

The Truth About Selma

What Happened when the Cameras
Left and Marching Stopped



Paul Kersey

The Truth About Selma

The Truth About Selma

Paul Kersey

The Truth About Selma

What Happened When the Cameras Left and the Marching Stopped

The Truth About Selma
Copyright © 2017 SBPDL
All rights reserved.
ISBN-13: 978-1539872818

The Truth About Selma

DEDICATION

This book is dedicated to Robert Heinlein, a man whose visionary *Starship Troopers* novel reminds us “natural rights” don’t exist, and the imaginary victory at the Edmund Pettus Bridge in 1965 Selma – constantly cited today to validate anti-white federal/state policies, programs, and initiatives - was nothing more than a Pyrrhic Victory.

The Truth About Selma

The Truth About Selma

CONTENTS

	Foreword by Hunter Wallace	1
	Introduction by Paul Kersey	6
1	Selma to Ferguson, Ferguson to Selma: What Happened After the Reporters Left	14
2	WHEN NARRATIVES COLLIDE—SELMA VERSUS AMERICAN SNIPER	20
3	Selma: "One small step for a black man, one giant leap for inducing white guilt"	26
4	America's Potemkin Village?	32
5	What is it they want?	41

6	“We never harm tourists. Never. Got that. We keep our shit to ourselves	48
7	At Crime Night Out in 80% Black Selma, Alabama, Black Youth Rap "Put the Guns Down"	57
8	When Whites Were in Political Control, the 'Selma Ceasefire Movement' Wasn't Necessary...	64
9	Selma: The World Blacks Marched Across the Edmund Pettus Bridge to Create	71
10	For white people, the Selma of 1965 never ceased to exist...	74
11	At What Point Can We Stop the Charade of Celebrating Selma, Alabama?	78
12	I miss alabamy once again; And I think its a sin, yes	84
13	Fifty Years After the March	88
14	Roaming Barbecues to "Stop the Violence" in 80% Black Selma	92
15	The Gift that Keeps on Giving	98
16	The Holy, Consecrated, Sanctified Edmund Pettus Bridge	103
17	What the Freedom Riders Unleashed	106
18	It's Time to walk back across the Edmund Pettus Bridge	115
19	No More": The Hilarious Yard Sign Campaign Started in 80% Black Selma	121



1

The Truth About Selma

The Truth About Selma

The Truth About Selma

FOREWORD

Growing up in the Alabama Black Belt, Selma was always for me a nagging reminder that something had gone deeply wrong in this country. The Alt-Right likes to talk about being red-pilled and blue-pilled. Selma was, so to speak, a flaw in The Matrix. It's present day condition naturally arouses your curiosity.

On the one hand, there is the Selma of Hollywood movies, a place where good triumphed over evil in the simple narrative of Martin Luther King, Jr. and the Civil Rights Movement, a symbol of equality and justice to the world at large which annually attracts tourists, politicians and celebrities who are fond of linking arms and walking in triumph across the Edmund Pettus Bridge. On the other hand, there is the 21st century Selma that is better known to locals as a struggling dystopian city with massive problems that appears to have suffered some kind of natural disaster that has arrested all economic progress.

The majestic ruins of Selma are beautiful in the same way that Pompeii is beautiful. Old Live Oak Cemetery, Sturdivant Hall, Temple Mishkan

Israel, and the St. James Hotel stand as monuments of a more prosperous time when Selma was still the "Queen City of the Black Belt." An outsider can't tour Selma in the 21st century and not come away with the impression that the Queen City has become a mausoleum. What's magnificent there is being preserved while the rest of the city is visibly rotting to its foundations.

Last year, almost 100,000 tourists descended on Selma to celebrate the 50th anniversary of the Voting Rights Act. President Barack Obama landed in his helicopter in the post-apocalyptic ruins of Craig Air Force. His limousine drove past the blighted homes that once served as base housing for the families of Cold War pilots. *The Washington Post* noted at the time that the black residents who live there now were seen scouring a dumpster for aluminum cans and that one of them had apparently gutted and feasted on the remains of a raccoon whose carcass laid nearby. Elsewhere in Selma, the home of Amelia Boynton Robinson, where Martin Luther King, Jr. wrote the first draft of the Voting Rights Act, still stands as a blighted, boarded up wreck.

The dirty little secret of Selma is that it has quietly become a national disgrace.

This isn't to say there hasn't been "progress." In Selma and Dallas County, AL, the Voting Rights Act was largely successful in accomplishing its goal of black political empowerment. Selma now has a black mayor, a black majority city council, a black district attorney, a black police chief, a majority black police force, a black school superintendent, 99 percent black public schools, a black US representative, a black state senator, a black state representative, all of whom live under the executive authority of a black US president and a black US attorney general. It's just that in the words of a frustrated, red-pilled Selma resident named Arsenio Gardner, "All this city got is history. If this bridge wasn't here, it would just be another f---d-up place nobody would visit."

In 1965, Selma ceased to be an American city. It became something else entirely - a symbol of a movement, a photo op in a sacred narrative, a holy place with a magic bridge stained by the blood of martyrs that bestows virtue on anyone who walks over it. In the budding secular religion of Social Justice Warriors (SJWs), Selma has become a kind of Medieval shrine that attracts pilgrims who travel there as an act of penance. They pray and ask for forgiveness for the modern day sins of racism and white privilege.

But there are two sides to every story. In *The Truth About Selma: What Happened When The Cameras Left and The Marching Stopped*, Paul Kersey of SBPDL.com will take you on a journey through Selma's history from Bloody Sunday to Barack Obama. ThinkProgress hinted that there was "The Dark Side Of Selma The Mainstream Media Ignored."[\[1\]](#)

In this book, you will discover that "The Dark Side of Selma" is a city that is now completely dominated by black political power and which is a warning from history of the collective fears the architects of Jim Crow long held for their posterity.

What has the Voting Rights Act wrought in Selma?

- In 2015, Selma is [80 percent black](#) and now has a black mayor, a black chief of police, a black district attorney, a black school superintendent, a majority black city council, and a majority black police force.[\[2\]](#)
- In 2015, Selma City Schools are [97 percent black](#).[\[3\]](#) Last year, the Alabama Department of Education's Board of Education voted unanimously to take over Selma City Schools in the aftermath of a scathing state investigation.[\[4\]](#)
- In 2015, fifty years after the Voting Rights Act was passed, Selma has lost a third of its population, around 10,000 White people.[\[5\]](#)
- In 2015, 42 percent of the population of Selma lives in poverty, which is twice the state average in Alabama.[\[6\]](#)
- In 2015, Selma is represented in the US Congress by a black woman, [Rep. Terri Sewell](#), in the Alabama House of Representatives by a black man, [State Rep. Darrio Melton](#), and in the Alabama Senate by a black man, [nine-term incumbent State Sen. Hank Sanders](#).
- In 2015, Selma is the fourth most dangerous city in Alabama with the third highest number of murders per capita and the fourth highest number of property crimes.[\[7\]](#)
- In 2015, Selma is struggling with code enforcement on numerous blighted, abandoned homes.[\[8\]](#)
- In 2015, Selma is [one of the worst cities in which to do business](#) in Alabama.[\[9\]](#)
- In 2015, Selma is an epicenter of new HIV infections in rural Alabama.[\[10\]](#) The HIV infection rate in Dallas County is 106.8 percent above the national average.[\[11\]](#)

The real Selma, not the Hollywood fairytale, is plagued by extreme poverty, STDs, high crime, terrible schools, a terrible business climate, high unemployment, low property value, blighted housing, shuttered businesses, potholes and litter, low civic engagement and perpetual racial strife stirred up by activists like Faya Rose Toure.[\[12\]](#) It's a place where black gang members armed with AK-47s, MAC-10s and 40-caliber handguns with high-volume clips descended into open warfare

in the wake of President Obama's visit.[\[13\]](#) Look at the brightside: it has streets named after civil rights leaders.

Rep. John Lewis reminisced, "Fifty years ago, this place was the center of commerce, it was booming. You came here on a Friday afternoon or early evening, on a Saturday to shop from the rural areas or the small towns." In the words of former Selma City Councilman Jim Durr, Selma has since become "too black" to be prosperous and needs a change in government. Go to that same downtown on a Friday night or Saturday afternoon in 2017 and it looks like Selma has been hit by a Soviet EMP weapon.

Fifty years ago, America's liberals envisioned a generation of African-American Euclids and Einsteins - inspired by the events of Bloody Sunday - emerging from Selma's public schools. When I last walked across the Edmund Pettus Bridge with Paul Kersey, all we saw was graffiti, tall weeds and a discarded used condom.

Enjoy this book. It is a red pill you won't soon forget.

Hunter Wallace
Eufala, Alabama
January 1, 2017

INTRODUCTION

It's only fitting Sen. Jeff Sessions, the Republican from Selma, Alabama who President-elect Donald J. Trump nominated to be Attorney General, gets attacked by Rep. John Lewis because, "Those who are committed to equal justice in our society will wonder whether Senator Sessions' call for law and order means today what it meant in Alabama when I was growing up."[\[14\]](#)

It would get worse, with the *Washington Times* noting:

Rep. John Lewis, who led the 1965 "Bloody Sunday" march across the Edmund Pettus Bridge in Selma, Alabama, said Mr. Sessions' law-and-order rhetoric stoked fear of a return to police beatings of blacks who challenged segregation or sought to vote.[\[15\]](#)

Lewis has a monopoly on moral authority in America, boasting an infinite credit limit from the generous bank of white guilt all because of his participation in the 1965 march across the Edmund Pettus Bridge in Selma.

He was one of the characters featured in *Selma*, the celebrated 2015 movie culminating in not only Academy Awards, but a cherished piece of social activism with a DVD copy disseminated to every public and private school in America (courtesy of Paramount Home Media Distribution).[\[16\]](#)

TeachWithMovies.com offers a free, downloadable lesson guide for the movie[\[17\]](#), with Bazaned.com offering teachers a Selma curriculum guide to teach middle and high school students in America the importance of the movie and how the events it celebrates were instrumental in ensuring the Voting Rights Act was passed.[\[18\]](#)

"He who controls the present, controls the past; he who controls the past, controls the future..." Orwell knew his stuff, and the canonizing of both Selma and John Lewis as mythological figures ensures no one will dare commit a heresy and challenge the myth so carefully positioned as one of the defining moments in American history.

Lewis is a comic superhero, greater than Batman and Superman, whose exploits are too great for just one story, but must be told in *March, March: Book Two*, and *March: Book Three*.

The Eisner Award winning series paints Lewis as some kind of mythological hero, greater than any creation Stan Lee or Jack Kirby could have imagined. The graphic novel has been introduced as a text book in New York Public school classrooms even.[\[19\]](#)

Though he never served in the Navy or learned to swim (a fact he is quick to blame on segregated pools in his native Troy, Alabama, immediately creating another opportunity for virtue signaling from white guilt stricken Americans immediately lamenting their white privilege for knowing how to swim), Lewis will have a United States Navy replenishment oiler named in his honor for his role in the civil rights movement... obviously a far important battle in shaping American history than any naval conflict with Japan in World War II. The USNS John Lewis will be the first of many ships named in honor of "heroes" who had absolutely nothing to do with the US Navy, but were instrumental in sinking western civilization in America:

"As the first of its class, the future USNS John Lewis will play a vital role in the mission of our Navy and Marine Corps while also forging a new path in fleet replenishment," said Mabus. "Naming this ship after John Lewis is a fitting tribute to a man who has, from his youth, been at the forefront of progressive social and human rights movements in the U.S., directly shaping both the past and future of our nation."

According to Lewis' office, all of the ships within this class of fleet replenishment oilers will be named after Civil Rights heroes.[\[20\]](#)

Republicans tried to sink the effort to name a naval ship after Lewis - on the logical grounds a ship should only be named after "any member of Congress, living or deceased, unless such member served as the President of the United States or as a member of the Armed Forces" - after the House Rules Committee rejected the amendment to a National Defense Authorization Act in June of 2016.[\[21\]](#)

The Truth About Selma, the book you currently hold in your hands, is the first of its kind to dare broach the never before broached subject of simply this: what became of the city of Selma, perpetually stuck in 1965 in the eyes of white liberals who hero-worship Lewis as some sort of deity?

What became of the city indeed?

Electing a black mayor for the first time in 2000, Selma is now 80 percent black[\[22\]](#), with almost entirely black elected officials running the city.[\[23\]](#)

City-Data.com notes Selma is one of America's most dangerous cities[\[24\]](#), with NeighborhoodScout.com rating Selma with a crime index of zero. Sounds reassuring right?

Wrong. In the metrics of how the site determines safety, a score of 100 correlates with highest safety rating, meaning Selma's score of "0" means the city is 'safer than 0% of the cities in the US.'[\[25\]](#)

Because of shockingly high rates of black-on-black crime - as well as just black criminality - the city launched the "No More" campaign in late 2014. The two words would be printed on yard signs, a plea to the majority black citizens of Selma for the need of "no more" violence:

Selma city officials are launching an anti-violence campaign after an 18-year-old high school student was fatally shot in an armed robbery.

Selma Mayor George Evans announced the initiative yesterday during the funeral service for Alexis Hunter, who was shot to death last weekend.

The campaign will urge every resident, business and organization to post signs with the words "no more" written on them.[\[26\]](#)

In the book *Dixie Rising: How the South is Shaping American Values, Politics and Culture* (by Peter Appleborne), Bob Mants - a black man who participated in the same march across the bridge in 1965 Lewis still uses as his meal ticket to this day - questioned what was accomplished:

"You have black faces in high places in public office, but people may be poorer now than when I came here in 1965. I thought back then if there was anyplace I wanted to raise my kids it would be here, because they could see black people moving forward, advancing themselves as a race. I was naive. The progress hasn't taken place."

As usual though, the *New York Times* inadvertently published the best story on the black contribution to Selma. We measure it in cubic yards:

BY the time David Hurlbut bought the Harmony Club, a 20,000-square-foot building on the waterfront here, it had been abandoned for nearly 40 years. Built in 1909 as a social club by a group of prominent Jewish businessmen, it had been turned into an Elks club in the 1930s; when the Elks disbanded in 1960, the building was boarded up.

The building's sole inhabitants were a flock of pigeons that left behind what he estimates to be about 140 cubic yards of guano. There was no plumbing, and the electrical wiring was "in shambles," he said.

He was also enamored of Selma, a sleepy river town he likens to "an inland Charleston or Savannah." After a few visits, he bought the Harmony Club for just under \$100,000, paid in full, and moved in three months later, on Jan. 1, 2000.[\[27\]](#)

Less than \$5/square foot.

We call this the Visible Black Hand of Economics...

Seriously, if you can't laugh at the "glorious" results of the civil rights movement and what the "super hero" Lewis unleashed on Selma (and the rest of the United States of America), you'll never find humor in this world.

In this book, you'll find out exactly what the consequences of Lewis' march across the Edmund Pettus Bridge were for Selma, a city perpetually stuck in 1965 by those hoping it provides a never-ending credit limit of white guilt, capital to fund a paradigm built entirely upon white guilt and a morality governed by people such as John Lewis.

But it's all a lie, as you'll soon see in The Truth About Selma: without "law and order" – the bedrock of any civilization – you get the community found in 2017 Selma, an 80 percent black city whose black leadership pleads with citizens to place yard signs reading "No More" in their yards as a last ditch effort to stop out of control black crime.

You can have "law and order" or you can have the world of 2017 Selma, Alabama, the latter being a city John Lewis is designated a superhero for liberating.

Choose wisely.

Paul Kersey
Denver, Colorado
January 13, 2017

1 SELMA TO FERGUSON, FERGUSON TO SELMA: WHAT HAPPENED AFTER THE REPORTERS LEFT

The real story of Selma, Alabama isn't what Hollywood put on the screen. It's about what happened after the [protesters got what they wanted](#) and the reporters left.

Selma is back in the news because of the eponymous film, [very loosely](#) based on [Martin Luther King's](#) 1965 [voting rights marches](#), the latest installment in the burgeoning cinematic genre of "[hate porn](#)." It just bombed at the Golden Globes, prompting the usual charges of racism.[\[28\]](#)

But Hollywood has a bigger problem if it wants to continue its reliance on anti-white agitprop. Curiously, while most Hollywood blockbusters rely on the foreign market to bring in the bulk of the gross receipts, hate porn is almost entirely dependent on the American market.[\[29\]](#) To look at some examples:

- 2011's [The Help](#) made 78 percent of its lifetime gross (\$216 million) in the domestic market.
- 2012's [Red Tails](#) was a box office bomb, [grossing](#) only \$50

million worldwide, with an astonishing 99 percent of the share coming from the domestic market. A paltry \$489,000 was grossed in the worldwide market

- 2013's [The Butler](#) made 66 percent of its lifetimes gross (\$176 million) in the domestic market.

One exception: 2013's [12 Years a Slave](#), which despite massive marketing and industry backing made only 30 percent of its worldwide gross (\$187 million) from the American market. This may indicate a law of diminishing returns in the American market, as audiences weary of what is essentially the same movie over and over again.

Still, the film industry seems determined to double down on hate porn. *Selma* was produced by [Brad Pitt](#) and [Oprah Winfrey](#) for an estimated \$20 million. [30] It was directed by black female director Ava DuVernay, a diversity twofer duly celebrated by the Main Stream Media [[Making History](#), by Manohla Dargis, *New York Times*, December 3, 2014]. But *Selma* only opened to just over \$11 million, managing to lose to Liam Neeson once again losing his family in *Taken 3*. [31]

Of course, it's not really about making money. It's about imposing a [permanent sense of white guilt](#) of the historic American nation. And those older whites who may be tainted by "prejudice and racism" "just have to die," to use Oprah's notorious words. [32] The object: to train young whites to willfully ignore racial reality and not "[read, say, or think](#)" anything PC, to use John Derbyshire's phrase.

But both American blacks and whites will eventually have to face the consequences of what happened in Selma after the reporters left. Just as Birmingham, Alabama [became a failed city](#) after achieving of black political power, so is present day Selma a reminder that Hollywood's history seldom resembles the real thing. [33]

Selma in 1965 was [roughly half-white and half-black](#). But in the years since King's march, the white population has declined by roughly 10,000 people and the city lost 30 percent of its total population. [34]

Today, the 80% black city is a [ruin](#).

According to *Public School Review*, Selma High School and its 982 students is almost entirely black. Some 80 percent of students get a free lunch. [35]

As recent as twenty years ago, there was still a small white population. However, *Southern Changes* magazine complained,

The student body has been majority African American since 1975, four

years after integration. Currently, more than eighty percent of the students are black. Until very recently, the school had never been governed by a school board with a black majority. In all of the years since integration, there has been one black valedictorian and one black salutatorian.[36]

They and other “diversity campaigners” got what they wanted. In 2000, majority-black Selma finally elected its first black mayor, James Perkins Jr. This event was heralded as the “biggest news to hit Selma since slavery fell”:

“His victory gives many people a sign of hope, not just in Selma, but in Alabama and the rest of the world,” says the Rev. Frederick Douglas “F.D.”

Reese, Perkins’s pastor at Ebenezer Baptist Church. “Selma, as I see it, has been chosen to be ... a beacon of a brighter tomorrow.”[37]

But how did that play out? Under [the “brighter tomorrow”](#) of Third World leadership, Selma couldn’t even maintain a movie theater. The “Walton Theater,” once [a famous landmark that hosted “talking pictures”](#) as far back as 1932 and amateur talent shows, was eventually closed because there were no private investors to back the project, even after heavy investment by the city government:

Saturday marked the end of an era at the Walton Theater.

After two years of operation, the Jackson family showed its last movie Saturday — “A Madea Christmas.”

Sharon and David Jackson decided to end management of the city-owned facility after the Selma City Council’s Public Building’s Committee decided not to approve a transition proposal or present a counter offer...

The Walton Theater originally opened in 1914... In the 1970s, the theater fell into a state of disrepair and was closed.

Selmians helped to raise more than \$1 million to reopen the theater. It reopened in May 1985 after five years of planning and construction, spearheaded by local residents Larry Striplin and Anita Bryant.

The theater stopped showing feature films in the 1990s.

In October 2011 David and Sharon Jackson partnered with the City of Selma to reopen the Walton as a first-run movie theater. The city helped by purchasing new state-of-the-art digital and sound systems. The first film shown in the Jackson’s Walton Theater was “Mission Impossible IV,” according to the theater’s website.[38]

Naturally, this led to an awkward situation when it came time to screen *Selma* in the town that inspired the movie. The Walton Theater was reopened just for the movie. Once the show is over, a ruined city where more than 40 percent of the people live in poverty will remain.[\[39\]](#)

And this serves as a metaphor for whole sad story of Selma. Oprah Winfrey and Hollywood will continue to roll out Civil Rights pornography, Al Sharpton and Jesse Jackson will continue their extortion rackets, and the great passion plays of the Civil Rights Movement will be re-enacted again and again. Whites will be [called racist for leaving black run cities](#), and if they don't flee, they will be [called racist for staying](#).

The Civil Rights Movement got exactly what it wanted. Its leading figures, like Martin Luther King Jr., have been enshrined as American saints. [Black power reigns](#) in what were some of the leading cities of the Old Confederacy.

But formerly First World cities like Selma, [Birmingham](#), and Detroit will still be Third World slums, no matter how many Hollywood movies are made about the evils of Whites. And no amount of [white guilt](#) will comfort those who have to live in the ruins.

Like Shelley's [Ozymandias](#), of the [colossus](#) that was the American Civil Rights Movement, nothing beside remains.

2 WHEN NARRATIVES COLLIDE—SELMA VERSUS AMERICAN SNIPER

American Sniper, the latest film from director [Clint Eastwood](#), is seemingly designed to enrage the Left. The [film tells the story of](#) the [late Chris Kyle](#), a [rodeo rider](#) from Texas who became [a Navy SEAL](#) and the [deadliest sniper in American history](#). It unapologetically portrays Kyle as a proud warrior dedicated to his country and his [profession](#), a bracing change from the usual [Hollywood treatment of American servicemen](#) as either [psychopathic killers](#) or ashamed and broken victims.

Associated Press attributes the film's success to conservatives flocking to the see the movie.[\[40\]](#) But this is a simplistic assessment of *American Sniper*'s appeal—it's an unapologetically [pro-American movie](#) with a [white male hero](#) at a time when white male Americans are constantly lectured to feel guilty about their race and nationality.

That would be bad enough in the eyes of the Left, but *American Sniper* also came out over the [Martin Luther King holiday](#) weekend. Worse, it's competing with the latest political hagiography dedicated to [“Dr.” King](#): *Selma*. As King is less a historical figure than a modern American god, a

competing film about a heroic white man has been interpreted as nothing less than a form of blasphemy.

What's especially infuriating to the Leftist nation of "[anti-America](#)" is that *American Sniper* made [\\$110 million over the Martin Luther King Day weekend](#) and received several Oscar nominations.[\[41\]](#)

. In contrast, *Selma* is a box office flop.

The response from the cultural commissars who govern the commanding heights of American entertainment: this is a kind of national moral failing.

Film critic Scott Mendelson moans:

The sad irony of a weekend dedicated to a black man who preached non violence and created great social change through pacifism being dominated by a movie about a white guy who (at least in the movie, final ten minutes notwithstanding) is most noteworthy for his record-breaking body count on a battlefield is not lost on me.[\[42\]](#)

Matt Taibbi, whose anti-establishment posturing conceals his [shameful retreat on immigration](#), threw up a lazily written blog post for [Rape Hoax Magazine](#) entitled "['American Sniper' Is Almost Too Dumb to Criticize](#)"

Unconsciously echoing the "[millennial generation motto](#)" of the permanently triggered, Taibbi intones, "It's the fact that the movie is popular, and actually makes sense to so many people, that's the problem."

And of course, there's Lindy West, a kind of walking ([or waddling](#)) caricature of the "[Social Justice Warriors](#)" who busy themselves searching for and complaining about "racism," "sexism," and "homophobia" among normal people. West compares *American Sniper* to *Chappelle's Show*, a comedy show abandoned by its eponymous black creator [because he found whites were laughing](#) for the "wrong" reasons. West screeches:

If [Eastwood], intentionally or not, makes a hero out of Kyle—who, bare minimum, was a racist who took pleasure in dehumanising and killing brown people—is he responsible for validating racism, murder, and dehumanisation?[\[43\]](#)

It's no wonder critics are so angry. Kyle was a real-life Captain America, the kind of positive heterosexual white male role-model our [elites have been desperate to drive](#) out of the military.[\[44\]](#)

But in an age when [schools ban the American flag](#), *American Sniper* seems like a subversive phenomenon. The audience's rejection of the official Narrative about evil traditional values and racist white males is eerily reminiscent of the public's reaction to [The Passion of the Christ](#). The film is a

reminder the historic Majority of America thirsts for the type of heroes Hollywood, academia, and the federal government are increasingly devoted to destroying.

The rarely-spoken rationale behind the System's hatred is that our cultural commissars link any expression of patriotism and pro-military sentiment to Nazism, a trope that Peter Brimelow calls "[Hitler's Revenge](#)."

Actor Seth Rogen made it explicit when he [tweeted](#), "American Sniper kind of reminds me of the movie that's showing in the third act of *Inglourious Basterds*." He was referring to "[Nation's Pride](#)," a fake Nazi propaganda film shown during Quentin Tarantino's 2009 *Inglourious Basterds*, a movie that featured the gleeful [torture and slaughter of German prisoners](#) by a fictional unit of Jewish-Americans. There were few Main Stream Media complaints about that film.

In contrast, "[hate porn](#)" like *Selma* is a product of the official culture and was heavily subsidized by both charities and the school system. Primarily black K-12 public school students were able to see *Selma* for free this past weekend thanks to the [Selma for Students](#) campaign.[\[45\]](#)

An estimated 275,000 tickets were provided to students just by part of this effort, making this cinematic entitlement an important part of *Selma*'s box office take.[\[46\]](#)

This includes students in:

- Montgomery. [[Montgomery students to receive free admission to 'Selma' showings thanks to local business leaders](#), by Amber Sutton, AL.com, January 16, 2015]
- Memphis. [[Mayor says students can see 'Selma' free](#), by Daniel Connolly, *Memphis Commercial Appeal*, January 15, 2015]
- Detroit. [[Free 'Selma' tickets available for Detroit students](#), by Julie Hinds, *Detroit Free Press*, January 17, 2015]
- New Orleans. [[Tickets to the civil-rights drama 'Selma' being offered free to local students](#), by Mike Scott, *New Orleans Times-Picayune*, January 14, 2015]
- Washington D.C. [[Thousands of D.C. students can see 'Selma' free](#), by Emma Brown, *Washington Post*, January 15, 2015]
- Atlanta. [[Free 'Selma' tickets for Atlanta Public Schools students](#)

[*in high school*](#), by Rodney Harris, *CBS Atlanta*, January 16, 2015]

- St. Louis. [[*STL among select cities offering 7-9 grade students free admission to 'Selma'*](#), *St. Louis American*, January 16, 2015]
- [*Indianapolis*](#). [[*Several Indy Venues Offering Free Admission on MLK Day*](#), by Donna Schiele, *Praise Indy*, January 15, 2015]
- Newark. [[*Free 'Selma' tickets for NJ students*](#), by Stephen Whitty, *NJ.com*, January 14, 2015]
- [*Philadelphia*](#). [[*10,000 Philly students can see "Selma" for free through Jan. 19*](#), by Josh Kruger, *Philly Now*, January 13, 2015]
- [*Baltimore*](#). [[*Free tickets for students to Selma*](#), *Baltimore City Schools*, January 22, 2015]
- Dallas. [*DISD students can see 'Selma' free, thanks to donations*](#), by George Rodrigue and Demond Fernandez, *WFAA*, January 16, 2015]
- New York, Chicago, Oakland etc. [[*'Selma' Free Screenings Expand to Chicago, Dallas, D.C. and Other Cities*](#), by Brent Lang, *Variety*, January 14, 2015]

Yet even with this artificial head start, *Selma* is a box office disappointment which will struggle to gross the \$80 to \$90 million it will need just to break even.[47]

Perhaps Barack Obama will issue an executive order dispensing reparations to reimbursing the producers of *Selma*, one of whom is his [*fellow ex-congregant at the Rev. Jeremiah Wright's church, Oprah Winfrey*](#).

The box office battle between *Selma* and *American Sniper* is just another chapter in our [*cultural Cold War*](#). An official culture dedicated to [*multiculturalism*](#), egalitarianism, and [*white guilt*](#) tries to impose itself on a historic American nation which is still showing signs of life. But, as the ticket sales show, racial fatigue is beginning to hit home. Even the cinematic equivalent of Affirmative Action can't force whites to sit through yet another movie designed to trash the country they once possessed.

The real question: will [*Hollywood executives*](#)—and politicians—will take a look at the money made by *American Sniper*? Change will come when elites decide, if only out of self-interest, that they can benefit from championing the

people that the official culture ignores.

3 SELMA: "ONE SMALL STEP FOR A BLACK MAN, ONE GIANT LEAP FOR INDUCING WHITE GUILT"

By every possible metric measuring social capital in a community, the 80 percent black city of Selma in 2017 is a monumental failure.

The new and improved Selma in 2017 is plagued by extreme poverty, STDs, high crime, terrible schools, a terrible business climate, high unemployment, low property value, low civic engagement and racial strife by the likes of Faya Rose Toure. Yet the Voting Rights Act was unquestionably a huge success in Selma where blacks now occupy every public office which their numbers (and the benefit of democracy iron law of majority rule) allow them to dominate.

It's their city now, with Selma's current conditions a reflection of its majority black population:

True, Selma now has black leaders in positions of power, including the mayor, police chief, district attorney, six out of eight city council members, and four out of five school board members. True, Selma's black population is quick to speak out against injustices – and has overcome innumerable ones.

But the journey toward equality is still a long march. Black children here are more likely to grow up in poverty, less likely to graduate, less likely to attend college, and less likely to become homeowners.

Sections of Selma remain sharply segregated, partly because of white flight and partly by choice. Jobs are scarce, and even harder to obtain for those who lack adequate education and skills.[\[48\]](#)

But none of this matters, because Selma is only recognized every March when every last ounce of white guilt can be squeezed out of the crumbling majority black city.

The Edmund Pettus Bridge in Selma is America's holiest site, the equivalent to Mecca and the Hajj (the pilgrimage yearly taken by Muslims to circle around the Kaaba); it isn't out of the question to believe white journalists and

academics pray to Selma five times a day, knowing the mere mention of the horrors blacks once faced on the bridge will help perpetuate the system known as Black-Run America (BRA).

When will pilgrims to the city every March baptize their children in the waters of the Alabama River running underneath the holy Edmund Pettus Bridge?

This has to be the next turn of events, right? Perhaps the black officials in charge of the black city of Selma could start to charge those pilgrims to Selma hoping to "walk in the footsteps of the civil rights movement" a few dollars before they get the chance to cross the Edmund Pettus Bridge ([using Google Earth](#), you can cross the Edmund Pettus Bridge from the comfort of your own home!).

Maybe for a few more dollars, the pilgrim can get the "beat by white policeman" package so they can truly experience the authentic experience of crossing the Edmund Pettus Bridge as those noble blacks endured back on Bloody Sunday in 1965.

For a few dollars more, you can even chisel out of piece of the bridge!

Such entrepreneurial innovations for the 80 percent black city of Selma might be the only way to raise any type of funds, considering the bridge seems to be the only thing keeping the city afloat:

Fifty years later, this historic Southern city is once again in need of saving.

Decrepit houses — burned out and boarded up — fill entire blocks. Jobs are scarce. And the city's only high school has been re-segregated.

It's going to take much more than another march to rescue Selma, the cradle of the modern civil rights movement.

"It's probably worse than it's ever been," said Sheyann Webb Christburg, 58, who grew up in Selma and participated in the Bloody

Sunday march.

“People have spent so much of their blood, sweat and tears fighting to improve things, and even 50 years later, you’re still seeing much of the same.”

A tour of the city’s majority-black east side reveals neighborhoods that resemble post-Katrina New Orleans.

Many of the homes along Martin Luther King St. feature collapsed front porches and cratered living rooms. Some lack doors and windows, and now serve as a haven for squatters living without running water. Others are boarded up and abandoned, blighting what used to be middle class neighborhoods.

Even some of the city’s churches have fallen into disrepair. The old Sylvan Street Presbyterian Church, deemed a “significant landmark” in 1980, is now a pile of bricks and concrete.

The once-bustling downtown sports more empty storefronts than actual businesses. Gone are the high-end clothing stores, theaters and cafes.

The Edmund Pettus Bridge, where hundreds of marchers were brutally assaulted by police in 1965, remains the city’s focal point. The famed bridge still draws visitors — but there’s little else in town to keep them here.

“All this city got is history,” fumed Selma resident Arsenio Gardner, who’s 25 and unemployed. “If this bridge wasn’t here, it would just be another f-----d-up place nobody would visit.”[\[49\]](#)

Arsenio Gardner is correct: all 80 percent black Selma has is the Edmund Pettus Bridge, with a lot of other signs white people once lived there crumbling into their footprints... buildings were white people once built up a once-bustling downtown full of tax-revenue producing businesses are now boarded-up or piles of bricks and concrete.

Or just empty, where if you listen long enough one can actually hear the ghosts reminiscence about a Selma where actually lived to walk the downtown streets everyday... instead of just in the early part of March each

year when the world remembers Selma exists because of what happened in 1965:

"We need more jobs and crime needs to get better, because if the crime doesn't get better, then no jobs are going to ever come here," said Tony Hall, a 38-year-old black Selma resident who does landscaping, repairs and other work at Selma City Hall.

Consequently, many residents are still suffering from the wounds inflicted during the Jim Crow era, which are still visible today in the sorry state of Selma's public schools, crime rate and economic vitality, according to a number of black residents who spoke with AL.com late last month.[\[50\]](#)

White people will always be blamed for the horrible academic performance of the 99 percent black Selma Public School system, just as white people will always be blamed for individual black people in Selma failing to collectively create the type of community that business owners deem an economically viable city for investing in...

Crime? Obviously it's the ghost of a former white Selma resident goading a current black Selma resident into robbing a store or private residence, or pulling the trigger of a gun...

Wait... what was that noise? It's one of the Selma "Call to Prayers," the five-times a day all citizens of America are to face toward Selma, Alabama and pray to those courageous souls who marched across the Edmund Pettus Bridge... *one small step for a black man, one giant leap for inducing white guilt.*

There's nothing to celebrate in modern Selma, where the remnants of the civilization Europeans built is crumbling to bricks and concrete; while the Africans in America in charge of the city whine about the legacy of Jim Crow for keeping them from abiding by the law, performing well in school, and creating the type of community where outside investors would consider opening up businesses.

On your knees and pray to Selma, where the holy Edmund Pettus Bridge stands as a reminder to the great racial divide existing between Europeans and Africans: just look at the state of the city - built by whites - under complete black control!

4 AMERICA'S POTESKIN VILLAGE?: BEFORE WORLD CELEBRATED #SELMA50, CITY LEADERS DEDICATED FOUR DAYS TO CLEAN UP "PILES OF TRASH" ON THE ROADS

For a city to be so important in creating the new America (the events of Bloody Sunday on March 7, 1965 did directly lead to the passing of the Voting Rights Act), you'd think the now 80 percent black community of Selma would be the American equivalent of a [Potemkin Village](#).

Instead, the current state of the [80 percent black city](#) - one completely dominated by black-elected officials in all levels of government - [provides unambiguous proof](#) to why those white people back in 1965 dared keep blacks from voting.

You'd think the federal government would pump tens of millions of dollars into 80 percent black Selma, to present the illusion of prosperity, peace, and tranquility in a city so important in creating the prevailing narrative and unifying anti-white ideology celebrated by those soldiers of Black-Run America (BRA).

But, the exact opposite has happened.

A once charming city has Regressed to the Black Mean with white people leaving the city of their creation to a most untrustworthy racial group to maintain... Detroit, East St. Louis, Memphis, Newark, and Birmingham being proof the declining quality of life in 80 percent black Selma is no anomaly.

Selma, a city on track to be 90 - 95 percent black by 2020, would be the perfect candidate to be America's Potemkin Village. Instead, it's just another example confirmation that the racists were right.:

Swelling with pride at its place in history, Selma was in a frenzy as it prepared to host two presidents and tens of thousands of people to commemorate the 50th anniversary of the civil-rights movement's bloody climax.

But in the spotlight, Selma's blight is impossible to miss. More than 40 percent of Dallas County's residents live below the poverty line, compared with the national average of 14.5 percent. Selma helped break down legal barriers, paving the way for the Voting Rights Act of 1965, but economic ones have been more stubborn.

Saturday's visitors saw a sleepy downtown, with vacant, boarded-up buildings dotting the side streets.

U.S. Rep. John Lewis, an Atlanta Democrat and civil-rights leader who suffered a fractured skull leading the "Bloody Sunday" march, said last month: "Fifty years ago this place was the center of commerce, it was booming. You came here on a Friday afternoon or early evening on a Saturday, to shop from the rural areas or the small towns."

U.S. Rep. Terri Sewell, Alabama's first elected black congresswoman, is an ambassador of the city. She grew up in Selma, was the first black valedictorian at Selma High School, went to Princeton University and Harvard Law, became a lawyer, and was elected to the House in 2010 to a district that covers Selma.

"Selma is now," said Sewell, a Democrat. "It is relevant for our fight for human rights and social justice around the world. What the people of Selma need are better opportunities. It's not enough that the world come and walk across the bridge."

To Perkins, it's a moral issue.

"I'm convinced that the nation owes Selma," he said. "If we consider Iraq as a Ground Zero in war theater, if this country can spend billions of dollars to rebuild a foreign nation after war," he said, "why shouldn't we spend a few million to rebuild a community after its Ground Zero experiences in this country?"[\[51\]](#)

The racists who opposed the creation of a black-power structure in Selma

(remember: demography is destiny) were right: the city of Selma is no longer a 1st World city, but looks like one of those African cities a decade after white people have decolonized the area:

“SELMA, Ala. — Their homes would almost certainly be among the first things that President Obama would see upon arriving in Selma.

The 102 small brick structures had once served as base housing for pilots training at Selma’s long-ago shuttered Craig Air Force Base.

Now the vast majority of the homes are uninhabitable, stripped clean by looters or charred by fire. The rest are residences of last resort for those who can barely afford the \$175 a month rent. ...

Iasha Gadsden, 32, gazed out at the road that Obama would travel as he exited the old air base. What would the president think as he rolled past the post-apocalyptic landscape? The dozen or so homes that were still occupied had roofs that leaked when it rained, broken windows covered in cardboard, and in several instances, no working plumbing. ...

These days the development, which is owned by the son of a former Selma mayor, doesn’t get many visitors. Even the garbage collectors stopped coming, said residents. The school bus, however, still makes regular stops. Monique Randall, 10, and Montel, 12, clambered down the bus steps and headed for home. They hustled past one of their neighbors who stood waist-deep in an overflowing dumpster, searching for aluminum cans.

A few yards away were the remains of a raccoon that another neighbor had carefully gutted and cooked for dinner.[\[52\]](#)

Hunter Wallace keenly noted the grim irony of the *Washington Post* publishing the culinary highlight of raccoon as a delicacy in 80 percent black Selma:

On a recent episode of AMC’s hit television show *The Walking Dead*, Daryl Dixon gutted a raccoon and cooked it for dinner after reaching the Alexandria Safe Zone. This was in the context of a fictional zombie apocalypse.

Fifty years after the Voting Rights Act, the residents of Selma are eating raccoons while Obama gives speeches. They overwhelmingly voted for him, twice.[\[53\]](#)

When whites disappear, the world individual blacks collectively create equates to the type of horrors depicted in post-apocalyptic fiction...

Evidence civilization once flourished in Selma is found in the downtown area and the decaying residential houses, but there's little sign of a future for this soon-to-be entirely black city. Which is why Jesse Jackson has advocated the government stepping in and making it illegal for white-owned businesses to leave the city.[\[54\]](#)

Again: of all the cities in America collapsing under the enormous pressure of racial transformation, buckling beneath the burden of no longer being supported by the founding population (whites), shouldn't 80 percent black Selma be a city the federal government maintains as a Potemkin Village to maintain the illusion of "all races are equal?"

But that's not happening. Indeed, the exact opposite is taking place, with the deteriorating quality of life in 80 percent black Selma - a city boasting a black mayor, majority black city council, and black people leading all municipal entities - stretching the credulity of those claiming "race doesn't exist" in the process.

No story illustrates the lack of social capital, civic engagement, and the pride the primarily black citizens of Selma have for their city than a careful reading of this plea by the newspaper for them to pick up the piles of litter found on the streets of Selma... before the world's media came to celebrate Bloody Sunday turning 50:

As the city prepares for one of the biggest events in its history — the 50th anniversary Bridge Crossing Jubilee — different community members are doing their part to help clean up the city.

Driving down many roads in Selma trash is visible by the roads and in some cases piles of trash line the road.

It's a serious problem that people in the community need to address. We want the city to look its best when thousands of people come in March. There are so many attractive things about Selma, and we don't want it to be overshadowed by the amount of trash lying around.

We should encourage our guests to help keep our city clean while they are here taking part in the many activities scheduled that week.

To help the cause, the city of Selma is asking for the community's help with a city wide cleanup.

The cleanup started Monday and will run through Thursday.

The Public Works Department is adding two wards each day in addition to the wards that are regularly scheduled for trash pickup each day.

The city held a similar event in January and we are glad to see that they are continuing in their effort to make Selma as nice as it can be when the spotlight is shining down on the Queen City.

We are thankful that the city has held a program like the cleanup, and we hope that even after the Jubilee has come and gone, the community will continue to see the need for clean streets.[\[55\]](#)

Why don't the citizens of 80 percent black Selma just throw their trash in a trashcan, instead of littering? Again, shouldn't this most sacred of Civil Rights sites be the Potemkin Village of BRA?

No. The 80 percent black city of Selma is just confirmation of what those vile racists knew long ago who dared try and keep the conditions found in 2015 Selma from ever becoming the unpleasant reality they are today:

One of the busiest weeks in Selma history has arrived and with it comes the culmination of months and months of hard work from city leaders and everyday citizens. With the majority of the incoming jubilee crowd expected to arrive later in the week, there's still work being completed, but it's all winding down.

Saturday a big chunk of one of Selma and the surrounding area's biggest problems was taken care of by those in the Adopt A Mile program, who picked up trash down U.S. Highway 80. Seemingly every mile on Highway 80 Saturday there were groups of volunteers, picking up trash to make sure visitors that drive through this weekend don't have to look at roadways surrounded by garbage.

Among the volunteers were students from Wallace Community College Selma and members of Lillies of the Valley.

There seemed to be orange trash bags lined up everywhere, which shows just how much garbage there was on the road. With the hard part along that stretch of road complete, our hope is that motorists will refrain from tossing items out their windows and dirtying what can be a visually appealing stretch of highway.

If everyone makes the effort to pick up an item or two and refrains from littering, people will start talking less about trash on the roadway and will instead just notice Selma. That's the end goal we should all have in mind.[\[56\]](#)

If you can't laugh at this, you'll never get the joke.

The quality of life found in 80 percent black Selma is an exclamation mark on the following sentence: *The Racists Were Right!*

5 [WHAT IS IT THEY WANT?](#)

[It's a black city.](#) As the *Washington Post* notes about 80 percent black Selma in 2015, a ribbon-cutting ceremony for a re-opening Sonic restaurant is cause for celebration in a city where the Visible Black Hand of Economic has otherwise chased away commercial interests:

...a ribbon-cutting at the local Sonic drive-up restaurant. In the past few months, Selma has lost two of its biggest department stores: J.C. Penney and Goody's. The restaurant event offered a rare bit of good economic news.

“Technically it’s more of a reopening than an opening,” KimbroughBallard said. “The place looked terrible. Thank God Sonic saw fit to invest thousands of dollars in it instead of picking up and leaving.” The restaurant was festooned with balloons and a big red ribbon.

Today, almost all the top elected officials in Selma and surrounding Dallas County are black. Ballard, who is white, stood next to Mayor

George Evans, who was elected in 2008 as the second black mayor in Selma's history. Also in the ribbon-cutting line was Benny Lee Tucker, a City Council member and one of the heroes of the Bloody Sunday march. The mayor snipped the ribbon, and a Sonic regional marketing executive handed out raspberry and lime sodas.[57]

It should be noted this is the second time since 2009 the Sonic in Selma has re-opened (in 2009, the [Selma Times-Journal reported there were 533 job applications](#) to work there)[58], with the building torn down in late 2014 for the latest incarnation of the outpost for civilization in the heart of darkness that is 80 percent black Selma.[59]

It's a black city, dominated by black elected officials and a government seemingly run for black people, of the black people, and by black people. Yet businesses continue to flee across the famed Edmund Pettus Bridge, which attracts a few out-of-towners every March to walk across it like an American version of Hajj.

A holy pilgrimage to bathe in the eternal waters of white guilt pumped continuously by images of "Bloody Sunday" from Selma in 1965...

One day those waters will stop flowing.

Perhaps it will be the day when the celebrated Sonic closes, another business fleeing 80 percent black Selma...

Or, perhaps one day it will become illegal for a business to close up shop in 80 percent Selma:

"Some people have a need to not be satisfied," said Jamie Wallace, who in 1965 was an editor at the Selma Times-Journal. He stood on the Edmund Pettus Bridge with civil right marchers when they were attacked on Bloody Sunday. He and other newspaper staffers resisted enormous pressure from advertisers, subscribers and the Selma elite to ignore the Rev. Martin Luther King Jr. and the marchers.

This weekend, he will be presented a Living Legend Award by Selma's

mayor, a black man. Things were bad in 1965, Wallace said. They are still bad.

"But I dispute anyone who claims we didn't change anything," he said. "We went from an all-white power structure to all black. That means something."

The Rev. Jesse Jackson sat nearby on a wicker sofa, watching Sanders and her volunteers work. "People coming to Selma in a celebration mood should be in a protest mood," he said. Sanders agreed.

"Sixty percent of Selma's children live in poverty," she told him. Jackson nodded.

"People assume there is a correlation between political power and economic power," he said. But a black power structure — mayor, city council, police force — is not enough.

"You change the political power, and the white business owners just move outside the city. So you have power over a doughnut hole. We need help to climb out of the doughnut hole," he said.

He went on to describe a plan in which the government would intervene to stop people from relocating their businesses. "It's the only way," Jackson said.[\[60\]](#)

A black power structure in Selma, an 80 percent black city, has represented the equivalent of an EMP-blast over the city only allowing one or two days of outside coverage of the city to exist: those days happen to correspond with the anniversary of the famed march across the bridge in 1965; what happens in the city when blacks are in charge the other 364 days of the year means absolutely nothing, unless it can be used to transmit a message of continued white oppression and persecution of defenseless, powerless blacks.

But blacks have all the power in Selma, and the city lights are going out. One wonders if there is even a working public water fountain in the 80 percent black city of Selma in 2015, obviously knowing that when the city was controlled by evil whites in 1965, at least a "colored" water fountain worked...

So now the black power structure wants to consider putting in place a plan to prevent individuals from closing the doors of their privately-held businesses, if they plan to relocate them outside the 80 percent black city of Selma...

After 38 years of being in business, J.C. Penny left the Selma Mall in early January of 2015; of the 33 J.C. Penny locations in Alabama, it was the only one to close... the closing was part of "a strategic priority to improve the profitability of our stores and position J. C. Penney for future success":

“Wow, that’s a surprise. It’s like one of the two anchor stores for the mall and Belk is the other,” said Mary Johnson, who was shopping at J. C. Penney on Wednesday. “With one of the anchors gone, I don’t know how the mall can stay open.”[\[61\]](#)

The 80 percent black population of Selma, the historic American city birthing the 'March Across the Pettus Bridge' (an event more important to the American narrative than Washington Crossing the Delaware), no longer has the ability to sustain a J.C. Penny...

An editorial in the Selma Times-Journal bemoaned the closing of stores in 80 percent black Selma, without noting how these stores are no longer capable of producing the profits required to keep them open; a true testament to the type of community and social capital black people create (hey, Sonic has had to have grand re-openings TWICE in the past six years in Selma...):

Like J.C. Penney in 2014, Goody’s is closing its location at the Selma Mall at the end of March.

At this point, it’s not clear what the mall’s future plans are when it comes to attracting new businesses to replace the vacant buildings left by the major retailers that once called it home.

The closings are crippling to a city whose leaders echo the message “Shop local” at every given opportunity. Leaders in Selma understand how important it is that those in Selma try to shop here first, creating extra tax dollars and more opportunities for growth within the city.

That’s why it’s so disheartening when stores the caliber and size of Goody’s and J.C. Penney close in Selma. That’s not to say that lack of

support is the reason the stores closed. Business could always be better, but J.C. Penney closed dozens of stores as part of company wide decision and Goody's has not made any formal announcement about its reasoning from the corporate level.

Selma needs its mall to succeed, which is why the next few months are so important. We're optimistic that the mall can be a vibrant shopping center with options for shoppers for all ages, but it's going to take some work. Whatever the mall's future holds, it will need the investment of the community in order to succeed.[\[62\]](#)

80 percent black Selma doesn't have the population capable of keeping J.C. Penny or Goody's open; it does, however, have an 80 percent black population capable of requiring Sonic to close twice in six years for grand re-openings...The Visible Black Hand of Economics has struck the city of 80 percent black Selma.

Again, blacks secure control of the city of Selma, and yet no one wants to be there save a few politicians and white journalists every March when the annual pilgrimage to this religious icon commences...

Selma is 80 percent black; by 2020, the city will likely be 90 percent black.

They control the city's present and will determine its future, free of white people obstructing individual black people's collective drive... and yet the city celebrates the opening of a Sonic as if its a favored son returning from war a great hero.

Selma.

[The perfect embodiment of what individual black potential collectively manifests in America...](#)

6 “WE NEVER HARM TOURISTS. NEVER. GOT THAT. WE KEEP OUR SHIT TO OURSELVES

Years ago, I went to 80 percent black Selma, Alabama. I walked across the Edmund Pettus Bridge, the most iconic Civil Rights monument in America, trying to imagine just what those white police officers dared defend on that bridge nearly 50 years before (the trip was in 2011).

You see, we live in the post-Selma world, one where white people have lost all moral authority and even daring to speak favorably of anything remotely positive of whites means you yearn for a return to a world of segregation and Jim Crow (actually, I advocate the same goals of the American Colonization Society).

Those white police officers on Edmund Pettus Bridge back in 1965 were defending civilization as defined by the type of world European-descended people build, maintain, and pass on to their posterity.

Today, we live in a rapidly disintegrating society where memories of a better yesterday are but a bitter reminder of the horrors of tomorrow.

And 80 percent black Selma in 2016 ([a city with a](#) black mayor, a black police chief, a black district attorney and a majority black city council), is representative of exactly what white people long ago knew would happen to their civilization in both their absence and with black-rule.[\[63\]](#)

Because of persistent black violence, the city has hosted not-so-national-media-friendly "stop the violence" marches in [2010](#) and [2014](#), unconvincingly asking black people to stop killing each other.

But the 80 percent black residents of Selma, who have helped make the city Alabama's most violent[\[64\]](#), continue to provide a paradise for white

journalists - still stuck in a pre-Selma mindset - a veritable wonderland for woe-is-me-let's-blame-the-white-man-for-our-predicament stories:

Ten figures clambered over piles of rubble from the old cotton warehouse, picking up bricks. It was a cold day for Selma, [Alabama](#), close to freezing, and as the sun disappeared they gathered to warm their hands over makeshift fires.

For 10 hours they removed bricks from piles mixed with wood and metal, chipping each recovered brick free of mortar, and then stacked them. The bricks were handmade in the 1870s, and a foreman was paying them between \$10 and \$20 in cash for a pile of 500.

It was hard work. A pile took about half the day to gather, and most quit from fatigue after one go. An older man watched them: "Everyone heard about this job, but few want to do it, because it pays nothing, and lots of people been hurt doing it. But there are no jobs here in Selma. Especially if you got a record, and almost everyone in Selma has a record." Nobody knew who owned the old warehouse, although most reckoned it was a white man: "They own everything around here."

A brick buyer from a construction firm came to look at the pile. "Handmade bricks, especially historical ones like this, are in demand. They often sell for over a dollar per brick."

Jennifer had spent the day picking bricks, and wasn't complaining, "I am a single mother with five kids. I will do any work, and this is the only work in town."

A man on a break, his hands bleeding beneath a cloth wrap, smoked a cigarette. "This is slave work, that's what it is, but the only work around. Kind of funny when you think about it, because them bricks were probably made by slaves. That is Selma for you, though: still a city of slaves."

Driving towards Selma, you are constantly reminded by historical markers that although once a city of slavery, the city now symbolizes civil rights. The march to secure voting rights for African Americans in 1965 originated there, and is celebrated in a film named after the city.

Crossing over the river into Selma is another reminder; the Edmund Pettus Bridge is recognizable from newsreels of Bloody Sunday, when marchers were beaten by the police, or from last year when President Obama came to mark the 50th anniversary of that day. The central street beyond the bridge is three short blocks filled with shops catering to tourists.

Yet if you walk beyond those blocks you see the ugliness of poverty that is modern Selma: dilapidated and boarded-up homes tagged with gang symbols, empty lots littered with vodka bottles and fast-food wrappers, and sterile low-income projects. You see men clustered on corners selling drugs, and on the better-kept homes you see sign after sign urging, "Stop the violence". You don't see working factories, only empty ones being torn down for scrap. You see a population disenfranchised, economically and politically. It makes Selma, a symbol of past civil rights victories, a symbol of current civil rights failures.

Marcus, 55, moved to Selma when he was a baby. "Everyone always saying we don't have jobs because of things we lack, but it ain't what we lack, it's what we have: black skin. When I was a boy we had to cross through the white neighborhood to get to school, and they used to sic the dogs on me and my younger sister. I left Selma and joined the military. When I came back, nothing much changed. They don't sic dogs on you any more, but they stack so much against you that it might as well just be dogs."

Council McReynolds, 52, has spent his entire life in Selma, and wishes he could leave. "All the factories that used to be here are closed: the candy factory, the furniture company, they all picked up and moved when we elected a black mayor."

His house is one of only two on the long block that isn't abandoned and boarded up. The one next to his is half-burned-down, the others sit empty, although a few people squat in them. "Selma ain't like that movie. There everyone is shown working together and putting the past behind them. But the reality is Selma has been left behind, and folks are certainly not working together."

When I asked him about one of the empty buildings next to his, he smiled, "That ain't empty at all. There is a family living there, being charged by a landlord."

Council's block is not an anomaly in Selma. Boarded-up or falling-down houses make up about a quarter of the city. Many other buildings, which in other places would be considered derelict, with broken windows, porches filled with holes, are stunningly being used as rentals.

Melvin Barnes, 39, met me in the low-income projects that surround

the Brown Chapel AME church, a historical landmark that was center of the voting rights march. He grew up in Selma, started dealing at 17, and got caught up in the street life.

“Everyone around me had guns, everyone around me dealt, and I got caught up in it. I got a gun when I was 14, carried it around, and shot it a lot. Everyone did.”

Seven years ago, he got into a “street altercation” that ended with a bullet meant for him almost hitting a child next to him. “I came home from that, and looked at my child, and hugged him. I knew I had to stop the game.” He quit drugs and now hosts a daily radio show, and works the streets, urging others to stop the violence.

Melvin took me to the old abandoned home he sleeps in when homeless. “I haven’t had any money since I quit dealing, nobody is gonna give a former drug user like me a job.”

At the spot where we talked, [Antoine Stallworth was shot and killed](#) only a few yards away from the church two weeks before on New Year’s Eve. It was the last murder in Selma of 2015, [bringing the total to 11](#), and making Selma (population about 20,000) one of the [most violent cities in the US](#), with murder rates more than 10 times the national average.

My last two days in Selma were spent with Escrow, 34 (named changed), who has four felony convictions, for drugs, guns and attempted murder. He moved to Selma at the age of 14, brought to live with his grandmother by a mother addicted to crack. When he shook my hand, he smiled, flashing a row of missing teeth, “Welcome to the real hood. Selma don’t play games.”

He has been shot six times and shot many others. “I don’t know how many times I shot at people. I am just a shooter, always have been.”

He talks quietly and methodically, only stopping to sell drugs – “excuse me, I got to make a deal”.

When I ask about guns in Selma, he grimaces. “When I got here, everybody had a gun, everybody was shooting. I needed to be like them. I learned quickly you got to escalate, or guys will see you as weak, and shoot you dead, so I escalated.”

He always carries a gun, except when on his block.

t the end of my last day in Selma, exhausted from seeing so much pain, I sat outside the Brown Chapel AME church, watching kids play, and making small talk with a group of men. I went to take the picture of the kids, and forgetting their age, started my normal interview, "Do you like Selma? What was it like growing up here?"

They all looked at me confused, except one girl, Robin, aged nine. "No I don't like Selma. Not at all. Too much shooting and my momma can't find a job. That is why we are moving to Florida."

As I photographed the kids in front of the sunset, a BMW pulled up. Two tourists got out to look at the Brown chapel. The gang of men, including Escrow, watched them, wondering where they were from. I went over and talked to the tourists who were from Ontario and excited to see places they knew from the movie, but concerned about their safety.

When I came back and told the men where the tourists had come from they all whistled in proud disbelief. "Damn, CANADA. Wow. They came all the way from Canada to see Selma?"

I also mentioned their fears of the neighborhood. Escrow stopped playing with his phone, looked at me, eyes drilling into me, smile gone.

"We never harm tourists. Never. Got that. We keep our shit to ourselves. They come here because special things DID happen here. Just wish they would happen again." [\[65\]](#)

Like the Canadians, I too once went to Selma as a tourist, but unlike our friendly neighbors from the north, I visited the city not to massage my white guilt muscles (do white liberals get some weird sexual satisfaction seeing the city?); my visit to Selma was to see a visual representation of exactly what those white cops dared stop from ever coming to fruition.

White liberals see Selma as eternally stuck in 1965, congratulating themselves over and over again for being on the "right side of history."

In reality, the civilization white people built in Selma is becoming nothing more than history, the very bricks once forming the bedrock of their civilization being chipped away and sold for pocket-change.

7 AT CRIME NIGHT OUT IN 80% BLACK SELMA, ALABAMA, BLACK YOUTH RAP "PUT THE GUNS DOWN"

There's literally nothing funnier in the world than what's happening in presently 80 percent black Selma, Alabama.

Remember: it is this city that presently serves as the moral compass for America, guiding us in a direction few dare criticize for it would mean those white cops who dared stand for law and order on the Edmund Pettus Bridge back in 1965 are the actual heroes in the Selma Saga.

Every year, politicians, academicians, actors/actresses, celebrities, and other pitchmen and purveyors of modernity flock to Selma to walk across the Edmund Pettus Bridge in a show of solidarity against white people; and, hilariously, once the cameras leave and every last ounce of moral virtue can be harvested from the march, the majority black residents of Selma get back to robbing, shooting, and killing one another (they do all of this when they aren't busy turning the city into just another representation of Africa in America).

Take in point, this story:

Several hundred people attended the city of Selma's Crime Night Out Thursday at the Selma Amphitheater. The Selma Police Department, Selma Fire Department, Alabama Law Enforcement Agency, CARE Ambulance and more first responders used the special night to interact with the community. "[The event is] very important for the youth. Right now, they need guidance.

We've dropped the ball, a lot of us as parents, but as far as getting the message to the young kids, that's what we need to do," said James Johnson, who attended the event.

"Having a gathering like this means a lot, coming together as one." The Selma High School band performed, along with the Selma High

cheerleaders, Selma High choir and Concordia College Alabama's band.

Representatives from several city departments were on hand with posters and information to talk to people in the community. "I'm out here to have fun," Johnson said. "I had to see my grandson perform, Trey Johnson, they did a rap song "Put the Guns Down" which in Selma, that's what we need to do." [66]

Before white rule/white civilization was overwhelmed, was it ever necessary for a Selma where "Jim Crow" was present to have black children sing songs about black people "Putting the Guns Down" to end the scourge of black-on-black crime?

The answer, of course, is no.

But in a world where black people hold all elected positions of power, make up 4/5th's of the residents, and completely dominate the appointed public vocations in Selma, young black children admonish their fellow black citizens to "Put the Guns Down...."

Hilarious, really, when you think about it.

Remember, this is a city where one of the only remaining hotels (the historic St. James) is owned by the city and runs at a loss of roughly \$25,000 a month [67]... [with an occupancy of near zero](#) when there's no white guilt march/event being held on the bridge. [68]

So, during the same event where young black people rap about black people putting down the guns so as to stop killing one another, we get this lecture:

An expert who has helped take down members of the nation's most violent street gangs has once again set his sights on Selma, focusing on its schools.

His goal is to create more awareness in the hopes that the city can move past its problems with gang violence.

Tony Avendorph was a police officer for 40 years, serving in Illinois, California and Maryland.

He grew up on the south side of Chicago in the 1950s-60s in gang neighborhoods and was part of the gang culture for a period of time until he was able to attend a Catholic High School. There, he was able to play baseball and got a scholarship to college. He became a police officer in 1969 and started educating others about gangs in 1978.

He has been traveling around the country ever since, detailing the hierarchy, rituals, criminal enterprises, and inter-workings of different gangs.

He teaches a basic gangs and drug course and an advanced gang investigations course.

Five years ago, Avendorph was contacted by Selma City Schools and Dallas County District Attorney Michael Jackson and asked to visit Selma. Jackson attended Avendorph's class at the Regional Counterdrug Training Academy in Meridian, Mississippi and suggested that Avendorph come to Selma and conduct a 2-3 day course for students, teachers, counselors and principals.

Avendorph has been to Dallas County three times in the past five years teaching classes.

"They've had quite a few gang issues here. They've had several shootings and it seems to be getting worse. So my job was to come here and do a little motivational speaking to the kids, talking about the pitfalls of bullying and being in gangs and talking to the teachers, counselors and principals about what to look for," he said. Avendorph believes Selma can tackle gangs with a concerted effort.

"I was part of the Civil Rights Movement so I don't want to see this city become a shooting gallery. I want to see Selma go back to the way it's supposed to be and that's a historic city where people come to visit," he said. "The only way the problem is going to be solved is if people don't deny there's an issue here and become proactive and do this together."[\[69\]](#)

Returning to the city three times in five years would seemingly invalidate his credentials as an "expert," right?

Sorry, Avendorph: Selma is a shooting gallery, precisely because black people don't believe black lives matter there (remember: the New York Times noted this in 1994: "The racial violence of the past is largely gone, replaced by a flood of drug-related, black-on-black crime that dwarfs the violence of Jim Crow.")[\[70\]](#)

The destruction of freedom of association meant the liberation for black people to... behave as Africans (the latter the very reason white people were driven/convinced to pass Jim Crow legislation to protect their posterity from behavior inimical to western civilization):

For months we have railed against the increase in gun violence in Selma, the escalation in violent crime and the growing number of what is often called “black on black crime.”

For months we have said enough is enough. We have called on civic, community and city leaders to stand together in not only finding a solution to the problems facing our city, but also finding the root of such problems.

We have said using excuses as poor economic conditions; lack of jobs and high unemployment as reasons for high crime is foolhardy.

But, today, we are again caught speechless, wordless in our business. We don’t know what to say. We have run out of nouns, verbs and adjectives. We no longer know what it will take to stop the dangerous trend this city is on.

Thursday night, two men were shot in a Selma neighborhood. One was reportedly shot in the back.

And, today, we are calling for help. We are calling on community leaders, leaders with church organizations, charity groups, foundations and neighborhood watches to stand up and sound off. This newspaper and a few city leaders cannot be the only ones calling for this to stop.

With the annual Bridge Crossing Jubilee scheduled for next week, we have an opportunity to share a message with the young men and women in our community that their civil rights, their civil liberties were strengthened a decade ago. Men and women braved beatings and even death to stand for what they believed.

Today, with the onset of crime, their hard work to make this a better community for all races, all creeds and all sexes is threatened.

Let us take this opportunity to call on those who would settle debates with a gun, to stop, put down the gun and find a different path. Find a

way to better the community in which you live, rather than bringing it further down with crime, drugs and violence.

In the 1960s, brave foot soldiers used a non-violent way to change the world for better. Let the 2010s be known for when Selma found a better way than crime and began to live up to the promise of those of a generation ago walked for.[\[71\]](#)

This was the world white people long ago tried to stop from coming into existence by protecting their civilization (and their posterity) with laws that were struck down as immoral.

And, because of this reason, the condition of 2016 Selma, an 80 percent black city, stands tall as the greatest joke of them all regarding the federally-mandated experiment in coerced diversity/dismantling of white supremacy.

Once white supremacy was supplanted, all we were left in Selma was black dysfunction (which Jim Crow once dared keep in check to ensure white people and the civilization they created and passed on to their posterity, would endure).

The Truth About Selma

8 WHEN WHITES WERE IN POLITICAL CONTROL, THE
'SELMA CEASEFIRE MOVEMENT' WASN'T NECESSARY...

It's all a joke.

When you understand this, what's coming will only make sense:

Oh, Selma... to think how we have created a holy moment out of the crossing of the Edmund Pettus Bridge, where a yearly pilgrimage occurs so that America can marinate in white guilt for another 365 days.

And for what?

An 80 percent black city, a municipality acting as an incubator for every black stereotype you've ever known:

Selma pastors are taking action to combat gangs and stop bloodshed on the city's streets.

Church leaders are reaching out to the families involved in the deadly string of crimes in a growing push to curb the violence.

They outlined their new initiative during a press conference at the corner of Broad Street and Voeglin Avenue on Friday afternoon in Selma.

Efforts to crackdown on gangs in Dallas County have been ongoing, but a recent string of violent crimes has church officials stepping in and seeking solutions for a safer community.

“If not us, then who? If not now, then when? We can't put it off any longer. We can't wait. It has to start with us, the body of Christ,” said Bishop Effell Williams, pastor of Tabernacle of Praise Church in Selma.

Pastors describe the crimes as “gang facilitated retaliatory serial murders and shootings where rival gang members and their families are targeted.”

“Selma is being plagued with constant, extreme violence,” said James Perkins, Jr., pastor of Ebenezer Missionary Baptist Church in Selma. “The street violence is increasing. Law enforcement has limits that are beyond their control. Citizens are stunned.”

In less than a month in Selma, police say seven people were shot.

On February 14, 2016, there was a shooting at the Grown and Sexy nightclub. A man was shot in the side. Detectives with the Selma Police Department have identified the shooter as Ricky Suttles, 26. Suttles is considered armed and dangerous. He is suspected to still be in the Selma area.

Anyone with information to his whereabouts is encouraged to call Crime Stoppers at (334) 874-2588.

On March 1, 2016, a woman set her ex-boyfriend on fire in the 1800 block of L.L. Anderson Avenue. According to police, she dumped gasoline on the victim and struck a lighter near him. The victim is in a medically induced coma as he receives treatment at UAB's burn center.

The suspect was charged with domestic violence assault and arson. Selma PD spokesman Lt. Sam Miller says she also burned down several houses.

On March 5, 2016, Lt. Miller says a man shot himself in the foot at Cheer's Package Store on Broad Street. It's not clear if he was exchanging gunfire with someone else. The Selma Times Journal reports that the store clerk told police she heard five or six shots fired.

Also on March 5, 2016, a man who opened fire with a rifle in a Selma street, killing two people in the entertainment district.

Officers responded to the corner of Marie Foster Street and Selma Avenue in reference to multiple shooting victims.

"It was one individual who ran up to a car at the corner and using an assault-style rifle, he opened fire on the driver's side of the vehicle as the driver was attempting to exit the vehicle. He then ran around the vehicle and shot the passenger as he was exiting the vehicle, killing the passenger," Lt. Miller said.

The driver was rushed by ambulance to Baptist Medical Center South where he passed away from his injuries the next morning. Officials are exploring the possibility that the suspect set his sights on the [wrong targets](#).

A person of interest in the case has been identified.

On March 6, 2016, Lt. Miller says a woman stabbed her boyfriend with a steak knife at a home on Alabama Avenue. She was arrested and charged with domestic violence assault. Her boyfriend is recovering.

On March 7, 2016, a man was shot in an attempted robbery. Lt. Miller says a masked man with a gun walked up to a woman at an ATM and demanded money. The woman's grandson saw what was happening and pulled out a gun of his own. The two men exchanged gunfire and the suspect was shot and ran off.

On March 8, 2016, shots were fired into a home and a man was shot in the leg in the Woodrow East subdivision.

Also on March 8, 2016, a woman was shot when she stepped outside to smoke a cigarette in the 2200 block of Old Montgomery Highway. Lt. Miller says the bullet went through both of the victim's knees. She was also struck in the left hand. She was treated and the shooting remains under investigation.

Lt. Miller urged the community to do the right thing and call Crime Stoppers if they have any information in the cases.

Church leaders say the violence is staggering and [innocent people](#) are getting caught up in it.

They believe the key connecting with impacted families.

"We are inviting parents, grandparents and guardians who have lost a child or children to a grave or to a prison cell, to meet with pastors to seek ways that may help facilitate a cease fire of this current outbreak of shootings and killings in Selma and Dallas County," Perkins said.

Meeting with families is just the beginning of the long term plan they're building to combat the problem. They're looking to get more pastors and community members involved.

"I'm convinced that we're not dealing with street fights over material things. This is not about drugs or a turf. It's not about the traditional things that gangs fight over. We are convinced that this current rash of violence is based simply on hate and revenge," Perkins added. "We're looking towards the family and we're looking towards the church to move in a direction that will help those who are currently active in this gang warfare."

Officials say they're also not dealing with the typical gang structure. There are no kingpins and it's not a situation where they can meet with leaders from opposing sides.

Perkins says it's a different atmosphere and much more complex than that.

Kerry Horton, pastor of Little Rock Baptist Church in Selma, calls the situation a "generational crisis."

“They're getting younger and younger. A lot of times, the younger generations just feel like they need a voice, they need to be heard. What we're saying is that we're ready to listen,” he said. “And we're ready to take action against what's going on. This is home for us. This is our city. And it's much easier for us to come together and to be on one accord in this effort. This is a process but this is the first step so it is very important that we take this critical first step.”

The meeting of target family members and pastors is set for this Monday, March 14, 2016 at 5 p.m. at Ebenezer Missionary Baptist Church in Selma.

All pastors in the area are encouraged to take part in the meeting and community-wide effort.

“We have to start somewhere. We have to try,” Rev. Perkins said. [\[72\]](#)

Go ahead: head to 80 percent black Selma for the photo-op of crossing the bridge to some imaginary future where racial nirvana occurred, and everyone lived happily ever after.

In the real world, those white police who dared stand athwart history on the Edmund Pettus Bridge and try and beat back Martin Luther King and his freedom marchers are the true heroes: every moment after their stand provides proof that their defiance of modernity was justified.

"Stop the Violence" was the slogan in 2011; not because white police officers dared protect white taxpayers from the tyranny of equality, but because black people can't stop shooting/robbing/killing other black people in the dystopia that is modern Selma.[\[73\]](#)

Oh, it's all a joke.

9 SELMA: THE WORLD BLACKS MARCHED ACROSS THE EDMUND PETTUS BRIDGE TO CREATE

Remember [Selma](#)?

Come on, [Selma](#)?

No? You don't [remember Selma](#)?

Selma... [right](#)? You remember, don't you?

The one white liberals and their black supremacist allies constantly invoke to automatically disarm any criticism of black people in the current year, right?

Well, here's a reminder of what happened after the cameras left:

The eyes of the nation were trained on Selma from the Christmas release of the film bearing the city's name until March 7, when President Barack Obama, civil rights leaders and celebrities descended on the city en masse to commemorate its place in civil rights history.

It was a historic event, producing images of the nation's first black president leading a crowd over the infamous Edmund Pettus Bridge, where civil rights protesters were savagely beaten by Alabama state troopers 50 years earlier.

The triumphant moment left many observers around the world with a sense that perhaps Selma had transcended its violent, racist past in the decades since Bloody Sunday.

But in the months since the reenactment of the March on Selma, the city's slums have descended into a period of frequent gang shootings and open-air drug dealing, leaving residents gripped by fear and police

struggling to clean up the streets.

The peak of Selma's gang violence problem came about seven weeks ago, when shootings were being measured per week, rather than per month or per year, according to Michael Jackson, district attorney for Alabama's 4th Judicial Circuit.

Local authorities say they encounter gang members armed with heavy weaponry including AK-47s, MAC-10s and 40-caliber handguns with high-volume clips in Selma area's worst neighborhoods, where fresh bullet holes still pepper the sides of some homes.

Gang ties and beefs are seldom cut and dry, but an unsolved murder from three months ago appears to have kicked off a retaliatory spat between rival crews from two of the city's poorest and most neglected areas that continues to this day.

"We had a lot of open gang warfare between the Selmont gangs and the Craig Air Force Base gangs," Jackson told AL.com Thursday evening at the Dallas County Courthouse in downtown Selma. "These are real gangs. These are not wannabe gang members. They'll kill you and assault you without thinking much of it ... You don't want a situation where people are afraid to go outside."

Selmont, a low-income community just across the Edmund Pettus Bridge from downtown Selma and the nearby Craig Air Force Base – which has been left to deteriorate since the military abandoned it in 1977 – have been the epicenters of the violence over the past month-and-a-half.

Stuck in impoverished, mostly African-American areas left destitute by decades of systemic neglect and policies that elevate white residents at the expense of their black neighbors, most residents of Selmont and Craig [have little opportunity](#) to better their stations, and many turn to drug dealing, gangs and crime.

Most of the indigent Dallas County schools that serve Selma's roughest communities are ridden with gangs, with even some elementary school

children turning to drugs and gang-like behavior, perpetuating the criminal lifestyle from one generation to the next, Jackson said.

Riding along with the 4th Judicial Circuit Drug Task Force through Selmont and Craig Thursday night, the potholed streets were dark and mostly desolate. Family members watched children play in the front yards of a few run-down homes and apartment complexes while groups of young men stood drinking beer and smoking marijuana in alleyways and quiet corners of the residential neighborhoods.[\[74\]](#)

Ladies and gentlemen... this is the world black people (and their white enablers) marched across the Edmund Pettus Bridge to see brought to fruition.

The cameras have left, leaving behind the Visible Black Hand of Economics to ensure the regression to the black mean occurs in 80 percent black Selma... what's left behind in 2015 Selma is exactly why those white police officers stood on the Edmund Pettus Bridge in 1965 to keep from coming to fruition.

10 FOR WHITE PEOPLE, THE SELMA OF 1965 NEVER CEASED TO EXIST...

In 2015, [Selma is 80 percent black](#).

This [80 percent black world doesn't exist to anyone](#), for the world of 1965 Selma never stopped existing.

But [80 percent black Selma does exist](#).

Oh, it exists.

1965 was 50 years ago, and in half a century the now 80 percent black city of Selma has regressed to the black mean.

And the state of [80 percent black Selma in 2015 proves correct every white southerner](#) who dared question the march on Montgomery.

But, for the time being, this truth doesn't matter:

Every high school in the United States, public and private, will receive a free DVD of the film 'Selma,' Paramount Home Media Distribution announced today.

'Selma' is available now on Digital HD and will be available on Blu-ray and DVD May 5.

Teachers can also receive free companion study guides to help lead discussions on the events depicted in the film.

"To think that this triumphant story of dignity and justice will be available to every high school in this country is a realization of many dreams and many hopes," director Ava DuVernay said in a press release.

"We hope to reach all 18 million high school students with the film's

powerful and inspiring story. With many of these students preparing to vote for the first time in next year's elections, it is especially fitting that they witness the bravery and fortitude of those who fought to establish the Voting Rights Act of 1965," said Megan Colligan, president, Worldwide Distribution and Marketing, Paramount Pictures.

Teachers who would like to receive a copy of the "Selma" companion study guide can visit <http://bazaned.com>.

For more information visit: www.Selma4Students.com[75]

But is the current state of 80 percent black Selma the "triumphant story of dignity and justice" so many claim it represents, or is the [decaying, blighted, ruined state of Selma](#) nothing more than the culmination of the warnings white people made decades ago about what would occur under black political rule?

What constitutes "bravery and fortitude" has always been speaking the truth, and the state of 80 percent black Selma in 2015 is nothing more than the reality of Africa in America.

For the "dreams and many hopes" of those pulling the levers of power in Black-Run America (BRA) is the replication of the same fate Selma enjoys in 2015 to be spread throughout America... but the truth of America's future simply resides on the other side of the Edmund Pettus Bridge almost everyone works hard to march away from.

1965 was 50 years ago... Selma in 2015 is now 80 percent black, representing the exact city those white southerners advocating for Jim Crow laws and segregation warned about coming to fruition.

11 [AT WHAT POINT CAN WE STOP THE CHARADE OF CELEBRATING SELMA, ALABAMA?](#)

Fifty years is a blink of an eye.

For one American city, it represents an eternity.

Fifty years ago, Selma was booming.

Today, it's an [80 percent black city representing nothing less](#) than a reminder those white cops on Edmund Pettus Bridge were the true heroes.

The only movie theater in town is operated by a non-profit organization (the aptly named [All Things Are Possible](#)), while the [city regresses to the black mean](#).

It's a city where every [stereotype of blackness came true](#).

And yet, even though the city of Selma owns and operates the historic St. James Hotel, only one weekend out of year do people even dare venture into the 80 percent black nightmare that is Selma: to celebrate the entire fictional 'liberation' of the city some 50 years ago when black people and their white enablers marched across a bridge:

Dec. 12, 1997, was a cold, wet, dreary night, but nobody seemed to mind because they were being treated to a Hollywood-type re-grand opening of a hotel with positive credentials dating back to the first half of the 19th century.

Smiles abounded as local residents and invited guests from around Alabama walked slowly over a red carpet, shaking hands with Selma officials and basking in a special glow on a winter night they weren't likely to forget.

One of the officials greeting the big crowd that night was Selma City Councilman Cecil Williamson, a minister and future lawyer who was

floored by the opulence inside the St. James Hotel.

Built in 1837, it was one of the first major hotels in Alabama, a relatively new state admitted to the Union just 18 years before.

The St. James weathered the Civil War storm when Yankees galloped into town and burned most of it to the ground, but saved the hotel so that it could be used as a headquarters for occupation troops.

Decades later, the hotel fell into disrepair and was turned into a tire recapping business on Water Avenue, one of the oldest riverfront business districts in Alabama.

To the rescue came a group of local leaders including millionaire industrialist Larry Striplin, a local boy who made good, Elizabeth Driggers, director of Selma's community development department and U.S. Sen. Richard Shelby who used his political clout to gain funding to help the hotel.

It all led to that glittering grand re-opening as 1997 drew to a close. Hopes for the future had never seemed brighter and that's just what happened, for a few years.

Alas, such was not to be for an extended period. The St. James doesn't look all that bad from the outside, but the interior tells another story and that's where our sad story sits today.

"It's a white elephant that needs to be closed," Williamson said a few days ago. "It hasn't broken even since it opened. No one will put \$20,000 a month into a failing business. This is financial insanity."

That pretty much sums up the situation today. The City of Selma doesn't need to be in the hotel business, but it has owned the facility for much of its existence.

Detractors recite a litany of reasons for the sorry situation—ranging from poor management to lagging occupancy in a hotel with only 40 rooms. Many ideas have been proposed to turn things around but nothing seems to work.

The only sure thing is super support every March when America celebrates the annual Bridge Crossing Jubilee, an event that commemorates "Bloody Sunday" and the subsequent historic march from Selma to Montgomery in 1965.

Rooms at the St. James are reserved a year in advance. Larger Selma motels with many more rooms are also filled.

Managers come and go as expenses continue to obliterate the bottom

line. According to a report at a recent meeting of the Selma City Council, the city has spent \$187,000 more on the hotel than it's received in revenue during past months.

During interviews, Williamson comes prepared with plenty of financial reports and statistical information to substantiate his belief the St. James appears to be operating on borrowed time.

Management resuscitators seem to come out of the woodwork with plans to save the St. James, but they've all fizzled. One guy sauntered into a council meeting a decade ago with a proposal to turn the hotel into a "Global Peace Center," a place to mediate "global conflict."

What a doozy that was! Selma doesn't seem able to resolve local problems, let alone concern over the price of tea in China or actually finding honest officials directing the Olympics.

The latest idea to save the hotel comes from a Selma Ivy Leaguer who has a plan to buy the St. James for \$1 in exchange for an investment of \$1 million and possibly more over the next three years. It would be part of a more extensive plan he has put together.

The low point confronting the beleaguered facility occurred two years ago when Nancy Smith and Patty Sexton became unpaid volunteers in an effort to help cut costs and keep their hometown hotel open.

So, there they were, scrubbing toilets, making the beds and washing the sheets in a two-month example of what community volunteerism is all about.

"I'm glad Elizabeth doesn't have to see what's happened to the hotel," said Williamson, referring to the late community development director. "She'd have a hard time looking at its deplorable condition."

Stay tuned for the next development in the lingering disaster known as the St. James Hotel. At the moment, it looks more like an illustration for the St. James Infirmary and that's certainly nothing to toot a horn over.[\[76\]](#)

Every March, the eyes of the nation turn to Selma, Alabama and the usually empty St. James Hotel is full, because there still exists mileage out of the white guilt trip the [Edmund Pettus Bridge represents](#).

But for 51 other weeks, the city of Selma - that 80 percent black nightmare in Alabama - represents exactly why white people once dared stand in the way of what white liberals always claim is "progress."

The "deplorable condition" of the St. James Hotel is a reminder of what happens to the civilization white people built when a proliferation of black people happens all around it.

80 percent black Selma represents the ultimate white liberal yearly pilgrimage, where those pulling the levers of Black-Run America (BRA) can still trot out a few Civil Rights-era blacks and say, "thank god these people walked across the bridge to usher in a equality."

Funny though: all I see in 2015 Selma, an 80 percent black nightmare, is the exact manifestation of why white people dared stand in the way of what white liberals deem is progress, for it represented the complete regression of the civilization white individuals collectively built.

There's nothing in Selma to celebrate. All that is left of the civilization white people built long ago in Selma is worth lamenting, a poignant reminder of the failure of forced integration.

12 I MISS ALABAMA ONCE AGAIN; AND I THINK ITS A SIN, YES

Selma comes out tomorrow.

By only the miracle of hoping to keep lit the "eternal" flame of white guilt would an old theater in 2015 Selma even be opened:

The Selma Walton Theater is itself an emblem of the city's more recent struggles and its quest to reinvent itself. The city-owned venue, which was refurbished and opened in 2012 after years of disuse, was shuttered in late 2013 when no investors could be found to take it over. It will be reopened for the screenings.[\[77\]](#)

Oh, but the story of why the Selma Walton Theater was shuttered is such a fitting postscript sadly left out of the movie *Selma*:

Saturday marked the end of an era at the Walton Theater.

After two years of operation, the Jackson family showed its last movie Saturday — “A Madea Christmas.”

Sharon and David Jackson decided to end management of the city-owned facility after the Selma City Council's Public Building's Committee decided not to approve a transition proposal or present a counter offer.

A crowd of 78 moviegoers filed into the theater Friday — the penultimate day of operation under the Jackson family — some for the first and potentially last time.

Regina Drane came with a group of friends, for the first time, after she heard the theater was closing.

"We don't have a whole lot to do in Selma," Drane said. "I really hope it stays open for the people. I would like to see someone else come in and open it, to give the kids something to do."

But for others, it was the latest in a long string of nights at the Walton Theater.

Dallas County resident Martie Tolbert first came to the movies as a child, but the theater was much different in the 1960s.

"Whites sat down and blacks sat up top," Tolbert said. "Back then we used to come in through the side door and they would take us straight up top, to the balcony."

He continued coming to the theater periodically into adult life. Though, Tolbert says he occasionally travels to Montgomery to see movies.

"It's a shame the city couldn't work something out," he said. "For people my age, it would give us something to do. Sitting at home and watching the same movies over and over gets old."

On the final weekend of operation, Sharon Jackson spoke candidly about her time as a theater operator, calling it sad, but also a relief.

"It's definitely bittersweet," she said. "We've had customers that have come to almost every movie. We've built like friendships almost."

Though the Jacksons will no longer operate the Walton Theater, they aren't leaving Selma.

"We came here as retirees and after we leave the theater we will go

back to being retirees,” Sharon Jackson said.

The Walton Theater originally opened in 1914. In 1932, it converted to an “all-talking” picture show, which garnered national attention.

During the 1940s the theater began staging “Amateur Nights,” in addition to feature films. A typical weekend night at the Walton might include a movie, local talent acts, newsreels and a comedy show.

In the 1970s, the theater fell into a state of disrepair and was closed. Selmians helped to raise more than \$1 million to reopen the theater. It reopened in May 1985 after five years of planning and construction, spearheaded by local residents Larry Striplin and Anita Bryant.

The theater stopped showing feature films in the 1990s.

In October 2011 David and Sharon Jackson partnered with the City of Selma to reopen the Walton as a first-run movie theater. The city helped by purchasing new state-of-the-art digital and sound systems. The first film shown in the Jackson’s Walton Theater was “Mission Impossible IV,” according to the theater’s website.

The theater isn’t closed quite yet. Jason Isbell, a musician from North Alabama, will perform at the theater on Dec. 27.

The city is also in talks with a new lessee to run the theater.[\[78\]](#)

The miracle will end.

The flame of white guilt will be extinguished.

And when it runs out, the reality of what took place in Selma back in 1965 (and why it took place) will finally be correlated to its horrendous state in 2015.

Selma, an 80 percent black city today, can't even keep open a movie theater...

About the only recreational activity the black residents of Selma have to do today is cross and re-cross the famed Edmund Pettis Bridge, imagining this symbolic act will magically breath new life into the majority black city.

The Truth About Selma

13 FIFTY YEARS AFTER THE MARCH: 80 PERCENT BLACK SELMA SEES "CASH FOR GUNS" BUY BACK PROGRAM AS ANSWER TO BLACK VIOLENCE

It's 2015.

50 years ago, black and white people marched across a bridge in Selma, Alabama and a new country was birthed.

That was 1965. 50 years later, we find ourselves in the enlightened year of 2015: [black gang violence has now leveled the 80 percent black city of Selma](#), proving those "evil" white people who dared try and stop black and white people from [marching across the bridge were right](#).

But we knew this by 1994:

The schools here are generally still segregated, with the old white public schools virtually all black and the whites -- working class as well as wealthy -- in private academies. The racial violence of the past

is largely gone, replaced by a flood of drug-related, black-on-black crime that dwarfs the violence of Jim Crow. The civil rights leaders of the 1960's are now the entrenched political class, but the state-mandated tax code still protects the interests of the white landowners who preceded them.[\[79\]](#)

Read that line once more (and remember, it's from 1994): *"The racial violence of the past is largely gone, replaced by a flood of drug-related, black-on-black crime that dwarfs the violence of Jim Crow."*

Jim Crow existed to protect the civilization white people built for their posterity, from the very real and discernible negative impact of what individual black people collective do to a community.

In 2015 Selma, we see the reality of what white people long ago tried to keep from happening come to horrifying fruition:

Like so many people in Selma, pastor Robert Pettus was disheartened by the shootings at the Oasis Tabernacle in mid-September. That's when a gunman opened fire and injured three people. The city recorded a total of nine shootings that same weekend.

A few weeks later, Pettus is gearing up for another 'Cash For Guns' buy back at the Macedonia Apostolic Church where he ministers to his flock.

"Well, this is a concern. We want to get all the guns we can," he said.

Pettus started Cash For Guns because he was tired of people getting murdered in Selma. During the program's first three years, Pettus says he's taken nearly 200 illegal weapons off the streets.

"That lets me know we are making an impact," Pettus explained.

A request for the latest crime statistics from the Selma Police Department was never answered.

The photos from last year's event show a table full of pistols, rifles and sawed-off shotguns. Part of the program includes Pettus paying \$75.00 for each weapon until he runs out of money. Pettus says he's collected \$4,500 from the community and the church.

He makes it a point to not ask questions when a gun is turned in.

"We do that so they won't feel discouraged or pressured. We just want the guns off the streets," the pastor said.

Pettus is fully aware there could be a case where the individual takes the money and buys another weapon, but he feels the benefits outweigh any potential downside to the Cash For Guns program.

"We had one lady who turned in a gun and said she would use the proceeds to pay her light bill, so that's good for her," Pettus said.

Selma police will be on hand to make sure the weapons aren't loaded. The guns will be taken away and destroyed by police.

Pastor Pettus never believed for one minute his Cash For Guns would suddenly eradicate gun violence in Selma, "But one thing we do know is we've always said the ones we do get, they'll never be used to harm or kill anybody," Pettus said.[\[80\]](#)

A city completely dominated by a black power structure[\[81\]](#) - with a majority black city council (they've enjoyed a majority black city council since 1987)[\[82\]](#), black police chief, and black school superintendent - is nothing more than a representative of exactly what would occur were whites to watch Selma go from white-rule to black-rule, as articulated by the architects of Jim Crow white and black marched to overthrow in 1965...

Phew!

It's 2015, and life is so much better in today's 80 percent black Selma than it was back when Jim Crow still ruled.

Right?

Right?

14 ROAMING BARBECUES TO "STOP THE VIOLENCE" IN 80% BLACK SELMA

A few years ago, I journeyed to Selma, Alabama so I could walk across the famed Edmund Pettus Bridge. You can watch me cross the bridge here.[\[83\]](#)

What exists in Selma isn't the promised Shagri-La that black people would create once the boot of Jim Crow came off their necks, but [an environment eerily reminiscent](#) of precisely why white people long ago established Mr. Crow to protect their posterity from Africans in America.

Which is why in the now 80 percent black city, a new method of combating black-on-black violence can only be described as, “only in Selma...”:

For Tamalyn Whatley, living in Selma, Alabama, violence is always nearby.

“It’s an everyday thing,” the 24-year-old explains as she plays with her

youngest son in the front yard of family's her home.

"I see it and deal with it."

She grew up in this house, where she lives now. It's also where her mom was shot and killed this past December.

It was an otherwise normal day, Whatley says. She and her mother ran errands and fixed a leaky kitchen sink. In the afternoon, they went out into the front yard, when suddenly five shots rang out. Her mother was shot in the back.

Whatley didn't call the police or an ambulance. She doesn't trust them to come quickly enough. Instead, she drove her mom to the hospital, where her mother died later that evening.

After her mom died, Whatley couldn't sleep. Despite being seven months pregnant, she couldn't eat.

"I made myself sick off of it," Whatley says as she starts to cry. "I lost 20 pounds in one week of it, and when I had my baby he was underweight."

The effects of the shooting have stayed with her four-year-old son LJ too.

"One day, I was driving and he said, 'Ma, I just want to be dead,'" Whatley remembers. "I had to stop my car. I said, 'No, LJ, you don't want to die right now; it's not time for you to die right now. I told you, your grandmother will be with you all the time in spirit.'"

Selma, Alabama is a small city with a population of just under 20,000. News of Whatley's mother's murder traveled quickly. Soon, Whatley got a message from a woman named Hatwatha Mcghee, better known as Lady Watha.

Lady Watha is a well-known deejay and club promoter in Selma. She was concerned about Whatley and the escalating violence in the city.

The city has had an unusually deadly year. There have already been eight murders, five of which happened this spring within less than a month.

So Lady Watha decided, “If I can pack a club, I can pack an event to stop the violence.”

Lady Watha started throwing a series of roving barbecues in Selma’s neighborhoods this spring. This was as the murder rate climbed.

Men in their 20s and 30s stand next to little boys in polo shirts and little girls in jelly sandals at a small park downtown. They chant “Stop the violence!” as cars pass by. They hold up pieces of neon poster paper containing handwritten slogans like “I am my brother’s keeper.”

About 20 guys walk around in red and blue t-shirts that say “Big Brotherz from the Hood.” This was another idea of Lady Watha’s. She wanted to get men from each neighborhood to come hang out at the barbecues. Some are former gang members or have been to prison. She hoped they would maybe counsel the younger generation about how guns and gangs are not the answer.

Nat Moore, 29, better known as Nat T, says violence has affected every person he knows in Selma:

“I’m talking about people that raised us, people that we looked up to, that we hung out with everyday.” He explains some are in prison, some have been shot, and some are dead. “People that we shared clothes with, that we shot ball with, rode bikes with. These are our people, so who better to do it for our people.”

Moore has two young daughters, and he doesn’t want them to grow up in a city rife with poverty and violence.

Organizers say they’re trying to do their part, but they can’t do it alone. Some in this majority-black city feel abandoned by the police. Whatley feels the police are simply scared of certain black neighborhoods. They have been invited to these BBQs, but so far only one off-duty officer has shown up.

John Brock has been on the police force in Selma for 30 years and Chief for almost a year. He is white and says he needs people in the black community to talk to the police when a shooting happens. But Brock also understands the community’s frustration and fear.

“How can you come up to a police officer and find out what’s going on or talk to him, when every time you have seen the police in your family, something bad has happened?” Brock explains. “We have to break that cycle a little bit, we have to try to break that cycle.”

Brock says his force is understaffed. He’s heard of Lady Watha’s group, and he hopes that it isn’t just a summer thing and they stick around.

Lady Watha says she’ll be here, and she hopes the police will join them.

“I have been needing the police to come in,” Lady Watha explains. She is adamant she will continue to hold these community events as long as the violence continues.

“I’m going to go with Stop the Violence until I can see more change. I will go with Stop the Violence until the death of me, if I have to, ’cause we can find a cure for violence.”

Right now, Lady Watha says, the best cure she can think of is to rebuild a sense of community, one barbecue at a time.[\[84\]](#)

In a span of less than a month earlier this year, five blacks were murdered by other blacks. An exasperated Lt. Sam Miller noted no one in the black community truly seems to believe Black Lives Matter (in the now majority black city where every last ounce of white guilt is squeezed out on a yearly basis), when he told the [Selma Times-Journal](#), "what's frustrating is no one in the community wants to come forward and tell us anything."

We owe our ancestors a deep apology, for they warned us what would happen once we removed the safeguards they put in place to protect white civilizations from the deleterious effects of Africans in America.

Look only upon Selma, Alabama - the fabled city our enemies pilgrimage to on a yearly basis, ensuring the white guilt tax is paid in full - for the empirical proof our ancestors were right and those peddling the civilization-nullifying ideology of colorblindness are entirely wrong.

The Truth About Selma

15 EIGHTY PERCENT BLACK SELMA, ALABAMA IN 2016... THE GIFT THAT KEEPS ON GIVING

There's something absolutely hilarious about this story, considering we are led to believe life in [Post-March Across the Edmund Pettus Bridge 80 percent black Selma is nothing except peachy](#), that makes me laugh a deep, hearty laugh I hope former Birmingham Police Chief Bull Connor is sharing somewhere.

And to think it all happened on [Martin Luther King Street](#):

Antoine Stallworth was helping a friend move furniture on New Year's Eve when he became caught in the middle of a gunfight between two angry men said to have been on a "retribution mission."

Stallworth, 38, had other things to do that afternoon, but put them on the backburner so he could pitch in to assist his friend move sofas and other heavy items.

They had just started when the pair arrived. Seconds later, guns were pulled and a hail of bullets enveloped Stallworth who never had a

chance. He died a few days later at a Montgomery hospital.

“He was in the wrong place at the wrong time, an innocent bystander who didn’t have time to get out of the way,” said Dallas County District Attorney Michael Jackson.

Authorities indicated that the shooters were “getting even” following a violent incident before Stallworth became an unintended target.

It happened near historic Brown Chapel AME Church on Martin Luther King Jr. St. and inside a public housing project named for legendary educator George Washington Carver.

Deadly crossfires seem to be happening all too frequently in our shooting gallery of a country. Killers and victims become statistics with their names added to lists that just keep growing.

Stallworth was a quiet man from a big, loving family. He had spent nearly two years as custodian at the Selma-Dallas County YMCA before moving to another job.

He did it all at the “Y,” opening up around 5 a.m. to make the coffee for early arrivals before taking out his equipment to sweep and swab the floors at the big building.

He made sure television monitors in the weight room were on and tuned to popular stations for those on treadmills or other equipment.

On a first name basis with “Y” members, Antoine joined in conversations, usually about sports. Everybody marveled at his energy level and ability to tackle a job that most tend to avoid. The hallways sparkled and the bathrooms could have passed a country club inspection.

What upset him more than anything were rusty ceiling tiles and he kept looking up, knowing a leaky roof was causing the problem. Tired of looking, he decided to do something about it by hauling out a 25-foot ladder.

Unafraid of heights, he carefully climbed to the top and began scrubbing away the rust. A part-timer kept the ladder steady so Antoine wouldn’t fall.

“He was always doing things before anybody asked him,” said YMCA Director Ann Murray. “He was fabulous at whatever he did. That’s the best way to describe Antoine.”

Climbing ladders to ceilings isn’t something normally found in job descriptions, but he took it upon himself to get it done.

His dedication to his job was appreciated and he was surprised to find out he had been selected for a “Rising Star Award” by the Selma-Dallas County Chamber of Commerce.

He was always on time and rarely sick. When he didn’t show up we all knew he had to be under the weather. It became the topic of conversation among coffee sippers.

“I just feel good when the floors are clean,” he’d say. “People seem to like what I do and say nice things about me, but that’s not why I do what I do.”

Raised in rural Dallas County about 20 miles west of Selma, he learned the importance of cleanliness, be it a house or huge building.

He credited his great-grandmother with teaching him that lesson. Sallie Lee Stallworth assigned daily cleanup chores to more than a dozen young relatives who grew up in her house. She lived to be 95.

Antoine moved to New York City for a few years, but returned to Alabama to look for work back home. He found several before hooking up with the YMCA.

“I’m happy here,” he’d often say, when asked why he seemed to enjoy custodial work and always wore a smile on the job.

Nobody called him a janitor. He was the man who kept the YMCA clean and his “turf” included long hallways. He’d focus his eyes on the floor, looking for the tiniest piece of paper to pick up and discard.

Selma Police Chief John Brock said Antoine was shot four times, once in the throat. With wounds like that, recovery is unlikely. Initial reports indicated he’d be paralyzed the rest of his life if he survived.

“He wasn’t the target when the shooting started,” Brock said. “He just wanted to help somebody who needed it. It’s a real tragedy.”

Alfred Parnell and Glentravious Olds both have been charged with murder in connection with Antoine’s death, Jackson said Friday. Olds is in custody and Parnell is being sought, according to Jackson.

Funeral services were held Saturday afternoon at Tabernacle of Praise in Selma.[\[85\]](#)

A "rising star" at 38?

The much touted and highly celebrated March Across the Edmund Pettus Bridge in Selma, Alabama helped birth a world where we must blame the

death of the "rising star" on white privilege and white racism, instead of simply realizing our ancestors knew EXACTLY how to deal with the genetic reality of black dysfunction.

16 THE HOLY, CONSECRATED, SANCTIFIED EDMUND
PETTUS BRIDGE IN SELMA THE LOCATION OF A... STOP
THE VIOLENCE RALLY

Oh, how I wish those brave men who dared stand on the Edmund Pettus Bridge and truly stood athwart history, yelling stop could see the city of Selma today.

For it is the Edmund Pettus Bridge that serves as the conduit for transmitting white guilt nationwide (no, worldwide) every year in March.

But it's all a lie.

Selma is an 80 percent black city, with one of the highest crime rates/murder rates in America.

And the Edmund Pettus Bridge is nothing but a prop in the hilarious act of black people attempting to keep alive some semblance of western civilization:

Like a game of Marco Polo, each chant of “honk for peace” was immediately followed by a series of honks at the foot of the Edmund Pettus Bridge on Friday.

The Selma Center of Nonviolence, Truth and Reconciliation’s Connie Tucker Social Justice interns organized and held a Stop the Violence rally as one of their final projects for their internship.

“One of the things they thought was important to do was have a rally to bring awareness to the violence in this community,” said executive director Ainka Jackson.

Over the past few weeks, a group of 10 interns worked to learn about social justice, peace and to assess the concerns within the local communities.

This is the first year of the social justice internship and Jackson hopes next year’s group of interns will be able to develop programs based off the information gathered from the assessments this year to help better the community.

“It’s not enough to tell people to just not be violent; you have to replace that with something,” Jackson said. “You have to give people something to do, you can’t just tell them not to do things.”

Intern Oluwadamilola Animashaun, 20, said he traveled from Providence, Rhode Island, to learn certain skills that he could take back home to utilize in making a change for his community.

Other interns didn’t travel so far such as Marissa Moore, a 20-year-old native of Selma who now studies at Alabama A&M.

“I want to help out in my community because I see what’s going on in my community,” Moore said.

“There’s always some kind of crime going on. My home has been broken into like three times. I want to give them something better to do with their time instead of crime or violence.”

During Friday's rally, the interns and supporters held up posters, sang songs, passed out peace bracelets and also had a stack of voter registration forms to help get those passing by registered to vote if they haven't already.

The interns will conclude their internship on Sunday with a closing ceremony at the Selma Center of Nonviolence, Trust and Reconciliation, located at 8 Mulberry Road at 1:30 p.m. The interns will demonstrate the work they have accomplished over the past five weeks.

"It's been a great experience to see young people who have a light within them and concerns," Jackson said. "And [for the interns to] become very passionate about the issues that affect their community and be equipped with knowledge and skills to do something about it."[\[86\]](#)

At some point in the near future, there will no longer be any white guilt garnered from the Edmund Pettus Bridge when March comes around. Instead, (just like 83 percent black Detroit in 2016) modern-day, majority black Selma will represent exactly why Jim Crow existed: to protect the civilization white people established for future generations of whites.

17 [WHAT THE FREEDOM RIDERS UNLEASHED](#)

Prayer won't work. Nor will campaigns to "save the black seed."[\[87\]](#)

Forgiveness and groveling for a past you had nothing to do with won't work (the white police chief of this city apologized for the department's actions in 1961 when Freedom Riders rode to town, demanding "equality").[\[88\]](#)

It should be painfully obvious, with the deteriorating state of the capital of Alabama, that those who stood opposed to the Freedom Riders might have had a point – with a powerful exclamation point the high homicide rate found in the Montgomery (almost entirely black suspects/victims).

For no one is allowed to point out the reason an Operation Good Shepherd must be enacted in Montgomery, could... maybe... potentially... correlate with blacks:

Billy Irvin, a popular Christian radio preacher, took the pulpit at Montgomery's City Hall on August 29 to address the city's murder rate. He talked about a documentary he had recently seen about young, wild elephants running amok who were tamed by an older elephant.

“Once the older elephant was introduced to the pack, the younger elephants had somebody to look up to,” Irvin told the crowd. “They had someone to guide them. And that's what our youth needs: someone to guide them. Without that, how will they know about moral structure?”

Irvin was speaking at the graduation ceremony for Operation Good Shepherd, a publicly funded Christian outreach ministry started by the Montgomery Police Department that puts Christian pastors on crime scenes to counsel and pray with victims and witnesses. Police claim the program is a way to regain trust in the community, but there's another motive, which they aren't at all coy about:

evangelism—they believe a stronger sense of Christianity will reduce crime.

So far this year, 39 people people have been murdered in Montgomery, Alabama, the vast majority of them black. With a population of only 200,000, those numbers make Montgomery among the most violent cities per capita in the country. If the pace keeps up, 2013 will be the city's most violent year in four decades. And if numbers specifically by race are taken into account, this could be one of the most violent years

for Montgomery's black population since slavery ended.[89]

This is no defense of slavery, but why is the narrative American slavery was so violent? Wouldn't owners be *interested in protecting their capital investment* in a manner contemporary black people can't replicate when it comes to protecting members of their own community?

Especially in Montgomery, where [49 people were murdered in 2013](#), including the high-profiled murder of 'promising' [rapper Doe B](#).

The "Tsunami of Violence" documented earlier this year by the Gannett-affiliated newspaper is entirely the byproduct of the black seed, unleashed an orgy of freedom those black riders long ago fought for.[90]

"[Stop the violence](#)" initiatives, candlelight vigils, the [passing out of fliers](#), and the need for introducing "[Operation Good Shepherd](#)" are the tangible results of the Freedom Riders actions in 1961; John Lewis should be apologizing to those who stood in his way, for the blood of hundreds of black men (and the tears of an entire community) rest squarely on his shoulders.

Do you want to know what freedom looks like?

Look only upon the yard signs littering the Montgomery roadways and the front yards of dilapidated houses reading "Enough is Enough: please Montgomery, help stop the violence."

There is your answer. The brainchild of Pastor Ed Nettles of Montgomery's Freewill Missionary Baptist Church, the 'Enough Is Enough' campaign (started in 2007) hasn't convinced anyone in the black community to lay down their arms and stop the violence.[91]

Visit Montgomery, Alabama this 2014, and see it for yourself in the boarded up businesses, security bars on private homes, and police cars racing to the next location of a "senseless" homicide, that lingering residue of the Freedom Riders mission so long ago when black people earned their freedom, forever being absolved from being judged for their dysfunction in the process:

A carnival Saturday morning on Selma Highway appeared to be just a small church event, but for the people of Macedonia Miracle Kingdom and Worship Center, it's part of a larger initiative they hope will address Montgomery's rising homicide rate and black-on-black crime.

Children enjoyed inflatables, kickball, football, refreshments and a soccer demonstration as one aspect of a weekend of activities. Pastor Leo Lewis calls the church's program "Lord, Save the Black Seed," and it included a Friday night play that addressed the plight of urban communities.

It will take leadership by churches to make an impact in these communities, Lewis said.

"In the African-American community, all of our major strides were done religiously," he said. "When we arrived at where our confidence in our God brought us, we started to declare independence from our deliverer. Then we went into a much worse form of slavery," referring to the disproportionate number of black men who are in prison today.

The weekend of activities will conclude today with a worship service at 11 a.m., and the goal is to bring 300 black men who are not saved to the service. The church also set a goal of 3,000 hours of prayer as part of the initiative.

"I think that we have to, as black folks, take responsibility for our community, as opposed to projecting. Because God's going to hold us responsible for our children," Lewis said.[\[92\]](#)

There is almost no white homicide problem in Montgomery, Alabama; in fact, there's almost no white crime problem in the city. Just a lot of fatherless "black seed" running around, working to turn Montgomery into the North American continent's version of a failed, post-Apartheid South African city.

The exclusively black murder crisis in Montgomery[\[93\]](#) isn't going to get better any time soon:

Alabama State University Assistant Professor and clinical psychologist Earnest Blackshear said poverty drives crime, and those living in poverty are less likely to get an education.

Desegregation in the South left behind islands of concentrated poverty, which can be seen in Montgomery, he said.

Blackshear said parts of west Montgomery are "like a third world."

And, poverty especially with the current state of the economy isn't an easy thing to fix. Poverty leads to a lack of education and lack of access to mental health care.

Blackshear said it is going to take the assistance of the government to fix the problem.

Blackshear, who has partnered with the Montgomery Police Department, is working in his area of expertise to find a more immediate fix to growing crime in the young black male population.

Because these young men are growing up in poverty and on the streets, they grow up feeling like they don't have the opportunity to live the American dream, he said.

They live by a street code, a value system learned in prisons, Blackshear said. They don't go to school because they don't have the means, and they buy guns because they don't feel safe.

"If you get disrespected, you must retaliate immediately," he said.

Many young men are "walking on a tight edge in fear" and develop post-traumatic stress disorder as seen in military combat veterans.

"Their entertainment is idols who preach this violence and this code of conduct through their music, which is gangster rap," Blackshear said.

He said 10 percent of the black community communicates in this manner.

Blackshear said his job is to make sure young black men see that they do have options. He is now mentoring small groups of boys attending a Montgomery elementary school.

He is trying to teach them that education is cool and try to develop a "black pride" by telling them things like the first universities were in Africa and show them role models.[\[94\]](#)

It's like a "third world," because black people, when left to their own devices, tend to create a community that reflects their collective capabilities.

“Black pride” won’t help stop the killing in Montgomery; government intervention won’t help stop the killing in Montgomery (unless we are willing to reinstitute a form of government the Freedom Riders overthrew...); and money for “[mental health evaluations](#)” won’t stop the tide of black crime from convincing tax-revenue producing white people from evacuating the city.

Hilariously, someone from the [group American Atheists](#), has come forward and blasted the entire scheme of sending Evangelical black ministers to homicide scenes in Montgomery; unfortunately, atheists in America are firm believers in the state religion of equality and ignoring black dysfunction/pathologies, so David Muscato’s blasting of the Good Shepherd program as not being “religiously inclusive” doesn’t fly.

Jews aren’t killing anyone in Montgomery; Muslims aren’t killing anyone in Montgomery; Mormons aren’t killing anyone in Montgomery; black people are responsible for virtually ever murder in Montgomery, hence the need for black clergy to try and get their flock in order.

Jesus isn’t going to save black people in Montgomery from members of their very own community; apologizing for how white police officers dealt with the Freedom Riders in 1961 won’t stop black people from killing one another; black people becoming the majority in Montgomery and taking control of both City Hall and the Police Department (a black police chief answering to a black mayor, who presides over a majority black city council!!) won’t stop black people from killing people.

One day, we’ll remember it’s people like John Lewis who owe not only white America, but blacks living in America an apology for his Freedom Ride.

18 IT'S TIME TO WALK BACK ACROSS THE EDMUND PETTUS BRIDGE

Years from now, we're all going to tell - in quiet voices, so as not to scare the children - horror stories about when Bull Connor was still considered one of the primary villains of the 20th century.

When you think about the moments that birthed the terror of Black-Run America (BRA), a few images come to mind. Ironically, Hollywood has recently made them into movies (interestingly enough, so few examples come to mind, the eternally aggrieved black individual/community by white America trope is nearing the end of its lifespan), with *Red Tails* and *Selma* leading the pack of cinematic civil rights porn.

Not too long ago, I had the pleasure of walking back across Selma's famous Edmund Pettus Bridge, the exact opposite of what yearly occurs when politicians, celebrities, and civil rights re-enactors march forward across the

bridge.

You see, no one wants to admit that Selma is no longer the Selma of 1965, that time does not stand still.

No Klansman run amok in Selma, secretly pulling the levers of power behind the scenes: black people completely run the 80 percent black city from both elected and appointed positions.

But for some, strange reason, we must constantly live in intellectual, philosophical climate where the clock is always 1965 in Selma, Alabama.

To keep white people in 2017 in line and dedicated to promoting the interests of any racial group save their white children/progeny, 1965 Selma must constantly and continuously be invoked.

But time stops for no man or cause.

When you walk back across the Edmund Pettus Bridge to examine life in 2017, as opposed to walking away from a city so many believe is always stuck in 1965, you realize why white people in the former year did everything they could to protect their posterity from the current year:

Selma and Dallas County started off 2016 on a good note with no murders in January or February, but that all quickly changed in March when the first four of 17 murders happened.

The number of homicides grew from 11 in 2015 to 17 in 2016, which is the highest it has been in more than a decade at least.

“This is the highest I’ve seen in my time,” said District Attorney Michael Jackson. “This is by far the highest. We’ve not even been close to this number.”[\[95\]](#)

For most of the civilized world of western civilization, Operation Christmas Presents means parents hurriedly trying to procure the optimal number of gifts for their children. For 80 percent black Selma, you have to remember your high school English and what the word 'homonym' means...:

SELMA, AL (WSFA) -A new initiative is underway in Selma in the wake of a string of deadly events.

Investigators have launched investigations into the shooting deaths of a 19-year-old man and a 17-year-old boy after two separate incidents over the weekend. In response to the killings, city leaders unveiled "Operation Christmas Presence." Selma Mayor Darrio Melton, Dallas County District Attorney Michael Jackson and members of the Selma Police Department outlined the new effort on Monday afternoon on the steps of city hall.

There will be an increased law enforcement presence in "hot spot" areas of the city that have been impacted by recent crimes throughout the remainder of the holidays. "We will be focusing our attention on areas, of course, where these homicides happened but all these areas where we've been getting these shots fired calls, calls of suspicious activity, calls where break-ins have been happened. So we'll be looking at various areas throughout the city," said Captain Johnny King, who is serving as Selma's interim police chief.

Additionally, a cash reward will be given to anyone who comes forward with information that leads to the arrest and conviction of someone who committed a homicide. The mayor hopes it will get more violent offenders off the streets.

"We had a horrendous weekend in regards to the violence throughout our community. Violence is at an epidemic high and so we're putting measures in place to make sure that we address the violence throughout our city," Melton said.

"We're in the business of winning our city back. We're asking all constituents and all citizens to work with us to help us police our community to make sure that our young kids can live here and whereby they don't have to fear violence."

Dallas County District Attorney Michael Jackson stressed that intimidating a witness is also a felony offense, as is recruiting people for street gang membership.

"We've had several young people getting shot in the head lately. These gangs are getting out of control. They're getting brave and bold," he said.

Jackson said several problematic areas authorities will be focusing on over the next few weeks include St. Phillips, Church Street, Smokey City, Valley Creek Apartments, George Washington Carver Homes, Selmont & the former Craig Air Force Base.

"We need the help of citizens. A lot of this stuff you all are posting on Facebook and all but pick up the phone and call the police department or call my office. We're going to implement a lot of sweeps coming up. We're going to target these gang members. We're going to start putting a lot of pressure on them. They're not going to be able to take a step out of their house without seeing the police," Jackson said.[\[96\]](#)

When you dare cross back over the Edmund Pettus Bridge, no national television will be there to document your travels nor congratulate you for marching against the latest -ism invented by academia and promoted religiously to terrorize into submission what remains of the historic American nation.

But what you find is a world confirming every fear our white ancestors long ago had for their posterity, and why the American Colonization Society (ACS) was the only institution in our nation's history with a long-term vision for how to end the race problem.

What you have in Selma, a city yearly celebrated as the birth of hope for all of America, is a reminder of the logical conclusion for every city across the country once white racism has been extinguished and black power instituted.

And while white people across America tucked their children into bed on Christmas Eve and eagerly anticipated the arrival of Saint Nick, the black inhabitants of Selma were busy fulfilling long-ago established stereotypes outdating many of the most beloved Christmas traditions celebrated to this day.

Namely, egregiously examples of black violence and a callous disregard for life. This is the world black people have created in Selma, which white people long ago dared prevent from overwhelming their civilization, which their posterity would inherit:

The investigation into the Christmas slaying of a Dallas County woman continues to take shape as the victim's family prepares to say their final goodbyes over the holidays.

Juanita Tripp, a well-known and beloved member of the community, was celebrating Christmas with loved ones when she struck and killed by a stray bullet. Several of her family members were also injured in the shooting.

Now, authorities are revealing where things stand in the search for the gunman, or gunmen, and discuss ramped up enforcement plans as New Year's approaches.

The investigation into the Christmas slaying of a Dallas County woman continues to take shape as the victim's family prepares to say their final goodbyes over the holidays.

Juanita Tripp, a well-known and beloved member of the community, was celebrating Christmas with loved ones when she struck and killed by a stray bullet.

Several of her family members were also injured in the shooting.

Now, authorities are revealing where things stand in the search for the gunman, or gunmen, and discuss ramped up enforcement plans as New Year's approaches.

Pine Glen Estates has been a hot spot when it comes to violence and crime. Last year, one of Juanita Tripp's neighbors was fatally shot [during a home invasion](#). She is survived by her loving children, grandchildren and her great grandchildren.

"I'm embarrassed to say this is my hometown because this violence is ridiculous.

It's all this black on black crime. You're killing each other. You're destroying your community," Cassandra Brooks said. "It's my mom this time, but next time, there's going to be others. The violence hasn't stopped so when does it stop? Everyone has the responsibility to take care of their family, their homes, and their community. It all starts with you."[\[97\]](#)

This is life in "The Current Year" of 80 percent black Selma everyone outside pretends doesn't exist, since it's far more convenient and politically expedient to believe 1965 Selma is frozen in time, ready to cited as an example of pernicious white racism, forcing immediate capitulation by white people today to whatever insanity is forced upon them.

19 "NO MORE": THE HILARIOUS YARD SIGN CAMPAIGN STARTED IN 80% BLACK SELMA TO COMPEL BLACKS TO STOP KILLING EACH OTHER

For years, I looked for this story.

Rumors that yard signs littered 80 percent black Selma, Alabama -- literally the city birthing the never-ending gobstopper of guilt white people continue to suck without spitting out realizing the taste was always artificially created -- imploring black people to stop killing other blacks have long been circulated.

Though never verified.

Until now:

The letters are bold and the message is simple; "NO MORE."

Employees of the Selma Public Works Department were busy assembling 500 bright blue signs bearing the words "NO MORE" Thursday morning. The signs are part of a nonviolence campaign started by Selma Mayor George Evans in response to the Dec. 21 shooting death of Selma High School student Alexis Hunter.

Evans said Thursday the public response has been impressive since he first mentioned the idea of the No More campaign at Hunter's funeral in late December. People have been calling and waiting signs, and I've already had several saying they would make donations," Evans said. "My hope is that churches and business would want some to put in their windows or put in their yards."

Evans said the signs can be picked up for free at city hall, but donations would help the campaign grow in the future.

"People can pick them up and we certainly appreciate any donations,"

Evans said.

“Donations are not required, but any money we get will go toward the purchase of new signs. I’m going to pay for all of these myself, either through my discretionary funds or through other money I just have, but I’m not going to turn anybody down if they want a sign.”

The one-sided yard signs were printed by ScreenCo of Selma, and ScreenCo manager Jeff Nichols said his company was honored to work with Evans to make the campaign a reality.

“It was really good to be a part of this,” Nichols said. “And so, we did what we could to put it at a price point that would be good for him and show him how much we supported this effort.”

Nichols said the signs were ordered Jan. 2, and delivered to the city on Tuesday of this week.

“We printed them as fast as we could. He really wanted them done as quickly as possible,” Nichols said. “We have printed 500 signs and there will be more ordered once those are all taken. We can supply what ever they need and we really support the mayor’s work on this.” Evans said he planned to work with other local printing companies to create large banners that would also say ‘No More’, adding that one could be displayed over the main entrance to Selma City Hall.[\[98\]](#)

It gets better, if that’s possible:

The public is less than a week away from gaining access to signs that could possibly help reduce the rate of violent crime in the Selma area.

“No More” signs for the city-wide antiviolence campaign will be available to the community Thursday at Selma City Hall. The dark blue and white signs, which have the words “No More” and “2 Chronicles 7:14” written on it, are part of the Selma Mayor George Evans’ initiative to organize an antiviolence movement after a year of 12 murders in Selma, including the death of 18-year-old Selma High School student Alexis Hunter.

“It’s going well,” Evans said. “The city council members are on board with it, and we’ve gotten the signs approved.”

Evans said he has ordered 500 signs, which each cost \$1.85 without

tax.

He said he plans to purchase the signs using money from his personal and discretionary funds. He mentioned possibly using some of the remaining money from his election, since the cause is for the greater good of the community.

Evans said the first 500 signs will be free, but he expects the public to order and purchase additional signs once the 500 are gone.

“I don’t have enough money to supply the whole city with signs to go in every yard, but I would hope every church and every business would be responsible for purchasing one,” Evans said. “My goal is to get the word out.”

He said he is willing to order the signs through the city for those who request it, but he expects them to supply the money.

When determining the design for the signs, Evans said he was sure not to confuse people about the intent of the signs.

“I thought about other colors red, black, but sometimes people tends to find them to be gang-like colors,” Evans said. “I didn’t want to get into that so, I just found a color that’s neutral and eye-catching as well.”[\[99\]](#)

One day -- years from now, perhaps decades -- a march of an entirely different kind will happen in Selma, Alabama.

Instead of marching out of Selma across the Edmund Pettus Bridge, we'll march into Selma: a city birthing so much of what is wrong with America must be liberated from the consequences of a failed march.

Strangely, the concept of "No More," started to implore black people to stop killing other blacks in Selma, powerfully captures the concept of what white people worldwide must do in spitting out the never-ending gobstopper of guilt.

The Truth About Selma

ABOUT THE AUTHOR

Paul Kersey is the author of *Escape from Detroit* and 'Whitey on the Moon'. His work is found at SBPDL.com and has been published at *Taki Mag*, *VDare.com*, *Unz.com*, and *American Renaissance*.

1

[1] <https://thinkprogress.org/the-dark-side-of-selma-the-mainstream-media-ignored-b7a47d7de749#.9k9negti7>. Accessed on January 3, 2017.

[2] <http://www.cnn.com/2015/01/06/us/selma-then-and-now/>. Accessed on January 3, 2017.

[3] <http://www.selmacityschools.org/?PN=AboutUs>. Accessed on January 3, 2017.

[4] <http://www.selmaticesjournal.com/2014/02/12/state-board-of-education-votes-unanimously-to-take-over-selma-city-school-system/>. Accessed on January 3, 2017.

[5] http://www.al.com/news/index.ssf/2015/01/as_selma_rocks_hollywood_white.html. Last accessed on January 1, 2017

[6] <http://www.cnn.com/2015/01/06/us/selma-then-and-now/>. Last accessed on January 11, 2017

[7] <http://yellowhammernews.com/business-2/10-dangerous-places-alabama/>. Last accessed on January 11, 2017

[8] <http://www.selmaticesjournal.com/2013/03/23/code-enforcement-cases-seem-to-get-lost-in-the-shuffle/>. Last accessed on January 11, 2017

[9] <http://www.selmaticesjournal.com/2013/03/23/code-enforcement-cases-seem-to-get-lost-in-the-shuffle/>. Last accessed on January 11, 2017

[10] http://www.washingtonpost.com/postlive/the-south-is-the-epicenter-of-new-hiv-infections-in-the-united-states/2012/07/20/gJQA70Z6xW_story.html. Last accessed on January 11, 2017

[11] http://www.al.com/news/index.ssf/2014/07/montgomery_mobile_jefferson_co.html. Last accessed on January 11, 2017

[12] <http://www.cnn.com/2015/01/06/us/selma-then-and-now/>. Last accessed on January 1, 2017

[13] http://www.al.com/news/index.ssf/2015/09/selma_descended_into_gang_viol.html. Last accessed

on January 1, 2017

[14] [Jeff Sessions smeared by Cory Booker and John Lewis at confirmation hearing](#), Washington Times, 1-11-17

[15] Ibid.

[16] [Every High School In The U.S. Will Be Sent A Copy Of 'Selma'](#), Forbes.com, April 24, 2015

[17] <http://www.teachwithmovies.org/guides/selma.html>. Accessed on January 13, 2017

[18] <http://bazaned.com/copy-of-copy-of-selma-curriculum-guide>. Accessed on January 13, 2017

[19] [Rep. John Lewis: A hero in civil rights - and comic books](#), Philly.com, August 16, 2016

[20] . [New Navy Ship Will Be Named After Civil Rights Icon John Lewis](#), NBC News, January 6, 2016

[21] [John Lewis Will Get His Name on a Navy Ship After All](#), GeorgiaPol.com, June 15, 2016

[22] <http://news.bbc.co.uk/2/hi/americas/922702.stm>. Accessed on January 13, 2017

[23] <https://www.thenation.com/article/fifty-years-after-march-selma-everything-and-nothing-has-changed/>. Accessed on January 13, 2017

[24] <http://www.city-data.com/crime/crime-Selma-Alabama.html>. Accessed on January 13, 2017

[25] <https://www.neighborhoodscout.com/al/selma/crime/>. Accessed on January 13, 2017

[26] [\[Selma City Officials to Launch an Anti-Violence Campaign After an 18-year-old Was Fatally Shot\]](#), WAKA.com, 12-13-13]

[27] [An Abandoned Men's Club Is Now a Home](#), New York Times, 12-8-2010

[28] . ['Selma didn't win much at the Golden Globes. Are politics to blame?](#) By Nia-Malika Henderson, *Washington Post*, January 12, 2015

[29] <http://www.bloombergview.com/articles/2014-12-22/do-sony-emails-expose-a-wider-racism-at-the-movies>. Accessed on January 11, 2017

[30] [Oprah Winfrey Joins Brad Pitt as Producer of MLK Drama 'Selma.'](#) by Lucas Shaw, *The Wrap*, January 19, 2014

[31] ['Selma' Movie Opening Weekend Bested by 'Taken 3' Despite Critical Acclaim](#), by Aaron Morrison, *International Business Times*, January 12, 2015

[32] [Oprah: Racists Have to Die for Racism to End](#), by Noel Sheppard, *Newsbusters*, November 15, 2013

[33] <http://www.vdare.com/articles/but-for-birmingham-a-dissent-on-the-birmingham-church-bombing-after-fifty-years>. Accessed on January 11, 2017

[34] [As ‘Selma’ wow Hollywood critics, white flight and poverty haunt Selma](#), by Jeremy Gray, AL.com, January 7, 2015

[35] http://www.publicschoolreview.com/school_ov/school_id/1174. Accessed on January 11, 2017

[36] [Selma: What Has Changed?](#), Southern Changes Volume 12, Number 4, 1991

[37] [Selma steps away from its troubled past](#), by Robin Demonio, Christian Science Monitor, October 2, 2000

[38] [Movies come to a close at Selma’s Walton Theater](#), by Josh Bergeron, Selma Times Journal, December 21, 2013

[39] [Fear and joy as Alabama town readies for screenings of film ‘Selma.’](#) by Jonathan Kaminsky, Reuters, January 3, 2015

[40] [‘Sniper’ success reveals power of conservative audience](#), Washington Post, January 20, 2015

[41] [Wow! “American Sniper Four Day Take Was a Whopping \\$110.6 million](#), by Roger Friedman, Showbiz 411, January 20, 2015

[42] [Box Office: ‘Selma’ Grossed \\$5M On Martin Luther King Day](#), Forbes, January 21, 2015

[43] [The real American Sniper was a hate-filled killer. Why are simplistic patriots treating him as a hero?](#), The Guardian, January 6, 2015

[44] [Bradley Cooper on portraying famed Navy SEAL Chris Kyle](#), by Meghann Myers, Navy Times, January 16, 2015

[45] [Black business leaders raise over \\$2M so students can see ‘Selma’ for free](#), by Brooke Lefferts, FoxNews, January 19, 2015

[46] [. 275,000 Students Receive Free Tickets to Academy Award Nominated® “Selma.”](#) Business Wire, January 16, 2015

[47] [As America Tires of Race Hoaxes, ‘Selma’ Disappoints At Box Office](#), by John Nolte, Breitbart, January 12, 2015]

[48] [Selma's message on civil rights 50 years later:As President Obama prepares to visit Selma five decades after 'Bloody Sunday,' how the civil rights struggle has – and hasn't – changed an epicenter of the movement.](#), Christian Science-Monitor, 3-6-15

[49] [With a scarcity of jobs, decrepit houses and resegregation of city's only high school, Selma, Alabama, is once again in need of saving](#), New York Daily News, 3-8-15

[50] [Selma still struggling with social segregation, unemployment & crime 50 years after Bloody Sunday](#), Al.com, 3-4-15

[51] [With Selma in spotlight, its blight impossible to miss: Many people who live or work in Selma today say it’s not enough to be a symbol for the country. White flight, cash-strapped schools and the changing economy have left the city struggling.](#), Seattle Times, 3-7-15

- [52] . [Decayed, uninhabitable homes will be Obama's first view of Selma.](#) Washington Post, 3-7-2015
- [53] http://www.occidentaldissent.com/2015/03/11/selma-2015-fifty-years-later-who-was-really-on-the-wrong-side-of-history/?utm_source=twitterfeed&utm_medium=twitter. Accessed on January 11, 2017
- [54] [RUNDOWN CITIES? JUST DON'T ALLOW BUSINESSES TO LEAVE.](#) Jesse Jackson suggests cure for what ails Selma, other urban areas, in 2015, 3-9-15
- [55] [City needs to clean up trash before March events](#), Selma Times Journal, 2-24-15
- [56] [Many sacrificed their weekend to pick up trash](#), Selma Journal Times, 3-2-15
- [57] http://www.washingtonpost.com/politics/fifty-years-after-bloody-sunday-march-struggles-linger-in-selma/2015/03/05/8ed7a9c6-c348-11e4-ad5c-3b8ce89f1b89_story.html. Accessed on January 11, 2017
- [58] <http://www.selmatimesjournal.com/2009/10/28/sonic-re-opens/>. Accessed on January 11, 2017
- [59] <http://www.selmatimesjournal.com/2014/12/05/sonic-will-tear-down-building-rebuild-in-same-spot/>. Accessed on January 11, 2017
- [60] [Selma, 50 years after march, remains a city divided](#), Los Angeles Time, 3-6-15
- [61] <http://www.selmatimesjournal.com/2014/01/15/j-c-penney-to-close-selma-mall-location/>. Accessed on January 11, 2017
- [62] [Selma Mall can still succeed, even after closure of Goody's and J.C. Penney](#), Selma Times-Journal, 3-3-15
- [63] <http://www.cnn.com/2014/12/19/us/selma-alabama-protest/>. Accessed on January 12, 2017
- [64] http://www.al.com/news/index.ssf/2016/01/post_89.html. Accessed on January 11, 2017
- [65] ['Still a city of slaves' – Selma, in the words of those who live there: A beacon for the civil rights movement 50 years ago, the Alabama city's largely African American population today struggles with joblessness, poverty and drugs](#), The Guardian, 2-4-16
- [66] [Hundreds attend crime night out](#), Selma Times Journal, 10-13-16
- [67] <http://www.washingtontimes.com/news/2016/jun/30/selma-paying-25000-monthly-for-historic-hotel/>. Accessed on January 12, 2017
- [68] <http://www.montgomeryadvertiser.com/story/opinion/columnists/al-benn/2014/09/26/selmas-st-james-hotel-looks-change-fortunes/16248741/>. Accessed on January 12, 2017
- [69] [Gang expert creates stronger awareness, shares solutions for Selma](#), WSFA.com, 10-14-16
- [70] <http://www.nytimes.com/1994/08/02/us/in-selma-everything-and-nothing-changed.html?pagewanted=all>. Accessed on January 12, 2017
- [71] [Guns will never solve problems](#), Selma Times Journal, February 24, 2011
- [72] [Selma pastors push for ceasefire in escalating gang warfare](#), WSFA.com, March 20, 2016
- [73] <http://www.selmatimesjournal.com/2011/01/17/organizers-rally-to-stop-crime/>. Accessed on January 12, 2017

- [74] [Selma descended into gang violence, crime after Obama's Bloody Sunday anniversary visit](#), Al.com, 9-1-15
- [75] [Every US high school to receive free 'Selma' DVD](#), Al.com, 4-24-15
- [76] [Lingering woes at historic Selma hotel](#), Montgomery Advertiser, December 13, 2015
- [77] [Fear and joy as Alabama town readies for screenings of film 'Selma'](#), Reuters, 1-3-15
- [78] [Movies come to a close at Selma's Walton Theater](#), *Selma Times Journal*, 12-21-13
- [79] [In Selma, Everything and Nothing Changed](#), New York Times, 8-2-1994
- [80] [Selma pastor hopes community will trade guns for cash](#), WSFA.com, 11-2-15
- [81] <http://www.latimes.com/nation/la-na-selma-20150307-story.html>. Accessed on January 12, 2017
- [82] <http://www.nytimes.com/1987/07/31/us/blacks-get-a-voting-majority-on-the-city-council-in-selma.html>. Accessed on January 12, 2017
- [83] <https://www.youtube.com/watch?v=VDGYMsaiXoU>. Accessed on January 13, 2017
- [84] [Barbecuing to Stop Violence in Selma](#), WBHM.org, July 15, 2016
- [85] ['Rising Star' falls in Selma](#), Montgomery Advertiser, 1-15-16

[86] . [Stop the Violence rally on bridge](#), *Selma Times Journal*, July 29, 2016

[87] [Pastor's goal to show human side of homicide problem](#), *Montgomery Advertiser*, 8-24-13

[88] [Support follows police chief's Freedom Riders apology: Kevin Murphy apologized for officers' lack of protection in 1961 incident.](#), *USA Today*, 3-8-13

[89] [Using Christianity to Fight Crime: Alabama cops hope religion can help curb their city's skyrocketing murder rate](#), *The Atlantic*, 9-27-13

[90] [Tsunami of Violence](#), *Montgomery Advertiser*, 7-1-13

[91] ['Enough Is Enough' Campaign To Be More Active In 2013](#), *WAKA.com*, 1-1-13

[92] [Church program humanizes homicide problem](#), *Montgomery Advertiser*, 9-8-13

[93] <http://www.wsfa.com/story/22212708/special-report-murder-crisis-in-montgomery>. Accessed on January 12, 2017

[94] [Local experts say Montgomery's rising rate of violent crime is driven by poverty](#), *AL.com*, 3-14-13

[95] [Homicides spike in 2016, majority remain unsolved](#), *Selma Time Journal*, 1-3-2017

[96] [Operation Christmas Presence kicks off in response to recent Selma violence](#), *WSFA.com*, 12-20-16

[97] [New developments after elderly woman killed by stray bullet on Christmas](#), *WSFA.com*, 12-30-16

[98] ['No More' campaign kicks off](#), *Selma Times Journal*, January 9, 2014

[99] [[Effort aims to 'heal our land'](#)]
Selma Times Journal, January 4, 2014