

Jones County Rosin Heels



ROSIN HEELS DISPATCH



SONS OF CONFEDERATE VETERANS

1861

DEO VINDICE

1865

July

2010

1st Lt. Commander
Ed Allegretti

2nd Lt. Commander
CoCo Roberts

Commander - Billy Langley - 601-425-4845

Adjutant
Cotton Norris -601-426-2949
sheltonnorris@yahoo.com

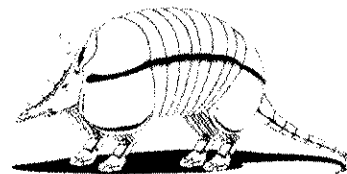
Historian
Don Green - 601-270-5316
Dgreen_1865@yahoo.com

ALERT! ALERT! ALERT!

Our next meeting will be our summer cookout at Mauldin Community Center on Springhill Rd. The shindig will be on Friday 30th and will begin at 6:00 PM. The camp will furnish the meat and buns, while we will bring some side dishes. Please call Miss Joan Holifield at 729-2535 and let her know what you are going to bring. If a man answers the phone, **do not, repeat, do not leave a message with him, mainly because he ain't right in the head. He just will not remember to pass along your message. And he's a real dangerous man, you just never know how he's going to react. Just ask him real nice like for Miss Joan. She has such a burden.** Now we never know what's going to take place, so just show up and expect anything.



JOE COSPER & ED



SUPPER !! YUM ! YUM !

UPCOMING EVENTS

THE 16TH ANNUAL SOUTHERN HERITAGE CONFERENCE AND 10TH ANNUAL CEILEDH WILL BE AUGUST, 13-14

All you politically incorrect folks, come celebrate the South with the Jones County Rosin Heels SCV Camp at the Southern Heritage Conference at Bethlehem Baptist Church about 5 miles east of Laurel, MS. On Highway 184 E. We'll have in your face speakers, music, food and fellowship!

Our speakers are Dr Cary Kimbrell, Chaplin-in-Chief, Bro. Cecil Fayard, Past Division Commander, Larry McCluney and Alabama Tea Party speaker, Bro. John Killian. Some of the speakers may show how America's current issues are related to the War. We'll meet Friday, August 13 at 6:00 PM to visit, shop and get seated to start at 7:00 PM. We meet again at 8:30 AM Saturday with speeches to start at 9:00 AM, August 14. We'll break for dinner at noon and eat on the premises, and return to the church gym for the afternoon session.

Saturday night, dress casual or dress out in Confederate uniforms and antebellum ball gowns or wee kilties for the Saturday evening supper and Confederate Ceiledh. At 5:00 PM everyone needs to begin gathering for supper as well as all uniformed participants so they have time to practice posting the colors after supper. We will begin supper promptly at 5:30 PM and begin the Ceiledh at approximately 6:30 PM. At a Ceiledh, everyone is invited to sing, tell a joke, read a poem, etc. Once again we will need all uniformed Confederates and kilted Scots to bring weapons and join in to protect the colors, and pi per. Also know that you may attend without eating.

CONFERENCE TICKETS IN ADVANCE - \$15.00 PER FAMILY, \$10.00 INDIVIDUAL - AT THE DOOR \$25.00 & \$20.00 RESPECTIVELY

PREACHERS AND ELECTED OFFICIALS, FREE. (THEY'LL EITHER ENJOY IT, OR THEY NEED IT!)

NOON DINNER \$10.00 PER PERSON, SUPPER \$15.00 PER PERSON. YOU MUST MAKE MEAL RESERVATIONS IN

ADVANCE BY MONDAY, AUGUST 9TH

Mail Check to: Jones County Rosin Heels, P. O. Box 52, Laurel, MS. 39441- PHONE - 601-649-1867 Days, 601-426-2041 Nights Email: csaford@hotmail.com or georgejavnesh953@yahoo.com

Comfort Suites is convention hotel. Special rates until FRIDAY August 6.

Call 601-649-2620 and tell them you are with the Southern Heritage Conference for special rate.

Remember that you, the camp member, needs to purchase an ancestor ad. Beginning with a \$10.00 ad, quarter page - \$.25.00 / half page - \$50.00 / full page \$100.00.

You may choose to be a sponsor which starts at \$150.00 and continues on up.

We need for you to also move at least a couple of ads to put in our program. This is how the conference is really paid for. Please approach one of the people with whom you spend YOUR MONEY all year.

WE LOOK FORWARD TO SEEING Y'ALL AT THE CONFERENCE !!

NAME _____
MAILING ADDRESS _____

PHONE _____
EMAIL _____

MEAL RESERVATIONS MUST BE IN BY MONDAY, AUGUST 9TH
THERE WILL BE _____ OF US FOR NOON @ \$10.00 EACH.
THERE WILL BE _____ OF US FOR SUPPER @ \$15.00 EACH.

ADVANCE TICKET RESERVATION
CONFERENCE ADMISSION _____ (\$15.00 FOR FAMILY)
CONFERENCE ADMISSION _____ (\$10.00 FOR INDIVIDUAL)
I ENCLOSE A CHECK FOR \$ _____ (POST DATED IS OK)

Vendor tables are free, but limited, SO PLEASE LET US KNOW ASAP HOW MANY YOU REQUIRE.

**PLEDGING ALLEGIANCE TO THE
OMNIPOTENT LINCOLNIAN STATE**

by Thomas J. DiLorenzo

The US Supreme Court's recent decision to review the constitutionality of the "under God" wording in the Pledge of Allegiance provides an occasion to educate Americans about the ideological purpose of the Pledge. A good place to start would be John Baer's book, *The Pledge of Allegiance: A Centennial History, 1892-1992* (Free State Press, 1992). In it one would learn that the author of the Pledge was one Francis Bellamy, a defrocked Baptist minister from Boston having identified himself as a Christian Socialist and who preached in his pulpit that Jesus was a socialist".

Bellamy was the cousin of Edward Bellamy, author of the extremely pop 1888 socialist fantasy, *Looking Backward*. In this novel the main character, Julian West, falls asleep in 1887 and awakens in the year 2000 when the socialist "utopia" has been achieved: All industry is state owned, Soviet style; everyone is an employee of the state who is conscripted at age 21 and retires at age 45; and all workers earn the same income.

Francis Bellamy said that one purpose of the Pledge of Allegiance was to help accomplish his lifelong goal of making his cousin's socialist fantasy a reality in America. He further stated that the "true reason for allegiance to the Flag" was to indoctrinate America school children in the false history of the American founding that was espoused first by Daniel Webster and, later, by Abraham Lincoln.

Lincoln falsely claimed that the states were never sovereign and that the union created the states, not the other way around. (But as Joe Sobran has remarked, the notion that the union is older than the states makes as much sense as the idea that a marriage can be older than either spouse. It is impossible for a union of two things to be older than either of the things it is a union of).

The truth is that in all of the American founding documents, including the Declaration of Independence, the Articles of Confederation, and the Constitution, the states refer to themselves as "free and independent." The Treaty of Paris that ended the Revolutionary War was a treaty with the individual, free and independent states, not "the whole people" of the United States.

The citizens of the states understood that they were sovereign over the federal government, not the other way around, as Lincoln absurdly claimed. The sovereign states delegated a few enumerated powers to the central government, as their agent. While maintaining sovereignty for themselves.

Despite Lincoln's effort to destroy the system of federalism and states' rights that was championed by Jefferson and other founders by waging total war on the South, many Americans still believed in the Jeffersonian states' rights ideal as of the 1880's. Despite all the death and destruction of the war, and several subsequent decades of Lincolnian propaganda about the alleged evils of states' rights, many Americans still viewed federalism and states' rights as a safeguard against federal tyranny—just as the American founding fathers, especially Jefferson, had done.

Francis Bellamy was alarmed by this, for he understood perfectly well that the first step along the way to his socialist utopia was a consolidated or unitary state, just like the one Bismark had created in Germany through "blood and iron," and the one Abraham Lincoln championed in the U.S. Monopoly government, in other words, was a necessary first step on the road to socialism. All semblances of the Jeffersonian philosophy of federalism and states' rights must be destroyed. In Bellamy's own words:

The true reason for allegiance to the Flag is the "republic for which it stands."...And what does that vast thing, the Republic mean? It is the concise political word for the Nation – the One Nation which the

Civil War was fought to prove. To make that One Nation idea clear, we must specify that it is indivisible, as Webster and Lincoln used to repeat in their greatest speeches. (See John W. Baer, *The Pledge of Allegiance: A Short History*.)"

Bellamy considered the "liberty and justice for all" phrase in the Pledge to be an Americanized version of the slogan of the French Revolution: "Liberty, Equality, Fraternity." The French revolutionaries believed that mass killing by the state was always justified if it was done for the "grand purpose" of achieving "equality." In an 1876 commencement speech Francis Bellamy praised the French Revolution as "the poetry of human brotherhood." And "what we call the Civil War," Donald Livingston has remarked, "was in fact America's French Revolution, and Lincoln was the first Jacobin president" (Donald Livingston, "The Litmus Test for American Conservatism," *Chronicles*, Jan. 2001)

Bellamy intended the Pledge of Allegiance to the state, a quintessentially un-American idea. He stated that he got the idea from "loyalty oaths" that were imposed on Southerners during Lincoln's invasion of the Southern states and afterward, during Reconstruction. During the war, adult male civilians in the South were compelled to take a loyalty oath to the federal government or be shot. During Reconstruction almost all Southern white adult males were disenfranchised by the requirement that in order to vote or hold political office, they must take the following oath: "I _____ do solemnly swear (or affirm) that I have voluntarily given no aid, countenance, counsel, or encouragement to persons engaged in armed hostility thereto....." (Baer, *The Pledge of Allegiance*, Chapter 4). Few if any Southern men would dare to take this public pledge in the post-war years.

Francis Bellamy first published the Pledge of Allegiance in the September 1892 issue of *The Youth's Companion*, which has been described as "the Reader's Digest of its day." By that time, Bellamy had been forced to leave his Boston pulpit because of his practice of preaching socialism rather than the Gospel.

In addition to his work at the magazine, Francis Bellamy was the vice president in charge of education for the "Society of Christian Socialists," a national organization that advocated income taxation, central banking, nationalized education, nationalization of industry, and other features of socialism. In his classic book, *Socialism* (p. 223). Ludwig von Mises characterized Christian socialism as "merely a variety of State Socialism." Its advocates, like the Bellamy cousins, held that

Agriculture and handicraft, with perhaps smallshopkeeping, are the only admissible occupations. Trade land speculation are superfluous, injurious, and evil. Factories and large-scale industries are a wicked invention of the "Jewish spirit"; they produce only bad goods which are foisted on buyers by the large stores and by other monstrosities of modern trade to the detriment of purchasers.

The Bellamy cousins decided that American youth needed to be taught "loyalty to the stat" because they realized that the individualism and the love of liberty of the American founding fathers would always stand in the way of achieving the socialist utopia that was described in *Looking Backward*. America supposedly suffered from too much liberty and not enough equality, said the author of the Pledge of Allegiance.

The "one nation, indivisible" wording was especially important to the Bellamy cousins, for if secession were legitimized, their pipe dream of socialism through a consolidated, monopoly government would be destroyed. This was the thin king of all the worst tyrants of the twentieth century, including Hitler and Stalin. (Hitler even quoted approvingly Lincoln's union created the states" theory from his first inaugural address in *Mein Kampf* in order to make his own case for destroying federalism and states' rights in Germany.)

The public schools must be used to teach blind obedience to the state, the Bellamys reasoned, and the National Education Association was pleased to help them accomplish this goal. They planned a

a "National Public School Celebration" in 1892, which was the first national propaganda campaign on behalf of the Pledge of Allegiance. It was a massive campaign that involved government schools and politicians throughout the country. The government schools were promoted along with the Pledge, while private schools, especially parochial ones, were criticized.

Students were taught to recite the Pledge with their arms outstretched, palms up, similar to how Roman citizens were required to hail Caesar, and not too different from the way in which Nazi soldiers saluted their Fuhrer. This was the custom in American public schools from the turn of the twentieth century until around 1950, when it was apparently decided by public school officials that the Nazi-like salute was in bad taste.

The Pledge of Allegiance is an oath of allegiance to the omnipotent, Lincolnian state. Its purpose was never to inculcate in children the ideals of the American founding fathers, but those of two eccentric nineteenth-century socialists. (Not surprisingly, among its staunchest contemporary defenders and promoters are the Straussian neocon Lincoln idolaters at the Claremont Institute.)

If the Supreme Court decides that the "under God" wording in the Pledge is unconstitutional, it will be doing the right thing for the wrong reason (it does not "establish a religion"). The Pledge itself is an oath of allegiance to the central state, and the "under God" language only serves to deify the state. From the perspective of a Thomas Jefferson, George Washington, or James Madison, nothing could be more un-American. After all, they and their contemporaries had fought a long and bloody war of secession to sever their forced allegiance, complete with loyalty oaths, to another overbearing and tyrannical state, namely the British empire.



FACTS THE HISTORIANS LEAVE OUT

**A
CONFEDERATE
PRIMER**

**By
John S. Tilley
M. A.
(Harvard)**

**To
The Memory
Of
John M.
Tilley**



**Officer in Confederate Army
Killed in Action**

HOW OUR NATION WAS BORN

FIVE great movements ushered in the birth of the nation.

- 1. The First Continental Congress, which sent to the English King our declaration of rights. Its President was Peyton Randolph.**
- 2. The agitation for armed resistance. Its leader was Patrick Henry.**
- 3. The Declaration of Independence. Its author was Thomas Jefferson.**
- 4. The War of The Revolution. Our Commander-in-Chief was George Washington.**
- 5. The adoption of the Constitution. Its "father" was James Madison.**
Does it signify anything that Randolph, Henry, Jefferson, Washington, and Madison all were Southern men ?

Some other contributions. Jefferson promoted the Louisiana Purchase, nearly doubling the area of the United States. In a critical period, Andrew Jackson led our armies to victory at New Orleans. Polk guided our government during the War with Mexico and led to our securing about one million square

miles of new Territory including Texas, New Mexico, and California. John Marshall was chiefly responsible for the early prestige of our Supreme Court.

Jefferson, Jackson, Polk, Marshall, all were Southerners.

Call the roll of our Presidents during the period between The War of the Revolution and the War Between the States. Four of the first five, seven of the first ten, ten of the first sixteen Presidents of the United States were sons of the South.

The brilliant Southern record came to a tragic end in 1861. Since that date, The South has been the nation's step-child.

**THE SEVEN SIGNS OF
SOUTHERNNESS**



**FAMOUS SOUTHERNERS
ON BEING SOUTHERN**

*"THE GENERAL IMPRESSION OUTSIDE
THE SOUTH IS THAT THE SOUTH HAS
NEVER STOPPED LOOKING BACK... THE
TRUTH IS, AT LEAST IN MY EXPERIENCE,
THAT THE SOUTHERNER NEVER THINKS
ABOUT THE CIVIL WAR --- UNTIL HE
FINDS HIMSELF AMONG NORTHERNERS*

WALKER PERCY

**"FOR EVERY SOUTHERN BOY
FOURTEEN YEARS OLD, NOT ONCE BUT
WHENEVER HE WANTS IT, THERE IS
THE INSTANT WHEN IT'S STILL NOT
YET TWO O'CLOCK ON THAT JULY
AFTERNOON IN 1863....AND IT'S ALL IN
THE BALANCE, IT HASN'T HAPPENED
YET, IT HASN'T EVEN BEGUN YET, IT
NOT ONLY HASN'T BEGUN YET BUT
THERE IS STILL TIME FOR IT NOT TO
BEGIN."**

WILLIAM FAULKNER



**"IN THE SOUTH THE WAR IS WHAT A. D.
IS ELSEWHERE, THEY DATE FROM IT."**

MARK TWAIN

**"TAKE ME HOME. I WAS BORN IN THE
SOUTH; I HAVE LIVED AND LABORED IN
THE SOUTH; AND I WISH TO DIE AND BE
BURIED IN THE SOUTH."**

**BOOKER T. WASHINGTON
(HIS LAST WORDS)**

CONSTITUTIONAL ISSUES

THE UN-CIVIL WAR

**Position Paper
No. 2**

**By
Jo Campbell**



**Editor's Note: This begins with the third
paragraph of the first page.**

That war, which I sometimes call "the war within," did not begin in 1861 and end in 1865; it began about the time of the Constitutional Convention of 1787, and the end is not in sight. Some of the delegates to that Convention felt that the thirteen colony/states should abandon the idea of stat sovereignty and unite under a strong central government. That idea did not prevail, however, and seven states including New York, New Hampshire, Rhode Island, and Massachusetts specifically included the right of secession in their acts of ratification. Also, as the Bill of Rights was added to the Constitution, Amendment X stated unequivocally, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." Secession was clearly legal.

Patrick Henry refused to attend the Constitutional Convention, and opposed establishing a centralized government, because he realized there was a wide divergence of view between the Southern and New England states, not only regarding slavery, but also other matters, and he saw trouble ahead.

Note: This begins first paragraph, second page.

The war was not about slavery nor for the purpose of abolishing it. In 1778, under Patrick Henry's governorship, Virginia had already passed a law totally prohibiting, with heavy penalties, any further importation of slaves into the colony, and immediately freeing any such that should be imported in violation of that law.

At that time Virginia was a vast area which included the territory now comprising Ohio, Indiana, Illinois, Michigan, Wisconsin, part of Minnesota, as well as Kentucky, West Virginia, and Virginia herself. All except the areas of Kentucky, Virginia and West Virginia were ceded to the United States by Virginia, without compensation. (Kentucky was a county of Virginia which was made into a separate state, and the counties comprising West Virginia seceded because of objections to Virginia's Act of Secession.)

George Mason of Virginia attended the Constitutional Convention of 1787, but refused to sign the document because it did not outlaw slavery. Slavery was recognized as a problem of large proportions, even in the South, but southerners also realized that the Negroes could not survive if they were suddenly thrust out to sink or swim on their own. Someone has to be in charge of an operation as large as a plantation: someone has to manage, and plan what must be done, to provide for the needs of many persons.

Editor's Note: This is just a sampling of some of the people representing the South and how they were dealing with tough situations, sometimes virtually alone, in the beginning of our country.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

"TO PLEDGE OR NOT TO PLEDGE"

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

HISTORICAL FACTS BEHIND THE WRITING OF "THE PLEDGE OF ALLEGIANCE"

What Was the Author's Original Intent Behind the Wording of the Pledge of Allegiance to the American Flag ?

By
Charles A. Jennings

Generally, most Americans blindly accept our national values and traditions without question or doubt. Most twenty first – century Americans have been so occupied with living the "good life" of ease, pleasure and materialism that they have neglected to safeguard their culture, Christian faith and philosophical heritage. Many strange ideas and foreign concepts have crept into the average American psyche without notice or question and therefore have become mainstream thought patterns which set a standard by which our society is governed. One example of this condition is the lack of knowledge concerning the history behind the writing of the Pledge of Allegiance to our National flag. Without doubt, the knowledge of most Americans concerning the writer, his political and social philosophy, his major objective and his long range influence in our national life would be considered slim to none.

Through statist education, we learn and accept without question what we are fed as long as it is seasoned with sugar-coated treats. In the midst of America's present cultural war, it is imperative that we reexamine all of our "traditions" that have been accepted as part of American "patriotism". This we shall attempt to with the **PLEDGE OF ALLEGIANCE**" which was born out of the concepts of political liberalism and "Christian Socialism".

During the nineteenth century, America became deeply involved in a social, political, religious and philosophical warfare that was equivalent to the French Revolution. The opposing forces in this warfare were Biblical Christianity and constitutional government on one side and liberal Christianity and socialistic government on the other side. Among those who became proponents of the liberal and socialistic views were many prominent northern poets, philosophers, educators, editors and even Christian ministers. A Baptist minister of Boston, named Francis Bellamy (1855-1931) was one of those ministers.

FRANCIS BELLAMY was born in Mount Morris, NY into the home of a Baptist minister, David Bellamy. As a child he was educated in the public schools of Rome, NY. In 1872, he entered the University of Rochester as a ministerial student.

For his graduation commencement speech he spoke on "The Poetry of Human Brotherhood". In this speech, he applauded the concepts of the French Revolution. He said it awakened man to a realization of his personal dignity and God-given rights. He soon began to advocate the French Revolutionary slogan of "Liberty, Equality and Fraternity".

In 1876 Bellamy enrolled in the Rochester Theological Seminary. Upon graduation in 1880 he began his public ministry at the Baptist Church in Little Falls, NY and soon became involved with the National Prohibition Party. In 1885 he moved to accept the pastorate of the Dearborn Street Church in Boston which he later named Bethany Baptist Church. There he was involved with the social, religious, labor and economic problems of the city's poor factory workers. As pastor he gave a speech entitled "Jesus the Socialist" and a series of sermons on "The Socialism of the Primitive Church".

Francis Bellamy's cousin Edward Bellamy was then famous as the author of the bestsellers "Looking Backward" and "Equality" and was leader of a socialist movement called "Nationalism". Both books advocated a socialist utopian state with political, social and economic equality for all, operated by the federal government. Francis Bellamy was a vice-president of the Christian Society of Socialists, an auxiliary of his cousin's "Nationalism" movement. In 1891, Bellamy was forced to resign from his Boston Pastorate because the conservative businessmen of the "Committee on Christian Work of the Baptist Social Union" withheld additional funds for his work. The Committee complained of Bellamy's increased socialist sermons and activities.

As a member of Bethany Baptist Church, Daniel Ford was a close friend and a strong supporter of Bellamy's socialist ideas. After his resignation, Bellamy joined the staff of The Youth's Companion, a national magazine owned and operated by Daniel Ford. After Ford's death, two million dollars of his fortune went to the Baptist Social Union of Boston, who built Ford Hall, the meeting place of Ford Hall Forum. It was a platform for the open discussion of controversial social, economic, political and religious issues. In 1928, a conservative Baptist group with the Daughters of the American Revolution charged the Forum was therefore denounced by the Boston Baptist Social Union.

As a staff member of The Youth's Companion magazine, Bellamy was asked to help James B. Upham promote the National Public School Celebration for Columbus Day. In February 1892, Bellamy was also chosen as the National Education Association's (NEA) chairman for this celebration. Being prestigious and very influential members of the NEA, Upham and Bellamy used this upcoming celebration to advance their concepts of American patriotism based upon NEA beliefs, which were the promotion of state-run secular public schools, as opposed to church-operated religious schools. Historically, the NEA has promoted the concept of the separation of church and state.

This Celebration Day idea soon caught on and President Benjamin Harrison encouraged the nation to join in the 400th anniversary of the discovery of America on the 21st of October 1892. The Youth's Companion launched a campaign to have the national flag fly over every schoolhouse in the nation. They sold flags, had patriotic theme writing contests and programs to promote a patriotic sentiment in the nation in conjunction with the government sponsored public school system.

Upham and Bellamy worked vigorously on the program schedule for this upcoming patriotic celebration. The program included the reading of President Harrison's Proclamation, prayer and Scripture reading, the singing of national songs, and speeches based on patriotic themes. Bellamy himself wrote an address entitled, "The Meaning of Four Centuries". As a strong proponent of public education he stated "*We assemble here that we, too, may exalt the free school that embodies the American principle of universal enlightenment and equality; the most characteristic product of our four centuries of American life...One institution more than any other has wrought out the achievements of the past, and is today the most trusted for the future. Our fathers in their wisdom knew that the foundations of liberty, fraternity and equality must be universal education. The free school therefore was conceived as the cornerstone of the Republic. Washington and Jefferson recognized that the education of citizens is not the prerogative of church or of other private interest: that while religious training belongs to the church, and while technical and higher culture may be given by private institutions—the training of citizens in the common knowledge and the common duties of citizenship belongs irrevocably to the State*".

Ofall the contributions that Bellamy made to that 1892 national celebration, his writing of the Pledge of Allegiance to the flag has been the most lasting and influential. Up to this time the nation had no salute or pledge to its national symbol. In 1889, Colonel Balch had written a pledge for his New York City kindergarten class as follows: "*We give*

Our heads and our hearts to God and our country: one country, one language, one flag". Bellamy accepted the task of writing a new pledge which would promote his ideas of nationalism, patriotism, statism and socialism. Bellamy's original pledge was soon approved and accepted by Upham, Ford and the NEA, which reads as follows; *I pledge allegiance to my flag and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all".* The original salute to the flag was with the right arm outstretched and raised, not our present day right hand over the heart.

In 1924, the National Flag Conference with the American Legion and the Daughters of the American Revolution changed the wording from "my flag to *"the flag of the United States of America"*. In 1954, Congress – with the influence of the Roman Catholic Knights of Columbus – added the words "*under God*".

The wording which Bellamy used in the writing of his pledge was intended to weld together the mentality of all Americans in their allegiance to a centralized federal government. The word "*allegiance*" was taken from Lincoln's "Oath of Allegiance" for rebellious Southerners. The word "*indivisible*" was in opposition to the concept of secession which resulted in the War for Southern Independence of 1861-1865. Both ideas were intended as propaganda tools for altering the minds of school children nationwide, and especially those of the South. Bellamy's idea to include "*liberty and justice for all*", codified in the postwar 13th, 14th and 15th amendments to the Constitution of the United States, was really a substitute phrase which he felt forced to use instead of his preference, "*Liberty, Equality, and Fraternity*", the atheist slogan of the French Revolution.

Francis Bellamy as a "Christian Socialist" in conjunction with many other liberal thinkers and writers of his day favored a socialistic centralized federal government as opposed to traditional conservative Christianity and local government concepts of the South. He, along with his cousin Edward, became the heroes of John Dewey and other advocates of 'progressive education'; which in one hundred years has resulted in producing a morally corrupt, anti-Christian, multi-cultural secular public school system which now openly opposes traditional Christian culture.

ACKNOWLEDGEMENT: The Pledge of Allegiance, a Centennial History.
By : John Baer

TRUTH IN HISTORY

PUBLICATIONS

2005 Dee Avenue + Springdale, AR 72762

Web: www.truthinhistory.org

TRACT #15

DUPLICATION IS BOTH PERMITTED AND ENCOURAGED !!

THE U.S. PLEDGE OF ALLEGIANCE A SACRED PRAYER TO A SECULAR POWER

By: Timothy D. Manning

Chapter 15

The Post Bellum View

Political sovereignty and allegiance are correlative providing the perfect illustration of reciprocity. They cannot be separated. It is not possible for one to exist with the other. Their relationship is one of cause and effect. There is no such entity as divided sovereignty. It is irrational to pledge even a political allegiance to non-sovereignty.

The issue here is clear. The people of a State retain their sovereignty in a Republic since a Republic requires a confederation of sovereignties. Those living in a State owe political allegiance only to the sovereignty, the people of the State, and not to the shared-servant, the federal government. The compact of the U.S. Constitution is only binding (thought it is never unconditionally binding) because the States are sovereign; otherwise, the Constitution has no authority. Sovereignty is indivisible, as is allegiance. There are no half-sovereignties just as there are no half-allegiances. This is always true as long as freedom is not lost.

A subject or citizen cannot owe allegiance to two sovereigns at the same time. Allegiance cannot be divided between two sovereigns. A citizen cannot owe a greater part of allegiance to one sovereign, and the lesser, or remaining fraction of allegiance to another sovereign. The point of this being that our American dual—State and federal—governments cannot, both, demand or expect allegiance. One is the parent of the other. Allegiance belongs only to the parent and that allegiance is always conditional.

The thirteen States came into being years before the federal government. The States are the parent in whom ultimate political responsibility

Resides. Contrary to a recent president who boasted, "I am the Decider" the federal government and all the employees in that government are the servants of the States. A countries leader who is the "Decider" in such matters of state is a dictator or emperor. The Presidents of the United States were elected to be the "Presiders" and not the "Deciders".

Each Stated was politically sovereign, free and independent both before and after the Constitution of the United States of America was adopted and the federal government formed. Did Virginia owe allegiance to new York or Vermont to North Carolina The answer is in the question. Senator Norwood writes

If there had been no separate societies called States in 1787, and the people en masse had chosen delegates and had sent them to Philadelphia to frame a Constitution, and the same people, by a majority vote, had adopted the Constitution, there would have been, after the government was organized one sovereign government, and every citizen within the boundaries of that government would have owed—not to the government—but to the entire people allegiance, one and indivisible. That government—that is, the people acting through that government—could then have organized certain districts of the entire territory into States, or provinces, or arrondissements as the French did, and have conferred on each, at discretion, the right to exercise all governmental authority named in the Act for their organization. This arrangement would have been exactly similar to what each separate State has done in organizing counties.

If the action of his illustration had taken place then we would have had just one sovereign and one object of allegiance and the flight of fancy Webster and Lincoln took would be what they imagined it to be. Daniel Webster lived long enough to publicly admit that he had been wrong. Lincoln didn't.

For decades everyone knew that sovereignty remained in the States even as Abraham Lincoln himself had argued in 1847 before becoming president. It was for this reason that there was an unanimous understanding that the president and the federal government had no right or power to make war on any State in or outside of the union, despite the actions of Lincoln that furnished a bloody spectacle that shocked the friends of freedom throughout the civilized world. Lincoln's actions could only be seen as raw aggression against an independent sovereign people and a clear violation of the U.S. Constitution and international law, the law of Nations.

Our Founding Fathers recognized this principle when they stipulated in the U.S. Constitution that federal soldiers could only be brought into a State when a governor made such a request to Congress. In truth a State owes no political allegiance to anyone or any power outside of the State, save God. We must conclude that a State's right of secession from its servant federal government could not be settled by the federal constitution any more than a citizen of a State owes allegiance to another State or nation. The Law of Nations, widely accepted until the establishment of the United Nations, correctly represented and defined both issues.

Political respect and cooperation is legitimately owed only to that power which protects life, liberty and property. Even now these issues continue to be settled largely in State courts. If a man is assaulted, robbed, or an attempt is made on his life, to what court does he go—State or federal? Only sovereignty can settle such matters. Now, however an increasing number of cases are heard in federal courts.

The States initially voluntarily created the federal government for their own benefit and convenience. The federal government was to derive no benefit from its own existence. All it did was at the behest of the States and intended for the good of the citizens of the States. It had no separate citizenry to tax, punish or make war. All its responsibilities were enumerated and delegated to it by the States.

To the questions: "Is allegiance to such an agency justified? Is it owed to a president who has not the first lawful attribute of a sovereign? Does the delegated power to make laws confer sovereignty on Congress? Does the explicitly limited jurisdiction of the federal judiciary confer on it the attributes of sovereignty?" Senator Norwood wrote in 1910:

When they (the States) created these three functionaries: You can exercise the limited powers hereby entrusted to you so long as we consent, or until three-fourths of us decide to take one or more from you. Is allegiance due to the supreme authority of a society, or to a creature formed by that supreme authority of a society, which can change, or diminish, or destroy its own handiwork?

The answer is simple. Only the States possess political sovereignty. At best, to pledge allegiance to some abstraction as in this case, the "Union", is to make a pledge of life to a servant and not the sovereign master.

If we pledge to the servant, he will rule us. As we have already seen, it is a bloody taskmaster.

Facts Historians Leave Out Series
Heritage Foundation Forum

North Carolina Heritage Foundation
Heritage Foundation Press
Kernersville, North Carolina

About the Author

Timothy d. Manning was born and raised in Norfolk County, Virginia and is a licensed health care administrator with a B.A. in Theology and Biblical Languages from Southern Missionary College and a Master of Divinity degree from Andrews University.

He pastored in Houston, Texas and Buena Vista, Virginia and then served as Chaplain at Columbia Union College in Takoma Park, Maryland, where he taught Medical Ethics, A History of Medical Work, Beginning, Intermediate, and Advanced Greek, Greek Manuscripts, Greek Exegesis, Biblical Hermeneutics (manuscript interpretation), and various other religion courses. He was Chaplain at Columbia Union College and later headed Campus Ministries at the Lima Campus of Ohio State University.

He served as President of the Portsmouth Host Lions Club, and as Sight Conservation Chairman for 13 years and Hearing Conservation Chairman for six years. He served as President for the Tidewater Chapter of the Virginia Society for Human Life, and founded Project Life Support, which assists young women who have untimely pregnancies by providing free medical care, counseling, food, clothing, shelter, cribs and other baby supplies.

In 1994 he and his son, Tim Jr., founded the Virginia heritage Foundation to encourage the study of Virginia and Southern history, government and culture, and to restore its teaching as a separate and distinct course in Virginia high schools. In 2002 he and his son Chris founded the north Carolina Heritage Foundation, and in 2009 he founded the Palmetto Heritage Foundation LLC.

He has served as Chaplain for the Military Order of the Stars and Bars for the State of Virginia for six yeas and as chaplain for the Virginia Division of the Sons of Confederate Veterans for another six years Patriot Ship in Cayce, South Carlina.

Currently he is the director of the North Carolina Heritage Foundation and is the director of the Southern Patriot Shop in Cayce, South Carolina.

PRAY
UNCEASINGLY



In The First Letter of Paul to the Thessalonians, Paul tells us to "Rejoice always, pray constantly, give thanks in all circumstances for this is the will of God in Christ Jesus for you" (1 Thessalonians 5:16-18). This is undoubtedly difficult advice to follow. How is it possible to always rejoice and to pray constantly ? Sometimes things happen which hardly seem worthy of our rejoicing. And, is it really possible to pray constantly ? Perhaps Paul, in telling us to rejoice always, is urging us to consider things in their heavenly context. That is, perhaps if we were to keep in mind that an all-knowing and all-merciful God is in control, we would be able to rejoice in all things, seeing them as part of His larger plan. And, as to the admonition to pray constantly, there are many simple prayers that can be kept constantly on our lips. A simple "Thank you Lord, " is often a fitting prayer. While at other times, a simple prayer asking for mercy is appropriate: "Lord Jesus Christ, be merciful to me, a sinner". And of course, we are all sinners, so a simple prayer of forgiveness is always fitting: "I am sorry Lord". Perhaps the point of it all is that we should simplify our prayer life. It isn't possible or necessary to have long, complicated prayers running through our minds all day long, especially when a short simple prayer may be just as good.

I thank my God, making mention of thee in my Prayers.
Philemon 1:4 KJV

This article is from
Pine Belt Gospel News
96 Herrington Road
Ellisville, MS 39347
email: pbgn@bellsouth
Phone: 601-498-0908
Owners/Publisher: Gerald Williams



COMMANDER'S COMMENTS

Remember the July 30th, summer cookout at Mauldin's Community Center. I hope the 4th of July was a great family day for each of you

This day should give us a time to reflect on what a great nation we have the privilege in which to live. History shows that our ancestors of 1776 and 1861 had parallel problems, an overbearing government. Fortunately the 1776 ancestors prevailed and this country started becoming a land of opportunity for those who were willing to work.

As 1861 approached people in government were becoming dictators rather than elected public servants. These events would bring on a division of this country that can be felt today 149 years later.

The current administration in Washington has a mind set that they are an elite group and the common people are incapable of thinking for themselves. This attitude has caused the people to call out "Enough". The TEA party movement was born and the silent majority is making its voices heard. It's our responsibility to continue to First, be informed of issues and really look at individual credentials of possible candidates who will change the direction of this downward spiral of our country. The time to stand up and be counted is Now!!

With the upcoming Heritage Conference it gives us an opportunity to spread the Word, invite a friend and give them an opportunity to hear the truth about our history and about what they can do to help change direction of our country. Be politically informed on issues, candidates and foremost VOTE !!

Mauldin Community Center, July 30th, 6:00 PM camp 227 will have its cookout. Bring some goodies to eat and enjoy a family event. This gives each of us an opportunity to fellowship, enjoy a good meal and just maybe hear a "TALL TALE" or two. We have the good fortune to have some who really entertain a crowd. Remember to call Miss Joan Holifield to coordinate the food list. Make a good effort to attend this event. It will be a good family get together for all. Look forward to seeing you there.

Billy Langley
