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6/22

William Fisher IV

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June 16, 2020

Jewel Cannada-Wynn

Councilmember, City of Pensacola

180 Governmental Center

Pensacola, FL 32502

Dear Councilmember Cannada-Wynn,

I am a descendant of Stephen Mallory who is one of the three persons the downtown confederate statue is dedicated and through him I am also a descendant of Don Francisco Moreno, who is considered by historians to be the father of Pensacola. I am also the fifth consecutive generation William Fisher who has practiced law in Pensacola. My great, great grandfather William Fisher came to Pensacola after the civil war as an orphan and clerked with ex-governor Perry, who had previously employed my great, great grandfather's father in his gubernatorial administration and who also started the fund to erect the confederate statue in Lee Square.

I am writing to express my opinion concerning the removal of the confederate statue erected by the efforts of my great, great, great grandmother Angela Mallory and Dudley Chipley's wife who both led the statue fundraising committee. I believe it is in the best interests of Pensacola to move this statue from its hilltop location in Lee Square on Palafox Street and place it in an appropriate historic Pensacola cemetery since the statue honors the dead. My reasons for this opinion are as follows:

1. The statue was erected in 1891 by a small group of wealthy prominent persons supportive of the confederate war and slavery without any input from the rest of the community. The fact that it took years to raise the money for the project also indicates that it was not a popular and community wide decision.
2. The statue was erected after reconstruction ended in 1877 when discriminatory Jim Crow laws were enacted throughout the south to segregate and oppress black residents.

3. The statue was also erected a few years after the State of Florida amended its constitution in 1885 to segregate schools, ban interracial marriage and impose a poll tax.
4. The statue was also erected during the peak period (1890-1920's) of confederate statue erections in the south that also coincided with the peak period of lynchings of black persons in the south, including eight (8) in Escambia County and nine (9) in Santa Rosa County. The State of Florida also led all states in per capita lynchings.
5. In 1896 the U.S. Supreme Court in Plessy v. Ferguson held that separate, but equal segregation of the races was legal; thereby approving the intimidating actions of southern states and cities in enacting and expanding discriminatory Jim Crow laws.
6. The confluence of Jim Crow laws, constitutional changes and court rulings, erection of confederate statues and lynchings of black persons in this time period were all intended to intimidate and instill fear in black residents in the furtherance of the wholesale deprivation of their civil, economic, personal, political and constitutional rights.
7. The statue's current presence does not unify the community, creates animosity in the black residents that makes it harder to resolve this and other important city issues, retards the future progress of Pensacola and provides a legitimate reason for businesses to reject Pensacola for more enlightened cities that have removed their confederate statues.
8. Moving the statue from Lee Square to a historical Pensacola cemetery does not "change" or "erase" history as critics of such a move claim; it merely moves it from its public place of intended discrimination to a more appropriate historical place where it can be used for educational purposes.
9. The park on the top of the Palafox Street hill is the northern entrance to the downtown area and the city deserves an uplifting and unifying monument or structure that celebrates a historic Pensacola figure or accomplishment that could be determined and decided upon by the entire community.

I know that your decision is difficult but there have been difficult community decisions in the recent past that can serve as a guide to you in this decision. In the late 1970's and early 1980's the University of West Florida cancelled their entire athletic program and debated whether or not to stay an upper division school or expand to a traditional 4 year college with a well-rounded athletic program. UWF's wise decision to expand has led to a growing campus of 13,000 students, a heavy investment in the downtown area that includes digging up Pensacola's historic past for everyone's benefit and

continual positive attention and publicity for the Pensacola area with their 10 national athletic championships, including their exciting and unprecedented D2 football championship of 2019.

Closer to your office in city hall is the example of the Community Maritime Park that was very divisive in the community when it was proposed and has now turned out to be the jewel of downtown that unifies the city and welcomes everyone to its events. As you are probably well aware, Blue Wahoo Stadium is a nationally recognized award winning facility for baseball and D2 football and it hosts a wide variety of professional, college, high school, adult and youth league events in baseball, football, flag football and Frisbee golf as well as graduation ceremonies, movie nights, fireworks shows and even sleepovers.

Like the leaders of UWF, the city chose progress in building the Community Maritime Park and this decision has turned out spectacularly well to the benefit of all of Pensacola's residents and its visitors. The Community Maritime Park is a success because it has unified the entire city behind all of the teams and the events held within its multiuse space. The same progressive action should be taken at the hilltop park on Palafox Street with a unifying monument or structure that celebrates a historic Pensacola figure or accomplishment that is determined and decided upon by the entire city.

I appreciate your attention to this matter and I hope this letter helps you to make the right decision for all of Pensacola. There is no good reason why Pensacola cannot be the brightest jewel of the Emerald Coast and Godspeed to you in your efforts to show the world why we are the first and finest city in America.

Sincerely,



William Fisher IV

JW
10/22

June 16, 2020

Dear Council President Jewel Cannada-Wynn,

I am writing to council members regarding of the dismantling of the Confederate Soldier that exists in Lee Square. We can't erase history and we should learn from our history and improve our ways. What if someone came to you and said I am going to erase you family history – I don't think you would be very happy about that. I was watching TV last night and here comes on an add about Ancestry and how you need to know all about your family – where they came from, origin of forefathers, trail of where your family started. Well that is what history is – it has given us a trail of what occurred in the past giving us the opportunity to learn from that history and to hopefully correct what mistakes were made.

I attend First Baptist Church of Pensacola which is right across from that statue and when traveling downtown will also pass by it. Whenever, I have gone by I have never seen children playing there as it was stated by one of your council members on TV. He said that his children play there and maybe they do but I don't think they have any idea of what that statue is all about. The only people that I see using that park is the homeless people.

I also went online and read a letter to Mayor Robinson and Members of the City Council written by Quint Studer who is in favor of the removal of the statue. He feels it is for the "greater good to be accomplished" and if you continue reading his letter it is all about money and keeping Pensacola on the map. I don't think or feel that if the city keeps the monument Pensacola would not continue to grow. It has grown with the monument there and if it is kept Pensacola City will keep growing.

Probably all the members of city council have made up your minds before July 16th when the vote will take place on the Confederate soldier statue in Lee Square. I hope and I pray that all of you would have the BACKBONE and COURAGE to take a STAND and NOT TO cave in as to what other cities are doing in removing these statues.

Sincerely,



Darlene Ginnetti

601 E. Burgess Road

Unit A-3

Pensacola, FL 32504

Cc: Jared Moore, Vice President

P. C. Wu

Sherri F. Myers

Andy Terhaar

John Jerralds

Ann Hill

7/26
7/26
6/22

"I destroyed the (Korean) culture."

-Coach Guus Hiddink

Dear Pensacola City Council,

6/17/2020

Thank you for what you do to improve Pensacola, FL!

From my 10 years of living among the Koreans, I have the following story related to our Confederate Monument. Up until 2002, the Korean National Soccer Team had played in 10 WC (World Cups) – and never won a single game. Not to be embarrassed in their home country when co-hosting the 2002 WC, they hired a coach named Guus Hiddink. That year, the Koreans not only won many games, they made it to the Final Four of the WC! Afterwards, Coach Hiddink was asked how he turned the team around. He said, "I destroyed the (Korean) culture". No matter how much land a player's Father owned, what university he attended, or his age – only the best played. The best definition of culture I have ever heard is: **disrespect**.

My point is that the Black culture of disrespect needs to be destroyed – not any monument. Their disrespect for our flag and national anthem by kneeling with that timing. Disrespect for our teachers with their constant talking and disruptions in class. Before schools were desegregated, we had the best public schools in the world; now about the worst. Disrespect for our police. I could go on-and-on: disrespect for the drug sugar (diabetes, obesity), salt (heart problems), and their own health; Blacks make up 80% of COVID-19 deaths in GA. I mean, in my travels of the world, I have never seen another culture on earth that wears their pants so low that you can see their ass. Mr. George Floyd showed disrespect for his body by using Meth, for trying to steal with a fake bill, and in resisting arrest. Mr. Rayshard Brooks showed disrespect for the body God gave him by getting so drunk he could not stay awake. He also disrespected his property and the property and lives of others by driving drunk. People from the 195 countries of the world have likely been to - or are now living here. Yet, *only* the Black race has a chronic problem with disrespecting police, etc. Our Confederate monument did not make either of the above men behave as they did, so I am positive you will agree that you have no ethical/moral right to *rape* our downtown by removing history. That one-mile walk from De Luna Plaza to Lee Square is unique and historic; do not make it as soulless as Cordova Mall. The Black people must destroy their culture – and as a minority (12%, '10 Census) have no right to disrespect history and other's culture. "When in Rome, do like the Romans". -St. Ambrose.

Thank you. Oh, about Guus Hiddink. Is he a racist? I doubt it; his partner is a Black female. Lastly, who has wisdom according to your Bible (The rich? Pro athletes? TV/radio hosts?)

Sincerely,



J. Eric Fisk (Ecclesiastes 9:16)

Alfred-Washburn Ctr. for Homeless
31 Murphy Ln., Pensacola, FL 32505

Once again this is
election year, and once
again all the political
BULLSHIT starts.

We are now living in
an era of public opinion
counts and MOB RULE! How
pathetic.

LEAVE THE GOD DAM
MONUMENT ALONE IN LEE SQUARE.
These SORRY ASS millennial
RADICALS don't know anything
about the monument.
It has been in Pensacola
for decades, and is a point
of contact for downtown.
Like a mini park. It
adds beauty. These mon-
uments were beautifully
engraved (won't find any
thing like it today). Some
cities & states voted
against their monuments
being taken down, Why
can't you? These young
fucker just want to
speak but don't but
aren't saying anything
Same ASSHOLES that
wait to defund police.

2.
also was bad enough
flag came down. ~~It~~
~~lost~~ beauty.
Flag at Bay Center
was taken down - Look
what happened (Center
outside looks like) no
beauty.

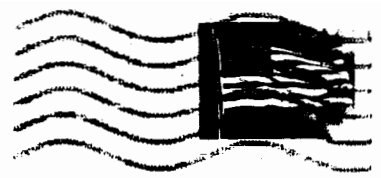
Same with flag
at the Visito Center en-
trance - all taken down
Now has no outside
beauty. Screw all
this BLACK BULLSHIT. We
don't live in a place
that caters to MOB RULE.

Do the right moral
thing - not political.
The Lee Square statue
is gorgeous. FUCK those
millenal assholes who
have shit for brains,

received
6/22/2020

PENSACOLA FL 325

19 JUN 2020 PM 1 L



Pensacola City Council
222 W. Main St
Pensacola, FL 32502

Maya Robinson & Council 

no signature
no return address

lm

Elaine Mager

From: ayeballs@aol.com
Sent: Wednesday, June 24, 2020 4:51 PM
To: Jewel Cannada-Wynn
Subject: [EXTERNAL] Preserve the veterans' memorial in Pensacola

THIS EMAIL IS FROM AN EXTERNAL EMAIL ACCOUNT

Dear City Council President Cannada-Wynne:

As a retired US veteran, and an amateur historian, I urge you to preserve the Confederate veterans memorial monument in Pensacola in its present location. I know you may have a differing opinion, but I hope you will read my email nonetheless and understand why it hurts when our memorials to our fallen soldiers are defamed and maligned.

It is quite sad that in modern day America that we all of a sudden have begun to remove time honored veterans' memorials, which had no connection to the egregious murder of Mr. Floyd in Minnesota, and scrutinize the motives of 19th century Americans judging them according to our smug 21st century values and wasting taxpayer monies to remove memorials to our war dead. Even former Union soldiers and civil rights hero, Dr. Martin Luther King, did not demand the removal of these memorials!

The Confederate memorial monument in Pensacola is NOT a monument to slavery, second class citizenship, or white supremacy! Neither is it a memorial to white Protestant veterans only as Native Americans, Hispanics, Jews, Catholics and even African-Americans served willingly and faithfully in the Southern armies. It is a soldiers' memorials to men who answered the call of duty when the state of Florida called them into active service. The memorial monument may be the only tombstone may have as many were buried on far away battlefields.

Confederate soldiers, first and foremost, fought for their homes and families. To judge them according to 21st century standards is unjust and reprehensible. Once you begin to judge these men, you will have to judge the men who founded America and those who fought for its survival,

As a former soldier and airman, I hope you will preserve the veterans' memorial in Pensacola and prohibit the dishonoring of our veterans, the ISIS-like eradication of a people's heritage and the unnecessary expenditure of county funds to make such changes.

I hope you will be objective regarding the veterans' memorial in Pensacola and do what is just and honorable for ALL the citizens of Pensacola. If a vote is taken to remove it from its present location, please insure it is moved to a safe and secure location or donated to a Southern heritage group.

Thank you for your time! May God bless!

Sincerely, with respect,

Dr. Arnold M. Huskins
Major, USAF, Retired
Army 1977-1981, 1988-1992



Florida House of Representatives

Representative Mike Hill

District 1

District Office:

8800 N 9th Ave, Ste. B
Pensacola, FL 32514
(850) 494-5690
(850) 494-5693 (fax)

Tallahassee Office:

1101 The Capitol
402 South Monroe Street
Tallahassee, FL 32399-1300
(850) 717-5001

Email: mike.hill@myfloridahouse.gov

June 25, 2020

Council Member Jewel Cannada-Wynn
222 W. Main St.
Pensacola, FL 32502

Dear Council Member Cannada-Wynn,

The United States of America is a Republic. We are not a Democracy. As a Republic we must follow the Rule of Law. There is a current federal law that prohibits the removal of veteran cenotaphs from public property. U.S. Public Law 85-425, Sec 410, Approved 23 May, 1958 by an act of Congress made all Confederate Army/ Navy/ Marine Veterans equal to U.S. Veterans.

Additionally, under U.S. Public Law 810, approved by the 17th Congress on 26 Feb 1929, the War Department was directed to erect headstones and recognize Confederate grave sites as U.S. War dead grave sites. When you remove a Confederate statue, monument or headstone, you are in fact, removing a statue, monument or head stone of a U.S. Veteran.

There exist 18 U.S. Code § 1369 titled Destruction of veterans' memorials which declares:

(a) Whoever, in a circumstance described in subsection (b), willfully injures or destroys, or attempts to injure or destroy, any structure, plaque, statue, or other monument on public

property commemorating the service of any person or persons in the armed forces of the United States shall be fined under this title, imprisoned not more than 10 years, or both.

(b) A circumstance described in this subsection is that—

Council Member Jewel Cannada-Wynn
Page 2
June 25, 2020

(1) in committing the offense described in subsection (a), the defendant travels or causes another to travel in interstate or foreign commerce, or uses the mail or an instrumentality of interstate or foreign commerce; or

(2) the structure, plaque, statue, or other monument described in subsection (a) is located on property owned by, or under the jurisdiction of, the Federal Government.

In your position as the council member of Pensacola it is one of your responsibilities to uphold the Rule of Law. A Democracy, which we are not, should not and cannot make the decision to violate the Rule of Law. I implore you to follow the Rule of Law and leave the Confederate memorial and all veteran cenotaphs in their current locations and protect them from any injury.

Thank you in advance for your consideration of this request. The courtesy of a reply is appreciated.

Sincerely,



Representative Mike Hill
District 1
850-494-5690 District Office
850-717-5001 Tallahassee Office

MH/mc

Proudly Serving Escambia County

June 26, 2020

Pensacola City Council
222 W. Main St.
Pensacola, FL 32502

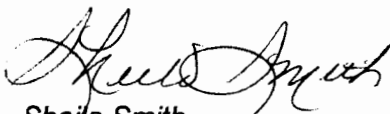
Dear Council Members,

As the Council will soon decide on the relocation of the Confederate Monument, I as a Board member of the Friends of St. John's Cemetery Foundation are asking you and your council members to NOT relocate the monument to St. John's Cemetery. Because the cemetery is located in a predominately African American neighborhood, relocating it to St. John's would be viewed as disrespectful to those in the surrounding neighborhood.

St. John's Cemetery has two boards, and my representation comes from the Friends of St. John's. The Board I represent has built a positive relationship with the neighborhood, and relocating the monument would most assuredly disrupt this relationship. I also personally have many relatives located at the cemetery where it is a very peaceful and tranquil place to visit. I wouldn't want to see the cemetery become a place of controversy.

We, as a community and a nation, need to take this time to heal, so please do not relocate the monument to St. John's Cemetery.

Respectfully,



Sheila Smith
1119 E. Gadsden St.
Pensacola, FL 32501
sheilaalyne@gmail.com
850.982.6895

The Honorable Jewel Cannada-Wynn ,

7/2/2020

I hope this letter finds you and your family safe. There has been a lot of controversy over the removal of Confederate statue on Palafox street. Today I noticed it was fenced off and surrounded by protestors waving the Confederate flag. I respectfully ask that before you make any decisions, please take the time to read the enclosed copy of this opinion article

You Want a Confederate Monument? My Body Is a Confederate Monument by Caroline Randall Williams.

As a middle class white woman who grew up in Pensacola, I can't imagine why this monument (or any other Confederate statue) hasn't been moved into a museum or shipped to Gettysburg where it can be used in a real and balanced 'educational setting.'

I realize that being a black woman, you understand this all too well.

What message is it sending to black community members who continue to deal with systemic racism in our town, or to little kids like mine who attend school across the street?

Forty five years ago the Ku Klux Klan marched on Palafox. The Daughters of the Confederacy were organized with the Ku Klux Klan in erecting many of these statues during the Jim Crow era. Why does this still stand?

The Confederate soldiers were not fighting on behalf of America, but instead, defending the confederacy. They were not American heroes. Technically, they were treasonous traitors.....it's true! These men enslaved, tortured and raped black women and for that alone, the statue should be replaced with a monument that represents how we Pensacolian's want to be remembered.

I don't know alot about American history, but what I see brewing in our town and in our country is a deep prejudice that continues to push down and choke our black brothers and sisters until they can no longer breathe.

It's never to late to make this right.

'Rising tides lift all ships' and it's up to you to help us all show our community that we can be better and set a better example so history doesn't repeat itself.

Very Sincerely,

Eve Herron

surfneve@att.net

cell: 858-344-5231

*1900 E. La Rua Street
Pensacola, FL 32501*

Opinion

You Want a Confederate Monument? My Body Is a Confederate Monument

The black people I come from were owned and raped by the white people I come from. Who dares to tell me to celebrate them?

By Caroline Randall Williams

Ms. Williams is a poet.

June 26, 2020

NASHVILLE — I have rape-colored skin. My light-brown-blackness is a living testament to the rules, the practices, the causes of the Old South.

If there are those who want to remember the legacy of the Confederacy, if they want monuments, well, then, my body is a monument. My skin is a monument.

Dead Confederates are honored all over this country — with cartoonish private statues, solemn public monuments and even in the names of United States Army bases. It fortifies and heartens me to witness the protests against this practice and the growing clamor from serious, nonpartisan public servants to redress it. But there are still those — like President Trump and the Senate majority leader,

Mitch McConnell — who cannot understand the difference between rewriting and reframing the past. I say it is not a matter of “airbrushing” history, but of adding a new perspective.

I am a black, Southern woman, and of my immediate white male ancestors, all of them were rapists. My very existence is a relic of slavery and Jim Crow.

According to the rule of hypodescent (the social and legal practice of assigning a genetically mixed-race person to the race with less social power) I am the daughter of two black people, the granddaughter of four black people, the great-granddaughter of eight black people. Go back one more generation and it gets less straightforward, and more sinister. As far as family history has always told, and as modern DNA testing has allowed me to confirm, I am the descendant of black women who were domestic servants and white men who raped their help.

It is an extraordinary truth of my life that I am biologically more than half white, and yet I have no white people in my genealogy in living memory. No. Voluntary. Whiteness. I am more than half white, and none of it was consensual. White Southern men — my ancestors — took what they wanted from women they did not love, over whom they had extraordinary power, and then failed to claim their children.

What is a monument but a standing memory? An artifact to make tangible the truth of the past. My body and blood are a tangible truth of the South and its past. The black people I come from were owned by the white people I come from. The white people I come from fought and died for their Lost Cause. And I ask you now, who dares to tell me to celebrate them? Who dares to ask me to accept their mounted pedestals?

You cannot dismiss me as someone who doesn't understand. You cannot say it wasn't my family members who fought and died. My blackness does not put me on the other side of anything. It puts me squarely at the heart of the debate. I don't just come from the South. I come from Confederates. I've got rebel-gray

blue blood coursing my veins. My great-grandfather Will was raised with the knowledge that Edmund Pettus was his father. Pettus, the storied Confederate general, the grand dragon of the Ku Klux Klan, the man for whom Selma's Bloody Sunday Bridge is named. So I am not an outsider who makes these demands. I am a great-great-granddaughter.

And here I'm called to say that there is much about the South that is precious to me. I do my best teaching and writing here. There is, however, a peculiar model of Southern pride that must now, at long last, be reckoned with.

This is not an ignorant pride but a defiant one. It is a pride that says, "Our history is rich, our causes are justified, our ancestors lie beyond reproach." It is a pining for greatness, if you will, a wish again for a certain kind of American memory. A monument-worthy memory.

But here's the thing: Our ancestors don't deserve your unconditional pride. Yes, I am proud of every one of my black ancestors who survived slavery. They earned that pride, by any decent person's reckoning. But I am not proud of the white ancestors whom I know, by virtue of my very existence, to be bad actors.

Among the apologists for the Southern cause and for its monuments, there are those who dismiss the hardships of the past. They imagine a world of benevolent masters, and speak with misty eyes of gentility and honor and the land. They deny plantation rape, or explain it away, or question the degree of frequency with which it occurred.

To those people it is my privilege to say, *I am proof*. I am proof that whatever else the South might have been, or might believe itself to be, it was and is a space whose prosperity and sense of romance and nostalgia were built upon the grievous exploitation of black life.

The dream version of the Old South never existed. Any manufactured monument to that time in that place tells half a truth at best. The ideas and ideals it purports to honor are not real. To those who have embraced these delusions: Now is the time to re-examine your position.

Either you have been blind to a truth that my body's story forces you to see, or you really do mean to honor the oppressors at the expense of the oppressed, and you must at last acknowledge your emotional investment in a legacy of hate.

Either way, I say the monuments of stone and metal, the monuments of cloth and wood, all the man-made monuments, must come down. I defy any sentimental Southerner to defend our ancestors to me. I am quite literally made of the reasons to strip them of their laurels.

Caroline Randall Williams (@caroranwill) is the author of "Lucy Negro, Redux" and "Soul Food Love," and a writer in residence at Vanderbilt University.

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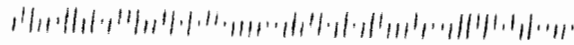
A version of this article appears in print on June 28, 2020, Section SR, Page 4 of the New York edition with the headline: My Body Is A Confederate Monument

THE PENNSYLVANIA DEPARTMENT OF REVENUE
Harrisburg, PA 17104-0001



2/9/2020

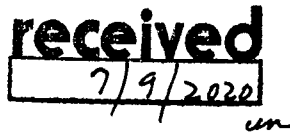
Pensacola City Council
222 West Albin St.
Pensacola, FL
32502



The Pensacola City Council ;
I loved Pensacola even
before I moved here. But, in
all the time I spent on
Blk Ex St., I never paid
attention to the monument.
After reading the article in
the PNJ last week, however,
it upset me when we passed it
yesterday.
In the '60s, the teachers in

my segregated school lied
about history and called
it heritage. You have the
opportunity to right a
grave wrong for the students
today. Please move that
statue out of our public
square; it does not
represent the people of
Pensacola. Sincerely,
Lynne Worrell

Dear Citizens of Pensacola,



7/7/2020

Pensacola is currently at risk of losing its Confederate Monuments and I cannot sit silently and allow this desecration of our City's Historical sites. I was born in Pensacola, Florida and grew up respecting Confederate Monuments as a memorial to our confederate dead.

Our City's leaders, yielding to shouts and potential violence and lost votes, are considering removing the 30-foot monument to "our Confederate dead". If this occurs, it will be the beginning of all Pensacola's Confederate Monuments being taken away. Then what – renaming parks, streets, buildings?

FROM THE LIBRARY OF CONGRESS: Confederate monument in Lee Square in Pensacola, Florida.

Lee Square is a Civil War memorial park in downtown Pensacola. Situated atop Gage Hill on the former site of Fort George and Fort McClellan, it was known as Florida Square until renamed for Confederate General Robert E. Lee in 1889. In 1891, after years of fundraising and planning, a 30-foot monument to "our Confederate dead" was erected in the park, featuring a large granite sculpture of a Confederate soldier, modeled after a painting by John Adams Elder. The monument is dedicated to Jefferson Davis, Stephen R. Mallory, Edward Aylesworth Perry, and "the Uncrowned Heroes of the Southern Confederacy."

Source: Library of Congress

The monument in Lee Square is "not" a monument celebrating slavery nor the Civil War. It is in memory of "our Confederate dead". There are many Union monuments in the United States, including Florida. Are we not allowed to memorialize our ancestors, who gave the same sacrifice? They were frequently brothers, just living across state lines. They were called to war by their states and did their duty- sacrificing their lives. Removing these memorials is beyond disrespecting these "Uncrowned Heroes", but also disrespecting the rights and heritage of so many Pensacola residents. We the people have a right to memorialize our fallen soldiers and honor our heritage.

In 2017, the Pensacola City Council considered removing these monuments after the out-cry from the Charlottesville, VA tragedy, where a white supremacist drove his car into counter-protestors. Now you are again responding to pressure from another racial tragedy.

There are people shouting down these memorials in the name of hatred and racism and politicians rolling over to the wave of ignorance. They are saying that all the citizens and politicians in the last 129 years just could not get it right...but now they can? Isn't this the same mentality that thought burning all the books would erase history for future generations?

Please do not abandon these honored memorials to appease an angered crowd. It is my opinion that White Supremist, KKK and anyone who incites violence (regardless of position) are keeping peace loving citizens who view these monuments with respect from being heard.

As you read from the LIBRARY OF CONGRESS, the figure on the monument is "not" Lee. It is a confederate "soldier".

Also, by all accounts, General Lee was not a monster, but just the opposite. He attended West Point, graduating 2nd in his class. He became an engineer in the Army, distinguished himself in the Mexican American War of 1846-48 and as Superintendent of West Point. In 1861, when he was 54 years old the Civil War began. Although he opposed separation from the Union, due to loyalty to his home state, he resigned from the Army and joined the Confederate Army of Northern Virginia. He was a distinguished soldier, serving his state from 1861 to 1865. After the war, he became President of Washington College in Virginia until his death in 1870. In the Confederacy, he was simply a man of honor in a time of war.

I read that you are considering returning to the original name of Florida Square. That is an action that would be agreeable to most Pensacola residents. There are many other ways to show your willingness to try and fix racial inequities. Consider making changes that will really MATTER - not simply a token, that truly would hurt those who care about Pensacola and its great heritage.

Where is all this hatred leading us? Do we hate and blame all Germans or Japanese because of the past? Do we hate and blame all whites for slavery?

How do we view these Confederate monuments? Are they to represent slavery or do they represent those who died in a war about slavery – black and white men – some who had no choice but to fight. Instead of looking at them in anger, look at them with sadness for a time in our history that almost tore our nation apart and killed so many. Those "our Confederate dead" should be remembered.

Thank you for listening.

Pensacola Native

no return address on letter
nm

Pensacola's Confederate Monument and the Erasure of History

Tom Garner - July 12, 2020

It's time.

For 129 years Pensacola's Confederate monument has occupied a place of prominence and prestige on the crest of Palafox Hill overlooking downtown Pensacola. It's time now for it to come down.

Some will argue that removing the monument erases history. But it was with the original placement of the monument in 1891 that history was erased. We know this from a single word found missing from the monument's text: "slavery".

To understand the monument, the Confederacy, the Civil War, we need to answer a single question. Had the Confederate cause prevailed, what would the fate of slavery have been? Had the Confederacy won, the black citizens of the country, including the black citizens of Pensacola, would have remained in chains. In this context, the Confederate monument can only be viewed as a generations-long slap in the face to Pensacola's black community.

It's time for the monument to come down.

Blocks to the south, in the center of Plaza Ferdinand, in the most prominent and visible place of honor in the city, another monument stands, a granite obelisk dedicated to the memory of William Dudley Chipley. W. D. Chipley is remembered as a successful businessman and builder of the Pensacola and Atlantic Railroad, which passes over the place we know today as Graffiti Bridge.

Chipley is further remembered as a politician and elected official. In 1884 he was appointed Pensacola-area vice-chairman of the Democratic Executive Committee of Florida, and by 1888 had been elected chairman for the entire state¹. From 1887 to 1888 Chipley served as mayor of Pensacola, and from 1895 to 1897 served as Florida state senator from Escambia County.

Chipley is also remembered as a soldier. His monument records that "he fought for the Confederacy as sergeant-major, adjutant and captain, at Shiloh, Corinth, Chickamauga and other hard-fought fields, and bled for her at Shiloh and Chickamauga." Pensacola's Confederate monument, which Chipley championed, says of the Confederate soldiers that their "joy was to suffer and die for a cause they believed to be just." Yet no amount of belief can make the cause for which they fought, the cause for which Chipley fought, just. As with the Confederate monument, it's time for the Chipley monument to come down.

Immediately east of Plaza Ferdinand and the Chipley monument stands Pensacola's Old City Hall, the most majestic structure on the public square. Built in 1907, it houses the T. T. Wentworth, Jr. Florida State Museum, and is operated by the University of West Florida Historic Trust. On a brightly colored display near the museum's entrance, Wentworth is remembered as a small-business owner, the founder of a successful bicycle shop and sporting goods store.

Wentworth is further remembered as a politician and elected official. In 1920 he was elected to the Escambia County Board of County Commissioners, the youngest commissioner ever elected in Florida. From 1928 to 1940, Wentworth served as Escambia County's tax collector.

Wentworth is also remembered as a historian. An early collector of Pensacola's historic artifacts and memorabilia, Wentworth created some of the city's first museum displays. Beginning in the 1930's he "delivered weekly talks over local radio station WCOA, and published articles, columns, magazines and pamphlets filled with historical photos and documents." It was in honor of these and other historic preservation achievements that Pensacola News Journal editor Earle Bowden honored Wentworth with the nickname "Mr. History".

T. T. Wentworth, Jr. was also Exalted Cyclops, Escambia Klan number 57, Invisible Empire, Knights of the Ku Klux Klan. Documents record the founding of Escambia's Klan in 1920, with Wentworth as its first Kligrapp, or secretary. In 1925, Wentworth was elected Exalted Cyclops, or president.

These documents, held in the museum archives, are from Wentworth's personal files². Among the many Klan-related items in the files are Wentworth's Klan membership cards, correspondence between Wentworth and the Grand Dragon, Realm of Florida, and an invoice for Wentworth's specially ordered satin Exalted Cyclops robe.

For those unfamiliar with the beliefs and tenets of the Klan, a philosophy with which Wentworth would have been intimately familiar, the organization's 1922 constitution makes it clear: "We avow the distinction between the races of mankind as decreed by the Creator, and we shall ever be true to the maintenance of White supremacy and strenuously oppose any compromise thereof."

Who tells the story of a community? Who becomes the keeper of its history? Among Pensacola's earliest storytellers were Exalted Cyclops Wentworth, and Confederate veteran Chipley. Another early keeper of our history was Lelia Abercrombie, first curator of the Pensacola Historical Museum³.

Founded in 1960, Pensacola's only historical museum made its home in the city-owned Old Christ Church on Seville Square⁴. Abercrombie is honored today in the name of the UWF Historic Trust's Lelia Abercrombie Historical Reference Library. In addition to her curatorial duties, it was Abercrombie who would, upon black visitors leaving the museum⁵, open every window and loudly complain about "the smell".

In the 1890s, when the Confederate and Chipley monuments were conceived, Pensacola's population was forty-eight percent black, and by 1900 well over fifty percent black. Despite these figures, is it realistic to think that Confederate veterans consulted Pensacola's black citizens when they erected these monuments on public property in the two most prominent locations in the city? Do we believe that, in 1930's Pensacola, an Exalted Cyclops of the Ku Klux Klan asked black Pensacolians their opinion of his radio programs and publications? Do we think that, when the Pensacola Historical Museum opened in 1960, blocks away from sit-ins protesting segregated lunch counters⁶, that the curator sought the input of the local black community regarding exhibits?

Wentworth and Abercrombie have been gone for decades now. Chipley is a long-faded memory. The Old Christ Church and Pensacola Historical Museum were years ago absorbed into the UWF Historic Trust.

And yet, after all these years, the full story of the black experience in Pensacola still has not been told. This is not the fault of long deceased, racist figures of the past. This failure lies with us.

The history of Pensacola's black citizens is not hard to find. It surrounds us. For instance, most in Pensacola's white community don't know, as we attend the many festivals in Seville Square, that just a block away two black men, Jeff Brown and Morris Morse, were murdered by a lynch mob in 1875⁷. Most don't know, as they walk through Plaza Ferdinand, that two black men, Leander Shaw and David Alexander were, in 1908 and 1909, also murdered by a lynch mob. Most don't realize, as they pass the old Escambia County courthouse on Palafox Street, that the records of local slave transactions -- the actual documents through which Pensacola's black citizens were bought and sold -- still exist.

Most don't understand, when they attend a performance at Pensacola's historic Saenger Theatre, that black patrons were, not that long ago, required to sit in the "colored balcony" reached through a side door marked "colored entrance"⁸. Most don't realize, when shopping at the Palafox Market Saturday mornings, that what we now call Martin Luther King Plaza⁹ was once a city streetcar stop, where black passengers were, by order of the Pensacola City Council¹⁰, made to sit at the back of the bus well before buses even came to be. Most don't know that immediately east of the Confederate monument stood the first Pensacola High School, an institute of learning that black scholars were legally prohibited from attending.

Most don't recognize that Palafox Street itself was home to successful black-owned small businesses until they were driven from Pensacola's primary business district by the hand of Jim Crow. And most have no concept, as they walk among the halls of power and justice in downtown Pensacola that, for generations, black citizens were systematically denied the right to occupy those halls. Over the course of lifetimes, there were no black mayors, councilmembers or county commissioners, no black school superintendents, election supervisors or tax collectors, no black police chiefs or sheriffs, no black police officers or deputy sheriffs, no black judges or jurors, no black representatives or senators. Not even the proverbial dog catcher could be black in Pensacola.

In fact, the only public indication, the only hint at the inconceivable obstacles and adversities faced by black Pensacolians throughout a long, long history is a solitary historical marker on Palafox Street commemorating the sit-ins of the early 1960s. As the marker details, "members of Pensacola's NAACP Youth Council, some as young as 12 years old, took their stand against segregation by peacefully occupying lunch counter seats." These young citizens were physically and verbally harassed and even arrested on falsified charges, but in March of 1962, after a grueling two-year effort, they prevailed. The NAACP placed this marker just a few short years ago.

This is the history that Pensacola has erased. Nowhere can our citizens, educators, business leaders, or elected representatives learn the full story¹¹ of enslavement, of black codes, of poll taxes, of segregated education, of segregated transportation, of segregated healthcare, of segregated business, of exclusion from political power, of lynching, of the struggle for civil rights, of redlining, of sundown towns¹². It is as though this history never happened. It has been vanished.

There is no other aspect of our history to which we turn such a blind, forgetful eye, not the Spanish explorers, not naval aviation, not the Civil War. But if we are to understand the lives of our black fellow citizens today, we must understand this history. We must understand that every significant obstacle the black community faces today finds its roots in the injustices of the past, in the denial of equal access, past and present, to housing, to education, to healthcare, to economic opportunity, to justice. It is the denial

of access, even today, to what we in the white community commonly take for granted as the American dream.

Within the white community, we tell ourselves that this uncomfortable history is behind us, that it was all a long time ago, that it's best now to just move on. We convince ourselves that the civil rights struggle of fifty years ago was more than enough to root out the injustices of the past, and that racism and discrimination cannot possibly still exist today. We tell ourselves that centuries of brutality and injustice couldn't possibly have driven the stain of prejudice so deeply into the fabric of our community that today, after all these years, it still has not been completely scrubbed away.

We reassure ourselves that this is not even our own history, that this history belongs to someone else, that it's "black history". Yet had it not been for people with white skin, people who look like us, people who look like me, this history could not, would not, have taken place. This history is our history, it's white history, and it's long past time for this history to be heard.

It was no accident that Leander Shaw¹³ and David Alexander¹⁴ were murdered at the center of Plaza Ferdinand just steps away from the Chipley monument, the most prominent and visible location in the city. These murders were intended to send a message: if you're black in Pensacola, justice and equal protection under the law do not apply. It was a naked act of terrorism.

Today we have the opportunity to send a different message, one of support, appreciation, and respect for the black citizens of Pensacola. It is inconceivable that the most prominent museum in the city will continue to bear the name of a founding member and the highest office holder of the local chapter of the Ku Klux Klan. What then does the future hold for the historic Old Pensacola City Hall?

As a native Pensacolian, and as someone who has invested decades toward the understanding and promotion of this community's history, it is my hope that Pensacola's Old City Hall, as well as historically relevant areas of Plaza Ferdinand,¹⁵ will become home to a Pensacola area black history museum, archives and research center¹⁶.

This facility should be operated under three criteria:

1. It should be under the direction of an autonomous team of black historians, archivists, and museum professionals¹⁷.
2. It should be fully funded by the City of Pensacola, Escambia County, and the State of Florida.
3. It should be available to both residents of and visitors to the Pensacola area at no cost¹⁸.

Some will argue that the subject matter, while important, is not appropriate for a museum, that it's too uncomfortable, too sensitive, too divisive. Some will argue that we're just not ready. I would point to the National Museum of African American History and Culture and the United States Holocaust Memorial Museum in Washington, D.C., as well as to the National Memorial for Peace and Justice in Montgomery, Alabama, as some of the most visited museums and archives in the nation.

Some will ask how we can possibly afford such a facility, particularly in times of economic hardship. I would ask how we can possibly begin to repay the enormous debt that is owed. Creation of this museum, archives and research center seems the least we can do, and Pensacola's black community has, through generations of injustice, earned this.

The creation of this facility may be challenging. Worthy projects often are. But is the task more challenging than that faced by a black citizen denied the right to vote by an unjust poll tax? Is it more difficult than that faced by a young black scholar denied a college education through an unfair admissions process? Is it tougher than the one faced by a black small-business owner driven from Pensacola's main business district by the violence of Jim Crow?

It is imperative, after so many years of ignorance, indifference, and neglect, that we now, as a community, provide our black fellow citizens with a platform through which they can tell their story, through which they can tell Pensacola's story, through their own eyes, not ours. This platform is richly and justly deserved, and it's reasonable and appropriate that this museum, archives, and research center be located on Plaza Ferdinand, the most prominent and visible place of honor in the city.

And when our black friends and neighbors finally do tell us this story, it is imperative that we in the white community not only listen, but that we believe them.

It is time now for us to make things right.

Tom Garner has been involved in Pensacola area history and archaeology for 40 years and spent hundreds of rewarding hours at the Pensacola Historical Museum in Old Christ Church studying local history. In 1983 he completed UWF archaeological field school. In 1985 he co-founded the Pensacola Archaeological Society, and in 1986 discovered the site of the Presidio Santa Maria de Galve, the 1698-1719 Spanish Pensacola. In 2015, Tom had the great privilege to discover the site of the 1559-1561 Tristan de Luna settlement attempt, considered by many to be the cornerstone event in Pensacola's history.

Tom has a deep familiarity with and appreciation for Pensacola's historical markers and monuments. His first involvement with historic preservation took place in 1982 when, under the leadership and direction of the late Norman Simons, curator of the Pensacola Historical Museum, he assisted in the successful campaign to preserve the historic character of Plaza Ferdinand, including saving the ballast stone wall and cannons which had been slated for demolition by the City of Pensacola.

For many years, Tom was the anonymous designer of the Fiesta of Five Flags treasure hunt. Tom redesigned the hunt to focus more on Pensacola's abundant history, writing clues that led hunters to many of Pensacola's historic markers and monuments, including the Confederate monument in Lee Square.

Tom is also a descendant of the South. Born and raised in Pensacola, his great grandfather, Second Lieutenant James Blackstock, fought at Vicksburg and Chattanooga as a member of the Confederate Army. According to oral history, Blackstock's family instigated the forced removal of a young black man from the town of Oxford, Georgia in the first decade of the 20th century.

¹ Chipley was deeply involved in Democratic party politics at a time when Democrats controlled state government and began to systematically disempower black leadership across Florida. As a member of the Democratic Executive Committee of Florida, Chipley, in 1884, played a leading role in the committee's convention, held in the Pensacola Opera House. Soon after the convention he was appointed chairman of the campaign documents committee for the E. A. Perry gubernatorial campaign. Chipley was considered by many to be the controlling force behind the soon to be Governor Perry.

During the campaign Chipley publicly called for a constitutional convention to rewrite the state constitution. Under the Perry administration the new Florida State constitution of 1885 was passed, a document that created obstacles to black voting, prohibited interracial marriages, and segregated schools. It was Perry who, also in 1885, revoked the City of Pensacola's charter, replacing the racially diverse city council with one controlled by white Democrats hostile to black citizenship. Chipley would become mayor of Pensacola under this new system in 1887.

Before arriving in Pensacola in 1877, Chipley, in 1868, was credibly accused of participating in the murder of George W. Ashburn, an outspoken supporter of black civil rights in Columbus, Georgia. The murder was thought to be the work of the Ku Klux Klan. Although Chipley was brought to trial under postwar military rule, the trial was abruptly ended when Georgia was readmitted to the Union. No one was held responsible for the murder.

² T. T. Wentworth, Jr.'s association with the Ku Klux Klan has long been an open secret. I was first told of this association in the mid-1980s by the late Norman Simons, the first curator of the T. T. Wentworth, Jr. Florida State Museum, in relation to a collection of Klan robes and associated materials found by workmen renovating a historic meeting hall. These Klan items were placed in the collections of what has since become the UWF Historic Trust.

In the years since Wentworth donated his artifacts and memorabilia to the State of Florida in 1983, rumors have circulated that his personal Klan membership card was included in the collection. There is Klan-related literature in the collection, as well as Klan-related correspondence among Wentworth's Escambia County tax collector records.

The Wentworth Klan-related materials referenced in this statement to the Pensacola City Council were added to the collection recently and were shown to me by UWF Historic Trust archivists when I inquired about Klan-related items. The archivists made clear that, once properly accessioned, these materials would be made available to researchers just as other archival items are made available. As always, the archivists were generous and professional, for which I am grateful.

It is my hope that the Wentworth collection will soon be surveyed for all Klan-related materials, and that these materials will be gathered into a single document group. It is rare for Klan materials to make their way into a public archival collection. These archival materials should be made available for further research and display. An exhibit of Klan-related items, including artifacts and documents demonstrating T. T. Wentworth, Jr.'s leadership of the Escambia Klan, should be made available for the public in the near future.

³ The Pensacola Historical Museum was operated by the Pensacola Historical Society, the earliest organization to specifically address Pensacola's history. Founded in 1933, the Society was reorganized in 1952 following a World War II hiatus. T. T. Wentworth, Jr. and Lelia Abercrombie were early leaders.

⁴ T. T. Wentworth, Jr. opened a small museum in Ensley in 1957. It was this museum collection that would be donated to the state in 1983 for the T. T. Wentworth, Jr. Florida State Museum. The Ensley museum was well outside the Pensacola city limits, inaccessible to those without transportation and a desire to travel.

⁵ The story of Lelia Abercrombie's reaction to black visitors was related to me by the late Norman Simons, assistant curator of the Pensacola Historical Museum under Abercrombie in the 1960s, and head curator of the museum in the 1970s-80s.

⁶ The sit-ins at Newberry's lunch counter were described to me by the late Norman Simons who personally witnessed them. Originally from New York City, Simons described his horror as white antagonists assaulted the young black protesters.

⁷ Jeff Brown and Morris Morse were alleged to have raped a white woman near McDavid, a small community in northern Escambia County. According to one observer, Brown and Morse claimed their innocence and were gathering witness testimony in their defense when they were murdered.

⁸ The ornate iron railing of the Saenger's balcony is originally from the Pensacola Opera House, which stood at the corner of Government and Jefferson Streets across from Plaza Ferdinand. Like the Saenger, the Pensacola Opera House was segregated. The opera house site is identified by a historical marker, placed by the Pensacola Historical Society in 1955, listing the names of numerous white performers. Not mentioned is Booker T. Washington, who spoke on March 1, 1912 to an audience of two thousand, who were "standing around the walls and down the corridors, filling every seat and occupying every available bit of space."

⁹ Chase Street, which passes below MLK Plaza, is named for Colonel William H. Chase, who relied on black enslaved labor to construct Forts Pickens, Barrancas and McRee. In 1861, Chase commanded the Confederate troops at Pensacola, seizing the Pensacola Navy Yard and Forts Barrancas and McRee, and unsuccessfully demanding the surrender of Fort Pickens. A historical marker placed by the City of Pensacola's Municipal Advertising Board in 1956 explains the origins of the Chase Street name, however, Chase's decades-long use of black enslaved labor is not mentioned.

¹⁰ The 1905 streetcar ordinance was passed by the Pensacola City Council at the urging of the Chamber of Commerce of Pensacola after similar state legislation was ruled unconstitutional.

¹¹ The UWF Historic Trust does manage the Julee Cottage, an early nineteenth century house museum once owned by Julee, a free woman of color. One of the smallest museum spaces managed by the Trust, the house is divided into two parts, one half representing "the cottage of a working class African-American family during the era of Reconstruction." Unfortunately, excepting the portraits of unidentified black individuals above the mantels, this reconstruction could represent any household of that time, black or white.

The second half of the cottage holds an exhibit dedicated to black history; however, it does not, and in the extremely limited space cannot, do justice to the rich history of black Pensacolians available. This exhibit leaves the visitor with little concept of what it was like to actually be black in Pensacola in 1840 or 1875, 1910 or 1955.

¹² In 1922, white citizens of Jay, Florida, a small community in northern Santa Rosa County, "advised, directed, ordered and made to leave" every black citizen within a large radius of the town under threat of violence. The catalyst for this forced removal was the killing of a white man, Sam Echols, by a black man, Albert Thompson. Thompson was held, tried by an all-white jury, and convicted of second-degree murder in the Old Escambia Court of Record Building at the corner of Jefferson and Zarragossa Streets, the site of an earlier jail that held Leander Shaw. Black witnesses testified that Thompson killed Echols in self-defense. Thompson's sentence was commuted in 1928. As a "sundown town", the Jay community and surrounding areas continued to exclude black residents and visitors for more than fifty years, posting signs on the highways warning black travelers to beware.

¹³ Leander Shaw was murdered for the alleged rape and fatal assault of a white woman named Lillie Davis. During the lynching, Davis's brother, Joe Brewton, while rushing the jail as part of the lynch mob, was shot and injured, his name appearing in the next day's newspaper. Brewton was not charged and soon after became a law enforcement officer in Santa Rosa County. This was not the only lynching associated with Lillie Davis's family.

In 1899 a black man, Wesley Lawrence, was murdered by a lynch mob near McDavid, a small community in northern Escambia County. Lawrence was alleged to have raped a white woman, Nellie Bowman, Lillie Davis's aunt. The mob hanged Lawrence from a tree where his body was "literally torn to pieces with rifle, gun and pistol bullets". Davis's uncle, Escambia County Deputy Sheriff A. C. Brewton, Jr., investigated the murder. Davis's grandfather, A. C. Brewton, Sr., rushed back to McDavid from Pensacola in order to personally witness the scene, declaring in a letter to a Pensacola newspaper that "when I heard this morning that they had lynched the brute... I was overflowed with joy."

In 1902 the body of an unidentified black man was found in the woods between McDavid and the nearby town of Century, Florida. He had been flogged and then hanged from a tree where his body had "literally been riddled with bullets." Pinned to the victim's body was a note reading in part "a warning to Century coons". The murder was investigated by Lillie Davis's uncle Escambia County Deputy Sheriff Allen Brewton. One local newspaper attributed

the murder to “white caps” who, at that time in the South were typically poor, white farmers attempting to control black laborers. A Pensacola newspaper stated that “it is known... that there exists a certain element at and around Century that hate the sight of black men.”

In 1910, a black man named Robert Matthews was alleged to have attempted the rape of a white woman in Beulah, a small, and at that time, whites-only community in western Escambia County. Taken to DeFuniak Springs for protection, Matthews was being brought back to Pensacola for trial when a lynch mob boarded the train and murdered him, throwing him through a glass window and causing him to be dragged beside the train by his handcuffed hands. When the train stopped the mob shot him multiple times. Escambia County Deputy Sheriff W. A. “Archie” Bowman, the lone deputy guarding Matthews, is Lillie Davis’s first cousin. The lynch mob stopped the train beside Lillie Davis’s former house near what is today known as the Bay Bluffs Preserve on Scenic Highway.

In 1912 an all-white coroner’s jury cleared Deputy Bowman of the fatal shooting of a black suspect, Arthur Grace. In 1938 Bowman was killed by a black suspect, Ben Davis. A Pensacola Police Department special officer at the time, Bowman is memorialized in the department’s officer memorial.

In a 2002 video interview, Joe Petty, Lillie Davis’s nephew, described the family’s reaction to Davis’s 1908 fatal assault. According to Petty, the family would murder every black person who ventured down a specific section of road near McDavid. The family buried the victims in a wooded area known as Sandy Hollow. Family members involved in the killings included Lillie’s father, former Escambia County Commissioner Joe Brewton, Lillie’s uncle Riley Brewton, and their sons. According to Petty, “That went on for years!”

Lillie Davis was born in the McDavid community. Records from T. T. Wentworth, Jr.’s personal files indicate an active chapter of the Ku Klux Klan there in the 1920s.

¹⁴ David Alexander was accused of the murder of Pensacola Police Officer John D. Carter. Less than a month earlier an all-white coroner’s jury cleared Carter of the fatal shooting of a black suspect, Will Harris. Carter is memorialized in the Pensacola Police Department’s officer memorial.

¹⁵ Plaza Ferdinand was an important epicenter of racially motivated violence in Escambia County. At the southeast corner of Jefferson and Zarragossa Streets stood the jails that held lynching victims Jeff Brown and Morris Morse in 1875, and Leander Shaw in 1908. Across Jefferson street stands the jail that held lynching victim David Alexander in 1909.

Brown and Morse were forcibly removed from jail by a lynch mob and murdered, hanged from trees just east of Seville Square. Shaw was forcibly removed from jail by a lynch mob and dragged behind a horse or wagon through the streets. His body was then hanged from a lamppost in the center of Plaza Ferdinand where it was shot more than five hundred times as a crowd of over a thousand Pensacola-area citizens looked on. A few months later Alexander was also removed from jail by a lynch mob and hanged from the same lamppost as Shaw, his body also being shot multiple times.

While gruesome, these events demonstrate the brutal enforcement of racial inequalities that Pensacola’s black citizens historically faced. It is both appropriate that we remember these events and important that this history no longer remain invisible.

It seems likely that the location of the lamppost upon which Leander Shaw and David Alexander were murdered can be located through archaeology. In addition, there are numerous historic photos showing this lamppost in detail. Using these archaeological and historical records as a guide, a replica of the original lamppost can be reconstructed in Plaza Ferdinand to shine a light on past injustices.

Further, the Equal Justice initiative in Montgomery, Alabama, has offered to pay all costs associated with the creation and placement of a historical marker recognizing the history of the seven public lynchings that took place in Escambia County between 1875 and 1910, an offer that has been made to every county where a lynching took place. EJI is also

offering to each county an exact replica of that county's monument displayed in the National Memorial for Peace and Justice. The monuments, six-foot-tall iron columns, display the names of each county's public lynching victims. In the case of Escambia County, the monument would include the names Jeff Brown, Morris Morse, Wesley Lawrence, an unidentified victim, Leander Shaw, David Alexander, and Robert Matthews.

Unlike the Confederate monument, the Chipley monument's text is written on bronze plaques attached to the granite rather than being carved into stone. This leaves open the possibility that the granite obelisk could remain, preserving the historic character of the Plaza, and that the bronze plaques and sculpted bust of Chipley could simply be removed. This creates the opportunity for the monument to be rededicated in honor of Pensacola's black community, who faced tremendous adversities with great determination, strength, and courage. As with the granite monument itself, the original text of the Chipley monument can be repurposed to honor Pensacola's black citizens as follows:

"The history of their lives is the history of the up-building of West Florida, and its every material advancement for generations bears the impress of their genius and their labor."

¹⁶ This facility should act as a "one stop" for Pensacola area black history: an exhibit space, an archives and research library and, most important, a space where black Pensacolians can discover and share their family history. In addition, there should be significant scholarly research. There are many aspects of Pensacola's black history that remain under researched or not researched at all, an omission we should correct.

¹⁷ There are some existing local organizations whose mission is to bring the story of black Pensacolians to the public. These include the African American Heritage Society of Pensacola, the Chappie James Museum of Pensacola, the Kukua Institute, the John Sunday Society and others that I may not be familiar with. It is essential that these organizations be included in all conversations about the presentation of Pensacola history through black eyes. Any future project, including a Pensacola area black history museum, archives and research center must seek to include and enhance the efforts of these existing entities. Further, as a white man who has dedicated much of his life to the understanding of Pensacola's history, while I can offer suggestions and support, the final decisions about how the black experience in Pensacola is presented to the public must remain solely in the hands of the black community.

¹⁸ Admission price should not be a factor in accessing this important history.

received

7/14/2020

Dear Mayor Grover Robinson
and fellow Americans,

To Remove these Monuments
is a violation of U.S. Constitution
of free speech and against
the Law. It is the most
un American Act you could
do. You took a sworn oath
to protect them if time
we did

Sincerely
William Peterson
June 19, 2020

5141 W. Jackson St.
Pensacola, FL 32506

THE BILL OF RIGHTS

Of The United States Constitution

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessing of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

Article I Section 9

1. *Slave Trade.* The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person.

2. *Habeas Corpus.* The privilege of the [write] of [Habeas Corpus] shall not be suspended, unless when in cases of rebellion or invasion the public safety require it. (Send for form writ Habeas Corpus.)

Article VI

2. *Supreme Law of the Land.* This Constitution, and laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby; anything in the Constitution or laws of any state to the contrary notwithstanding.

AMENDMENTS

Amendment I: Restriction of Power of Congress

(Section 1.) Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, add to petition the Government for a redress of grievances. (Send for Form BS-007 Petition or Complaint Form.)

Amendment II: Right to Bear Arms

(Section 1.) A well-regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed. (If your right to bear arms has been infringed send for form Guns For All.)

Amendment III: Bill of Soldiers

(Section 1.) No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Amendment IV: Seizures, Searches and Warrants

(Section 1.) The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized. (Send for Form SS-W.)

Amendment V: Criminal Proceedings and Condemnation of Poverty

(Section 1.) No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject to the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation. (Send for Form Motion For Discovery.)

Amendment VI: Mode of Trial in Criminal Proceedings

(Section 1.) In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witness against him; to have compulsory process for obtaining witness in his favor, and to have the assistance of counsel for his defense. (Send for Form Motion For Discovery.)

Amendment VII: Trial by Jury

(Section 1.) In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise re-examined in any court of the United States, than according to the rules of the common law. (Send for Form Motion For Jury Trial.)

Amendment VIII: Fails, Fines, & Punishment

(Section 1.) Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishment inflicted. (Send for Form WYY.)

Amendment IX: Certain Rights Not Denied to the People

(Section 1.) The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Amendment X: State Rights

(Section 1.) 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.

Amendment XI: Judicial Powers

(Section 1.) The judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States citizens of another State, or by citizens or subjects of any foreign State.

Amendment XIII: Slavery

(Section 1.) Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. (Section 2.) Congress shall have the power to enforce this article by appropriate legislation.

Amendment XIV: Citizenship, Representation, and Payment of Public

(Section 1. - Citizenship) All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws. (Section 5. - Power of Congress) The Congress shall have power to enforce this article by appropriate legislation. (Send for Form WYY.)

Amendment XVI: Electives Franchise

(Section 1. - Right of Citizens to Vote) The right of Citizens of the United States shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude. (Section 5 - Power of Congress) The Congress shall have power to enforce this article by appropriate legislation.

Amendment XXII: Voting Rights in the District of Columbia

(Section 1.) The district constituting the seat of Government of the United States shall appoint in such manner as the Congress may direct:

A number of electors of President and Vice President equal to the whole number of Senators and Representatives in Congress to which the District would be entitled if it were a State, but in no event more than the least populous State; they shall be in addition to those appointed by the States, but they shall be considered, for the purpose of the election of President and Vice President, to be electors appointed by a State; and they shall meet in the District and perform such duties as provided by the twelfth article of amendment.

Amendment XXIV: Prohibition of Poll Tax

(Section 1.) The right of citizens of the United States to vote in any primary or other election for President or Vice President, for electors for President or Vice President, or for Senator or Representative in Congress, shall not be denied or abridged by the United States or any State by reason of failure to pay any poll tax or other tax.

Amendment XXVI: The Right to Vote

(Section 1.) The right of citizens of the United States who are eighteen years of age or older, to vote shall not be denied or abridged by the United States or by any State on account of age.

If you or anyone you know has been denied any of the rights described in the U.S. Constitution **SEND FORM 85-007**

LEGAL FORMS

For More Information Call Us

LEGAL FORMS



**PEOPLE'S RIGHTS
ASSOCIATION**



Or contact the United States District Court for Civil Rights Forms

Forms FREE with Membership

Forms FREE with Membership

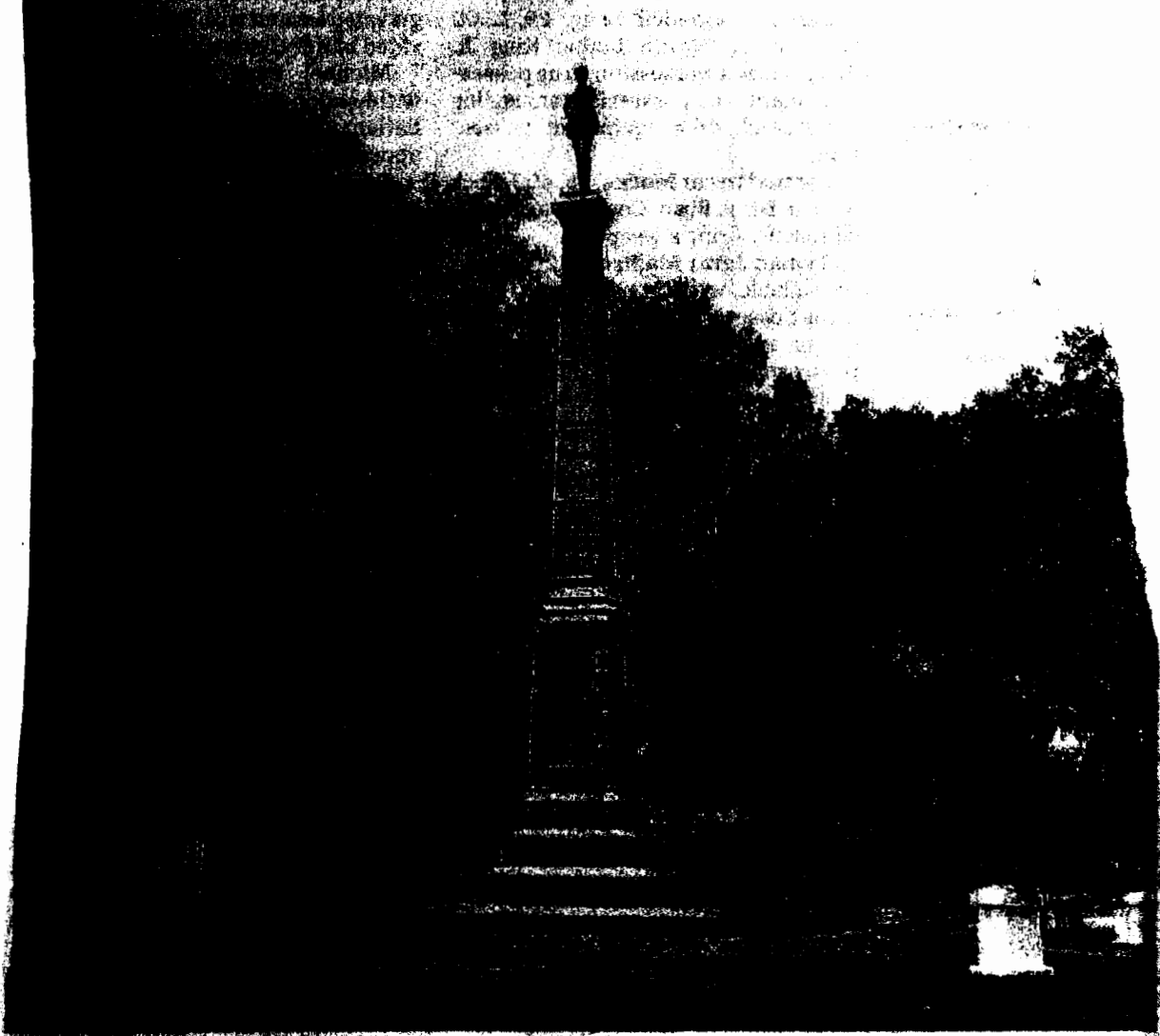
MAJOR MULLS MONUMENT

City Council will ask about removing it

By [illegible] News Journal | USA TODAY NETWORK - FLORIDA

The city of Pensacola will ask the City Council to decide whether to move the Confederate monument and whether to change the name of Lee Square back to its original name of Florida Square. • Speaking on Facebook Live on Wednesday, City Council member Brad Moore said he would be bringing the issue to the City Council at its July 16 meeting or perhaps have a special meeting before that. As it stands now, the policy would require another 60 days later. • The same city policy is what brought the discussion to the

See Monument, Page 5A



The Confederate monument in Lee Square is pictured in Pensacola on Wednesday.

City Councilman Brad Moore discusses the Confederate

Dear Town Council,

received
7/16/2020

I am sorry to have to write this note, but your recent remarks regarding the Confederate Memorial in Lee Square were very racist and personally painful to me. My Great grandfather fought in the Civil War and I learned history at my grandmother's knee. The Civil War was not about slavery, slavery was only a small part of the conflict. The States' War was about ordinary people who believed

in freedom and equal representation
under Federal Law. In the
town where I was born,
Union Troops ~~were~~ rode into
town while the men were away
and raped and killed many
women. Some were pregnant and
those that resisted too much
were set on fire. That was
a mere 150 years ago and
the monument in the town
square is a memorial to this.
Remove the statue if you
feel you must, but please do

not call it a symbol of
White Supremacy because it,
and others like it, are not.

Sincerely
yours,

Rebecca Black
7633 Faith Drive

P.S. Why do you not see if
the nearest Civil War Battlefield
Park would take the statue?
That is a simple, elegant
solution for all of them, now
that they are Federalized.
People who are interested in Civil
War history can visit the
battlefields and see the Memorials
this way.