive phone calls and emails. Many previously silent sympathizers recognized her from earlier Old Joe hearings before the commission and other local organizations during the preceding two years.

One phone call from a Vietnam vet lit a fire in her heart. He explained that the American soldier's creed requires that a warrior "never leave a fallen comrade." He told Nanseas, "That's how I see Old Joe's situation. You are rescuing him. He is a veteran and I cannot leave him fallen on the ground to be scrapped. I will send a donation." Realizing that many older Americans now cringe with shame at how they treated returning Vietnam vets in the 1960s and 70s, Nanseas reasoned that the same might apply to Old Joe in the years ahead.

Thereafter she took every phone call and replied to every email. Many originated beyond Florida's borders, including states above the Mason-Dixon Line. She took suggestions such as creating a FaceBook page and a GoFundMe Internet site. But she never directly asked for money. It started arriving anyway. She mobilized the UDC chapter members to send a hand-written "thank you" note to every donor. On July 20, 2017 she notified the county commission: "We [the UDC chapter] accept the Confederate Soldier Statue."

Her laconic acceptance prompted repeated media inquiries that included national organizations such as *The Washington Post* and *National Public Radio*. She took the phone calls but politely declined to be interviewed or quoted. "Why?" asked one NPR reporter. "An interview would add publicity to help you raise the money required to move the statue."

"That's true," said Nanseas, "but it might also attract unwanted attention. My job is to get Old Joe safely moved. I don't want publicity that might trigger vandals."

By mid-August the Gainesville UDC had raised \$30,000 and secured a site for Old Joe on private property near a cemetery that contained the bodies of some Confederate veterans. The county attorney required Nanseas to sign a twelve-page agreement that held the UDC chapter liable for any damages caused by Old Joe's removal. Her group was also responsible for security in the event of interference from protestors.

Unfortunately, violent anti-Joe demonstrators were a genuine threat. They realized that the county government would not protect the memorial. As a result, they eagerly awaited the day of the move when they assumed the media would be present. But Nanseas fooled them. In the days leading up to the move she organized theatrics in which volunteers pretended to be disassembling Old Joe but did little actual work. Rain arrived on the true moving day. It was enough to keep the protestors away until the moving crew was ready to drive off.

Although a dubious zeitgeist drove Old Joe from public property, his valor remains intact. The Kirby Smith Chapter of the United Daughters of the Confederacy rescued it.

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 *U.S. Grant's Failed Presidency, Southern Reconstruction* (2017), *Lee's Lost Dispatch and Other Civil War Controversies* (2015), and *Trading With the Enemy* (2014). Phil has lectured at various Civil War forums, including the 23rd Annual Sarasota Conference of the Civil War Education Association and various Civil War Roundtables. He holds a Bachelor of Science in Electrical Engineering from Florida Institute of Technology and an MBA from Northwestern University

<https://www.abbevilleinstitute.org/blog/rescuing-old-joe/>

Silent Sam: A Personal Experience

By [Jonathan Harris](#) on Mar 21, 2019



Editor's Note: During the height of the Silent Sam protests in the Summer of 2017, Jonathan Harris went to the statue and talked with the people wishing to tear down the monument. This is his story.

Maybe it was Southern heritage, the honor of a family name, or Christian conviction. Or perhaps I just needed to prove something to myself. More than likely, it was a combination of ingredients that motivated me to confront the social justice warriors staging a non stop sit-in below the Silent Sam statue at UNC Chapel Hill. The statue itself, depicting a student enlisted in the Confederate army, had stood for 104 years, originally erected in honor of the 50th year anniversary of the beginning of the War Between the States and paid for by fund-raises sponsored by the United Daughters of the Confederacy and university alumni. Though the soldier depicted carries a rifle, it was nicknamed "Silent Sam" since the Canadian sculptor John Wilson purposefully did not include a cartridge box on the soldier's belt making it impossible to fire the figurative weapon. Sam stands to this day right by the Battle-Vance-Pettigrew building facing North, a symbol of the university students who withdrew from their studies in order to protect their homes, state, and country.

The protestors had already been on campus for a week before I decided to engage them. Listening to local media outlets praise their "noble" stand made me feel sick. I found myself angry with each new report. Is this the America I live in now, where trashing the reputation of brave men defending their homes is considered heroic? What will it mean for my children to grow up in a world where duty, honor, and sacrifice are no longer sacred? I

had already been offering up my grievances and advice to the to the most efficient complaint department I knew of—*Facebook*.

And then something happened—conviction set in. I knew I could write social media posts all day but the protesters would likely never see them, and even if they did they would probably not be convinced by my arguments. I would just be another faceless man behind a screen shining a spotlight on their immaturity and causing resentment toward myself. I would be accomplishing nothing except to solidify their already fool-headed notions. What they needed to see in me was the same thing that I needed to see in them—worth. They were not, as my previous pattern of thought suggested, the enemy—though they were being used by him—and I was not their enemy.

A plan formed in my mind. I would give myself an opportunity to view the protesters as men and women made in the image of God. I would look into their eyes and see humanity even if they could not find humanity in the heroes of traditional Christian America. I could only hope that as we interacted something inside of them would recognize the same intrinsic worth in myself.

And so I set out on a Sunday afternoon with two large packs of sports drinks in tow. I knew the old adage, “You attract more bees with honey than with vinegar.” Now it was time to put it to the test. After all, it was better than sitting at home angry! As I approached the Confederate monument I could see about 15 or 20 people loitering in the shadow of Silent Sam. There were a few older folks and a few minorities, but most of the protesters were young caucasians not much younger than myself. The area surrounding the statue was fairly messy, and among other signs attached to the base hung a large black sheet of fabric with white lettering covering up the interpretive plaque. The sign read, “We will not be intimidated by Silent Sam.” Two smaller signs contained the messages, “No Hate,” and “No Fear.”

I walked past a male guitarist singing protest songs toward two student-aged females sitting on a bench. I proceeded to ask if they and their friends would like some *Gatorades* seeing as the temperature was so hot. They were both appreciative and kind, doubtless miss-taking me as a supporter of their cause. I asked one of them to take a picture of me in front of the statue which she was more than happy to do. I then inquired as to who the organizer of the protest was. They both pointed to a young student seated on a bench with five or six fellow students perched around her in a circle. I approached the group with more excitement than trepidation. The organizer was the same person I had seen on a local news broadcast the evening before. “Perhaps I could reason with her,” I thought? “They look harmless enough?” I interrupted the discussion to ask where I could place the sports drinks I had brought for them. She thanked me and motioned toward a table behind her. I set the drinks down and made my first move.

“Would you mind if I sat with ya’ll and asked a few questions?”

The organizer warmly replied, “Of course, discussion is what we’re all about,” as she moved over to make room for me on the bench.

Smiling, I accepted the offer. I could feel the anticipation as the group silently waited for what I had to say. I started with an opened-ended question.

“Why are you all protesting this monument? I know what the news says, but what is your personal motivation?”

A skinny looking young man with a fair complexion suspected something. He stared into my eyes and in a condescending tone challenged, “What do you think we are protesting?!”

I gently responded, “I assume racism?”

He verified my answer, nodding his head in agreement.

I followed up my inquiry. “If you’re all against racism why not go down the street to *Planned Parenthood* where three times as many black babies as white babies are being killed right now. Wouldn’t that serve your cause better than protesting something that allegedly happened more than a hundred years ago?”

The cat was out of the bag. I had shaken the beehive and the stingers were coming out. All at once those in the circle frantically interrupted each other trying to catch my attention so as to refute me. It was then I realized the power I wielded. I could effectively select which protestor I chose to engage. Since I was at best a misguided young man and at worse an enemy to the cause of social justice from their perspective, whomever set me straight or humiliated me would be the hero to their comrades. As the one and only villain, I could choose whom the hero to oppose me would be.

To avoid confusion, I pointed toward each student I would engage with. The others quieted down as I listened to each argument for a pro-abortion position. A female student told me that abortion reduces the number of children raised in dismal circumstances. I pointed out that one could also make the same argument for slavery since living conditions under American slavery were superior to tribal living. Another student asserted that a fetus was not a person. I asked why someone who was pro-slavery could not also define a slave as a “non-person?” It was rationally argued that the decision to abort should be a private one made exclusively between a woman and her doctor, without government interference. I inquired why the decision to own a slave could not also be a private one made between a slave master and a slave trader? My intention was to use the protestor’s cartoonish conception of slavery against their “sunshine and roses” view of abortion, thus hopefully encouraging them to second-guess their ethical system. It seemed to be working. At least, they were running out of arguments, or so I thought?

One of the more memorable moments of the whole encounter came next. A male student asked me, “What if I go out one night, get drunk, forget about protection, and have sex with a girl I don’t know? I don’t want her to be punished with a baby.”

I wanted to cry. “There is a better way,” I encouraged him. “My wife and I are Christians. We chose to abstain from having sexual intercourse until we said our marriage vows a year ago. If we had an accident, our child would be born into a stable home with two parents who loved each other.”

It was like the world had stopped. A miracle had occurred. A full second of silence. The look in the young man’s eyes told me he had no idea what I was talking about. As I scanned the faces in the circle I felt as if I could read their thoughts. “Is what he described even possible?” I sensed them saying internally. “Who does that anymore?” their awkward expressions seemed to query.

Out of the corner of my eye I could tell the pale looking man was visibly angry. Years ago a street preacher told me about how he used hecklers to draw a crowd. Engaging with a bully draws an audience and spreads the message, especially as listeners contrast the message of the bully with that of the preacher. Bullies aren’t generally looked upon favorably. I pointed at the pale looking male student who had been trying to interrupt repeatedly.

“Even if abortion does target black communities,” He forcibly contended, “This monument is racist, so why would you support it?”

Previously, I had evaded a similar argument that got lost in the cross fire of discussion to which I responded with a passing remark that identified me as a member of the Sons of Confederate Veterans and hence a likely Silent Sam supporter. It was now up to me to defend the Confederate memorial. Fortunately, I had already contemplated what I hoped to be an unexpected and effective response. The stated contention of the social justice warriors was that memorials to Confederate soldiers were monuments to slavery and by extension racism. The problem with this state of affairs was the offense such displays formed in students. I knew there were two primary problems with this interpretation. First, there are no interpretive markers or plaques on any Confederate memorial that say anything positive about racism or slavery. Second, it is the way someone is conditioned to think about a statue that causes offense, not the statue itself. If I could motivate the protestors to question their conditioning based on the meaning

behind the interpretive plaque, I may be able to introduce them to a paradigm that not only made sense of Confederate memorials, but perhaps reality itself. I responded.

“I have three grandfathers who fought for the Confederacy. Two of them were killed during the war. They were dirt poor farmers, owned no slaves, and had a choice to make. Either defend their families, homes, and property, or watch them get destroyed by Federal troops. The local church where the family records were kept was burned by Sherman’s men, and it was not until recently that we were able to even trace our genealogy because of it. When I see this statue, I don’t see a statue to politicians or governments, but to soldiers. And while this statue is meant to honor the students of UNC, I think about my grandfathers and their sacrifice when I look upon it.”

I sensed a small amount of empathy as I ended my short speech. Millennials, such as myself, are accustomed to associating victimhood with virtue. To even ponder the plight of a Confederate soldier in victim terms was an immense accomplishment toward challenging their conditioning.

Not everyone was positively affected however. The student who had challenged me was gaining color in his previously pale face. He started rambling about an article in *The Atlantic* on Robert E. Lee. I informed him of Dr. Brion McClanahan’s refutation of the article. He told me that secession was treason. I countered by citing the ratification agreements. He asserted that a Confederate statue killed someone in Charlottesville two weeks earlier. I asked how we could even have a rational discussion if it was ok to attribute human characteristics to inanimate objects. This particular argument he did seem to realize was not a very advantageous one, but not to be undeterred, he moved on to yet another attack. Alexander Stephens, the vice-president of the Confederacy, believed whites were superior to blacks. I asked him if he was in favor of tearing down monuments to Lincoln, Grant, and Sherman since they felt the same way. To this remonstrance he astonishingly declared with defiant indignation, “No, Sherman is a hero and should have killed all the Southerners!” This did not go over well with his friends, who at this point seemed more interested in converting me than destroying me. One of them advised him to cool off and listen, a prescription he did not take, instead opting to leave in a furious huff.

By this time the number of protestors listening to our discourse had swelled to as many as twenty including additional students, members of the community, and what looked like professors. It became necessary for me to repeat the statement about my family more than once as newcomers to the discussion would ask the same questions. I found it especially interesting that as audience members heard me repeat myself, they started creating exceptions for me in their attacks on Confederate memorial supporters. One female student emphatically said, in the presence of the other protestors, “Confederate soldiers fought for hate,” then glancing at me continued, “Except your ancestors.” She wasn’t being sarcastic either. No one said “KKK go away” to me. No one called me a Nazi. I was finally something Southerners have always desired to be—human. A misguided human in their eyes perhaps, but human nonetheless.

Then something unexpected happened. Whatever reprieve I had gained I felt was lost in one instant. Wanting to challenge the protestor’s assumptions further I queried as to why the interpretive plaque on the base of the monument was covered by a large sign? My intention was to demonstrate that the original purpose for the monument’s existence was incongruent with the prevailing opinion of the social justice warriors. A fresh face I did not recognize toward my left blurted out, “It’s covering the chair!”

“The chair?” I thought to myself. “What’s so significant about a chair?” I asked the young man to please explain what he meant by his statement.

“You know there’s an engraving on the base of the statue don’t you?” He queried in a tone which resembled the way an adult explains something obvious to a child.

“Yes of course,” I responded. “A young lady in a flowing robe represents the State of North Carolina. She is busy compelling a student to arise, leave his books, carry a sword, and defend her.”

He could not muster his words fast enough. “And who do you think made the chair the student is sitting on?” He stammered.

With a perplexed look I ventured an answer. “The sculptor?”

“No. Who do you think made chairs one hundred years ago?”

I was lost, but still attempted an answer. “Furniture makers?”

“No, slaves!”

“Ok?” I said with a quizzical look. “Even if that is true, which I am skeptical of, why is that relevant?”

He pressed further. “Do you know how much it hurts minority students to have to walk past a statue depicting a chair one of their ancestors likely made?”

“This man cannot be serious,” I thought to myself. “This has to be one of the worst arguments I’ve ever heard, but he seems dead serious about it.” I opted to try to lighten the mood with what I thought was a little humor.

Replying I said, “Well, It seems like a fairly well made chair to me. I think if my great grandfather had made it I would be proud!”

Little did I know it, but I was starting to dig my own grave with some of the students as my refusal to take the argument before me seriously came across as insensitive.

“Slaves built this entire campus!” the young man cried in an elevated tone.

I made what I perceived to be my check-mate move. “So why don’t we tear down the entire campus while we are at it?”

I thought I had won, and perhaps in a few of the protestor’s minds I had. But what came next knocked me off my figurative feet. Standing behind the circle was a middle age woman with blonde hair. Almost shouting she proclaimed, “White privilege exists just as much today as it did back then! Black students still don’t have the same opportunities as whites and Silent Sam continues to represent this fact!”

“What are you talking about?” I said, with some degree of bewilderment. “Of course they have the same opportunities. If anything they have more opportunities through things like affirmative action!”

I quickly learned that technically right and strategically right were two very different things. A sea of rolling eyes and audible scoffs sounded as my comment “triggered” half my audience. About ten protestors exited the conversation. I was beginning to think I would lose everyone when suddenly a middle-aged hipster-looking man carrying a stack of hymnals drew the protestor’s attention. I asked an older gentleman, who had taken a position beside me, who the newcomer was. It turned out that a number of different religious groups had taken it upon themselves to support the protest by bringing food and beverages to the students and holding religious services beside the statue. In this case, it was a local Quaker pastor with members of his congregation offering moral approval for the now even more vindicated protestors.

Most of the students declined to participate and as a result side conversations began to form as the singing commenced. I quickly found myself in a conversation with the elderly man and a middle-age woman. The man asked me what at first seemed to be an irrelevant question. “Why do miscarriages take place?” Judging from the

smirk on his face, I did not think his question was of a biological nature. I recalled averting his attempts to enter the abortion discussion earlier, but now it was time to face the music.

“Well, as a Christian,” I started off, “I believe as a result of the Fall of Adam nature itself bears a curse. Miscarriages are ultimately a result of sin.”

The old man hung his head and laughed for what seemed like an eternity. “Is something funny about that?” I asked.

Catching his breadth he responded with a shake of the head, “Yeah! You’re worse off than I thought.”

It later occurred to me that my major crime was not that I opposed removing Confederate monuments, but the fact that I was an outspoken Christian. The Confederacy may be offensive to social justice warriors, but I felt most disdained when opposing abortion, favoring traditional marriage, and holding to the doctrine of original sin.

The middle-aged blonde haired woman, who had only arrived on the scene in time to hear my apparently distasteful comments on affirmative action, possessed what I only know how to describe as “indignant curiosity” as she proceeded to half lecture and half interrogate me on my knowledge of the history of race-relations. To her credit, when I answered her questions she did listen, which was reason enough for me to stick around.

As the singing had ceased and our discussion progressed I noticed an audience forming once again. Six protestors sat around me in a semi-circle making arguments, asking questions, and trying to win me to their point of view. The main argument I kept hearing repeatedly was that Silent Sam represented white supremacy because in 1913 Julian Carr asserted in the dedication speech that after the war Confederate soldiers had, “saved the very life of the Anglo Saxon race in the South,” and that he had, “horse-whipped a negro wench until her skirts hung in shreds, because upon the streets of this quiet village she had publicly insulted and maligned a Southern lady.” Fortunately, I had read the dedication speech before attending the protest and was prepared for the debate. I knew better than to try to defend the speech itself. Though the detestable phrases seem to be more like off-handed remarks in an address of over 3,200 words, a little poison can ruin even the best looking beverage. Instead I made two basic arguments. 1) If we tear down Confederate monuments, we also have to tear down Union ones if we are to be consistent. 2) To claim the erectors of the monument did so for the purpose of white supremacy is simply prejudicial conjecture since they left no such evidence on the interpretive plaque.

After agreeing with the group that Julian Carr’s comments were repulsive, I proceeded to ask why the union garrison did not help the poor half-beaten black lady? Looking around at confused looks I explained. “If you keep reading the speech, after the portion about him whipping the black woman it says that ‘she rushed for protection to these University buildings where was stationed a garrison of 600 [I miss-spoke, though know one noticed. It was actually 100.] Federal soldiers.’ Carr goes on to say that he ‘performed the pleasing duty [whipping her] in the immediate presence of the entire garrison.’”

To some defenders of Dixie my method may have appeared rather curious. Why would I begin my response by highlighting the dreadful nature of the very affair the protestors are using to bring down the monument? It’s actually rather simple. The social justice warriors were enraged and nothing I said would be capable of assuaging that rage. What I could do however is try to channel their rage, and in so doing show where such anger would lead. The Christian apologist Francis Schaeffer called this form of argument “taking the roof off” since it is meant to expose a bad argument by showing its unseen related consequences.

I followed up my statement with a question. “Why would the union garrison fail to punish Mr.

Carr?”

The middle-aged woman confidently spoke. “It was a racist time in our country’s history. That’s why this monument must come down!”

“There it was!” I thought with exhilaration, “An acknowledgment that Federal troops may also have possessed racist tendencies.” I saw my opening and I went for it.

“I believe you are right. This monument was erected during the progressive era when “Birth of a

Nation” was popular and Ota Benga, an African pygmy, was on full display in the “Monkey House” at the Bronx Zoo.” The North’s “treasury of counterfeit virtue” was losing money fast. I continued. “In fact, if we take a look at Abraham Lincoln and some of the early republican party’s state platforms we will see a great many racist statements there as well.”

No one seemed to want to argue these points with me. If anything, there was agreement. So I determined to drive my argument in all the way with a question. “If we are going to take this monument down, should we not also take down the Lincoln memorial?”

Turning my gaze to a curly brown-haired student on my right I heard, “Isn’t your argument a slippery slope fallacy?”

“No,” I started off, “A slippery slope would be if I told you that taking this monument down would also mean we necessarily would take the Lincoln memorial down. What I’m saying is the same argument you are using to take this monument down could sufficiently be used to take the Lincoln memorial down.”

The point seemed to have gotten through. He followed up with another question. “Ok, so let’s take the Lincoln memorial down. But first let’s take this one down. Do you agree?” “No,” I answered once again with a half chuckle. “I’m not really for taking either down.”

“But clearly you admit that they’re both racist don’t you?” the curly haired student pressed.

“No, I merely stated that if you charge Silent Sam with the crime of being erected for the purpose of white supremacy, you could also charge the Lincoln memorial with the same crime.”

“But Silent Sam was erected because of white supremacy! Didn’t you hear what Julian Carr said?” the young student shot back.

One of the things I noticed when I first arrived at the protest was that select quotes from Julian Carr’s speech were readily available, while the interpretive plaque was purposefully covered up. I now had an opportunity to use this circumstance to further my second major argument.

“Let me ask you a question,” I gently stated. “Do you know there’s an interpretive plaque underneath the sheet covering the monument’s base?”

“Yes,” the curly haired student replied, wondering where I was going.

“Do you know what the plaque says?” I inquired.

None of the six protestors surrounding me seemed to know.

“It’s a shame we cannot just read it right now isn’t it?” I said with a smile that betrayed a hint of sarcasm.

Picking up his phone, the curly-haired protestor proclaimed, "I got it here. It says, 'To the Sons of the University who entered the War of 1861-65 in answer to the call of their country and whose lives taught lessons of their great commander that duty is the sublimest word in the English language.'"

"There you have it," I announced. "Duty. Duty, is the reason the Silent Sam memorial was erected."

"Then why was it put up in 1913 when black people were being lynched around here?!" the middle-aged woman frantically declared.

My retort was direct. "The South was poor after the war and it took years to save up enough money to erect many of these monuments. They were erected by the children of those who came home injured or did not come home at all in an effort that future generations would not forget their sacrifice."

The discourse took a turn at this point and rather than discussing the interpretive plaque we conversed about the merits of nationalism, sacrificing for one's country, and the curly-haired student suggested I read "A People's History of the United States," by Howard Zinn.

When we finally came back to the subject of the monument I asked my first set-up question. "Where do you think the best place to go would be if you wanted to know what this monument stood for? Don't you think the interpretive plaque would carry the intentions of the erectors more accurately than anything else?"

I could sense frustration mounting in more than one of the protestors. The middle-aged woman's face turned red again. "Why don't you get it!" She rang in defiance. "These men were racists! This monument was meant to intimidate blacks! It was a racist time! It offends black students! We need to take it down!"

Figuratively speaking, it was now time to set my argument's phaser from stun to kill. "If the purpose of the monument was to intimidate black people, then why didn't the erectors simply put racially offensive statements on the interpretive plaque?"

Like clockwork the elderly man quickly replied, "They're not going to put something like that out there for people to read. No one would accept it if that was the reason."

"So you mean to tell me that in a thoroughly racist culture, the racists who erected this monument were not able to print a racist message on the interpretive plaque because it would offend all the racists?" I admit, exposing the foolishness of this position did cause me to feel my oats perhaps a little more than I should have as a Christian.

For the second time that afternoon there was a small moment of silence. The elderly man looked temporarily paralyzed, trying to think of how to respond. In the mean time a student to my left asked me why I would not want the monument to come down given that it offends people. I answered her question but deep down I knew the reason for my coming was complete. I informed her that there were people like me who would be offended if it came down. I also said that the reason for such offense is not because of the monument itself, but because of how some people are conditioned to think about the monument. I made it clear that I would rather help correct the conditioning than rip down a piece of history.

After this it was getting dark and I rose up to say goodbye to my new-found friends. As the crickets were chirping and the lightening bugs flashing I shook the hands of five of the protestors who were left speaking with me, with one of them offering me a hug. I gave each of them a card with my blog address on it which contained some of my writings on Southern history and most importantly to me, a Christian gospel presentation. No one refused my cards. As I made my way past tables of food and students studying in lawn chairs I noticed two protestors, one male and one female, who were part of the earlier conversation that afternoon. Walking up to them I offered my cards which they readily accepted, and then an unexpected thing happened. Both of them profusely thanked me for coming and proceeded to compliment me. As the female student nodded in agreement, the curly haired male

student said he respected my beliefs and enjoyed the conversation. I reciprocated his kind words, and as we looked at each other I know we both recognized something deeper in our shared experience than mere arguments or political positions. We saw humanity. We saw value. We saw intrinsic worth in each other.

With a smile on my face and joy in my heart I walked through campus to the parking garage I had left my truck in. Not only had the Lord allowed me to defend his servants and my heroes, but I had been able to expose a group of 25-30 social justice warriors to a Christian pro-Southern conservative who was not a Klansman or a neo-Nazi. I had to wonder if they ever expected to really meet someone like me, even though I am just one of many who feel the same way.

The next day I noticed a comment on my blog from one of the protestors who had visited my website. It read, “Thanks for talking with us at Silent Sam yesterday. I see now that an evangelical viewpoint seems to be an anchor for you. I grew up (mostly) in the Presbyterian church but my dad’s death changed all that (long story!)”

Going to her social media page I noticed this public statement about our conversation.

“Today a Baptist seminary student showed up at Sam, bringing Gatorade and a highly self-referential opinion about the statues (i.e. “My great-grandfathers fought, they weren’t bad people”). Many of us talked with him (he wasn’t waving a flag so he just sat down with us) and I’m glad to say there was no ugliness whatsoever. I’m not sure his mind was changed—and I don’t know if anyone’s mind can be changed by a few hours of conversation—but I know that communication and listening are at the heart of true healing.”

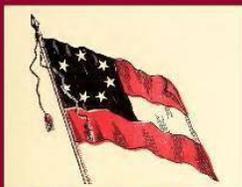
For once, I agree with this social justice warrior. Talking to the protestors with a listening ear was not a waste. “After all, it was better than sitting at home angry!”

About Jonathan Harris

Jonathan Harris is a student at Southeastern Baptist Theological Seminary.

<https://www.abbevilleinstitute.org/blog/silent-sam-a-personal-experience/>

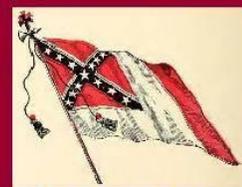
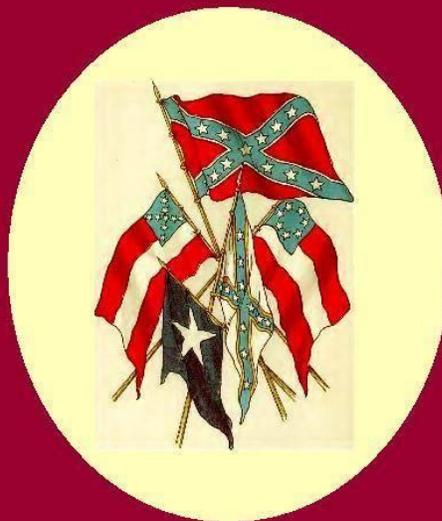
Confederate History Month



First National Flag



Second National Flag



Third National Flag



Battle Flag

FL civil rights leader statue will replace Confederate general statue

By **Mitch Perry**

March 25, 2019

Florida Governor Ron DeSantis will soon sign a letter to federal authorities requesting that they approve Florida's plan to replace a statue of Confederate General Edmund Kirby Smith in the nation's [Statuary Hall](#) collection with a new statue of civil rights leader and educator Dr. Mary McLeod Bethune.

That's according to U.S. Rep. Kathy Castor, a Democrat from Tampa who visited DeSantis in the state Capitol last week.

Each state gets to display two statues in the nation's capital. Florida chose statues of Dr. John Gorrie (who invented the precursor to the air conditioner) and Smith – a Confederate general born in Florida who was placed in the national collection nearly a century ago.

Momentum to remove the Smith statue began shortly after Dylann Roof shot and killed nine black worshippers in a South Carolina church in 2015. The murders set off rallies and protests around the country with demands to remove Confederate monuments and flags from public spaces.

The Florida Legislature voted to remove the Smith statue from Washington, D.C. in 2016, and passed legislation last year to replace it with a statue of Dr. Mary McLeod Bethune, who is perhaps best known for starting a private school for African-American students in Daytona Beach. That school later merged with the Cookman Institute for Men, and later became known as Bethune-Cookman College. She will become the first African-American woman recognized at Statuary Hall.

Despite the fact that now-former Governor Rick Scott signed the bill authorizing the Bethune statue into law, he somehow failed to submit the letter to the office in charge of the statues – called the Architect of the Capitol.

“It was a strange thing,” Castor said last week in Tallahassee. “It’s just a ministerial step under the rules and regulations of the Architect of the Capitol to send a simple short letter that says the law has passed. And that was left undone.”

Sculptor [Nilda Comas](#) is slated to design the Bethune statue.

A spokesman for Scott told the Phoenix last week that the office was unaware of his failure to sign the letter authorizing the go-ahead for the statue, and said he would investigate.



Mitch Perry

Mitch Perry has spent the past 18 years covering news and politics in the Sunshine State, most recently with FloridaPolitics.com. He worked for five years as the political editor of Creative Loafing in Tampa, and before that he was the assistant news director at WMNF radio, where he served as creator/anchor/producer of the hour-long WMNF Evening News. A San Francisco native, Mitch began his career at KPFA Radio in Berkeley in the 1990's.

<https://www.floridaphoenix.com/blog/fl-civil-rights-leader-statue-will-replace-confederate-general-statue/?fbclid=IwAR3AwfcPVd2AvKSI2IbXK0CyIPa-AuWXMM4dM3OtjUKr3BFyBLPHGv1oS2o>



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Andrew Cunningham

How did socialism become okay in America? Through the schools

March 11, 2019 ([American Thinker](#)) — How did socialism become mainstream? Look no farther than modern-day socialism's roots: Marxism. When one observes the modern political scene occupied by the likes of Bernie Sanders and Kamala Harris, one observes nothing but modern-day Marxism. When one observes the modern-day college campus, one observes nothing but the Marxist-leftist indoctrination of America's youth.

When Marxism is considered, it is often viewed through an economic lens. Karl Marx's ideas of historical materialism, the exploitation of the proletariat by the bourgeoisie, and class-based division are staples of American collegiate academia. Any second-year university student, no matter his degree path, has already been taught from the enlightened minds of Marx and Engels. However, what if these ideas of Marxism go much deeper than mere economics? What if Marxist philosophy has extended to every facet of the American college campus?

To some, this idea might seem preposterous and a manufactured right-wing conspiracy. To any politically moderate or conservative student, it's a living reality.

While socialist and Marxist-influenced ideas have spread throughout the corridors of America and thus led to the election of such prominent democratic socialists as Alexandria Ocasio-Cortez and Rashida

Tlaib, many Americans don't realize how deep an impact Marxist ideas have made culturally — namely, on college campuses.

The Frankfurt School was a movement of far-left European philosophers who sought (among many other things) to apply the ideas of Marx in a social context. What developed from this school was Critical Theory, which is ultimately a re-envisioning of the way the world is seen. The Frankfurt School rejected objective truth and the historical records of humanity and objected to any form of objective knowledge. According to Claudio Corradetti of the University of Rome, [this can be said](#) of the Frankfurt School: "on the basis of Habermasian [a Frankfurt School philosophy] premises, indeed, there can be no objective knowledge[.] ... Since knowledge is strictly embedded in serving human interests, it follows that it cannot be considered value-neutral and objectively independent." With this statement comes the basis of the identity politics-centered culture. There is no longer objectivity in the sciences or arts, and everything becomes an element of interpretation. Knowledge, according to Marxist thought, can be manipulated to serve a purpose, and that is what the left is actively doing. While this idea that objective knowledge is no longer accepted might seem like nonsense, these ideas are prominent in far-ranging academic subjects from the arts to the sciences. In turn, these ideas are captivating campuses and infecting students everywhere.

Throughout Western history, society has been rooted in the principles of objective truth. The great philosophers like Plato, Aristotle, and Locke all believed in some form of objective truth that guided society and established principles to be followed.

Much of the modern Western world is based on the ideas produced by Judeo-Christian thought. Judeo-Christian thought is [based deeply](#) in objective truth and objective reality. However, objective truth or reality of any kind is no longer the fad. One has to look no farther than Boston University to find [courses with titles](#) such as "Dismantling White Privilege, Power, and Supremacy." Any course that attempts to induce guilt for one's ethnicity is undeniably subjective in nature. Consider the debates on sex, sexuality, and human physiology. There is arguably mainstream societal acceptance that there are more than two "genders" and that sex and sexuality are in no way linked. Furthermore, if one even questions the eligibility of male athletes in female-only sports, he will often be labeled a bigot, or at the very least old-fashioned. No empirical research is needed to realize that much of American history is now scrutinized rather than honored. American military involvement is commonly preached as oppression rather than liberation. Everything from the nuclear family to supporting ICE is under scrutiny. There is a systematic dismantling of American values that were once accepted as objectively good and now maligned as evil. When objective truth and reality no longer exist, the Left can rewrite the rules to society — and it has.

Where do all of these ideas come from? Primarily college campuses. The Frankfurt School's rejection of objective truth has led to the creation of leftist ideologies that demonize all forms of conservatism while praising intersectionality. Once an idea is preached into impressionable minds, reiterated throughout the echo chambers of social media, and proselytized to the masses, these ideas became mainstays of mainstream culture. If objectivity continues to be rejected on college campuses and throughout much of our society, it will be a lonely world for conservatives and free-thinkers. There's no telling where the promulgators of Marxism and the Frankfurt School will go from here.

Andrew Cunningham is a published author and a sophomore at the University of Illinois, Springfield majoring in political science.

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<https://www.lifesitenews.com/opinion/how-did-socialism-become-okay-in-america-through-the-schools>

“Southern Fried Ramblings with Grits and all the Fixin’s,” a book with a modern purpose.

March 20, 2019 by Mark Vogl [Leave a Comment](#)

Southern Fried Ramblings with Grits and all the Fixin’s is a book composed of a compilation of articles discussing the anti– Dixie bias that has risen in America since the end of the twentieth century.

This book was created for two purposes; first as a counter point to provide factual information concerning the Confederate battle flag, (an internationally known as a symbol of defiance to tyranny and oppression) and other South emblems and history and secondly to directly confront those who are perpetrating the anti-Southern assault.

This book DOES NOT defend slavery. As a Christian, and American, I have long stated publicly, and in writing, that slavery is a sin now, and was then. This position has won me no points among a few Southerners, but I stand by it.

I also am no defender of Jim Crow laws, or any form of race discrimination. Once again, as a Christian, I understand and embrace that all human beings, whether they be believers or not, are children of God. As an American I do believe all people are created by God with inalienable rights. However, I am no proponent of this nation projecting our founding principles on other nations. We can stand as allies of people fighting for liberty and freedom, but we should not impose our way of life on others, including those in the Middle East. I accept the idea of monarchies, theocracies, socialism, and other forms of government as legitimate choices for other nations.

The War for Southern Independence, aka, the American Civil War, has many lessons for Americans today. Unfortunately, the intellectual black hole of slavery is the strongest force/idea/issue in proximity to the great American war. The power and strength of the slavery issue is important. But, slavery is not so important that it should conceal or limit the consideration of other concepts and ideas inherent to the study of the American war. Issues like nullification, states’ rights, limited government, the original intent of the Constitution, and the failure of “American democracy” to resolve critical and important issues. Given what we see today, a nation polarized and divided by major choices of policy, I would suggest a study of the ante-bell um era would help us understand the obstacles to sorting out our problems today.

And, the Confederate Constitution (minus those sections connected to slavery) offers real and important differences to the American Constitution, and is worthy of study, meditation and discussion.

The issues that caused the war, criminal avoidance of federal law by states, the right of secession, and the President’s responsibility to preserve the union are all relevant today. Look at sanctuary cities, it is not difficult at all to see the connection between the actions of states in the North towards the Fugitive Slave Law of mid the 19th century, and the Sanctuary cities today. Consider at the inability of the Supreme Court to do its job and punish government entities operating out the Constitution, and defying the concept of a nation of laws.

But besides the politics, the South as region of America is a wonderful story. For military historians, and for America’s future military leaders, the War for Southern Independence provides important lessons about war.

America as a nation-state, and as a people, is not only composed of states, but of regions. It is a wonderfully diverse place whose initially magic included the ability for many different standards of living to flourish without conflict. The great genius of the founders was to create a republic that did not encroach on the Christian faith, culture, traditions, laws, and political organization of it component pieces, the states.



Southern Fried Ramblings might be worth a read to shake the cob webs off ideas and views that still are alive in America, though they are certainly not understood or respected by mainstream media or the Ruling Elite.

Contact me directly should you be interested in a copy.

[Mark Vogl](#)



The Challenge of the Southern Tradition

By [Brion McClanahan](#) on Mar 25, 2019



In 1966, Senator Jim Eastland of Mississippi walked into the Senate Judiciary Committee and asked, “Feel hot in heah?”

A staffer replied: “Well Senator, the thermostat is set at 72 degrees, but we can make it colder.”

Eastland, puzzled by the response, doubled down, “I said, Feel Hot in heah?”

The staffer now was perplexed and fearing that he might not understand the question suggested that he would lower the temperature.

Eastland shot back, “Damn it, son!” Is Sen-a-tor Feel P-H-I-L Hot H-A-R-T in heah?”

I begin with this story because it is emblematic of the regionalism of the United States. Or at least it used to be. Listening to congressional debates from the middle of the 20th century was like hearing a symphony of dialect. The Kennedy brothers—though hailing from Irish Catholic bootleggers—sounded like they were from an old Brahmin Massachusetts family. Stennis, Russell, Thurmond, Ervin and other Southerners brought their instruments to the show.

I attended school in Delaware, but my eighth grade English teacher was from Alabama. Yet because her husband was a minister and had to move around, she dropped her accent and adopted a flat Midwestern timbre all while assigning great Southern writers or notably anti-Yankee partisans like Washington Irving. You can take the girl out of Alabama, but you can never take Alabama from the girl.

With a few exceptions, it would hard to detect any regionalism among the current crop of 535 members of Congress. As Americans move and consume, we become a less independent and more plastic people dominated by a Midwestern Yankee Puritanism. Recent studies have shown that children who move frequently are less likely to excel in school or in a social environment. They aren't from anywhere and have no real culture. This is by design. Nationalization creates a crop of drones with an "Americanism" that suggests saying the Pledge of Allegiance makes you an American and that Abraham Lincoln and Hamilton's state capitalist dream are the greatest parts of American history. We have replaced Billy's Grocery, Harvey Lumber Company, and Daniel Appliance with Publix, Home Depot, and Best Buy respectively. Buy your American flag at the Home Depot with your credit card during our Presidents' Day sale in every town USA. Let's do this.

The South always offered a counterweight to this type of "Americanism," but today you can't sound Southern and still be taken seriously, just as you can't suggest that anything from the Southern tradition is true and valuable without being slapped over the head with the book of bigotry. I'm surprised the modern left doesn't walk about like the monks in the Monty Python film the Holy Grail chanting "Pius Mother Planet Earth, Save Us From Our Privilege, Slap." The only thing they haven't done is require a bonfire of the vanities and demand that every heretic throw some traditional vice—the Bible, your guns, precious metals, certainly your Confederate flags—into the fire in a communal cultural cleansing. That's probably coming.

Senator John Stennis from Mississippi said in 1974 that while people in the South "lacked for money, and lacked for worldly things...they got plenty of things money can't buy—like good neighbors, good friends, the community spirit of sharing with the other fellow." Sam Ervin, the last Jeffersonian to serve in the Senate, shared a similar sentiment when he suggested defeat was good for the soul because it shook the glory out. Ervin was from Burke, North Carolina and the spirit of that place and people ran through is blood and bones.

Some interwar Southerners knew that the world was changing, just as their ancestors knew the United States was destroyed by fire in 1865 and replaced with a unitary American empire beholden to Hamiltonian political economy and Yankee social engineering, the very thing John Taylor of Caroline and other "Old Republicans" warned about in the late eighteenth and early nineteenth centuries. Nothing had changed after the War. Robert Lewis Dabney derided the "New South Creed" for its infatuation with progress in all forms. Industrialization was simply the mistress of social transformation and the destruction of tradition. The fusion of big banks, big business, and unconstitutional big government along with government sponsored social engineering made for a Frankenstein that could not be tamed. There is a reason Populist Senator Tom Watson of Georgia titled his newspaper the *Jeffersonian* in the early twentieth century. The continuity between generations, the traditions that shaped the South and her people, were the most important part of Southern identity.

That identity has been remarkably consistent even when it seems otherwise. Take for example the efforts of "progressive" Southerners to tame the evils of Yankee finance capitalism in the pre-World War I Congress. The War saw the complete victory of Hamilton's economic system in the post bellum period. Protective tariffs, central banking, federally funded internal improvements, and corruption signaled Republican rule. Southerners had some success in pushing back against these measures in the 1880s and 1890s, but it wasn't until the Wilson administration that they achieved any sort of legislative victory. The Glass-Steagall Act, the Clayton Anti-Trust Act, and the Underwood Tariff were all part of a broad Southern effort to place a Jeffersonian stamp on the economy. These were undoubtedly "big government" and constitutionally questionable ideas and policies, but to these Southerners, using the apparatus the Republican Party created to undermine what they considered to be the backbone of anti-Southern and anti-Jeffersonian principles seemed natural. Oscar Underwood of Alabama even classified the Federal Reserve as a Jeffersonian inspired central banking system. Henry DeLemar Clayton of Alabama also secured federal loans for farmers in the 1910s, a type of reparations for being punished by poverty after the War.

But in spite of or perhaps because of this crushing economic dislocation, Southerners clung to their history, their regionalism, and their culture and used it as both a shield and a blanket when confronting modernity or in some cases adopting it. For example, Fuller Callaway, a Southern industrialist in LaGrange, GA, told the muckraker Ida

Tarbell that he “made American citizens and used cotton mills to pay the expenses.” His son Cason Callaway focused his energy on scientific agriculture and eventually made his Blue Springs farm a private nature reserve called Callaway Gardens. He and his wife Virginia cultivated the Jeffersonian agrarian spirit and believed in independent farmers and localism. The family farm dominated their lives, and azaleas, blue spring water, woods, and outdoor recreation were their Southern legacy.

This is something every Southerner took for granted in the 1920s and 1930s. Jimmy Carter’s agrarian manifesto *An Hour Before Daylight* portrays his father as a Jeffersonian worried about New Deal regulations on hogs and tomatoes. Like a good Yankee, Franklin Roosevelt drove through Georgia and thought he could fix it. It’s no coincidence that the first industrial hog slaughterhouses appeared in the United States in 1930s. Chicken houses followed in the 1950s and soon “industrial farming” was ripping apart the family farm, the backbone of the Southern tradition.

The twelve Southerners who wrote *I’ll Take My Stand* in 1930 could not have been more prophetic, but most people, even some Southerners, didn’t want to listen to what Mary Cuff, in a recent piece in *Modern Age*, describes as an “untenable” prescription. She writes: “Thus even for those who sympathize deeply with the agrarian diagnosis of modern society’s ills—the social alienation and dehumanization triggered by sprawling urbanism, industrialism, and the dominance of technology—there is often the sense that agrarianism is unhelpful as a solution in the twenty-first century.” These Southerners have been labeled romantics who hectored about farming and never picked up a plow. Southerners, even in the early twentieth century, seemed to agree. As eleven-year-old Lillian Nettles of Magnolia, MS told a photographer in 1911, “we like the mill work much better than farming.” Five of her nine family members worked in the mill.

But these criticisms miss the point. Did “agrarianism” make the man or did the man make “agrarianism?” More directly, was *I’ll Take My Stand* an *agrarian* or a *Southern* manifesto? The authors could have called themselves twelve farmers, twelve poets, or twelve writers, but they chose twelve Southerners, and the title is certainly a Southern choice. David Chandler in his book *The Natural Superiority of Southern Politicians* wrote that “the South has produced the pre-eminent geniuses of American political history.” That genius was only made possible by Southern culture, the root of “agrarianism.” A *Southern* man could still be agrarian and not live on a farm. It certainly helped, but at its core the Southern agrarian tradition was based on an organic rhythm of life, a Christian sensibility of “good friends, good communities,” faith, property, independence, and a chivalric code that had honor as one of the highest traits of man and organized society. To be Southern meant that you embraced the old order of Western Civilization as handed down by the Anglo-American tradition and peppered with the cultural mosaic of the various peoples that settled south of the Mason-Dixon.

And as Southerners began to wrestle with the implications of a Yankee victory in 1865, they became consciously more Southern, but that did not change their traditions. The historian Drew Gilpin Faust vaulted into a college presidency at Harvard by, in part, continually insisting that “Confederate nationalism” was inorganic, a creation of racism and white supremacy. But is this true? The evidence points in another direction. Edwin Alderman, the first president of the University of Virginia and editor of the comprehensive *Library of Southern Literature*, told a University of California audience in 1906 that, “when the age of moral welfare shall succeed to the age of passionate gain-getting; when blind social forces have wrought some tangle of inequality and of injustice, of hatred and suspicion, when calculation and combination can only weave the web more fiercely; when the whole people in some hour of national peril shall seek for the man of heart and faith, who will not falter or fail, in the sweet justice of God, hither shall they turn for succor as once they turned to a simple Virginia planter.” This Southern tradition had nothing to do with race. It was an expression of the Jeffersonian mind, a critique of the Hamiltonian vision for America.

Turning to the Virginia planter—the “man of heart and faith”—not the industrialist or the shopkeeper, had to be the solution, and that planter brought up on the traditions of his people, the stories of his ancestors, men of action when the time called for it, had to be a Southerner. This was a call to Washington or Jefferson, not Lincoln or Grant, and certainly not J.P. Morgan or John D. Rockefeller. But would America, now in the throes of

industrialization, look to the sage of Monticello for answers, and if not, how could a defeated people sell this tradition, or should they?

Literature professor Charles Kent advised Southerners to look inward, to become better Southerners, not coopted Yankees. "It seems," he wrote in 1907, "much more desirable that we should endeavor to comprehend what our fathers stood for, especially in all matters relating to self-government, then study calmly our own situation, and resolutely acknowledge and adapt the principles and policies that seem most constant with our welfare. So far as my own studies allow me to judge, no other people or fraction of a people has a more admirable body of publicists from whose writings inspiration and guidance may be derived."

The Southerners who wrote *I'll Take My Stand* in 1930 and contributed to *Who Owns America* in 1936 took this challenge seriously. *Who Owns America* is, in some respects, a more interesting book. It is more prescriptive and less philosophical, a practical application of the principles the twelve Southerners sought to define just six years earlier, and while not explicitly Southern focused like *I'll Take My Stand*, the Southern tradition dripped from its pages.

The great poet Donald Davidson outlined a plan for regional government that incorporated Frederick Jackson Turner's prophecy that the core of American government was naturally the relation of "section and nation," not "state and nation." Davidson called it a "New Federalism," not to be confused with Richard Nixon's bastardization of the term in the early 1970s. He wrote, "For the United States, the ideal condition would be this: that the regions should be free to cultivate their own particular genius and to find their happiness, along with their sustenance and security, in pursuits to which their people are best adapted, the several regions supplementing and aiding each other, in national comity, under a well-balanced economy." This has not happened, he lamented, because the Constitution could not allow it. The result had been the clash of competing imperialisms, with the Northeast the ultimate victor. "The old outcry against Wall Street," Davidson argued, "is an outcry against a regional foe symbolized by a single institution. It means that the towers of New York are built upon Southern and Western backs."

Andrew Nelson Lytle, the philosopher as historian and writer, heaped praise on Franklin Roosevelt for acknowledging the importance of the family farm, what Lytle called the "livelihood farm." He was giving FDR too much credit, for Roosevelt's discovery that the Southern agrarian tradition was vital to American prosperity was like Augustus telling Livy to write glowing histories of Rome in the first century A.D., or in Josiah Baily of North Carolina writing the "conservative manifesto" in 1936 warning about the potential constitutional and legal hazards of the New Deal. In both cases, the empire had already consumed its parents.

Regardless, Lytle insisted that a United States with one quarter of the people engaged as livelihood farmers would boast the most stable economy in its history. The tangible benefits would be seen in the welfare of the general population, what he termed their more "natural living conditions." Lytle continued "this should be the important end of polity, for only when families are fixed in their habits, sure of their property, hopeful for the security of their children, jealous of liberties which they cherish, can the state keep the middle course between impotence and tyranny."

This, however, required the Southern tradition. John Crowe Ransom argued that "the South may be a valuable accession to the scattering and unorganized party of all those who think it is time to turn away from the frenzy of Big Business toward something older, more American, and more profitable." What Ransom loathed and feared most was a South beholden to "foreign ideas." And notice that he used the term "American" along with the descriptive "older." The Southern "agrarian" tradition is older than the United States. The straight line from the "old Republicans" like John Taylor of Caroline to Ransom, Davidson, and Lytle should be easy to see. But that tradition, that "older, more American" vision of America was swallowed up in the post-World War II nationalist orgy and Cold War propaganda. Us against them had no room for regionalism and Southern agrarianism. The machine age and the nuclear age required a Hamiltonian Americanism. We had to beat the commies, but more

importantly, beating the commies required a civic religion that also took aim at tradition, the very thing Dabney said would take place immediately following the War.

Which brings us to 2019 and Tucker Carlson's now infamous—at least among neoconservatives—monologue criticizing what he called “market capitalism.” This was a clumsy though refreshing attempt to articulate the “older, more American” vision of the twelve Southerners. The establishment panned it as anti-capitalist and foolish, with media darling Ben Shapiro immediately going on the offensive in both print and video.

Carlson mislabeled his enemy “market capitalism.” He was really throwing barbs at Hamilton's state capitalist system and the over century long Republican Party led attempt to remake America. That involved an economic, social, political, and diplomatic transformation that replaced of the “older, more American” world of the Southern agrarians with the Lincolnian American empire. Regardless, when Carlson asked for “A fair country. A decent country. A cohesive country. A country whose leaders don't accelerate the forces of change purely for their own profit and amusement. A country you might recognize when you're old. A country that listens to young people who don't live in Brooklyn. A country where you can make a solid living outside of the big cities. A country where Lewiston, Maine seems almost as important as the west side of Los Angeles. A country where environmentalism means getting outside and picking up the trash. A clean, orderly, stable country that respects itself. And above all, a country where normal people with an average education who grew up no place special can get married, and have happy kids, and repeat unto the generations. A country that actually cares about families, the building block of everything,” he was channeling the Jeffersonian America that dominated politics and culture until the close of the War in 1865 and that found a voice in fits and spurts in the post-bellum period, particularly from Southerners who knew they told you so.

Richard Weaver offered the best explanation for why the Southern tradition still has currency in modern society in his *The Southern Tradition At Bay*. He wrote, “The South possesses an inheritance which it has imperfectly understood and little used. It is in the curious position of having been right without realizing the grounds of its rightness.” The interwar Southern critique of Hamilton's America came closest to doing so, and in the end, we are left with Weaver's conclusion that the Southern tradition offers not an example but a challenge. “The challenge,” he said, “is to save the human spirit by re-creating the non-materialist society.” This is the very challenge Carlson offered his viewers, the twelve Southerners scribbled about, Dabney thundered from the pulpit, and Taylor of Caroline, the most Jeffersonian of all Jeffersonians, insisted we remember when faced with Hamilton's schemes. Weaver concluded by suggesting that “The Old South may indeed be a hall hung with splendid tapestries in which no one would care to live; but from them we can learn something of how to live.” You don't have to be a farmer to be an agrarian. We could all use a little more of the Southern tradition, but it's up to us to take the challenge of “saving the human spirit” through an “older, more American” worldview, seriously.

About Brion McClanahan

Brion McClanahan is the author or co-author of six books, *How Alexander Hamilton Screwed Up America* (Regnery History, 2017), *9 Presidents Who Screwed Up America and Four Who Tried to Save Her* (Regnery History, 2016), *The Politically Incorrect Guide to the Founding Fathers*, (Regnery, 2009), *The Founding Fathers Guide to the Constitution* (Regnery History, 2012), *Forgotten Conservatives in American History* (Pelican, 2012), and *The Politically Incorrect Guide to Real American Heroes*, (Regnery, 2012). He received a B.A. in History from Salisbury University in 1997 and an M.A. in History from the University of South Carolina in 1999. He finished his Ph.D. in History at the University of South Carolina in 2006, and had the privilege of being Clyde Wilson's last doctoral student. He lives in Alabama with his wife and three daughters.

<https://www.abbevilleinstitute.org/blog/the-challenge-of-the-southern-tradition/>

SPECIAL REPORT

THE CIVIL WAR

The Gentleman's Agreement That Ended the Civil War

When Generals Grant and Lee sat down at Appomattox Court House, they brought an end to the struggle that had consumed the nation for five long years



The two commanders sat across from each other; Lee in a tall caned armchair and Grant in a swivel chair with a padded leather back next to a small oval side table. They made some small talk before Lee asked on what terms Grant would “receive the surrender of my army.” (National Museum of American History)

Harry Rubenstein SMITHSONIAN.COM APRIL 6, 2015

One-hundred-and-fifty years ago, on April 9, 1865, a lone Confederate horseman violently waving a white towel as a flag of truce galloped up to the men of the 118th Pennsylvania Infantry near Appomattox Court House and asked for directions to the headquarters of Major General Philip Sheridan. On orders

from generals Robert E. Lee and John Gordon, the rider, Captain R. M. Sims, carried a message requesting a suspension of hostilities to allow negotiations of surrender to take place. He made his way to General George Armstrong Custer, who sent the rider back to his superiors with the following reply: “We will listen to no terms but that of unconditional surrender.”

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The South's Army of Northern Virginia was in its final hours. The Union army, led by General Ulysses S. Grant, had relentlessly pursued the Confederate troops—this time, there would be no possible escape. Lee and his men were famished, exhausted and surrounded. “There is nothing left for me to do but to go and see General Grant,” he told his staff that morning, “and I would rather die a thousand deaths.” Messengers, racing between the lines, carried communiques between the two camps, to halt the fighting and arrange a meeting. Generals Grant and Lee agreed to convene at the home of Wilmer McLean at Appomattox Court House to stop the fighting between their two armies. The most punishing conflict ever fought on American soil was coming to an end.

The Civil War was entering its fifth year. Nothing in America's experience in the past or since had been so brutal or costly. The toll on the nation had been enormous, and few had escaped its impact. More than 600,000 Northern and Southern soldiers had died, hundreds of thousands maimed and wounded; billions of dollars had been lost; and destruction of property was widespread. The war at times seemed to have no resolution. But the previous December, General William T. Sherman had completed his destructive march to the sea; the Confederate capital, Richmond, Virginia, had fallen earlier in April; and now the once great Army of Northern Virginia was decimated and surrounded.

Lee arrived at the McLean house first, wearing a crisp gray uniform and dress sword. Grant entered a half hour later, dressed informally in what he called a “soldier's blouse,” his boots and pants spattered with mud. Grant's staff officers crowded the room. The two commanders sat across from each other in the home's parlor, Lee in a tall caned armchair and Grant in a swivel chair with a padded leather back next to a small oval side table. They made some small talk before Lee asked on what terms Grant would “receive the surrender of my army.”

Many within the Union considered Confederates traitors who were personally responsible for this tremendous loss of lives and property. Lee's own army had threatened the nation's capital and had to be driven back in some of the bloodiest battles of the war. The terms of surrender, however, would be a

simple gentlemen's agreement. Healing the country, rather than vengeance, directed Grant's and the Lincoln administration's actions. There would be no mass imprisonments or executions, no parading of defeated enemies through Northern streets. Lincoln's priority—shared by Grant—was “to bind up the nation's wounds” and unite the country together again as a functioning democracy under the Constitution; extended retribution against the former Confederates would only slow down the process.

The Army of Northern Virginia would surrender their arms, return home, and agree “not to take up arms against the Government of the United States.” At Lee's request, Grant even allowed Confederates who owned their own horses to keep them so that they could tend their farms and plant spring crops. A Union officer wrote down the terms. Grant then signed the document on the side table next to his chair and passed it to Lee for his signature. Firing of salutes spontaneously rang out as news of the surrender reached nearby Union lines. At once, Grant sent out the order, “The war is over; the rebels are our countrymen again; and the best sign of rejoicing after the victory will be to abstain from all demonstrations in the field.” Other Southern forces remained in the field further south, but few would continue fighting when they learned of the outcome at Appomattox. With Lee's surrender, the war effectively came to an end.



On April 9, 1865, a lone Confederate horseman violently waving a white towel (above) as a flag of truce galloped up to the men of the 118th Pennsylvania Infantry near Appomattox Court House and asked for directions to the headquarters of Major General Philip Sheridan. (National Museum of American History)

Those present at Appomattox knew this was a historic moment. Over McLean's objections, Union officers snapped up his furniture as trophies, leaving behind gold coins as payment. General Sheridan took the side table, Brigadier General Henry Capehart removed Grant's chair, and Lieutenant Colonel Whitaker obtained Lee's. Sheridan gave the table to Custer as a present for his wife, Elizabeth, who would also receive from Whitaker a portion of the surrender towel the Confederate rider used earlier that day.

Over the decades, as if by some force of nature or history, the trophies of war removed from McLean's home reunited at the Smithsonian. Capehart had given the Grant chair to one of his officers, General Wilmon Blackmar, who bequeathed it to the Institution in 1906. Whitaker would donate Lee's chair to a Grand Army of the Republic charity event, where it was purchased by Captain Patrick O'Farrell and later donated to the Smithsonian by his widow in 1915. In 1936, Elizabeth Custer, whose late husband is better remembered for his last stand at the Battle of Little Big Horn than his role in the Civil War, gave the side table and her portion of the surrender towel. United again, these common everyday objects—a red striped towel, a couple of chairs, and a side table—document an extraordinary moment in history, when the Civil War effectively came to an end, and, though dramatically remade, the nation would be preserved.

Reconciliation after the war would not be as easy or painless as many of the individuals who crowded into the McLean parlor on that spring day had hoped. While finding a path to reunite the nation might have been the goal of some, others turned to the struggle over political, social and economic power in the post-war era that saw tremendous and far-reaching changes. Reconstruction was a slow and at times violent undertaking, and Lincoln's wish that the nation shall have a new birth of freedom would largely be deferred. The Union was saved, but the intersections of race and legacy of slavery, which was at the core of the Civil War, continues to confront Americans today.

These objects from that day a century-and-a-half ago act as silent witnesses to remind us of a truly remarkable time when two generals helped choreograph an unusually understanding armistice between two war-weary combatants.

Harry R. Rubenstein originally wrote this for [What It Means to Be American](#), a national conversation hosted by the [Smithsonian Institution](#) and [Zócalo Public Square](#).

<https://www.smithsonianmag.com/smithsonian-institution/gentlemans-agreement-ended-civil-war-180954810/>



My childhood recollection of the negro slave is associated with many happy incidents, and my relations to him were most cordial and affectionate. With the young negroes of my age, I often played and romped; I often worked with them in their easy duties around my home, and at all times found them companionable and respectful. There was a courtesy and kindness between us which was never abused...

HOW A PLANTER'S TEMPERAMENT INFLUENCED THEIR PEOPLE...

My childhood recollection of the negro slave is associated with many happy incidents, and my relations to him were most cordial and affectionate. With the young negroes of my age, I often played and romped; I often worked with them in their easy duties around my home, and at all times found them companionable and respectful. There was a courtesy and kindness between us which was never abused...

The good and bad influences that surrounded the slave were more fully illustrated by the character of the owner than by the slave's own disposition... He is easily influenced to do good and as easily led astray by bad associations. He responds readily to kind and generous treatment, and rebels with sullen and concealed passion against unkind and harsh authority, and his resentment is often expressed with violence; hence it was that the slave was alienated from his master, and the master became unjust and unkind to his slave.

In the violence of prejudice and emotion, manufactured by false evidence, the people of the North arraigned the slave owner as an inhuman tyrant. Totally disregarding his property interests, his constitutional rights, and his just desire to free slavery of its worst forms of servitude, the remote, uninformed.

Travis [> <] [Defending the Heritage](#)

Source: THE VALLEY CAMPAIGNS Being the Reminiscences of a Non-Combatant While Between the Lines in the Shenandoah Valley During the War of the States. By THOMAS A. ASHBY, M. D., LL. D., 1914. Link: <http://docsouth.unc.edu/fpn/ashby/menu.html>

Photo used: Old photo from Goose Neck Plantation

James Reid Cole



James Reid Cole served in a number of varied capacities, including time as an academic, Confederate officer, educator, college administrator, and state representative. Continue reading to discover more about his life and career.

James Reid Cole was born in Snow Creek, North Carolina, on November 17, 1839. James Cole's father died soon after James was born, and his mother died prior to 1844. Orphaned, Cole was raised by relations in Patrick County, Virginia, and Rockingham County, North Carolina.

In 1851 Cole relocated with an older brother to Stokesburg, Stokes County, North Carolina. He was introduced here to the Methodist faith which he maintained throughout his life. In August 1853 Cole relocated again, this time to Greensboro, North Carolina, where he joined the Sons of Temperance in 1856. From 1857 through 1861 he attended Trinity College in Randolph County, North Carolina (now Duke University in Durham, North Carolina) and graduated with honors.

While attending college Cole and a number of his classmates joined a local militia unit, the Guilford Greys, in response to John Brown's 1859 Harper's Ferry raid. In the summer of 1861, following the outbreak of the Civil War, Cole joined the Confederate Army. He originally mustered into service with the Guilford Greys, but saw his first action—at the Battle of New Berne—as a sergeant in his brother's Company M of the Second North Carolina Cavalry Regiment. Through the balance of 1861 and most of 1862 James served in various North Carolina regiments. In October 1862 Cole was named adjutant for the Twenty-second North Carolina Cavalry Regiment. He remained with this unit for the remainder of the war, participating in various battles in the Virginia theatre—including Fredericksburg and Chancellorsville—and receiving promotion to colonel.

Following the war Cole spent time in North Carolina and Alabama, scouting with friends and relations for business opportunities. In the spring of 1866 Cole received a Master of Arts degree from Trinity College. Shortly afterward he immigrated to Texas, accepting a position as chair of the department of ancient languages at McKenzie College in Clarksville, Red River County. On May 5, 1868, James R. Cole married Mary P. King. This couple had five sons and four daughters.

By 1870 he had left McKenzie College and relocated to Grayson County. Here he was elected as representative running as a moderate Democrat for Jack, Wise, and Grayson counties to the Twelfth Texas Legislature, in session from 1870 through 1871. During this legislature Cole sat on the Education Committee and participated in a special committee to investigate the management of the state insane asylum in Austin. In 1873 he served as enrolling clerk for the Thirteenth Texas Legislature. During this time he joined the Grange, a group devoted to the empowerment of agricultural interests.

Toward the end of the 1870s Cole abandoned politics and renewed his interest in education. In the summer of 1877 James Cole was chosen as president for the newly established North Texas Female College—later

known as Kidd-Key College—in Sherman, Grayson County. He resigned in the summer of 1878 following the first graduation ceremonies of the college. Cole then accepted a position in November 1879 as chair of the English, Literature, and History departments at Agricultural and Mechanical College of Texas—now Texas A&M University—in College Station. He remained prominent at this institution for the next several years, receiving appointment as acting president, permanent president, and chairman of the faculty by 1885. In that year he resigned to become superintendent of public schools in Abilene. James Cole continued in this position until 1889 when he relocated to Dallas.

In Dallas, he assumed a prominent role in the academic life of the community. He established Cole's Classical and Military School of Dallas, serving as Conductor from 1889 until 1902. Cole then served as chair of the English, Literature, and History departments of Baptist University at Oak Cliff from 1902 until his retirement in 1905. James Reid Cole died in Dallas on October 28, 1917, and was buried in Greenwood Cemetery.





Leftists and Hate Hoaxes - They go hand in hand *by Al Benson, Jr.*

Al Benson, Jr., is the Editor of the Copperhead Chronicle. In addition to writing for Southern Patriot and other publications, he is a member of the Confederate Society of America and the League of the South.

I don't know about anyone else, but I am getting tired of hearing about how "Jussie" Justin Smollett has been the victim of mean, nasty Trump supporters in Chicago. Stop and think about it-how many Trump supporters are there really in Chicago? Maybe half a dozen, and we are supposed to believe that two of those went out of their way to commit a "hate crime" against Mr. Smollett. And anyone that thinks Chicago is "MAGA country" ought to have his head examined. This is the city of Rahm Emanuel and Barack Obama. Come on, give me a break!

It's so far out that even the Chicago Police can't buy it. Walter Williams, in an article that appeared on <http://www.lewrockwell.com> for February 27th noted: "...Chicago police say it was a hoax. This type of hoax is part and parcel of the left's broad agenda of victimology, fraudulence and gimmickry, plus gross media gullibility, incompetence and political attention seeking...Racial hoaxes have been a major part of the leftist agenda going back decades...Most of the nation's racial hoaxes take place on college campuses. Recall the 2006 lacrosse rape case, in which three affluent white male Duke students were falsely accused of raping a black female stripper. Police exposed Bowling Green State University student Eleesha Long as a liar after she complained about being attacked by Trump supporters the day after his election."

So, fake hate crimes are a favorite tactic of the Left, and probably those who fund the Left also. They give our fake news media a golden chance to shout, scream, and froth at the mouth in "righteous indignation" about the amazing amount of "white racism" in this country. What about the black racism in the country? Sshhh! Don't talk about that-don't you realize that is a non-subject, something to be treated as if it never existed.

An article on <https://townhall.com> for February 18th of this year spelled this out quite succinctly. It stated: "Liberals must love hate crimes. Why else would they fabricate so many of them? It could be that few events do more to both foster the liberal narrative and further the liberal political agenda than an old-fashioned skoal-chomping, meth-snorting, beer-can chucking hate crime committed by some racist, toothless wife-beater-clad redneck. And if there's a Confederate flag flying somewhere, so much the better." The article went on to note "...that caricature is becoming increasingly rare these days..." So how to compensate for this rarity? Well, how about a slew of fake hate crimes for a start?

It's interesting to note that the Left has no authentic way to promote its agenda and so it must resort to fake hate crimes against those on the right to make itself look good and virtuous. That fact, alone, should tell you something about where the Left really is. Their entire "compassionate" agenda is really nothing more than a fake grab for power-and they'll take it any way they can get it, no matter who they have to lie about or demonize. For the Left, the end truly justifies the means.

In my internet ramblings I just ran across an article by Michelle Malkin for February 20th on <http://www.michellemalkin.com> that I thought was good. I don't always read Malkin because there are some issues she has that I disagree with, but this particular article was good. It had to do with the history of "fake nooses." She went into a brief history of how nooses have been used as fake hate symbols in

recent years. Any of you who have read about the debacle over nooses in Genna, Louisiana a few years back will remember what I am talking about.

Anyway, Malkin writes: "Columbia University, 2007. Remember black psychology professor Madonna Constantine? She made the rounds on none other than ABC's Good Morning America, claiming she found a 'degrading' noose (made of hand-tied twine) hanging from her office door. Constantine led fist-waving protests, decried 'systematic racism,' and prompted a nation-wide uproar, as I reported at the time in the New York Post. Things didn't add up when Columbia initially blocked investigators from obtaining 56 hours of surveillance video. No culprits could be found on the militantly progressive campus obsessed with diversity and multiculturalism. It turned out that Constantine was desperately trying to distract from a brewing internal probe of her serial plagiarism, for which she was eventually fired. The hate crime probe hit a dead end and Constantine faced no criminal charges over the Fake Noose incident." Read this paragraph again. It tells you something about the caliber of those that instruct your kids in college, not all of them, but at least some. Over the years I have known some honest college professors, but I have also known about some of the other kind, and some of them have most assuredly had Leftist agendas they tried to force on the students committed to their tutelage.

There were other blatant examples amongst the material I dug up, but, again, you can't possibly use all of it or you'd have a book, and sadly, most today have no interest in books. You can hardly get some to read six paragraphs without complaining that the articles are too long.

So, out of all of this, take a few salient thoughts. The Leftists and their financiers love fake hate crimes, and the more faked they are the more mileage they can get out of them. And fake hate crimes can often be used to detract readers from some of what is really going on. Another favorite tactic of the Left. Colleges are great places for fake hate crimes to be perpetrated and some colleges seem quite reluctant to see fake hate crimes exposed. That should tell you something about such colleges. Are they places you want your kids "educated" in?

The entire educational scene today, from K-12 through college is something that parents need to start looking into and researching and checking out. The days of letting "educators" bowl you over with pious platitudes are over. Parents need to start doing the homework about what their kids might be learning. I can guarantee you that once you start doing this, you will never be the same again, but, if you do it, your kids and grandkids will be better off for it.

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“Reparations, Reparations, Satan’s kingdom For Reparations”

Now that the socialist Democrats have captured the House in Washington, all manner of slimy legislation seems to be oozing out around the edges of that august body and, if passed, most of it will cost the American taxpayer not only a large chunk of his income, but a larger chunk of his remaining liberty as well. Remember, these are the folks that want to “equalize” everyone’s income. In plain language that means they want to confiscate more of your income in order to bequeath it to those who are “unwilling to work.” If you don’t believe me just ask Alexandria what’s-her-name Cortez about that as part of it is her brain- (or lack thereof)- child

Revised History - “Reparations, Reparations, Satan’s kingdom For Reparations” PDF

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According to an article on <https://thefederalistpapers.org> for February 3, 2019 by Carmine Sabia, one Democratic candidate is out there calling for \$100 billion in slavery reparations.

Sabia noted that “A new Democrat candidate has an idea of how to crash the economy and virtue signal at the same time. Bestselling author Marianne Williamson appeared on ‘New Day’ on CNN Thursday and called for \$100 billion in reparations to pay black people for slavery. They don’t have \$5.7 billion for a wall but they do have \$100 billion to virtue signal. ‘We need a moral and spiritual awakening in the country,’ Williamson said.” Well, in general terms, I’d agree with Williamson—we do need a moral and spiritual awakening in this country—but this decade old reparations for slaves game ain’t it! Here’s a lady who endorsed Bernie Sanders in the 2016 presidential election and she’s talking about a spiritual awakening! To what spirits?

So very many of these people who push this reparation for slavery line seem to have done no homework whatever. Or it could just be they hope you haven’t done any. They seem to proceed on the premise that all white people need to pay reparations to all black people for slavery and that’s the whole enchilada for them. The slavery issue is lots more complex than they are willing to deal with and they seem to be trying to snow the public with their rhetoric, so the public won’t try to do any homework to find out the facts, or to ask any legitimate questions.

I’ve got a few questions I’d like to throw in here that I think are legitimate and these are things the reparations crowd never addresses, at least publicly. What they admit to in smoke-filled backrooms, who knows?

Just who should pay reparations for slavery? What about white folks whose ancestors never owned slaves? Why should they pay? What about black people that owned slaves (and there were quite a few)? Should they pay? If not, why not? What about American Indians that owned slaves—should they pay?

What about black people that came here after slavery was ended? Are they entitled to reparations? If so, why? Just because they are black? Lousy reason, folks! In an earlier article on my other blog spot I specifically mentioned all the blacks that came to Minnesota from Somalia in recent decades, and there are lots of them. Are they entitled to reparations because they are black, even though they never had any ancestors in this country that were slaves? If so, why?

The reparations clique never seems to mention any of this. I think inquiring minds would like to know.

Just the other day I came across an article posted on *American Renaissance* on December 2, 2018 by William Robertson Boggs, entitled *The Reparations Hoax*. Mr. Boggs observed: “The latest attempt by blacks to extract race-based benefits from whites is the increasingly popular demand for ‘reparations’ for the injustice of slavery. Although neither Congress nor any state legislature is likely to pass a reparations act any time soon, black activists are laying the groundwork for what they hope will be a massive transfer of wealth from whites to blacks...The rationale for reparations is that today’s blacks have a moral right to compensation for the unpaid labor of their ancestors. That right is not open to question; the only disagreement is over the amount of compensation and how it should be distributed...One favorite way to calculate the debt is to figure what 40 acres and a mule were worth in 1865 and then add the accumulated interest up to the present. A theorist in Washington state concludes that this works out to \$98,191.35 per black person...Like so much of what our country says and does in the name of race, all this is pure lunacy. First, slave-owners certainly did buy and sell slaves and forced them to work without wages. However, all slaves and slave owners are dead. There is no legal

basis for punishing distant descendants for the wrong-doing of their ancestors or for rewarding the distant descendants of those who were wronged.”

As far as the slave trade, all the guilt does not belong to the white folks. Boggs noted: “Slaves were usually captured in tribal wars, but Africans had learned that it was impractical to enslave people from neighboring tribes, since they could easily escape back to their own people. Captives were therefore sold to traders who resold them only after they had marched the slaves so far from home, they could not return...Whites certainly did not rob Africa of its manhood. Unlike the Africans who supplied them, whites paid for what they got. If today’s Africans have a quarrel, it is with their own warfaring ancestors rather than with whites.”

Makes you wonder if the descendants of the blacks that sold slaves to the whites should have to pay reparations? Something else no one bothers to address. For those who want to learn about the history of slavery, I would recommend a book by Hugh Thomas called *The Slave Trade* published by Simon & Schuster back in 1997. It deals in part with black Africans selling other black Africans into slavery, among other things.

Probably wouldn’t hurt some of the folks in Congress to read this before they decide to start redistributing our wealth to folks who have never been slaves. It’s a long book, it’s over 800 pages, but even that is not as long as some of those bills Congress passes that no one gets to read until after they become law.

<https://mydixie.org/category/albenson/page/3/>





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

www.samdavischristian.org

CLIFTON, TX
July 14-19, 2019

MULLINS, SC
June 23-28, 2019

Make Dixie Great Again

Gentlemen,

Cmd. Gramling's 'Southern Victory Campaign' is well under way. Our Make Dixie Great Again web site is up and running and getting results. As a consequence of the *Smithsonian Magazine* slanderous attack upon our heritage, Cmd. Gramling has requested that we now "go on the offensive!" Cmd. Gramling has sent the *Smithsonian Magazine* a demand letter requesting that they print a SCV response to their recent insulting and vindictive article. Heritage Operations has just mailed a copy of the Commander's letter and a copy of our proposed response to the Southern members of the U.S. Senate, House of Representatives, the White House Press Secretary, and to President Trump. In addition to that, we have sent out over 100 press releases to national and international media outlets condemning the Smithsonian's act of anti-South cultural genocide. We are doing our part but nothing will be accomplished without the efforts of our members.

Those receiving Cmd. Gramling's letter (U.S. Senators, Representatives, and the Smithsonian Magazine) will not act favorably unless they also receive hundreds of letters from the folks back home. It is imperative that our members understand that they must become involved in this effort if we are to have a positive impact upon the establishment. Please forward this message to the local camps and ask each individual of said camp to contact their U.S. Senators and U.S. Representative and demand that the *Smithsonian Magazine* republish the SCV's reply. At our web site (URL below) our members can read a sample letter to their congressional delegation. They may use the form letter or write their own. For complete instruction see the URL listed below. Without your support this effort will go nowhere. This is a fight for our very existence as an organization, culture, and as Southerners—it is up to each member to do their part in this battle.

Deo Vindice,

Walter D. Kennedy,
Chief of Heritage Operations, SCV

View instructions at bottom of web page under heading: Urgent Operations & Tactics
<https://www.makedixiegreatagain.com/operations-and-tactics.html>

Are you mad enough yet?

<https://www.makedixiegreatagain.com/>



Make Dixie Great Again™ Confederate Legion™

www.MakeDixieGreatAgain.org
P.O. Box 59, Columbia, TN 38402
800-My-Dixie (800-693-4943)

Membership & Donation Form

Complete and mail to the address above.

Please enroll me in the Confederate Legion. I enclose a \$50.00 check payable to the Sons of Confederate Veterans. Please bill me annually. In the future, I can change my payment method to credit card at www.MakeDixieGreatAgain.org.
NOTE: On the check's memo line please write, "Confederate Legion dues."

I enclose a donation check payable to the Sons of Confederate Veterans for the Southern Victory Campaign. Please send annual reminders. I understand that I can also contribute by credit card at www.MakeDixieGreatAgain.org.
NOTE: On the check's memo line please write, "Confederate Legion donation."

My enclosed donation is \$ _____



Signature Date

My Contact Information:

Name (required) _____

Mailing Address (required) _____

City _____ State _____ Zip _____

Phones (required) _____

E-mails _____

Physical Address (if different from above) _____

City _____ State _____ Zip _____

My Comments:



BOMBARDMENT OF FORT SUMTER BY THE BATTERIES OF THE CONFEDERATE STATES, APRIL 13, 1861.—[SEE PAGE 257.]

April 12, 1861, South Carolinians bombard Fort Sumter for 34 hours until it surrenders after the Union attempts to resupply it for the second time.

A lesser known fact of Fort Sumter is the first attempt to resupply it on January 9th, 1861 by President James Buchanan. South Carolina then fired warning shots at the civilian vessel (flying the Union flag) and the Union backed down, leaving the fort in a desperate situation. [1]

Considering warning shots were already fired, resupplying the fort was a touchy subject during the largest political crisis in American History. Lincoln felt another attempt to resupply the fort should be made and held a cabinet meeting to discuss it:

Secretary of State William H. Seward during the meeting warned, "The dispatch of an expedition to supply or reinforce Sumter would provoke an attack and so involve a war at that point." [2]

Secretary of the Interior Caleb B. Smith tried to reason that this particular fort could be abandoned but others could be resupplied and defended:

"If it shall be understood that by its evacuation we intend to acknowledge our inability to enforce the laws and our intention to allow treason & rebellion to run its course, the measure will be extremely disastrous and the Administration will become very unpopular. If however the country can be made to understand that the Ft is abandoned from necessity and at the same time Ft Pickens & other forts in our possession shall be defended and the power of the Govt vindicated, the measure will be popular & the country will sustain the Administration." [3]

Aware of the consequences of starting a war, Lincoln made the decision to resupply Fort Sumter again. And South Carolina in response bombarded the Fort for 34 hours until it surrendered. The bombardment resulted in zero casualties on either side, but on

April 15th Lincoln would use this as justification to unilaterally summon an army and call on states still loyal to the Washington D.C. to send troops from their militias. [4]

The Governor of Missouri responded to Lincoln's request in a letter stating:

"SIR -- Your dispatch of the 15th inst., making a call on Missouri for four regiments of men, for immediate service, has been received. There can be, I apprehend no doubt, but these men are intended to form a part of the President's army, to make war upon the people of the seceded States. Your requisition, in any judgment, is illegal, unconstitutional, and revolutionary in its objects, inhuman and diabolical, and not be complied with. Not one man will, of the State of Missouri, furnish or carry on such an unholy crusade. " [5]

And more monumental resistance to Lincoln's order was the Governor of Virginia, who responded:

"In reply to this communication, I have only to say that the militia of Virginia will not be furnished to the powers at Washington for any such use or purpose as they have in view. Your object is to subjugate the Southern States, and a requisition made upon me for such an object -- an object, in my judgment, not within the purview of the Constitution or the act of 1795 -- will not be complied with. You have chosen to inaugurate civil war, and having done so, we will meet it in a spirit as determined as the Administration has exhibited towards the South." [6]

Following Lincoln's call to arms, Virginia and Tennessee whom already voted against secession previously, reversed their decisions in order to defend the South against this invasion. These two states provided the majority of manpower to the rebel army and had the most battles occur in them. North Carolina and Arkansas would also leave, drawing the final battle lines of the deadliest conflict in American history.

[Online References]

[1] Our post covering the first attempt to resupply Fort Sumter on January 9th (references included in link):

<https://www.facebook.com/xRebel.Historyx/photos/a.1978233769092052.1073741829.1953619591553470/1980886058826823/>

Transcription of the notes and summary of the decision to supply Fort Sumter

<https://www.loc.gov/teachers/classroommaterials/connections/abraham-lincoln-papers/history5.html>

[2] Secretary of State William H. Seward's Sumter notes

<https://memory.loc.gov/cgi-bin/ampage?collId=mal&fileName=mal1%2F084%2F0847000%2Fmalpage.db&recNum=0>

[3] Secretary of the Interior Caleb B. Smith Sumter notes

<https://memory.loc.gov/cgi-bin/ampage?collId=mal&fileName=mal1%2F084%2F0847600%2Fmalpage.db&recNum=0>

[4] Lincoln's Proclamation and call to arms

<http://housedivided.dickinson.edu/sites/lincoln/presidential-proclamation-april-15-1861/>)

http://www.senate.gov/artandhistory/history/common/civil_war/LincolnEmergencySession_FeaturedDoc.htm)

[5] Governor of Missouri's response to Lincoln.

<https://www.nytimes.com/1861/04/18/archives/in-missouri.html>)

[6] Governor of Virginia's response to Lincoln

<https://www.nytimes.com/1861/04/22/archives/gov-letchers-proclamation-his-reply-to-secretary-america-state-of.html>)

General summary of Fort Sumter's bombardment:

<http://civilwardailygazette.com/the-bombardment-of-fort-sumter/>)

<https://www.history.com/topics/american-civil-war/fort-sumter>)

Authored by R.E. [Foy](#)

PRINCIPLES AND VALUES REPRESENTED BY THE CONFEDERATE FLAG

By James W. King

April is Confederate History and Heritage month as officially recognized by the Georgia General Assembly in 2009 by Bill 27. The South and the Confederate States of America have been harshly discriminated against and positive historical facts and figures have intentionally been suppressed. Biased Northern historians have unfairly caused Southern and Confederate history and its heroes, monuments, memorials, and flags to be regulated to a role of less importance than deserved in American history and to be viewed in a negative perspective by much of the American public. U.S president Woodrow Wilson is quoted as saying "the role of slavery became the proclaimed cause of the Civil War because it was necessary to put the South at a moral disadvantage by transforming the contest from a war for Independence into a war waged for the maintenance and extension of slavery". If slavery was all the Southern states wanted they could have kept it without a war or firing a shot. The North offered the South the Corwin Amendment to the U.S. Constitution in March 1861 that would have made slavery permanently legal in America if they would rejoin the union. The South refused and the Constitution of the Confederate States of America banned the international slave trade. Most educated Southerners were in favor of gradual orderly emancipation which would have prevented segregation and Jim Crow laws which were based on Northern black codes.

The words of Confederate General Patrick R. Cleburne who was killed at the battle of Franklin Tennessee on November 30, 1864 are becoming true. "Every man should endeavor to understand the meaning of subjugation before it is too late. It means the history of this heroic struggle will be written by the enemy; that our youth will be trained by Northern school teachers; will learn from Northern school books their version of the war; will be impressed by the influences of history and education to regard our gallant dead as traitors, and our maimed veterans as fit objects for derision". Political correctness and Socialist Marxist Revisionism are attacking everything Southern and Confederate on national, state, and local levels all across America .

The Confederate flag represents honor, faith, courage, dignity, integrity, chivalry, Christian values, respect for womanhood, strong family ties, patriotism, self- reliance, limited constitutional federal government, states rights, and belief in the free enterprise system. It symbolizes the noble spirit of the Southern people, the rich heritage, the traditions of the South and the dynamic and vigorous southern culture. No other symbol so proudly says " Dixie " as the Cross of St. Andrew (Confederate Battle Flag) waving in the breeze. Liberals have falsely indoctrinated many black Americans to believe it represents racism, bigotry, and a painful reminder of slavery. But white Christian Southerners who fly the Confederate Battle Flag are not the enemy of responsible Black Americans who are working to better themselves.

The Confederate flag is the last flag to represent the concept of local control of ones' life in America . In a larger sense it represents the same values and principles as the original U.S. Betsy Ross Flag: Limited Constitutional Federal Government, States Rights, Resistance to Tyranny, and Christian Principles and Values. Thus it represents "government of the people, by the people, and for the people with the consent of the governed".

The Confederate flag is an internationally recognized symbol of resistance to tyranny. It was chosen by Poland as the symbol of the Solidarity movement in 1981 against Russian Communism. That is why it was flying over the Berlin Wall when it was being torn down in 1989 and has been flown by numerous countries or provinces seeking independence.

It reminds knowledgeable Americans that government is to be held accountable for its actions, and if those actions are viewed as not being in the best interest of the people, there is a price to be paid for it. This fact has not been lost upon the Socialist, Communist, liberal left and that is why they have spent inordinate amounts of money and energy trying to suppress this powerful symbol of freedom. The Confederate battle flag is a Christian symbol and that is why proponents of Secular Humanism oppose it.

The flag also represents the valor and sacrifice of our Southern ancestors in their quest to gain independence and recognition as a sovereign nation. Confederate soldiers displayed tremendous bravery in the face of overwhelming odds and blatant tyranny on behalf of the Yankee government that invaded the Southern homeland. It was, is, and will continue to be the flag of the region Southerners call home, the Southland. We are Americans, true, but we are also proud Southerners.

"ABE LINCOLN'S MARCH THROUGH TIME"

a playlet by Director and Playwright Joan Hough

Presented October 4th, 2018 in Ft. Worth, TX

for the **Texas Division** of the
United Daughters of the Confederacy

at their 124th annual meeting.

Click to view the playlet at

<https://belocamp.com/library>





A REAL CHANCE TO HELP THE CONFEDERATE CAUSE

"THUMBS UP for DIXIE" - a symbol of Liberty & resistance to Tyranny for 21 years

The Southern Legal Resource Center has been the "ACLU" for the Confederate Community since 1995. Think of a major Confederate heritage lawsuit in the last 23 years and we were either major players or providing backup legal counsel. Confederate symbols in public schools, City parades banning Confederate symbols, employees fired for Confederate symbols in the workplace and since 2015 active monument offense against the municipal thugs removing monuments. Yes, we've done and are doing it all. We win some, we lose some, but we have never given up fighting - as our fight is for the liberty of ALL Americans. When Confederates lose - ALL Americans eventually lose.

The "Thumbs Up" stickers started life as "Aggies for Dixie" (its the Gig 'em symbol with a Confederate flag superimposed on it) in our lawsuit against Texas A&M University for banning Confederate symbols in the Corps of Cadets dormitories.

Our other student supporters quickly dubbed it the "Thumbs Up for Dixie" sticker and plastered it all over their schools, school books, light poles etc. It became a student symbol of resistance to tyrannical school boards & school administrators.

When the monument fights began we plastered them all over downtown New Orleans, LA, Columbia, SC, UT Austin campus and other monument crisis sites.

It took us 21 years but we finally distributed over 300,000 stickers across the country. We sold some, but most were given away. Now we are out. The resistance needs more!

We want to order another 100,000 which with delivery will cost us about \$5000.00, but do not have the capital to do it. The beginning of the Spring & Summer is the worst time for fundraising for non-profits as Summer vacations begin, nor can we divert funds for staff, office and our case work to cover this.

Still the stickers are needed on the front lines-WILL YOU HELP? All donations are tax deductible: To donate go to our webpage: www.slrc-csa.org indicate that your donation is for stickers.

For donation by check, make payable to: SLRC and mail to: PO Box 1235 Black Mountain, NC 28711 note on check it is for stickers.

You may also pre-order stickers: 100 for \$15.00, 1000 for \$110.00 including shipping ORDER TODAY & SUPPORT www.slrc-csa.org

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.

Legends of treasure haunt Johnston County quarry

DAVID ZIZZO

WAPANUCKA, OKLA

Ceci and Jo Anne Gillespie have yet to find a fortune in gold buried by Jesse James or his secret society to resurrect the Confederacy.

But they have run across weird symbols, an old Indian digging in a cave and a guy named Ernest who "appeared out of the woods.

"It's just ceaseless, Jo Anne said.

Soon, they might give up their natural amusement park, though. The sisters are offering these 590 rugged acres for sale.

The eventual buyer might be after the obvious treasure of the land about 20 million tons of limestone in a 90-acre deposit 70 feet thick. The sisters' grandfather operated a quarry shortly after statehood.

The quarry was abandoned until the sisters inherited the land in 1991, and in the mid-1990s the women reopened it. What they call "the caviar of limestone wound up on department stores in Dallas and luxury homes in Branson, Mo.

After a year, however, debts from heavy equipment rental and other demands of the business left the sisters "in over our heads. They again closed the quarry.

Tangled yarn These days, the scrubby Johnston County land, rife with snakes and centipedes the size of railroad spikes, also is crawling with legends. The tangle of tales over Jesse James, the Daltons, Quantrill's Raiders and the Knights of the Golden Circle is thicker than the poison ivy that veils these broken bluffs.

Ground zero for treasure buffs, this land is believed by some to guard lost treasure of James or the KGC, of which James was said to be a member. Legend has it that the KGC a branch of the Ku Klux Klan intent on funding a rebirth of the South buried gold bullion in elaborate, sometimes booby-trapped caches, one of which could be in these hills.

Enough people believe this yarn to stir a subculture of treasure-hunters, several of whom turn up here from time to time. Like Ernest, a guy who had been watching the women work for months before walking from the woods and sharing his version.

"We kept trying to get this limestone quarry going, Ceci said. "People just kept coming by having the same stories of the Dalton boys and Jesse James.

Camping for weeks at a time at the site, the women were getting unnerved by visits from strangers bearing metal detectors, obscure maps and wild stories. Ceci took to firing her gun at trees and boasting loudly about what a crack shot she was.

"We learned that if people thought you were nuts, they left you alone, she said.

Since then, the sisters unmarried and in their 50s have fallen under the legend's spell.

"I believe a lot of it, Jo Anne said.

Mystery and myth According to Ceci, this land and lore inspired a former Wall Street Journal reporter to write the "Shadow of the Sentinel, about a search for Confederate secret society. The recently released book has a chapter about the Gillespie girls' land.

It details how Choctaw schoolteacher Michael Griffith and another treasure hunter used an old map and symbols found on the land, including compass directions marked by the barrels of buried, rusting firearms. It led them to dig up a glass jar filled with gold and silver coins, only a taste, they figure, of the big cache.

Griffith said he and another treasure-hunter "had a falling out over the find, which he now opts "to neither confirm nor deny. But he said he used a map that is a copy of a copy once found in a brass pot on a bluff near a home in Fletcher that used to be owned by Frank James, Jesse's brother.

"This story is so incredible and it's so far-fetched that people wouldn't believe how this started, Griffith said.

That makes this outlaw lore pretty much like other outlaw lore plentiful, convoluted and fantastic.

"You've stumbled into the great swamp of western mythology, Robert Smith said. Smith, associate dean of the University of Oklahoma School of Law, has written books about Western outlaws.

Many people in many places spin tales about Jesse James or other desperadoes hiding there, he said.

Some claim James had more than 70 identities or that he died in Texas at age 101. Some have the Knights of the Golden Circle hiding weapons and gold everywhere and even arming the Sioux with Gatling guns the tribe used to defeat Custer at Little Big Horn.

"That's pure moonshine, Smith said.

Stashed or spent? The Gillespie land also offers plenty of the other kind of history verifiable. In 1851, the Chickasaws built one of the first Indian academies here. During the Civil War, it was a headquarters for the Confederacy, a hospital and a prison. The ruins are still visible amid thick undergrowth.

Whether Jesse James or his kind hung out here is not as clear, much less whether they left treasure.

Herman Kirkwood, on the board of the Oklahoma Hombers, a group of people who research and write about outlaws, said Frank James did live near Fletcher, about 80 miles west. He left abruptly after apparently finding treasures he and Jesse likely hid in the area.

Kirkwood said he sees no reason for the James boys to have visited the area, although it's not impossible.

Even if you assume such outlaws passed through here, Whit Edwards said, it's a stretch to believe guys like that used their loot for financial planning or political causes.

"They didn't bury it; they spent it, said Edwards, director of education for the Oklahoma Historical Society. "They were not into trying to build a better life for themselves. They were just young guys out for a good time.

Still, everyone enjoys a good mystery. And for people from impoverished areas, treasure-hunting presents an almost religious possibility of redemption the financial kind, said William Savage, an OU history professor and author.

Savage tells of one grizzled man with the image of prospector "all but tattooed on his forehead who came to the OU library. He parked his aging Rambler filled with camping gear and pie tins and went into the Western History Collection department.

"Where do you keep the treasure maps? he asked.

Fresh-air gambling' The ratio of fact to fiction in the Wapanucka story may never be known. But, as Smith says, "local legend ... normally has some foundation.

Regardless, this legend keeps the Gillespies and many others busy. At one time, the women, ever the promoters, offered "adventure tours, charging \$250 a day to drive blindfolded visitors to their property to hear the tales, see the carved symbols and share the speculation.

"We had hundreds of calls for the tours, they said, but the sisters soon decided "it was way too much work.

OU geophysicist Alan Witten even visited the property in 1997, Ceci Gillespie said. Using magnetic and radar technology he developed for archaeology and paleontology, Witten and his students produced three-dimensional images showing a large unknown cave beneath a known one, she said.

Another tidbit, another possibility. The cavern sounding was fuel for the prospecting fire, that seemingly perpetual flame that drives treasure-seekers to turn over the next rock, dig another hole. "Fresh-air gambling, Ceci calls it.

Is "something down there in the unseen cavity, Jo Anne wonders.

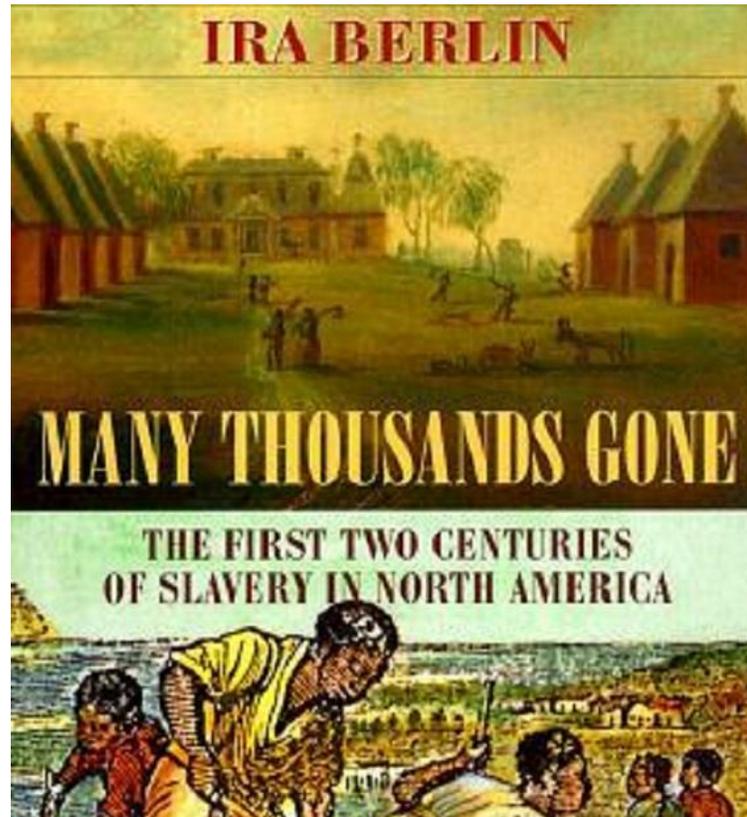
"I have no idea, she said. "I'd like to look

<https://newsok.com/article/1934387/legends-of-treasure-haunt-johnston-county-quarry> Published: Sun, June 22, 2003
12:00 AM

Editors Note: To learn more accurately about the big KGC marker cache that Michael Griffith found, one needs to read **"Rebel Gold" by Bob Brewer and Warren Getler.**

Many Thousands Gone

By [W. Kirk Wood](#) on Mar 12, 2019



A review of [Many Thousands Gone: The First Two Centuries of Slavery in North America](#) (Harvard, 1998) by Ira Berlin

For an understanding of the Atlantic-African slave trades and the origins of the peculiar institution in North America, Prof. Berlin's *Many Thousands Gone* is a must read (along with Hugh Thomas' *The Slave Trade: The Story of the Atlantic Slave Trade, 1440-1870* [1997]). An expert in African-American history at the U. of Maryland and long-time editor of *Freedom: A Documentary History of Emancipation, 1861-1867* (4 vols., 1982-1993), Berlin brings to the task of explaining what today seems impossible to imagine his own considerable talents as a(n)historian and a welcome objectivity. The answers he provides are thus more nuanced and perhaps not as satisfying as some would like to hear. "New World slavery," he notes, "did not have its origins in a conspiracy to dishonor, shame, brutalize, or reduce slaves on some perverse scale of humanity-although it did all of these at one time or another..." At bottom, and the root of it all, was greed on the part of all involved (African, European, and Muslim) who sought wealth for personal and for imperial reasons.

Reflecting more recent research including that of West African scholars, Berlin admits to black African complicity in the slave trade. Crucial in this respect were the "Atlantic Creoles" who "first emerged around the trading factories or feitorias that European expansionists established along the coast of Africa in the fifteenth century." Serving as middlemen, these European-Africans became predominant in the exchange of slaves and goods between African potentates and Europeans because of their multi-lingual talents. In time, "Atlantic Creoles" became independent traders in their own right and followed the slave trade to the Caribbean and the Americas where they continued their indispensable roles. Besides enriching themselves, this group of mixed-ancestry people also populated Iberian cities such as Seville and Lisbon. As a group apart and shunned alike by Africans and Europeans, however, "Atlantic Creoles" also suffered enslavement due to "Debt, crime, immorality or official disfavor."

Fascinating as this part of the story is (and readers can buy the book for more surprising details), Berlin has still more to tell about slavery in North America. Again we encounter the “Atlantic Creoles” this time as the first African settlers in Virginia most of whom but not all were slaves. Comprising the “charter generation” of blacks in America, these Creoles by 1670 became successful and prosperous as landowners and sometimes as slaveowners precisely (and ironically) because of their multi-culturalism (the example of Anthony Johnson of Maryland is most instructive in this regard).

Berlin’s discussion of the “Atlantic Creoles” and the “charter generation” of Africans in America sets the stage for the rest of his study wherein he distinguishes between “societies with slaves” (as in early Virginia and Maryland and the North) and “slave societies” (the colonial tobacco-rice plantation system of 1670-1740 and the later cotton South after 1800). In between was the “Revolutionary generation” of 1770-1800 and the first African-Americans or those born in North America. Thus, too, his central theme that slavery was not a static condition but an ever-changing one that varied over time and by region depending upon the origins of the enslaved, their numbers in relations to whites, and the type of agriculture that was practiced among many other factors.

Going beyond conventional formulations of “Africans to African Americans” or from “slavery to freedom,” Berlin identifies instead three “distinctive experiences” that illustrate the changing nature of slavery in North America in four different regions over two centuries (the Chesapeake, the North, lowcountry S.C., Ga., and Fla., and the lower Mississippi Valley). What slavery was or was not in each of these regions varied. In general, the charter and Revolutionary generations were able to negotiate more freedom within the “peculiar institution” in terms of work, mobility, family life, material status, and even emancipation. This was not the case with the “plantation generation” of 1670-1750 also for many different reasons: after 1670 slave labor was exported directly from Africa at the same time that the staple-producing plantation system emerged with a distinctive master class. The resulting clash of new economic imperatives and alien cultures made for a “slave society” rather than “a society with slaves.” Unlike the Creoles who preceded them, this second generation of slaves resisted acculturation and evolved a new African identity as one of many forms of resistance.

Accommodation, then, is the story of slavery in North America as told by Prof. Berlin. As much as “slaveholders severely circumscribed the lives of enslaved people. . .they never fully defined them. Slaves were neither extensions of their owners’ will nor products of the market’s demand. The slaves’ history, like all human history, was made not only by what was done to them but also by what they did for themselves.” “In time, slaves reclaimed, and sometimes even enlarged, the rights they deemed customary. . .”

If slavery varied over time, so too did African-American life and society with its rural versus urban communities, free blacks and slaves not to mention real differences between Creoles, Africans, and African Americans that made for important and lingering class distinctions. Race, according to Prof. Berlin, was not the only “marker” or maker of status. Family life, we’re informed, was more stable and sustainable for the charter and Revolutionary generations because of more favorable male-to-female ratios and higher birthrates and less so for the “plantation generation” (when males outnumbered females). This disparity was the product of the plantation revolution of the 1700’s and the great increase in demand for labor together with less selectivity on the part of African slave raiders. (And here began the infamous “Middle Passage” of which North America was only a marginal participant, a point that Berlin does not make explicit.)

For all the attention paid to slavery or the many different kinds of slavery, Berlin ignores the changing meanings of liberty in America and especially in France between 1776 and 1800 (and in America between 1800 and 1861). This is not an inconsiderable omission when the supposed paradox of liberty and slavery is opined and when the American reaction to the Haitian revolution is considered. Moreover, the role of European nation-states (and especially Great Britain) in creating the first plantation system is likewise slighted. (Remember, blaming George III for slavery almost got into the declaration of Independence.) With only 385,000 to 400,000 slaveowners of a White population of 7,000,000, moreover, was the cotton South of later times a plantation society?

About W. Kirk Wood

W. Kirk Wood holds a Ph.D in American History from the University of South Carolina. He taught history at Alabama State University from 1986-2010 and is the author of two books on nullification

<https://www.abbevilleinstitute.org/review/many-thousands-gone/>



Defending the Heritage

ONE FAMILY'S STORY OF YANKEES IN SOUTH CAROLINA - Via David Middleton Edelen II/South Carolina Division-Sons of Confederate Veterans FB Page

My thanks to Black Southerners. I would not be here but for the protection of a Black woman who put herself between a Yankee sergeant and my great grandmother. Here is the story handed down in my family:

My gr gr grandfather was Lt. Eben Stenhouse of the Columbia Greys, Co. C, 2nd SC Vols, CSA. Eben's daughter Carolina, my great grandmother, when an older lady, told her granddaughter, my mom, that she remembered when the Yankees came through Columbia in 1865. She told my mom that smoke billowed up in all directions of the horizon during the day and at night the sky glowed red in all directions from where the Yankees were robbing, looting, pillaging, and burning everything they could possibly get their hands on. She said her family and some friends, like all their neighbors who had not fled were doing, were hiding in their home when a squad of Yankee cavalrymen burst in the house.

The first thing they did was take their swords and slash, chop, and beak or smash up every family portrait, picture, vase, china, crystal, dishware etc., in the house. The Yankees laughed as they destroyed anything and everything of value in the house. What

they did not stuff in pockets or in bags they toted, they deliberately destroyed. Throwing and breaking everything in the house against the walls and floor. They snatched jewelry from the persons of the women. The Stenhouses had a nice piano in the house, her mother, my gr gr grandmother, Janet Campbell (Barclay) Stenhouse, besides being a genteel Christian Southern Lady, was also a music teacher. The Yankees chopped their piano all to pieces too, just for pure wanton destruction and evil meanness.

The Yankees tried to make the family and black friends present (no, not all were slaves. Many free Blacks owned businesses too) tell where they had hidden all the rest of their money, silverware, jewelry and other valuables. Of course they did not. Then the Yankees got some infantry, and in the light of burning homes and buildings, lined them up with their bayonets fixed on their muskets and had them walk across the yard and garden in two lines poking the ground trying to find buried valuables. They were unsuccessful, and the servants and slaves and free blacks alike they tried to make tell would not either, loyal to the last to their fellow Southerners.

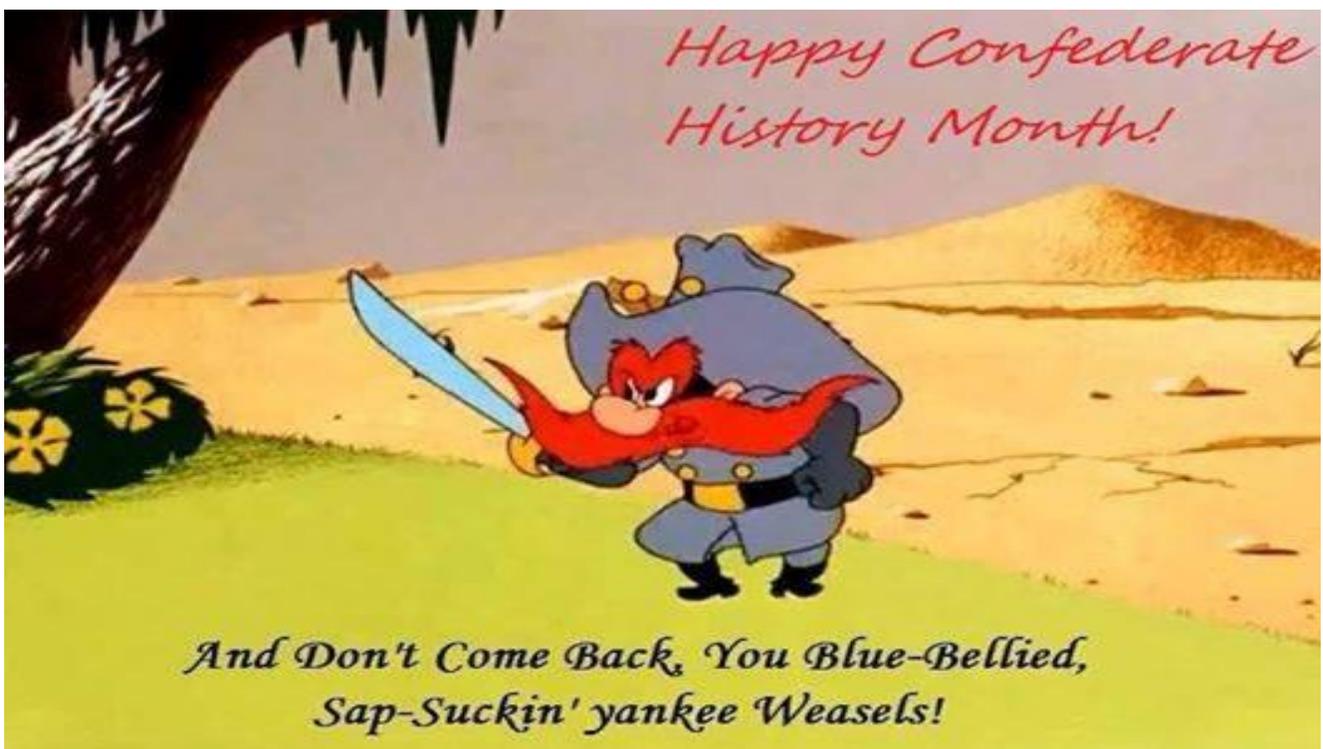
The Yankees came back to the house angry. Carolina, "Caro" as she was called, my gr.grandmother, then only about 8 or 9 yrs old, started shouting at the Yankees to leave her mother and home alone, and began singing some little child's song, which I have heard was something about, "Yankee Doodle Go Home". The Yankee sergeant angrily snatched his saber from its scabbard and raised it to strike her. A Black lady and friend, jumped in between them and told the Yankee sergeant, "Please don't hurt this child!?! Go find some men to pick on, and make war on men and soldiers, and leave all these women and children alone!!" The Sergeant stared for a moment, like she was crazy or he could not fathom what she was doing or talking about, then laughed and gave orders to burn the house, which they did of course, and then they left. I reckon he looked mighty tough and brave towering over a child with his drawn sword, ready to strike a child! Just typical Yankee scum to me! One of sherman's war criminals. And you will never make me believe sherman did not know and condone what was going on!

But about the Black woman: I have this to say: It was handed down in my family, and I have heard and read many stories and episodes where Blacks, both slave and free alike, stood beside their friends and neighbors, to the very last during those horrid times. In many cases they hid whites from the invaders, saved and protected whites, their property, etc., even to the harm of themselves. Among the statues and monuments out there in America, there should be at least one in every Southern State and town to that loyal, poor ol' soul, to such stout hearted loyal black Southerner!

Anyway, that story was related to my mother by Carolina when she was older, and had become my mom's grandmother. She said the Yankees had whole wagon trains headed north loaded with nothing but personal property, valuables, silverware, chandeliers, chest of family heirlooms, ancient portraits and other artwork, etc., etc., that the Yankees had stolen from various citizens and homes. She said it was an absolutely horrifying night and a terrifying ordeal, a night of absolute terror!! She said many women, especially Black women more so than white, free and slave alike, suffered terribly, being publicly humiliated, whipped, stripped and raped at the hands of those Yankees, sherman and his war criminals. I did not capitalize sherman's name because he does not deserve for his name to be capitalized! His name should live in infamy till judgment day! Growing up on the lore of the Old South, and hearing such stories all one's life, one can only imagine how my blood is boiling as I type this!!

Travis [x<]

Photo used: Artwork of Henderson



Romance of the War--Thrilling Adventures of a Young and Beautiful Woman

Republican Vindicator, March 23, 1866 (Column 06)

Summary: Relates the story of Loretta DeCamp, who disguised her sex and served as an officer in the Confederate army.

Full Text of Article:

Among the many thrilling events of the late war (says the St. Louis *Republican* of the 7th.) none can exceed the adventures of Mrs. Loretta De Camp, the subject of this sketch. Mrs. DeCamp, whose maiden name was Roach, was born in the West Indies, in 1838, and is now about twenty-eight years of age. At an early period her parents moved to the United States and settled in the parish of St. James, Louisiana. The current of her life ran smoothly on, until the outbreak of the war for Southern independence, when, fired by enthusiasm in, as she thought, the cause of liberty, she donned the male attire, and was among the first to rush to arms. Raising a company of cavalry, and equipping it at her own expense, she proceeded to Virginia, and there served eight months on the peninsula, under the command of the celebrated Colonel Dreux, before her sex was discovered. When this occurred she was at once mustered out and ordered home. In stead of obeying the order, she proceeded to Columbus, Kentucky, and was serving with General Polk at the evacuation of that place. She proceeded to Island No. 10. but not being satisfied with the manner in which affairs were conducted there, she left and went to Fort Pillow, where she was elected First Lieutenant in Captain Phillips' Company of Independent Tennessee Cavalry. With her company she proceeded to Corinth, and reported to General A. S. Johnston. At the battle of Shiloh Captain Philips fell mortally wounded, and the command then devolved on her. While gallantly leading her company in a charge, she was twice wounded and carried from the field. After the retreat from Corinth she was taken to New Orleans for surgical treatment, and when the city fell into the Federal hands she was among those taken prisoner. After a confinement of several months she was paroled, and soon after exchanged.

Proceeding at once to Richmond, the disguised female soldier was commissioned 1st. Lieutenant in the Adjutant General's department, and ordered to report to General Marcus J. Wright, commanding the district of Atlanta. Upon reporting, she was assigned to duty with the Provost Marshall, as chief of detectives and military conductor. Serving for several months in this capacity, she met Major De Camp, of the 3d Arkansas cavalry, to whom she was engaged to be married previous to the war. The ceremony was then performed at Atlanta, and from the dashing Lieutenant Roach she was transferred to the sober Mrs. Major De Camp.-From this time her services ceased as an officer in the field, and she was engaged in secret service-sometimes in the Confederacy, again in England, and then in Canada. In 1864 she spent several months traveling in the United States, and even went as far as Sioux county Minnesota. Her husband, who was taken prisoner in the fall of 1863, while serving with his regiment in Georgia, was carried to New York. After a long and arduous siege she at length succeeded in getting him paroled in January, 1865, but he lived only eight days after his release from prison. Subsequent to the death of her husband (in January, 1865,) she proceeded to Columbus, Ohio, to watch over the interests of the Confederate prisoners confined at Camp Chase.

After the final collapse of the Confederacy, Mrs. De Camp remained in the North until January, when she returned to her home in Louisiana; but remaining there only a few days, she proceeded to Memphis and purchased a stock of goods, which were shipped on the ill-fated steamer Miami, which was blown up on the Arkansas in February.-She was one of the two ladies who were saved, but with the sacrifice of all her baggage and goods. By an unfortunate oversight on the part of her merchants her goods were not insured, and, consequently, she lost her all.

Mrs. De Camp is now in this city, and sojourning at the Southern Hotel. Many who served in the Confederate army will remember the dashing Lieut. Roach, of whom so much was said in Mobile and Selma in 1863. Our space will not permit a full recital of her adventures.

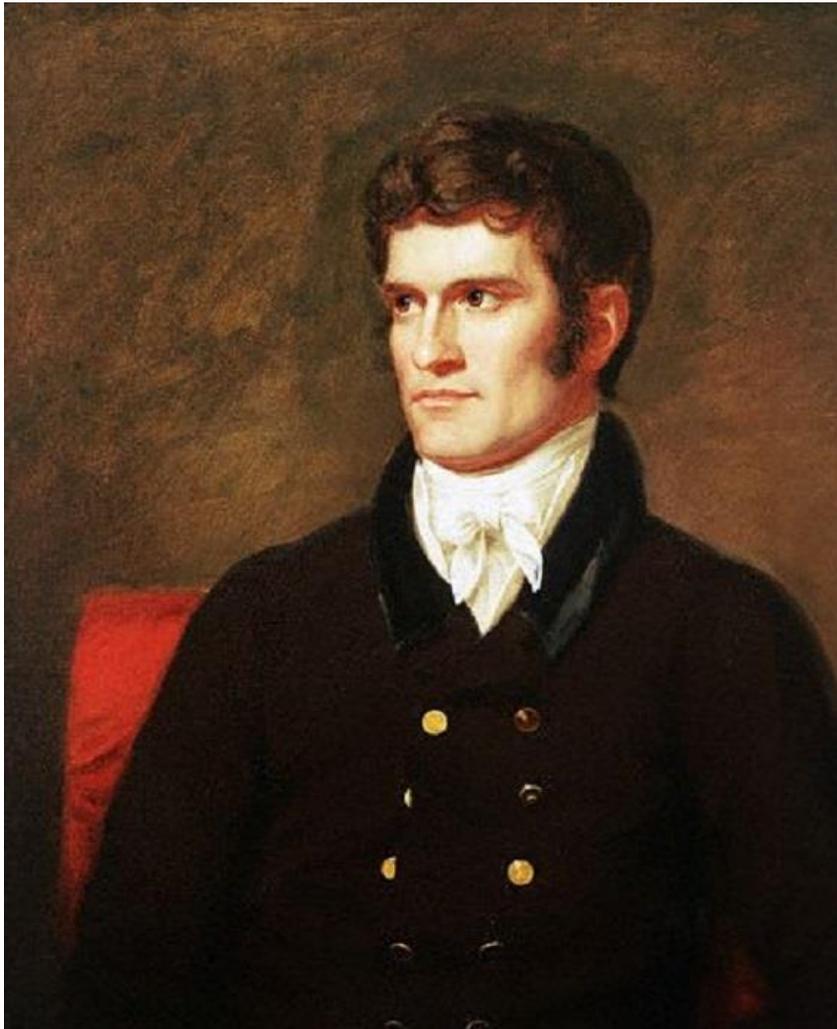
Origin of Article: St. Louis Republican

http://www2.vcdh.virginia.edu/saxon/servlet/SaxonServlet?source=/xml_docs/valley_news/newspaper_catalog.xml&style=/xml_docs/valley_news/news_cat.xml&level=edition&paper=rv&year



When Real Historians Understood Calhoun

By [Edward G. Bourne](#) on Mar 19, 2019



A review of [Correspondence of John C. Calhoun, Vol II](#). (Washington, 1900) edited by J. Franklin Jameson.

It is a fitting crown to Professor Jameson's efforts in promoting the establishment and successful career of the manuscripts commission and a most substantial proof of the material services rendered to the advancement of the study of history in the United States by the Historical Association by which the expense of supporting the commission has been borne.

By Professor Jameson's unflagging zeal, seconded by the friendly cooperation of the owners of Calhoun papers, some 800 letters from Calhoun were collected, of which something over 500 have been printed. When one is reminded that hardly more than a score of his personal letters were in print before, some idea of the positive increase of our knowledge of his personality will be gained. This autobiographical material is richly supplemented by the publication of nearly 200 hitherto unprinted letters from friends, admirers and political followers. These letters are abundant, beginning with the summer of 1843, and more than half of them relate to the eighteen months from June, 1843, to December, 1845. On the other hand, this class of material is totally lacking for the interesting decade of the thirties. Similarly, Calhoun's own letters are most numerous from 1840 onward. In the earlier period there are considerable gaps, such as from Nov., 1815, to Oct., 1817 ; from Jan., 1829, to March, 1830; and others of several months. In this period, also, the number of letters at certain political junctures of great interest is small.

There is little on the war of 1812 or on the Missouri Compromise; there is one reference to the Holy Alliance, but nothing on Monroe's historic message. No light is thrown on the presidential crisis in 1825, and the gaps in the correspondence in 1832-1833 leave our knowledge of the nullification struggle much as it was before. On the other hand, the Texas question and the political issues consequent upon it and upon the Mexican war receive a flood of light.

It is only with the rise of the Texas question and the increasing divergence of interests and views between the new democracy of the North and the surviving original republicanism of the South that the slavery question looms portentous in Calhoun's mind. Earlier the inequity of protectionism and its baleful political consequences are his main concern.

It will be impossible in the limits of a review to select much from these letters for discussion and therefore I shall limit myself to some general comment and to noting a few items of special information. As revealed by himself, Calhoun stands out preeminently as the conservative. He is not the radical, not the aggressive leader of the slavery interest but the steadfast champion of the republicanism of 1798. The delicate balance of powers and functions established by the Constitution he believed to be America's most valuable contribution to politics, and when time revealed that to the finely adjusted balance between the states and the Federal government there must be added an equally adjusted balance between the sections, Calhoun's life work as a conserver was clear. Only by preserving this last balance could the painfully constructed equipoise of states and central government be maintained or the wise allotment of powers and functions to the different organs of government be secured from derangement.

If the tariff laws enriched the North at the expense of the South and diminished the profits of agriculture to increase those of manufacturing, the inevitable result would be the more rapid growth of the North and the gain of the Northern element in the House of Representatives, thus upsetting the balance between the sections, and, in Congress, between the House and the Senate.

Fidelity to the Union as originally framed under the Constitution demanded the preservation of its balances without which it could not be maintained. If the North extended westward the South must expand likewise. The annexation of Texas consequently is necessary to the maintenance of the Union. To oppose such restoration of the original equipoise of the sections was in reality to refuse to abide by or to reinstate the original conditions of the Union. Hence the Texas question is a test of Northern fidelity to the constitutional past. If Texas cannot be annexed, the Union is in effect and ought to be in fact dissolved. Similarly, the demand for the Wilmot Proviso or the refusal to extend the Missouri Compromise line to the Pacific constitute Northern aggression, for they aim to defeat the restoration of the original balance of the sections. Calhoun could see safety only in *pari passu* growth, and for the more populous section to stand upon its strength and to block the effort to recover the pre-established balance was morally to renounce the fundamental conditions of the Union as originally framed and to force its dissolution. But *pari passu* growth was impossible and the effort to preserve the balance of the sections proved a Sisyphean task.

Turning now from the general to the particular it may be noted that Calhoun in an interview in 1831 (p. 305) declared that his tariff speech in 1816 was "done at the request of Ingham suddenly and without preparation;" that in 1838 (p. 422) he affirmed that nullification had overthrown Clay's American system, in other words, was a success; that in 1840 (p. 468) he declared the Virginia and Kentucky Resolutions and Madison's Report to the Virginia Legislature to contain "far deeper and more correct views" of our system of government than the *Federalist*; that in 1842 (p. 528) he prophesied "should conventions to nominate the presidential candidates become the settled practice . . . the necessary consequence will be, that the great central non slave holding states will control the election, to the exclusion of the rest of the Union, and especially the South." This would upset the balance of the government for : "It is, in fact, only when the executive power is under the influence or control of the less populous states and sections, that there is any balance in the system." (p. 539). In 1844 he wrote (p. 616): "I do not know a state or city, which requires to have its politicks elevated to higher standard than Pennsylvania and Philadelphia. In none is the contrast greater between the individual character of its people and that of its government."

The anonymous *Life of Calhoun* published in 1843 by Harper we learn, was mainly the work of R. M. T. Hunter (p. 524). The letters of Calhoun's supporters abound in striking comment on current politics and leaders and admirably supplement his own in the presentation of the aims and ideals of which he was the champion.

Professor Jameson has performed his task as editor, as was to be expected, in the spirit of broad historical scholarship and with a fullness of knowledge that make one regret at times the modest parsimony of illustrative or explanatory comment. In only one case was a probable error detected where on p. 599, Calhoun's remark, July 2, 1844: "I see Brownson's *Quarterly* has a short, but very good article on the subject," is annotated by "'The Texas Question, *Democratic Review*, April 1844, p. 423.'" The note should have been, I feel sure: "Brownson's *Quarterly Review*, July, 1844, pp. 402-407." Brownson severed his connection with the *Democratic Review* at the time he established his *Quarterly*, January, 1844.

Professor Jameson takes leave of his labors with the remark that "his modest task has been to provide materials with which others may elaborate the fabric of American political history or the biography of Calhoun." A new biography of Calhoun is a great desideratum and one rises from the study of this volume and especially from the editor's introduction with the conviction that Professor Jameson is preeminently the man to write it. He has made the subject his own and he possesses in a high degree the qualities of mind to do justice to all sides and to lift his subject out of the realm of controversy.

This review was originally published in the Vol. 7 No. 2 1902 edition of The American Historical Review.

About Edward G. Bourne

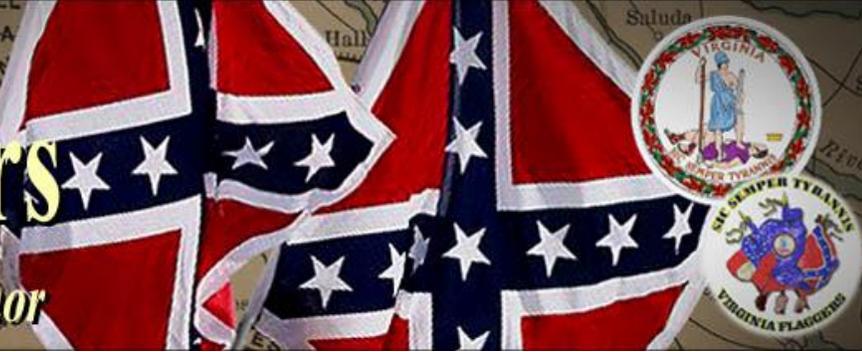
Edward G. Bourne (1860-1908) was Professor of History at Yale and one of the founders of the study of Latin American History

<https://www.abbevilleinstitute.org/review/when-real-historians-understood-calhoun/>



The Virginia Flaggers

Return the Flags ~ Restore the Honor



Support Charles Poindexter for Re-Election = Virginia House of Delegates

Delegate Poindexter was the main reason the monument destruction Bills were killed in his sub-committee in 2017 and 2018. If we lose him in the Legislature it will be a VERY CRITICAL loss. We are calling on all of our supporters to assist him in his re-election campaign and pass this message on to as many other Monument Supporters as possible.

If he is not re-elected, we may not lose the war, but it will be a second Gettysburg.

We can not afford that.

----- Forwarded message -----

From: **Delegate Charles D. Poindexter** <charles@votePoindexter.com>

Date: Sat, Mar 30, 2019 at 10:00 AM

Subject: I'm Running for Re-Election!

To: <vboykin0808@gmail.com>

District: (540) 576-2600 charles@votePoindexter.com www.VotePoindexter.com

Dear Friend,

Yesterday, I learned that I will have the honor of being the Republican candidate for the 9th District seat in the Virginia House of Delegates for the upcoming election on **November 5**. I am looking forward to running on my record of standing up for taxpayers, championing the right to life, and protecting the Second Amendment.

As your Delegate, I have helped defeat far-left legislation such as eliminating Virginia's

Right-To-Work law, phase out fossil fuel use for electricity generation, transportation, and other uses, anti-Second Amendment bills, and a horrendous bill that would allow abortions at any time including at the moment of birth.

I am grateful to those who have supported me in the past and continue to do so today. The Democrats contested my re-election two years ago and I expect Governor Northam and his far-left tax and spend friends will do so again this November.

With the months ahead, I hope that you can help us knock on doors and/or contribute to our campaign. [Any contribution amount helps tremendously to get my campaign started](#). Thank you for your support!

Sincerely,

Charles D. Poindexter

9th District, Virginia House of Delegates

Contributions to the campaign may be made [online](#) or sent by mail to:

Friends of Charles Poindexter

PO Box 117

Glade Hill, VA 24092

Paid for and Authorized by Friends of Charles Poindexter

My Corner by Boyd Cathey

The Leftist Long March, “Silent Sam,” and the REAL Question

By Boyd Cathey on Apr 1, 2019



Most every Thursday I gather with a group of friends for lunch at some restaurant in Raleigh. Among the group are three PhDs in history, and one who holds two masters degrees in history. All of us are former employees of the North Carolina Department of Cultural Resources (now Natural and Cultural Resources)...and we all share very similar points of view about politics and the shape of this nation.

This past Thursday while enjoying some great home cooking at Pam’s Farmhouse Restaurant with my friends I picked up a copy Raleigh’s Leftist weekly newspaper, *INDYweek* (March 27, 2019). I usually read it only for the entertainment reviews and ads. The political content is abhorrent (note: about fifteen years ago the publication attacked me as a right wing extremist and “racist” when the Sons of Confederate Veterans, in which I’m active, was going through a controversy over its response to attacks on Confederate heritage).

Under the section “IndyMusic” I happened across an article—an interview with the young members of a Durham NC-based punk-rock band called “The Muslims.” The color photograph accompanying the article indicated—if I may do a little racial profiling—that one of them, the female vocalist, was black; the other two appeared to be white and perhaps Hispanic.

The interview struck me—not because of the incessant and repeated use of foul and filthy language, the utilization of which has become normative in our modern American culture—but because of how the members of the group encapsulated succinctly what so many militants on the unhinged Left, the social justice warriors who demonstrate on our campuses and in the streets of our major cities, actually think and what they aspire to achieve, their objectives, both immediate and long range.

Here is what the band vocalist named QADR told the interviewer:

...we're not going to respectfully put up with the fact that you've [white people] been committing very intentional ethnic cleansing of people of color worldwide.... You're afraid that there's this race war that's coming, and you're out here shooting up Muslims in New Zealand, using horrible acts of religious, ethnic, and political terrorism, because you think we're out here to attack you. All of those things that have happened, all of the racial slurs, all of the very intentional laws put in place—what if we upped the ante and threw that s–t right back at you? [[“The Muslims Wage Punk-Rock War on White Supremacy with Genuine Humor and Rage,”](#) *IndyWeek*, March 27, 2019].

And then a little later in the interview:

That new future [we fight for] is one where [white] supremacy has been thoroughly eradicated and destroyed, based on so many people taking different types of effort. It will require organizing, it will require new people in office, it's going to require people reclaiming land, reclaiming their indigenous or cultural practices. It's going to require music and art really helping to contribute to this narrative.... It looks like a world where white supremacy is actually f–king named, and people are attacking it for being the cultural and societal cancer that it is.... That's what the f–k we're raging about with the beginning of a new future and narrative.

QADR's political praxis and goals could not be clearer, and it is a praxis and program that is not limited to simply a few of the more extreme and unhinged elements of the far Left.

Just listen to the current crop of Democrat presidential candidates, including most recently the supposedly “moderate” and probable candidate, Joe Biden, who spent one recent public appearance apologizing for his “whiteness” and condemning “white man's culture” and demanding that America “change the culture” that “dates back centuries and allows pervasive violence against women....It's an English jurisprudential culture, a white man's culture. It's got to change.” [[“Biden condemns ‘white man's culture’ as he laments role in Anita Hill hearings,”](#) *The Guardian*, March 26, 2019].

Or, watch any of the pundits and program hosts nightly on CNN or MSNBC, and increasingly on NBC, ABC, and CBS; or, just read any issue of *The New York Times* (the supposed “newspaper of record”) or *The Washington Post*—any day. The message is nearly identical.

This present state of affairs did not happen overnight. It took years—decades—to reach the boiling cauldron of ideological hysteria we now encounter. It required the control of Hollywood and our entertainment industry, a process that actually began in the 1930s and 1940s and became truly visible for the first time during the “Red Scare” of the late 1940s and 1950s and the infamous “Hollywood Ten” and “Blacklist” episodes, and the accusations of serious Communist infiltration into our film industry. Today Hollywood celebrates those leftist directors and actors, even producing recently a slick and adulatory cinematic salute to Communist movie director Donald Trumbo [[Trumbo, 2015](#)].

And it also took decades of educational indoctrination, some of it almost by stealth and largely unnoticed by most citizens...but there just the same.

Since I studied history in graduate school at the University of Virginia four decades ago, I've kept a copy of the course offerings of that department. A few days ago I searched the offerings in the Department of History at the University of North Carolina at Chapel Hill. The comparison was both fascinating—and revealing. It seemed that of the several hundred courses listed, every other one centered on race or gender and the implicit “liberation from white privilege” of the impressionable minds of college students, whose parents have to fork over tens of thousands of dollars a year for what, in effect, is most assuredly indoctrination.

Let me give just a few examples:

HIST 137. Muhammad to Malcolm X: Islam, Politics, Race, and Gender. 3 Credits.

This course provides an introduction to the history of the Islamic world from the time of the Prophet Muhammad to the present day. It seeks to expose students to key themes, individuals, and movements that have represented Islamic thought and practice, and enable students to engage directly with intra-Islamic debates

HIST 202. Borders and Crossings. 3 Credits.

This course will examine how collective identities have been created, codified, and enforced; and will explore possibilities for building bridges between groups in order to resolve conflicts

HIST 259. Towards Emancipation? Women in Modern Europe. 3 Credits.

This course examines and compares the situation of women in politics, the work force, society and family from the French Revolution to the new women's movement in the 1970s with a focus on Britain, France and Germany. One major theme is the history of the struggle for women's emancipation

HIST 331. Sex, Religion, and Violence: Revolutionary Thought in Modern South Asia. 3 Credits.

Which of the following would you consider potentially political issues: celibacy; semen retention; body-building; depiction of gods/goddesses; or bomb making? Well, they all are. This course examines debates over sex, religion, and violence that constituted a key part of revolutionary thought and anti-colonial struggles in modern South Asia

HIST 348. Population Transfers, Migration, and Displacement in Europe from the 19th to the 21st Century. 3 Credits.

By looking at case studies from the 19th to the 21st century, this seminar will help contribute to a better understanding of the current migrant crises in Europe. This course will deal with factors for migration/forced migration, possible motivations, migration experiences, as well as consequences for the migrants and the communities where they have ended up.

HIST 361. Lesbian, Gay, Bisexual, and Transgender Histories in the United States. 3 Credits.

This course investigates the history of people who might today be defined as lesbian, gay, bisexual, or transgender (LGBT) in the United States. Key themes will include identity formation, culture, politics, medical knowledge, discrimination, and community.

HIST 236. Sex and American History. 3 Credits.

Does sex have a history? This course argues that it does. Exploring American history from the earliest encounters of Indians, Europeans, and Africans through the aftermath of the sexual revolution, we will consider diverse perspectives, important dynamics of change, and surprising ways in which the past informs our present—and ourselves.

HIST 475. Feminist Movements in the United States since 1945. 3 Credits.

This course will examine the unprecedented surge of feminist thought and activism in the postwar United States. Course materials and discussions will trace feminists' varied conceptions of empowered womanhood and their expectations of the state, society at large, and each other. Honors version available.

HIST 514. Monuments and Memory. 3 Credits.

Explores the role of monuments in the formation of cultural memory and identity, both nationally and globally. Topics include the construction of identities in and through public spaces, commemoration of both singular individuals and ordinary citizens, and the appearance of new types of post-traumatic monuments in the 20th century.

I could go on, but I think you get the idea. Of course, this is not to say that the subject matter is not worthy of study or should not be examined. But what impresses is the heavy emphasis on race and gender studies, and the

employment of “critical race” and “feminist gender” theory as the media for the study of history...and, thus, for the very probable indoctrination of students, not only at UNC, but at almost all of our nation’s colleges and universities, certainly the public ones.

And what is evident in the UNC Department of History is equally true in other faculties.

Should it be any wonder, then, that presently in North Carolina (and in most other Southern states) there is an effort underway to remove monuments to Confederate veterans and historical figures associated with the Confederacy—identified as “racist” and artifacts of “white supremacy”—and that those efforts are centered on university campuses, in academic departments, and in towns and cities with university presences, and that that influence is increasingly felt in all of our society?

Also, note the course offering on “Monuments and Memory.”

But it is not only Confederate monuments; indeed, they are but a first step. There is a deeper issue, something that our political elites, especially establishment conservatives who would very much like to see such controversy just go away, seem unwilling to recognize.

That iconoclastic campaign is part and parcel of a far larger and all-encompassing, multifaceted effort to destroy what folks like QADR—and most Democrat candidates for president—claim is “white supremacy.” The attack on Confederate monuments fits exactly into this template and into the campaign against Western heritage and civilization—into the—as QADR calls it—“new future.... where supremacy has been thoroughly eradicated and destroyed, based on so many people taking different types of effort.... and people are attacking it for being the cultural and societal cancer that it is....”

The effort to remove those monuments, most notably the toppling of the “Silent Sam” monument on the campus of the University of North Carolina at Chapel Hill last August—the monument memorializing the school’s volunteers who went off to war in the 1860s to defend their state against invasion—cannot be separated from the much broader war against the West. And the attempts by some pusillanimous “conservatives” to do so are foolhardy, futile efforts to avoid the inevitable. For the social justice warriors have no intention of stopping with Confederate monuments.

Consider two very recent instances at two nationally-known universities.

First, at George Washington University in Washington DC, students are demanding that the college mascot, the “Colonials,” be changed, “arguing the nickname may ‘discourage’ students, due to not being ‘inclusive’. Students suggest changing the mascot to a ‘hippo’ or ‘riverhorse’ instead.... as the mascot might make them think about oppression and the hatred of a different race.” [[“Students Demand George Washington University Change ‘Colonials’ Mascot,”](#) February 14, 2019].

And at Hofstra University in New York, radicalized students are,

“...calling for the removal of a statue of Thomas Jefferson from campus near New York City because they say the third American president represents racism and slavery. Students participated Friday in the second annual ‘Jefferson Has Gotta Go!’ event over the statue that has been subject to protests and acts of vandalism in the past, with some previously defacing it with ‘DECOLONIZE’ and ‘Black Lives Matter’ slogans. A petition last year was launched urging to move the Founding Father’s statue to a museum with proper context rather than display it ‘on a college campus, especially not in front of a hub of student life’.” [[“Thomas Jefferson statue must go, some Hofstra University students say,”](#) March 30, 2019]

Sound familiar? That is exactly what the University of North Carolina system Board of Governors originally proposed to do with the “Silent Sam” monument—put it in a museum, and, indeed, they may yet try to do that later this May. They postponed their original decision on the fate of the monument from March 15 to the end of May 2019 (after most students will have left for summer break), just perhaps to avoid the kind of mob action that was witnessed back on August 20, 2018, when the monument was torn down by demonstrators, composed both of students and local social justice fanatics.

Of course, the administrators of Hofstra do not have a state law that requires them to keep the Jefferson statue on campus; North Carolina *does* have such a law, the 2015 Monuments Protection Law [G.S. 100-2.1. “Protection of monuments, memorials, and works of art”], which demands that a monument on public property—which the campus of the University of North Carolina certainly is—if taken down, must be put back up. Only physical problems with the monument itself which might endanger the public or major road construction are exceptions, and, then, in those rare cases, the monument must be put back in the same or closest location proximate to the original site and “in the same jurisdiction.” Moreover, placement in a museum is strictly prohibited.

In May the Board of Governors of UNC will have a major decision to make. As one board member supposedly said recently, “we are in between a rock and a hard place, between the anger of those students and faculty, and the 2015 law which the Sons of Confederate Veterans threatens to use to sue us and the university.”

No sir: you are *not* between “the law and the university.” We *live* in a society of laws, laws enacted by the elected representatives of the citizens of this state, and those laws apply to you *and* the university. You have but one choice to make: follow the law and put the “Silent Sam” monument back in its place. If you accede to the demands of the revolutionary mob—just one step in what they call their “long march” through our institutions and our history—you will have enabled them and made their continued success possible.

Let me repeat what a local social justice warrior wrote as a comment to an essay I published on March 8 at [Reckonin.com](https://www.reckonin.com): “The removal of the monuments will continue, *both thru legal and extra legal means*. The protests the other night against you are simply the continuation of the long struggle and march forward against the forces of division and barbarism. Expect more of them. Your time is over. Ours is just beginning.”

It could not be more clear or the divisions more sharp than that. For the Board of Governors, then, as well as for all the other temporizing establishment political leaders (who wish to avoid addressing the issues involved), the question is this: will you make a stand for what is left of our cultural inheritance and our civilization?

(A version of this essay appeared at: <https://boydcatheysreviewofbooks.blogspot.com/2019/03/march-30-2019-my-corner-by-boydcatheys.html>)

(NOTE: The North Carolina Division of the Sons of Confederate Veterans anticipates initiating legal action regarding the illegal actions taken associated with “Silent Sam” concurrent with the decision of the Board of Governors. Tax exempt contributions to the Division’s heritage defense fund may be made by accessing the North Carolina SCV Web page, and following the donation directions: <http://www.ncscv.org/>)

About Boyd Cathey

Boyd D. Cathey holds a doctorate in European history from the Catholic University of Navarra, Pamplona, Spain, where he was a Richard Weaver Fellow, and an MA in intellectual history from the University of Virginia (as a Jefferson Fellow). He was assistant to conservative author and philosopher the late Russell Kirk. In more recent years he served as State Registrar of the North Carolina Division of Archives and History. He has published in French, Spanish, and English, on historical subjects as well as classical music and opera. He is active in the Sons of Confederate Veterans and various historical, archival, and genealogical organizations.





Launched in January of 2018, **The Dixie Heritage Hour** is Dr. Ed's weekly podcast. The weekly podcasts are usually pre-recorded and are broadcast nationally on [TBR Radio](#), and globally on You-Tube.

Each week Dr. Ed interviews someone interesting. The list of guests have included a US Congressman, a gubernatorial candidate, a world-renowned journalist, the owner of an award-winning Confederate-themed restaurant, a few college professors, the authors of some great books, a former NFL superstar, and even a few celebrities. You will want to tune in each week.

WATCH THE RADIO SHOW

While thousands listen to the show on [TBR Radio](#), over ten-times as many are downloading it on the internet. This means that the great majority of our "listeners" also have the ability to be VIEWERS. So Dixie Heritage is pioneering a radio show that you can also watch.

Whenever possible, Dr. Ed records interviews with both he and his guest seated before a webcam using either FaceTime or Skype. This allows those who download the podcast online, and those who catch it on YouTube, to watch the radio show as opposed to just listening to it.

Watch a recent week's podcast:



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DIXIE HERITAGE NEWSLETTER

April 5th

The Georgia House voted to increase the penalties against those who damage the state's public and private monuments - and to make it more difficult to remove or relocate monuments, including Confederate monuments. It passed 100-71.

The bill's sponsor, Chickamauga Republican State Sen. Jeff Mullis, has said he proposed Senate Bill 77 "to protect all monuments."

The legislation went back to the Senate which approved changes that were made to the bill in the House. In the Senate only one Democrat voted in favor of SB 77 where it was approved on a party-line vote.

While discussing the bill in the House, state Rep. Alan Powell played a slideshow of damaged monuments from World War I, cemeteries and the Peace Monument in Piedmont Park.

"This bill is about inclusion, diversity and tolerance," the Hartwell Republican said. "This isn't about Confederate monuments, its about all monuments."

Powell said vandalizing monuments has become the "chic" thing to do.

"It's not civil disobedience - it's a crime," he said.

The legislation requires a vandal must pay up to three times the cost of the damage and legal fees. Currently, if a vandal is caught and charged, a judge determines whether he or she would have to pay for the repair or replacement of a monument.

Bills trying to remove or give local governments the right to remove Confederate monuments have been filed in recent years, but have gone nowhere in the General Assembly.

Opponents of the legislation argued that "local control" was the best way to handle the regulation of monuments. The legislation will also require a local government seeking to relocate a monument to place it in "site of similar prominence."

This legislation would make that relocation more difficult.

The Bill is now setting on the Governor's desk awaiting a signature or VETO.

VIRGINIA CITY SUED

Two local Marxists, Ronald Green and Roy Perry-Bey, filed an amended lawsuit against city council of Norfolk demanding City Council remove the city's Confederate monument on E. Main Street.

It's been more than a year since Council voted unanimously to relocate the 15-foot statue, but it hasn't been touched. The lawsuit cites an "unreasonable delay" in relocating the statue and a failure to abide by the council's vote.

The City says it's waiting until the Virginia Supreme Court rules on a separate Confederate monument case in Charlottesville before moving the statue. Beyond that, the City said that it did not want to comment.

MORE RUCKUS OVER SILENT SAM

UNC Police have taken out arrest warrants for two people they say vandalized the Unsung Founders' Memorial on McCorkle Place and an outdoor art installment near Hanes Art Center - both were defaced early Sunday morning.

Police are seeking two suspects, but their identities were not released. Campus officials said they believe one of the suspects seen on surveillance footage is "affiliated with the Heirs to the Confederacy."

In a statement to The Herald-Sun late Monday night, K. Lance Spivey, chairman of the Heirs to the Confederacy, said his group would not support the desecration of monuments.

"Neither myself nor the Board of Directors ever has or ever would sanction such an act; it goes against everything we stand for. If these acts of vandalism were in fact committed by any member(s) of Heirs, then the perpetrator(s) were acting on their own, in a renegade capacity and unsanctioned by the Board of Directors," he continued. "I, and Heirs to the Confederacy as a whole, will have no part in the damaging, desecration, or destruction of any historical monument, memorial, or marker, and actually support the protection of all such monuments, be they Confederate or otherwise."

The Unsung Founders Memorial is a granite and bronze monument dedicated to the people of color who helped build the university campus.

UNC Police have released few details about the incidents, saying they are conducting a thorough criminal investigation. Their investigation includes surveillance video footage and photos of the graffiti, according to a press release. They have not released the text of the graffiti, but they have been described it as containing "racist language."

A protest leader at UNC during the Silent Sam demonstrations says the graffiti messages were aimed at her. In a Tweet on Sunday, Maya Little said her attorney told her "that something in regards to my name was spraypainted on the monument. "UNC has not officially contacted me even though I am a PhD student nor told anything else to my lawyer," she continued. "They didn't tell him what was written."

Little was found guilty in October of a misdemeanor charge for smearing blood and ink on Silent Sam last April, but the judge did not hand down a sentence or punishment. Silent Sam was subsequently pulled down by protesters Aug. 20.

TONE LOC AT IT AGAIN

After last week's report that the rapper was handcuffed at the airport by Midland, Texas police for assaulting a teenager and his mother, Tone Loc appeared on "TMZ Live" to defend his action. He also said he may just do it again the next time he sees someone wearing a Battle Flag.

STATUE AT HOFSTRA UNDER FIRE AGAIN

Hofstra University students held their second annual "Jefferson Has Gotta Go!" protest of a Thomas Jefferson statue on campus. The Jefferson statue, which has also been subjected to acts of vandalism in the past, stands in front of the university's student center.

Additionally, the event included demands for the university to train its staff on how to better interact with students, as several individuals went up to the podium to deliver their remarks detailing personal experiences with professors who make comments that the students have deemed unacceptable.

The university responded to the students' demands by informing them that the statue wasn't going anywhere. "I have decided that the Thomas Jefferson statue will remain where it is," said University President Stuart Rabinowitz. "On the one hand, Thomas Jefferson articulated the best of our ideals in the Declaration of Independence and was a defender of freedom in helping to create a new nation: the United States of America," continued Rabinowitz in his statement, elaborating on why he made the decision to keep the Jefferson statue.

Rabinowitz added that while not every founding father may have lived out "the dream they had sketched out," their words were "far ahead of their time and certainly ahead of their actions."

"And still, today, the founding fathers represent the duality of the American character and the difficulty of our history: freedom and oppression, equality and injustice, in issues of race, gender, religion and origin, that we have dealt with since our founding and will deal with for years to come," continued the university president.

"Yet in the documents most critical to our national character these men of their time laid out a vision of a world in which all people are created equal," added Rabinowitz, "It is this vision we celebrate and honor in our Founding Fathers, even as we wrestle with their human and indefensible failings."

March 29th

Of all of our country's Confederate monuments, the one in the Martha's Vineyard community of Oak Bluffs is perhaps the most unique. And until recently, even the SPLC didn't know that Martha's Vineyard had a Confederate monument? Why? Because technically speaking, it is a Union monument. A Union monument with a Confederate plaque, installed at the foot of a statue of a Union soldier. So its listed in all the registries as a Union monument. A monument that nobody was paying attention to until a black person vacationing on the island read the plaque and now the NAACP is demanding to take it down.

The story of how an ode to the Confederacy ended up so far North begins a few years after the WBTS when a man named Charles Strahan, who had fought for the Confederacy, decided to head north after the war in search of a fresh start in Massachusetts. After an apparently chilly reception from the Vineyard community, Strahan, then the owner of the **Martha's Vineyard Herald**, raised money to build a seven-foot-tall statue of a northern soldier, dedicated to the local Union veterans. When it was erected in 1891, Strahan said he hoped the statue would be seen as a gesture of good will, and that one day his Union-allied neighbors could find it in their hearts to offer "more kindness" to his "old comrades" from the Confederacy and add a plaque to it in their honor-there were, as some might say, fine people on both sides.

It took more than 30 years to see Strahan's dream realized, but in 1925, it happened: A local Union veterans group agreed to add an inscription with some kind words for the Confederacy on the statue. And that's how Oak Bluffs ended up with a monument to Confederate soldiers "dedicated by the Union veterans of the Civil War, in honor of the Confederate soldiers." It proclaimed, "The chasm is closed."

Last weekend, the NAACP voted unanimously to call on the Board of Selectmen to tear down the monument, as well as a marker installed near the statue to explain its backstory, both of which the NAACP has called "a bunch of offensive, history-whitewashing baloney."

The NAACP sent a spokesman to the March 26 meeting of the Board of Selectmen asking for the monument to be removed.

Recently, Massachusetts has shown it's willing to topple monuments to Confederates. In 2017, officials removed a large stone tablet on George's Island installed by the Daughters of the Confederacy that paid tribute to Confederate prisoners of war who died there. At that time it was thought to be the only Confederate monument in the state.

But on the Vineyard, the locals are pushing back in the comments sections of local papers. "Yes! Let's erase history," reads one of them, dripping with sarcasm. Another commenter pointed to the NAACP rep's status as an out-of-towner: "No mere 'frequent visitor to the Island' has the right to advocate for removal solely on the basis of his race," this person's message reads, adding, "If the plaque so offends Mr. King, I would respectfully remind him that he has many other choices of vacation destinations."

OLE MISS STARTS REMOVAL PROCESS

Interim Chancellor Larry Sparks issued a statement that he is in discussion with historic preservation officials on finding a way to bypass the State's 2004 monument protection law to remove Confederate monuments from the campus in response to student, faculty and staff passed resolutions earlier this month asking Sparks to remove monuments.

LOUISIANA MOB RETURNS TO FLORIDA

Michael Quess Moore, leader of TakeEmDownNola, the successful effort to remove numerous confederate statues in New Orleans is back in Florida and he bussed his "mob" in with him, reviving a group calling itself TakeEmDownJax. The "Florida" group is also renewing their demand that Jacksonville leaders immediately take down all Confederate monuments on city-owned property, as well as strip the names of Confederate leaders off public buildings and street signs. They also called for an economic boycott of Jacksonville unless City leaders immediately remove the statues and other symbols of the Confederacy, which the activists denounced as rooted in white supremacy and representing racism, hate and slavery.

The group also "hosted" the second "international" TakeEmDownEverywhere rally Saturday afternoon at Confederate Park on Hubbard Street. The Jacksonville Sheriff's Office estimated 140 people - mostly out-of-town "social justice warriors" - attended the rally that was followed by a panel discussion at the nearby International Brotherhood of Electrical Workers union hall.

The monuments discussed by the panel were the Women of the Confederacy monument in Confederate Park, and the monument of the Confederate soldier in Hemming Plaza downtown.

The Jacksonville Sheriff's Office maintained a large and visible police presence during the rally which prevented the group from executing their planned vandalism and violence.

ALSO IN FLORIDA

If you were born in Lakeland or spent any time here, chances are you've never known Munn Park to be without its Confederate statue - otherwise you'd be pushing 110.

That all changed Friday as a contractor began removing the more than century old statue from its base.

Lakeland commissioners voted late last year in favor of using money generated by the city's red light camera citations to pay for the move, which is estimated to cost around \$210,000. The vote reversed an earlier decision to require the move to be paid with private funds. Lakeland officials said the cost includes a \$20,000 cushion to pay for unforeseen expenses during the four-day removal of the monument.

UDC LAWSUIT POSTPONED

Forsyth Superior Court Judge Stanley Allen ruled Monday afternoon that legal motions in connection with Winston-Salem, North Carolina's removal of a downtown Confederate statue will not be heard until April 29.

The United Daughters of the Confederacy also filed a motion asking the Judge to force the City to put the statue back on the corner of Fourth and Liberty streets until the hearing.

Judge Allen said all sides in the case will have a chance to be prepared on April 29 to make their arguments but would not entertain the motion for the statue's restoration claiming that it was filed too late to be heard.

Last week saw a flurry of legal filings in the case, which pits the UDC against the city, Forsyth County and Winston Courthouse LLC, a company that converted the old courthouse into apartments.

The city and the courthouse owner argue that the statue presents a public safety hazard because of the potential for violence at protests. The UDC maintains the City didn't have the authority to move the statue on March 12.

ALSO IN NORTH CAROLINA

In a letter to the Salisbury City Council, Salisbury-Rowan NAACP President Gemale Black is calling for a public hearing to discuss the removal of the Confederate monument located in the median of W. Innes Street in Salisbury.

RAPPER ASSAULTS WHITE TEENAGER

KOSA TV recently showed a video on their nightly newscast that was obtained from the Midland International Airport. The video shows rapper Tone Loc getting into a heated exchange at the airport before being handcuffed. In the video, the rapper exchanges shouts and swears with a man and woman, repeatedly saying "F--- your Confederate s---."

A witness, who wishes to remain anonymous, said this all started when Tone Loc got upset by a teenage boy wearing a hat with a Confederate flag on it and confronted him. The witness said the man and woman are the boy's parents who defended their son, saying he can wear whatever he wants. Police arrived soon after and handcuffed Loc.

A spokesperson for the City of Midland said the rapper was detained, but not arrested. The witness said shortly after the video ended, Loc was released after he and the family he was arguing with agreed to go their separate ways.

Loc's real name is Anthony Terrell Smith. The rapper is known for his hit songs "Wild Thing" and "Funky Cold Medina."

ALSO IN TEXAS

The Austin school board Monday night voted to rename Sidney Lanier High School, for U.S. Army Sgt. Juan P. Navarro, a 2007 graduate of the school who was killed by an explosive device in 2012 in Afghanistan.

Austin members of the League of United Latin American Citizens submitted a petition with more than 900 signatures to the district calling for Lanier to be renamed for Navarro, who was a school athlete.

The decision to rename the school Juan Navarro Early College High School is contingent on a background check of Navarro, since it was not a name that was brought forward by the Lanier campus advisory council.

March 22nd

On a summer day in 2017, a group of protesters went to a Memphis park and called for the city government to take down Confederate statues. A man with a bushy gray beard came to the park too in an attempt to reason with the activists. He said that instead of complaining about monuments, they should focus on issues like black-on-black crime. Then the man talked with reporters.

"What I'm tired of is being portrayed as KKK or white supremacist simply because I'm a white guy that wants to preserve my heritage," he said. This and other comments were broadcast nationally on MSNBC and published in The Commercial Appeal, along with the man's name: Mike Goza.

Liberal agitators looked up Goza's Facebook page and saw a picture of one of his young daughters in a Memphis Light, Gas and Water truck. They complained to MLGW, which employed Goza as a skilled technician. The utility "launched an investigation" and fired Goza.

In response, he filed a civil lawsuit, seeking to return to MLGW with back pay and monetary damages. He's claiming race discrimination and violation of his constitutional rights to free speech and equal protection under the law.

A non-jury trial began last week and concluded Wednesday, with U.S. District Judge Jon P. McCalla presiding. The judge is expected to rule later this month. The case could set precedent.

New technologies such as Facebook allow anyone to express controversial views to a big audience. Facebook also makes it easy for people to track the person down and pressure their employer to fire them.

In most cases, private companies can legally fire employees for things they say. Its called "right to work," better translated, "right to be fired." One example is a woman in Alabama was fired in 2004 for putting a bumper sticker on her car promoting Democratic presidential candidate John Kerry. The court upheld her "right to work" when it agreed that employer could fire her for ANY reason. But workers for public employers like MLGW enjoy greater freedoms, because their employer is the government.

In 1968, the U.S. Supreme Court ruled in favor of a schoolteacher who'd written a newspaper letter to

the editor and was fired. The court concluded a government employee could make comments on matters of public interest.

While the court does not agree with Mr. Goza's views, it has expressed concern that members of the public pressured MLGW to fire Goza and how that could be weaponized towards "views of a different kind."

Media outlets argue that shaming "extremists" (on our side of course, not on their side) can serve a greater good. News outlets including ProPublica and Frontline recently identified some "white nationalists," causing them to lose jobs with a defense contractor and the Marine Corps.

Experts say Goza's case could impact free speech rights for the many people across the country who work for state, local and federal governments. "It's millions and millions of people," said David L. Hudson Jr. a law professor at Belmont University in Nashville who's written extensively on free speech.

The Goza case could help set precedent, especially if the losing side appeals to the U.S. Court of Appeals for the Sixth Circuit, and could have even more influence if it goes to the Supreme Court, Hudson said.

John Hancock, Oprah, Confederate figures are among 60 people cut from Texas history curriculum

Texas has cut about five dozen people from its social studies curriculum to streamline the number of historical figures about whom students will learn.

The State Board of Education voted on these cuts to the Texas Essential Knowledge and Skills, or TEKS, curriculum in November. But a finalized list wasn't available until recently.

For example, Colin Powell and Oprah Winfrey were cut, as were American Civil Liberties Union leader Clarence Darrow and Republican presidential hopeful Barry Goldwater.

Going deeper into our history, Declaration of Independence signatory John Hancock, whom second-graders were required to learn, was also cut. And eighth-graders will no longer need to learn about John C. Calhoun, Henry Clay or Daniel Webster.

Several other men were axed from a recommended list of "significant individuals and events concerning Texas and the Civil War," including Confederate Postmaster General John Reagan and Confederate soldier John Bell Hood of Hood's Texas Brigade, whose likeness adorns a large statute on the state Capitol grounds.

Here is a full list of the historical figures eliminated from the Texas curriculum:

Francis Scott Key

Richard Allen

John Hancock

Robert Fulton

Ellen Ochoa

John "Danny" Olivas

Juan de Onate

Juliette Gordon Low

Maria Mitchell

Mary Kay Ash

Milton Hershey

Phillis Wheatley

Wallace Amos

Carlos Espalier

John Tower

Jose de Escandon

Juan Antonio Padilla

Sidney Sherman

Stanley Marcus

Vicente Filisola

Charles Pinckney

John Wise

Nathan Hale

Edwin W. Moore

Francis Lubbock

John Magruder

John Reagan

John Bell Hood

The Populists

Thomas Green

Bernardo de Galvez

Haym Salomon

President James Monroe

John James Audubon

Stonewall Jackson

Estee Lauder

Lester Maddox

Lionel Sosa

Phyllis Schlafly

Robert Johnson

Barry Goldwater

Benjamin Rush

Charles Carroll

Clarence Darrow

Francis Willard

George Marshall

General George Patton

Glenn Curtiss

Henry Cabot Lodge

John Witherspoon

John Peter Muhlenberg

Jonathan Trumbull Sr.

Oprah Winfrey

William Jennings Bryan

Natan Sharansky

Oscar Romero

Colin Powell

Daniel Webster

Henry Clay

John C. Calhoun

CONFEDERATE WINS AMERICAN PHILATELIC SOCIETY AWARD

Doug Weisz won the 2019 single-frame Champion of Champions with his exhibit "New Orleans in the Confederate Mail System." The announcement and presentation of the annual award took place in Mesa, Ariz., during the American Philatelic Society's 2019 Ameristamp Expo held Feb. 15-17. A longtime collector, Weisz is also a full-time dealer in postal history.

As described by the title page, his exhibit illustrates the handling of mail in New Orleans, La., "from the first day the Confederate States assumed their own postal system to the occupation of New Orleans by Union troops: June 1, 1861 to April 25, 1862."

The exhibit includes New Orleans provisional uses, Confederate stampless unpaid mail and the use of Confederate States postage during the period studied.

"I have been working on it for several years and researching the story for even more," Weisz said.

He first entered the exhibit at the 2018 Greater Houston Stamp Show, where he won the single-frame grand award.

He plans to continue showing it as a noncompetitive exhibit at future stamp shows and exhibitions, including the March 23-24 Springpex show in Springfield, Va.; the Plymouth Show, April 13-14, in Plymouth, Mich.; Philatelic Show, May 3-5, in Boxborough, Mass.; and Napex, June 7-9, in McLean, Va.

March 8th

NAWLINS' OFFICIALS TELL LOCAL TV STATION THAT

Whoever threw Confederate-flag beads during the Mardi-Gras parade would be banned if they were identified invoking a city rule that bans throws that communicate political messages, among other things.

Confederate-themed trinkets thrown during Mardi Gras have caused a stir before when authorities banned Mimi Owens, who runs a Facebook group called "Forever Lee Circle." Owens threw beads that advertised her group, which advocates for the return of statues of Confederate leaders around the city, she told WGNO.

BOWING AND SCRAPING - ROUND THREE

U.S. District Court Judge Frank Whitney apologized for standing in a Wake Forest University picture with the school's Kappa Alpha fraternity chapter circa 1982.

Also Kappa Alpha members J. McLain Wallace Jr. and Murray C. 'Tripp' Greason III, both who have become attorneys, apologized for posing with the Flag.

Let week, we reported that Wake Forest Dean of Admissions Martha Allman apologized after the 37-year-old yearbook photo surfaced showing that she also took took a picture with a Confederate Flag. This week, her office's associate dean Kevin Pittard apologized when it was discovered that he was also pictured in 1983 and 1984 yearbooks with the Flag.

LIBERAL SCHOOL ADMIN BYPASSES ELECTED SCHOOL BOARD

Once again, at last week's meeting, the Albemarle County School Board failed to pass a measure banning the Confederate Flag in the Virginia district' schools. So Superintendent Matt Haas is implementing the policy over objection of Board members.

Matt informed the Board of such at the close of their February 28th meeting when they had again "punted" on the issue pushing its discussion to another future meeting.

Later that evening Haas issued a press release saying that he would use his "authority to prohibit symbols, lettering, or insignia associated with white supremacy, racial hatred, or violence from schools in the division....Images of white supremacy including Confederate...should not be permitted in our schools because they cause substantial disruption."

Haas's announcement upset board members, "I'm not particularly happy that Matt has made this decision," Steve Koleszar, a school board member, said.

OLE MISS STUDENT SENATE LEADS THE ATTACK

On Tuesday the University of Mississippi student government voted unanimously in favor of removing a Confederate statue from campus.

The Ole Miss Faculty Senate is expected to meet soon to confirm the resolution.

However, neither the student nor faculty senates have the authority to actually remove the statue. We encourage Ole Miss alumni to contact the University board and encourage them to disregard the student and faculty resolutions.

LEGISLATURE SAID NO BUT GOVERNOR SAYS

Arkansas Governor Asa Hutchinson, already outed as a Skalawag, has told reporters he supports the effort that would change the meaning of the star on his State Flag from honoring the Confederacy to instead recognizing the injuns who brutalized the State's early settlers. for their contributions to the state.

"I don't know that we need to recognize Arkansas in a state of rebellion," Hutchinson told The Associated Press on Monday. His comments come a week after a House committee voted to reject a proposal to change the meaning of the blue star depicted above the State's name on the Flag.

Hutchinson told the news agency that when the change is repropoed again later in the legislative session he will actively support it because "it's the right thing to do."

DALLAS MONUMENT CLOSER TO REMOVAL

The Confederate War Memorial, located near Dallas' City Hall, is one major step closer to coming down. The city's Landmark Commission on Monday voted 10-5 to approve the removal by upholding the City Council's view of the monument as "non-contributing to the historic overlay district" where the memorial has sat since 1961.

Donald Payton, a black member of the Landmark Commission, said it was beyond time for the

memorial's removal. He said Dallas will still have streets, building and schools that honor those who fought for the Confederacy. In addition to saying the statues were "non-contributing," Jennifer Scripps, the city's director of Cultural Affairs, argued the memorial's installation was "newer than the period of significance" for the park and that the removal of the monument would not "adversely affect the historic character of the property or the integrity of the historic overlay district."

For the record, we want it known that the Commissioners received over 300 letters in support of keeping the monument and none that we know of supporting its removal. 21 people also came to speak to the Commission against removal, outnumbering by far the only three public comments in favor.

But there is a possibility to preserve the statue, that is if an interested person who is a resident of Dallas files a lawsuit in district court. You would have 30-days to do so.

Also, there is a good chance that the monument was erected over graves. The City denies this and cemetery records are already being monkeyed with. If someone locally could start digging this would also be a possibility.

WASN'T BARNEY FIFE A NORTH CAROLINA LAWMAN?

A Raleigh man takes a morning walk in the park. Discovering white hoods, likely representing the Ku Klux Klan, on a Confederate statue, he snaps a photo with his phone and tweets it out.



Jon Williams
@shovemedia



Not being able to determine who the real culprit was, and, in typical fashion, being too lazy to try, the police decide to just arrest the man who tweeted the photo - another major case solved by Raleigh's "finest."

But since North Carolina also has a standing record for NOT punishing those who vandalize Confederate statues, 42-year-old Jonathan Alan Williams was only charged with littering.

Williams again took to Twitter to speak about the incident: "I take issue with the accusation that I would waste perfectly good pillowcases. This is slander."



AN OPEN LETTER

From HIK Edgerton

APRIL 3, 2019 General Stephen D. Lee's Address at New Orleans

Dear Ms. Lunelle,

On Thursday night, April 4, 2019, when I stand before the Jackson Rangers Camp 1917, SCV I shall present the Address delivered by the Honorable General Stephen D. Lee at New Orleans, in hopes that they will allot me the time to do the same at their Confederate Day Memorial Service on May 10, 2019 in the City of Franklin, North Carolina. It shall be my best effort ever.

When the greetings and welcomes at the hospitable New Orleans authorities had been expressed at the opening of the last great United Confederate Veteran Reunion in New Orleans, General General Stephen D. Lee, upon taking the chair as presiding officer, said:

The United Confederate Veterans are again met in the city of their origin. We are once more the guests of those patriotic and energetic men, into whose labors we have entered and to whom the thanks of all surviving Confederates are due. Again and again we have returned to taste of the inexhaustible bounty of your hospitality, to be refreshed by the patriotism and enthusiasm of this generous and beautiful city.

The flags of France and Spain, of the Union and of the Confederacy, have floated over the soil upon which we stand; but always over brave men and lovely women, loyal to the best they knew, faithful alike to the living and to the dead; a civilization transplanted like a rare flower of France, blossoming in the New World and bearing exquisite fruit. The Confederate cannot forget the city of the gallant and accomplished Beauregard, the brave and unfortunate Hood, the city where Jefferson Davis loved to walk, and which honored him in death with an outpouring of loyalty and grief which did honor to the Southern heart. Here is Metairie, where Albert Sidney Johnston speaks in imperishable bronze, and the monument of Northern Virginia rises, tall and white, like the soul of its great chieftain.

We love you, Louisiana, where the stern blood of the Anglo Saxon has been touched with the grace and the genius of France. Here amid the very chivalry of patriotism there is welcome for all who prize noble and generous deeds, and most of all a welcome for him who loved his country best and bore her cross of pain --- " the Confederate soldier ". We who grieve for this unhappy city in the hour of its capture and humiliation rejoice in its pride today --- standing second only to New York among American ports of export, your mighty river filled with ships of all nations, your historic streets alive with the commerce of the world. We behold with satisfaction great railroad systems struggling to enter your gates and the merchants of a thousand cities listening for the murmurs of your markets. We wait the coming of the day when the waters of the Atlantic and Pacific shall mingle together, and both alike shall float the commerce of this imperial city, when the sons

of those who struggled in vain for Southern supremacy shall here behold a peaceful victory more magnificent than those of their great armies, a commercial supremacy more splendid than their noblest visions, and here beside the Father of Waters shall be realized the capital of their dreams.

We have lost dear friends and comrades since we met together, none more beloved and more honored than the soldier who was recently laid to rest in Arlington. Joe Wheeler won his spurs by true and honorable service. He was a superb Comrades, there is one thing committed to our care as a peculiar trust---the memory of the Confederate soldier. So far as lies in our power, we have striven that history may not lack the evidence of his purity of motive, his fortitude, his heroism. I, for one do not fear that justice, however long delayed, will not ultimately be done to one of the grandest bodies of men who ever battled for independence or, triumphing over defeat, bound up the bleeding wounds of their country.

There are three things peculiar left for our concern. One of these is the erection of public monuments to our Confederate dead; not only to our leaders, but, above all, to those private soldiers who made our leaders immortal. We must not overtask posterity by expecting those who come after us to build monuments to heroes whom their own generation were unwilling to commemorate. The South has reached a position of material prosperity which justifies both State and private beneficence to honor the faithful dead.

In all human lot there has nothing better been found for man than to die for his country. If there be any virtue, if there be any praise, this fate is to be preferred above all others. We feel it is well with those who have thus fulfilled the highest of all trusts, the duty of a citizen of his native land; and whatever may have been their private faults, their public service on the field of battle has rightly given them a place with immortals. Theirs was the martyr's devotion without the martyr's hope. Their generation and their country imposed upon them this high service. They fulfilled it without flinching. They felt that the issue of the battle was with God; the issue of their duty was with themselves.....

I urge monuments to the Confederate soldier first for the sake of the dead, but most for the sake of the living, that in this busy industrial age these stones to the Confederate soldier may stand like great interrogation marks to the soul to each beholder.

Let us pass the remainder of our days in such wise that nothing we shall do will bring shame and regret that we also were Confederate soldiers. As we share with them the glory of their sufferings, the fame of their victories, the tragedy of their overthrow, and that sympathy of their countrymen which covered the defeated as with a mantle of imperishable love, let us also share as best we may their simplicity of heart, their scorn of all ignoble actions, their dignity of soul, that our descendants may say of us with swelling hearts: "He also followed Johnston; he also fought cavalry leader, and earned on many a hard -- fought field the right to lead where brave men follow. When the heart of our common country yearned to express to her Confederate sons that their welcome home was complete, to Wheeler it was given to show on our behalf that every star on the flag was now dear to us, and that we were ready to follow it to the very "Isles of the Sea." It was Southern hands that set star after star in that blue field of glory; and if any more stars are ever planted, it will be strange if Southerners are not found assisting at the service.

with Lee." To this day there stands carved upon the graves of our English ancestors the symbol of the Crusaders, Their names are forgotten, but the cross remains. So let it be with the Confederate soldier!

And is there any message we would give to the States we loved and on whose behalf we drew our swords more than a generation ago? As we have sorrowed your devotions, we now rejoice in your prosperity. We chose for you the fortune of

war rather than a shameful peace. we battled for your principles rather than yield them, not to conviction but to force. With breaking hearts we bowed beneath the stroke of fate. We chose the only course worthy of Americans. Better defeat than dishonor; better the long bitter story of reconstruction than surrender of the convictions we received from our fathers, the principles which we cherished as the basis of our liberties. We leave our motives to the judgement of posterity. In the choice we made we followed the dictates of conscience and the voice of honor. we sacrificed all that men hold dear for the land of our birth; and while we have no fear that history will record our deeds with shame, we do not regard even the verdict of posterity as the equivalent of a clear conscience; nor ought we to have been false to our convictions even to win the eternal praises of mankind. If our children shall praise us, it is well; if our hearts tell us we have fulfilled our duty, it is better.

Last of all, let us remember our less prosperous comrades. If we can perhaps sweeten the last years of those old men, bring back, maybe, the light of other days in their fading eyes, awake in their hearts the great memories, they will bless us in receiving more than we in giving. Many of the States whom they so nobly served are gathering them in soldiers homes, institutions which combine the beauty of charity with grace of gratitude. But there are many other old veterans who will never be brought within such hospitable walls and who are left to our personal charge for such sympathy and assistance as are honorable alike to them and to us. Let each Camp continue its special care for this beneficent labor, and see to it that true comradeship shall cease only when all of us have passed beyond human power to relieve.

To you, my mothers of the Memorial Association, will be given the service of commemorating the soldiers virtues in the hearts of those who come after us by the story of the illustrious dead, of comforting the hearts of those who mourn our lost heroes with such ministrations as bespeak the sympathy of the patriot and the loving--kindness of those who are familiar with the same sorrow.

To you, Sons of Confederate Veterans, we commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldiers 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. Are you also ready to die for your country? Is your life worthy to be remembered along with theirs? Do you choose for yourself this greatness of soul?

*"Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."*

To you Daughters of the Confederacy, will be given the loving service of remembering the Confederate dead and of ministering to the living who were dear to him and are in need of your help and tenderness. Worthy daughters you shall be of the immortal women, your mothers, who gave to womanhood a new perfection of heroism and a more divine expression of sacrifice and devotion. which we sprung-- to all men everywhere who prize in man the manliest deeds, who love in man the love of country, who praise fidelity and courage, who honor self sacrifice and noble devotion, will be given an incomparable inheritance, the memory of our prince of men, the Confederate soldier. God bless you!

Your brother,

HK

APRIL 2, 2019

In The Streets

Dear Ms. Lunelle,

The baby girls told me that they were baking cookies and were going to hold a bake sale. I promised that I would buy some when they went on sale. After all, the boys had bragged about their lemonade sales.

Lo, and behold, a knock would come at the door Monday afternoon shortly after I arrived home. There stood three of the baby girls who presented me with a bag of the cookies and \$42.00. They told me that it was a gift from the fund raiser they had for me to help me fight for the South.

I was speechless, and could only hug them as I held back the tears forming in my eyes. At first, I didn't want to take their money, but I knew that it would be an insult to them if I didn't take it.

Earlier, as I stood on the overpass with the Southern Cross in hand, watching as a middle aged white man approached me; I got a bad feeling as he stopped where I stood: *"You are a disgrace to your people he shouted, and you should go and get a real job, you old fool! You make me sick to my stomach."* Then he spit at my feet.

No sooner than a group of young black men would holler out my name, and gave out their rendition of the Rebel Yell as they passed alongside where he and I stood; hanging out the car window while pumping their fist. *"Represent, Mr. HK they shouted as they drove away"!*

The look on the face of the man who had been dogging me out would turn to total chagrin as two young white girls and a black girl stopped their car right in the middle of the bridge traffic, jumped out , each giving me a big hug. One would say: *"you rock Mr. HK!" "Yea Mr. HK, you rock!"* they would repeat in unison as those sitting in their cars waiting patiently began blowing their horns, and shouting out the Rebel Yell and my name!

And, there he was with his head hanging down, slowly walking away. I wondered for the rest of my stay, what must have been going through his mind after watching this display of Southern love being placed on a man that he had proclaimed to be a disgrace to his people ? God bless you !

Your brother,

HK

APRIL 1, 2019

God Bless The Great State of Georgia / Monument Protection

Dear Ms. Lunelle,

Acclamation of praise should be given to the great State of Georgia as it moves forward with a Veterans Monument Protection Bill. Unlike the State of Florida whose Governor Desantis, in a speech to the Veterans and First Responders during an Veterans Inauguration event, and later on at the Governors Inauguration Prayer, breakfast would lie to the people about Florida being a Veterans friendly State.

While, we and he, watch as the Soldiers & Heroes Monument & Memorial Protection Bill sponsored by black House Member Mike Hill can't even get out of a committee chaired by James Grant, a descendant of the namesake of Grant Park in Georgia.

Meanwhile, domestic terrorist continue to vandalize, tear down and destroy veterans monuments all around Florida.

I look very much forward to standing before the Florida Legislature on April 16, 2019, and telling them and the Governor the same. And I invite everyone who reads this to join me in Tallahassee!

And not to forget the Italian Americans who watch as the Cenotaphs of their hero Christopher Columbus has fallen on to the slippery slope of the domestic terrorist who want to white wash the American sky line of any vestiges of memorial to our ancestors. God bless you !

Your brother,
HK

MARCH 17, 2019

Conversations in the Streets: Reparations & Negro Rule

Dear Ms. Lunelle,

On the afternoon of March 15, 2019, I would post the Southern Cross on the overpass of Interstate 26, and relish in the sounds of so many vehicles blowing their car horns, shouting and waving to me.

After about an hour, six young black men made their way to where I stood; all smiling and reaching out to shake my hand. I would embrace each of them with a hug.

"Mr. HK you were a hero to my dad" one would remark. "He passed away two years ago. I remember sitting on his lap watching as you did an interview with Penn & Teller about reparations. I can only remember pops saying that you were one smart cookie, and that he voted for you when you ran for Mayor."

"Would you tell us what you think about the recent comments about reparations from several Democratic candidates for President? We know that you are a Republican."

Young men, I would reply; it is a very old trick to secure the vote from black folks. President Andrew Johnson stopped the only reparations that the African people would ever get. And that was only done to try and punish the Southern white man because the 'so called' victory of the War For Southern Independence could not break his spirit.

I am speaking of Field Order #15: "Forty Acres and A Mule". The illegal confiscation of the Southern white man's property, and giving it to the former slaves; along with a broken down Union army mule.

The real reparations should be given to the Southern white man, to include those free blacks, and not to forget many slaves whose homes and property were burned, farm animals killed or stolen, family heirlooms, silver and gold that were stolen, etc...

And even if the U.S, Government voted to do it; a first year law student would make short work of killing any claims put forward. Not worth pursuing! And, let us not forget Elizabeth Warren trying to make up for her American Indian

lies; proposing the same for the American Indian.

"One other question, Mr. HK . Our Redneck friends tell us that Negro Rule after the War Between The States is what caused the Southern white man to push asunder most of the respect and love that you espouse that existed between Southern blacks and Southern whites. Do you know what they are talking about?"

It is a figment of their imagination or to anyone who accepts that blacks ruled governments across the South during the 12 year period of reconstruction. Yes, it is true that they were used by carpetbaggers, and Southern scalawags to further the stealing and rape of the Southern coffers. However, one must understand that only a white man was in charge of the committees that ruled the day. "Put your mark on this line Jedediah." "What I signing Marse?" "Did you get your sipping whiskey and your concubine?" "Yas Sir" was the order of the day. They were used, and this led to the hate.

After 12 years of stealing and rape of Southern coffers, the compromise was the Presidential election in 1876. The North removed its blockades of Southern Ports and embargoes, and told the Southern white man better go and take back his government from the niggers, because they were a joke.

However, let us never forget that there were some very intelligent blacks in those realms that refused to be duped to the detriment of the Southern people, and their homeland. History is a circle that goes around. The Southern black man is a unwitting victim used by those who hate the South, and who still vie for Southern social and cultural genocide.

The attacks on our Cenotaphs and those fallen heroes, and arguably heroines that fought this once before is a part of that repeated history.

The photo-shopped picture of the Southern Cross in Dylan Roof's hand created the perfect storm for those who hate our homeland; "The Southland of America". Beware, black folks you are still the weapon of choice to further this unholy agenda.

"Thanks Mr. HK, we love you!" One more hug as they slowly walked away .

God bless you !

Your brother,
HK

MARCH 15, 2019 Schedule Changes

Dear Ms. Lunelle,

On the day of March 14, 2019, I would have to cancel my plan March to Western Carolina College where some ten years ago don in the uniform of the Southern soldier and confront Morris Dees of the Southern Poverty Law Center; where to a packed house of students, faculty and members of the publicl he would in a speech so designate the Sons of Confederate Veterans as being a "Hate Group."

Ironically, on this very day, the Southern Poverty Law Center would announce his dismissal for falsely designations of hate group status to many organizations with no verifiable justification. Also issuing a proclamation that there will be a review of said. I am also led to believe that his website that listed how and what to say to boards, government entities , and, any and all to rid the scene of Confederate Cenotaphs, school names , streets etc. that bear Confederate heroes.

Because of the unforeseen expenses that I incurred in my recent visit to California, my coffers are totally depleted. And, I will have to cancel several other planned activities

1. Visit to Winston Salem, North Carolina
2. Visit to Clemson University
3. Visit to Duke University
4. Visit to Stone Mountain, Georgia (Keynote Speech cancelled by National SCV)
5. Limit daily posting of Colors in the streets

Help Fund My fight....



Yeehah - a good Southron station!



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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

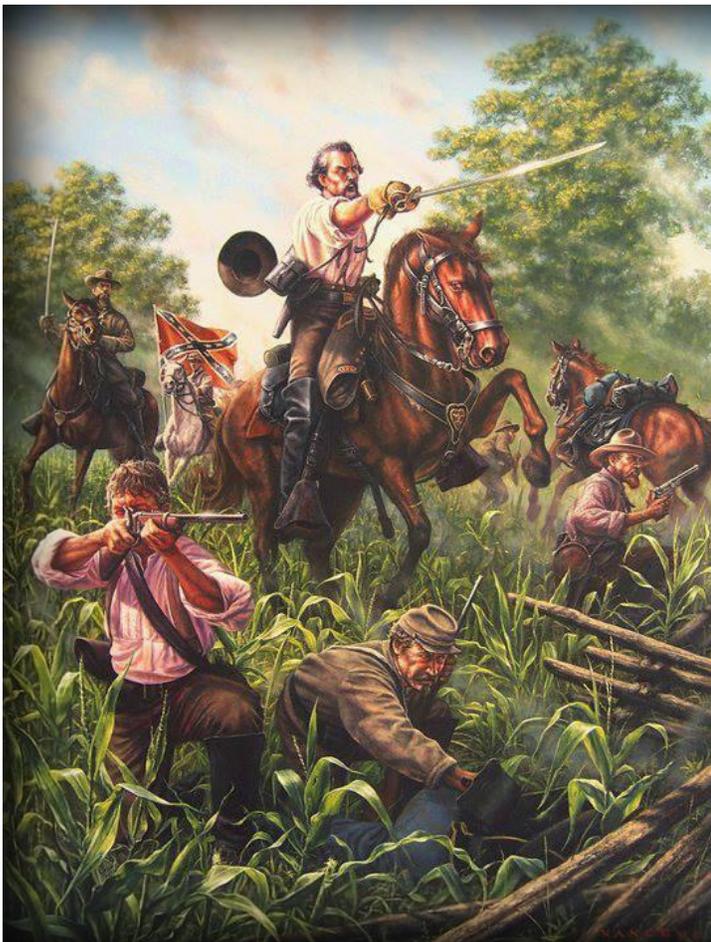
<http://www.samdavischristian.org/>

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

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, TX**

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

05/31/19 - 06/02/19	2019 SCV Texas Division Reunion	Temple Texas
07/10/19 - 07/13/19	2019 SCV National Reunion	Mobile, AL
07/14/19 - 07/20/19	Sam Davis Christian Youth Camp - Texas	Clifton , TX
07/14/20 - 07/18/20	2020 SCV National Reunion	St. Augustine, FL

Click on the event or on the calendar for more information.

Confederate States of America





Southern Legal Resource Center

Defending the rights of all Americans
Advocating for the Confederate community

Follow Us

The Southern Legal Resource Center is a non-profit tax deductible public law and advocacy group dedicated to expanding the inalienable, legal, constitutional and civil rights of all Americans, but especially America's most persecuted minority: Confederate Southern Americans. **SLRC NEEDS OUR HELP !!!**

Company Overview

Non-profit tax deductible public law corporation founded in 1995, dedicated to preservation of the dwindling rights of all Americans through judicial, legal and social advocacy on behalf of the Confederate community and Confederate Southern Americans.



Mission

A return to social and constitutional sanity for all Americans and especially for America's most persecuted minority: Confederate Southern Americans.

Website <http://www.slrc-csa.org>



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

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

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

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

Thank you,
Kirk D. Lyons, Chief Trial Counsel

Join SLRC Today!



Sons of Confederate Veterans

"DEFENDING THEIR HONOR SINCE 1896"



www.scv.org ★ 1-800-MySouth

What is the Sons of Confederate Veterans?

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

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

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

Events & Functions

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



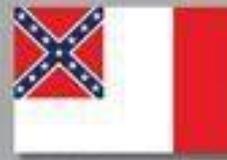
Rattle Flag.



1st National Flag.



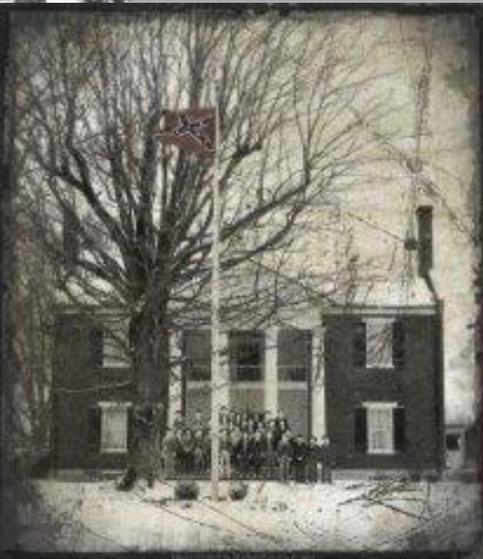
2nd National Flag.



3rd National Flag.



Bonnie Blue Flag.




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

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

Michael Givens
Commander-in-Chief
Sons of Confederate Veterans

NEVER APOLOGIZE



FOR BEING RIGHT!

About our namesake:

belo.herald@yahoo.com

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

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

Do you have an ancestor that was a Confederate Veteran?

Are you interested in honoring them and their cause?

Do you think that history should reflect the truth?

Are you interested in protecting your heritage and its symbols?

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

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

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

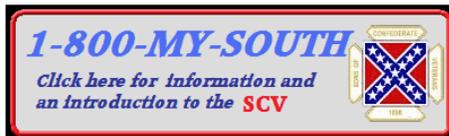
How Do I Join The Sons of Confederate Veterans?



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



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



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

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

CHARGE TO THE SONS OF CONFEDERATE VETERANS

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

Lt. General Stephen Dill Lee,
Commander General

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