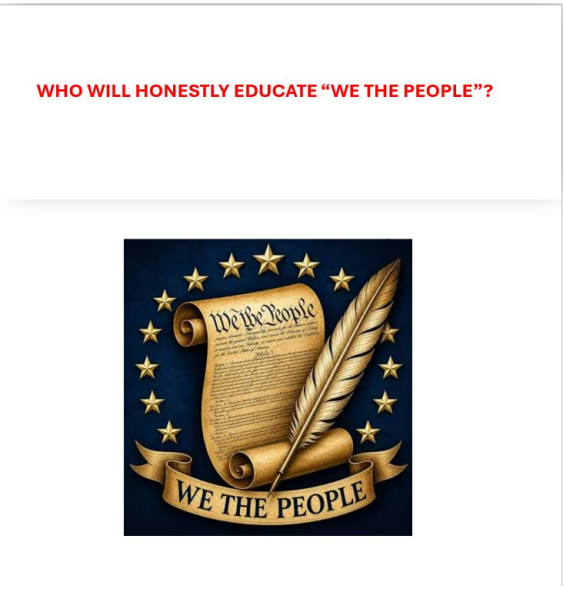
COPPER-COLORED CHRONICALS

JUNE 2026 EDITION

"Where Our Voices Shape Our Future."

WHO WILL HONESTLY EDUCATE "WE THE PEOPLE"?





SECTION II - THE FEDERAL COURTS WERE ESTABLISHED FOR THREE CORE REASONS:

1. TO PROVIDE A NEUTRAL FORUM ABOVE THE STATES

- When the Constitution was written, the Founders **did not trust the states to police themselves**. Under the Articles of Confederation:
- states violated contracts
- states discriminated against non-residents
- states ignored federal treaties
- states abused their own citizens
- states refused to honor each other's judgments

So, the Constitution created a federal judiciary to:

- enforce federal law
- prevent state overreach
- **protect individuals from state abuse**
- ensure uniform justice across the nation
- This is written directly into **Article III**.

2. TO PROTECT INDIVIDUAL RIGHTS AGAINST STATE HARM

- This purpose becomes *explicit* after the Civil War.
- The **Fourteenth Amendment (1868)** was written because:
- states were violating people's rights
- states were discriminating
- states were denying due process
- states were refusing equal protection

So, Congress gave federal courts the power to:

- review state actions
- override unconstitutional state behavior
- protect individuals when states fail to do so
- This is the foundation of modern civil rights litigation.

Federal District Courts were created to serve as a neutral forum above the states — a place where individuals can seek protection when state governments or state officials cause harm. This principle is rooted in the Constitution, strengthened by the Fourteenth Amendment, and enforced through federal civil rights laws such as 42 U.S.C. § 1983.

Federal Courts exist because the Founders and Reconstruction Congress understood a simple truth: **states cannot always be trusted to protect the rights of the people living under them**. This structure ensures that when state systems fail, federal judges — **insulated from state politics** — can enforce **constitutional rights** and provide a remedy.

NOTE: All "District Courts" are Federal Courts.

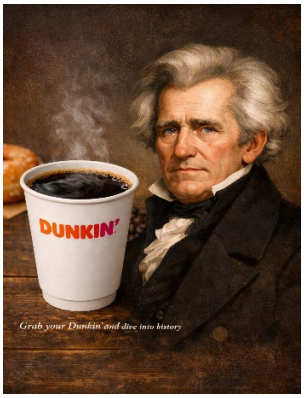
3. TO CREATE A FEDERAL REMEDY WHEN STATE OFFICIALS VIOLATE RIGHTS. In 1871, Congress passed **42 U.S.C. § 1983**, which says:

- If a state official violates your constitutional rights, you can sue them in federal court. This law exists because:
  - states often protect their own agencies
  - state courts can be biased toward state actors
  - individuals need a neutral, federal forum
  - Section 1983 is literally a **federal check on state power**.

Section 1983 ensures that when state officials violate constitutional rights, individuals are not trapped within state systems. It provides a direct federal pathway for accountability, reinforcing the principle that federal courts stand as the ultimate safeguard against state abuse.

SECTION II —WAS THE HARM FEDERAL OR STATE?

The harm began at the *federal* level — with Jackson's federal policy — but the *implementation* and the most direct injuries were carried out at the *state* level. Jackson's 1830 address represents the first federal-level harm. A national policy that encouraged, justified, and politically empowered states to enact the direct, on-the-ground harms that followed. The federal government created the policy; the states carried out the abuse. NOW is the time to grab that "Dunkin" while you are officially address"



PRESIDENT ANDREW JACKSON — SECOND ANNUAL MESSAGE TO CONGRESS (DEC. 6, 1830)

"It gives me pleasure to announce to Congress that the benevolent policy of the Government, steadily pursued for nearly thirty years, in relation to the removal of the Indians beyond the white settlements is approaching to a happy consummation.

Two important tribes have accepted the provision made for their removal at the last session of Congress, and it is believed that their example will induce the remaining tribes also to seek the same obvious advantages.

The consequences of a speedy removal will be important to the United States, to individual States, and to the Indians themselves.

It puts an end to all possible danger of collision between the authorities of the General and State Governments on account of the Indians.

It will place a dense and civilized population in large tracts of country now occupied by a few savage hunters. By opening the whole territory between Tennessee on the north and Louisiana on the south to the settlement of the whites it will incalculably strengthen the southwestern frontier and render the adjacent States strong enough to repel future invasions without remote aid.

It will relieve the whole State of Mississippi and the western part of Alabama of Indian occupancy and enable those States to advance rapidly in population, wealth, and power.

It will separate the Indians from immediate contact with settlements of whites; free them from the power of the States; enable them to pursue happiness in their own way and under their own rude institutions; ***and will retard the progress of decay, which is lessening their numbers, and perhaps cause them gradually, under the protection of the Government and through the influence of good counsels, to cast off their savage habits and become an interesting, civilized, and Christian community.***

Toward the aborigines of the country no one can indulge a more friendly feeling than myself. ***But the tribes which occupied the countries now constituting the States of Georgia and Alabama have for a long time been surrounded by a dense population of whites.***

They have neither the intelligence, the industry, the moral habits, nor the desire of improvement which are essential to any favorable change in their condition.

Established in the midst of another and a superior race, and without appreciating the causes of their inferiority or seeking to control them, they must necessarily yield to the force of circumstances and ere long disappear. ***Our conduct toward these people is deeply interesting to our national character.***

Their present condition, contrasted with what they once were, makes a most powerful appeal to our sympathies. ***Our ancestors found them the uncontrolled possessors of these vast regions.***

By persuasion and force they have been made to retire from river to river and from mountain to mountain, until some of the tribes have become extinct and others have left but remnants to preserve for a while their once terrible names.

Surrounded by the whites with their arts of civilization, which by destroying the resources of the savage doom him to weakness and decay, the fate of the Mohegan, the Narragansett, and the Delaware is fast overtaking the Choctaw, the Cherokee, and the Creek.

That this fate surely awaits them if they remain within the limits of the States does not admit of a doubt.

Humanity and national honor demand that every effort should be made to avert so great a calamity.
It is too late to inquire whether it was just in the United States to include them and their territory within the bounds of new States whose limits they could control. *That step cannot be retraced.*

A State cannot be dismembered by Congress or restricted in the exercise of her constitutional power. ***But the people of those States and of every State, actuated by feelings of justice and a regard for our national honor, submit to you the interesting question whether something cannot be done, consistently with the rights of the States, to preserve this much-injured race.***

As a means of effecting this end, I suggest for your consideration the propriety of setting apart an ample district west of the Mississippi, and without the limits of any State or Territory now formed, to be guaranteed to the Indian tribes as long as they shall occupy it.

This emigration should be voluntary, for it would be as cruel as unjust to compel the aborigines to abandon the graves of their fathers and seek a home in a distant land.

But they should be distinctly informed that if they remain within the limits of the States they must be subject to their laws.

In return for their obedience as individuals, they will without doubt be protected in the enjoyment of those possessions which they have improved by their industry.

But it seems to me visionary to suppose that in this state of things claims can be allowed on tracts of countries on which they have neither dwelt nor made improvements merely because they have seen them from the mountain or passed them in the chase.

How many thousands of our own people would gladly embrace the opportunity of moving to the West on such conditions

If the Indians do this, their condition will be improved, and their numbers will be preserved and increased. If they refuse, they must be subject to the laws of the State and will be merged in the mass of its population."

THE HARM BEGAN AT THE *FEDERAL* LEVEL — WITH JACKSON'S FEDERAL POLICY — BUT THE *IMPLEMENTATION* AND THE MOST DIRECT INJURIES WERE CARRIED OUT AT THE *STATE* LEVEL.

1. Jackson's 1830 Address = Federal-Level Harm (Policy-Level Harm)
When Jackson delivered this message, he was speaking **as the President of the United States**, announcing a **federal policy** of Indian removal. This is federal action because:

- He was setting the agenda for the **federal government**
- He was justifying the **federal Indian Removal Act (1830)**
- He was signaling to states that the federal government would **not protect tribal sovereignty**
- He was giving political cover for states to escalate their own anti-tribal laws

This is what we call **federal-origin harm** — the harm begins with federal policy choices that enable or encourage state-level abuses. So yes: **Jackson's address itself is a form of federal harm.**

2. The Direct, On-the-Ground Harm = State-Level Harm (Execution-Level Harm)
After Jackson's speech, **states like Georgia, Alabama, and Mississippi** immediately passed laws to:

- abolish tribal governments
- seize tribal lands
- criminalize tribal authority
- forbid tribal people from testifying against whites
- force tribal people to submit to state law
- authorize state militias to remove Native people

These were **state actions**, not federal court actions. So, the **actual physical and legal harm** — arrests, land seizures, forced marches, violence — came from **state governments**, empowered by Jackson's federal stance.

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3. These Distinctions Matters

- **state harm**
- **federal remedies**
- **federal courts as neutral forums above the states**

Understanding Jackson's address helps readers see how harm reached *every* citizen classified on official records — (Black, White, Colored, Negro, Mulatto, etc.) — because this harm began at birth through governmental classification systems.

- **Federal policy can enable state abuse**
- **States can weaponize federal rhetoric**
- **Federal courts were later created to stop exactly this kind of state-level harm**

This ties directly into the "Three Core Reasons" section.

Primary Source Link (Official U.S. Government Publication)
A Compilation of the Messages and Papers of the Presidents Edited by James D. Richardson (Government Printing Office, 1896) **Andrew Jackson — Second Annual Message (Dec. 6, 1830)**
🔗 https://www.presidency.ucsb.edu/documents/second-annual-message-23 **(presidency.ucsb.edu in Bing)**
This link is from the **American Presidency Project** at UC Santa Barbara — the most widely used, academically recognized archive of presidential documents. It contains the **full, original text** exactly as delivered.

SECTION III — The Legal Erasure of Indigenous Identity (1600s–1950s)

Major Racial Reclassifications Applied to Indigenous Families

This list documents the racial reclassifications imposed on Indigenous families in the Eastern U.S. — especially those later recorded as "Colored," "Mulatto," "Black," "Negro," or "White."
It is historically accurate, legally recognized, and essential for birth-certificate correction packets.

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1. Indian → Colored

The most common reclassification in Connecticut, Rhode Island, Massachusetts, Virginia, the Carolinas, and Georgia.
"Colored" was used as a catch-all for:

- Indian / Aborigine / Indigenous (as Jackson notes in his 1830 address)
- Indian + White

This is why many family records say "Colored."

2. Indian → Mulatto

"Mulatto" did not always mean Indian + White. In New England and the Mid-Atlantic, it often meant:

- Indian + White
- Indian + unknown

Clerks used "Mulatto" to erase tribal identity.

3. Indian → Negro

Common after:

- the 1705 Virginia Slave Codes
- the 1830 Indian Removal era
- the 1850–1940 federal census cycles

Families were reclassified as **"Negro"** to:

- deny tribal status
- deny land rights
- deny sovereignty
- force assimilation
- justify removal

4. Indian → Black

Prevalent in the 20th century, especially in the 1910–1940 census cycles. Clerks were instructed to avoid listing **"Indian"** unless the person lived on a reservation, so Indigenous families across the states were classified as **"Black."**

5. Indian → White
Occurred when:
- the family was light-skinned
- the clerk didn't understand tribal identity
- the family lived in a white community
- the state sought to erase Indigenous presence

Common in Connecticut, Rhode Island, Massachusetts, New York, and Virginia.

6. Indian → Free Person of Color (FPC)
Used heavily in Virginia, North Carolina, South Carolina, and Maryland.
"Free Person of Color" included:
- Indian / Aborigine / Indigenous
- Mixed Indian + White

This category erased tribal identity without calling people "Negro."

7. Indian → Miscellaneous / Other / Not Specified
Applied when clerks:
- didn't know the person's background
- avoided writing "Indian"
- followed state instructions to omit Indigenous identity

Appears in census, birth, marriage, and death records.

WHY THIS MATTERS FOR BIRTH CERTIFICATE CORRECTION

These reclassifications prove:

- ✓ **Our families were part of a documented, historical pattern**
- ✓ **The "Colored", "Negro", "Black", "Mulatto" and "White" labels on family records aligns with Indigenous Reclassification**
- ✓ **States and Local Municipalities Vital Records recognize this history**
- ✓ **This supports amendment requests**
- ✓ **We have the right type of documentation — exactly the kind all states accept**

SECTION IV — WHY STATE GOVERNMENTS CANNOT ASSUME AFRICAN ANCESTRY FOR FAMILIES LIKE OURS

1. Our documents show a continuous American lineage back into the 1800s. That matters historically

This means:

- ✓ **Our families were already in the United States BEFORE the end of slavery**
- ✓ **Our families were NOT listed as African**
- ✓ **Our families were NOT listed as foreign-born**
- ✓ **Our families were NOT listed as immigrant**
- ✓ **Our families were NOT listed as African American**
- ✓ **Our families were NOT listed as from any African country**

This is **documented**, not guessed.

2. The U.S. Census ALWAYS listed African-born people separately

If our ancestors had come from Africa, the census would have shown:

- "Place of birth: Africa"
- "Father's birthplace: Africa"
- "Mother's birthplace: Africa"

This is **multi-generation American birth**, not African immigration.

3. Most enslaved Africans were documented as African-born in early census records

The census tracked:

- African-born individuals
- Caribbean-born individuals
- "African" as a birthplace
- "Africa" as a parental birthplace

Our families do **not** show any of that. Instead, our families show:

- ✓ **American-born**
- ✓ **Southern-born**
- ✓ **Multi-generation continuity**
- ✓ **No African origin**

This is consistent with **Indigenous families** who were reclassified.

4. The racial labels "Colored," "Negro," "Black," and "White" were NOT proof of African ancestry

These labels were used for:

- Indigenous people
- Free People of Color
- Mixed American Indian families
- People who didn't fit "White"
- People the state wanted to erase from "Indian" status

So, the presence of "Black" or "Negro" on a certificate does **not** prove African origin. It proves **racial classification**, not **racial origin**.

5. The State cannot prove African ancestry because:

✓ **They have no ship records**
✓ **They have no African birthplace**
✓ **They have no African parentage**
✓ **They have no African surnames**
✓ **They have no African migration history**
✓ **They have no African ethnicity listed**
✓ **They have no African census entries**

And OUR documents show: **Our families were already here - our families never left the U.S.**
This is **American lineage**, not African immigration.

6. What does this mean for OUR birth-certificate correction - this is the part that matters:

✓ **The State cannot assume African ancestry**
✓ **The State cannot prove African ancestry**
✓ **The State cannot deny your correction based on "African American"**
✓ **The State must rely on DOCUMENTS — and our documents show American origin**
✓ **OUR lineage supports our claims of historical misclassification.** This strengthens our amendment request.

What the historical record actually supports based on:

- our **lineage**
- our **locations** (ALL 50 STATES)
- our **time periods** (1800s → early 1900s)
- our **racial classifications** ("Colored," "Negro," "Black," and "White")
- our **family surnames**
- our **multi-generation U.S. birth**

SECTION V — STATE HARM IN THE CONTEXT OF RACIAL RECLASSIFICATION

1. Incorrect racial labels placed on birth certificates
Examples include being labeled:

- "Colored"
- "Negro"
- "Black"
- "Mulatto"
- "White"
- "Other"

…when the family was historically Indigenous.

2. Forced racial reclassification by state or local registrars
This includes:

- clerks refusing to write "Indian"
- clerks replacing "Indian" with another category
- clerks following state policies that erased Native identity

This happened widely from the 1800s through the mid-1900s.

3. Denial of the right to self-identify on vital records
When a family told the registrar their identity and the registrar:

- ignored it
- overrode it
- replaced it
- refused to record it

That is a form of state harm.

4. Municipal or state agencies refusing to correct racial errors
Examples:

- vital records offices refusing amendments
- clerks saying "we don't change race"
- agencies demanding proof that never existed historically
- agencies blocking corrections without legal basis

This is administrative harm.

5. Historical policies that erased Indigenous identity
Examples include:

- "paper genocide" practices
- state laws that collapsed Native categories into "Colored"
- registrars instructed not to record "Indian"
- removal-era policies that forced assimilation on paper

These policies created generational harm.

6. Misclassification that affects descendants today
Examples:

- inability to trace ancestry
- inability to correct records
- confusion in family lineage
- barriers to cultural identity
- barriers to accurate documentation

This is ongoing harm.

7. State agencies using outdated racial categories
Examples:

- continuing to use 1930s–1960s racial codes
- refusing to update records to modern standards
- relying on obsolete classification systems

This is a form of bureaucratic harm.

8. Loss of accurate historical identity due to state action
When state paperwork:

- erases
- replaces
- distorts
- or misrepresents

…a family's true identity, that is state harm.

9. Administrative obstacles placed on people seeking corrections
Examples:

- excessive documentation demands
- inconsistent instructions
- long delays
- refusal to process amendments
- contradictory answers from different offices

This is procedural harm.

10. Emotional and cultural harm caused by misclassification
Examples:

- confusion about ancestry
- loss of cultural continuity
- generational identity disruption
- psychological stress from erasure

This is recognized as a real form of harm.

STATE HARM in the context of racial reclassification includes:

- wrong labels
- forced labels
- erased identity
- refusal to correct errors
- outdated racial codes
- administrative barriers
- cultural and emotional damage

These harms began at birth and continue into adulthood when people try to correct their records.













"Truth recorded is justice remembered."
"Copper-Colored Chronicals — Where Our Voices Shape Our Future."

📘 RESOURCES & REFERENCES PAGE

Copper-Colored Chronicals — June 2026 Edition

"Truth recorded is justice remembered."

I. PRIMARY FEDERAL SOURCES (Public Domain)

These documents are official U.S. government publications and fully public domain.

1. Andrew Jackson — Second Annual Message to Congress (Dec. 6, 1830) American Presidency Project, UC Santa Barbara `https://www.presidency.ucsb.edu/documents/second-annual-message-23`

2. U.S. Constitution — Article III (Judicial Power) National Archives (Public Domain)

3. Fourteenth Amendment (1868) National Archives (Public Domain)

4. 42 U.S.C. § 1983 — Civil Action for Deprivation of Rights U.S. Code (Public Domain)

5. Federal Court Structure & Purpose U.S. Courts — Federal Judiciary Educational Materials (Public Domain)

II. HISTORICAL SOURCES ON RACIAL CLASSIFICATION (Public Domain / State Archives)

1. Virginia Slave Codes (1705) Defined "mulatto" to include persons of Indian and African ancestry.

2. North Carolina Racial Statutes (1741–1800s) Defined "mulatto" as persons of mixed blood to the fourth generation.

3. South Carolina Racial Laws (1735–1800s) Classified "mulatto" as any person of mixed ancestry.

4. Mississippi Racial Code (1857) Defined "colored persons" as all persons not White.

5. Maryland Racial Statutes (1800s) Included Indians and mixed-ancestry people under "colored."

6. Free People of Color Laws (VA, NC, SC, MD) Used to classify Indigenous families outside reservations.

III. FEDERAL CENSUS ENUMERATOR INSTRUCTIONS (1850–1950)

All census instructions are public domain via the U.S. Census Bureau.

1850–1880 Census Instructions • Race recorded as White, Black, or Mulatto • "Indian" only recorded if "taxed" • Indigenous people living among the general population were often listed as "Colored," "Mulatto," or "Black"

1890 Census • First attempt to enumerate all Indians • Introduced blood-quantum categories

1910 Census • "Mulatto" reintroduced • "Indian" only recorded if tribal affiliation was recognized

1930 Census • "Mexican" added as a race • "Indian" changed to "American Indian"

1950 Census • Clearer recognition of American Indian identity • But many Indigenous families had already been reclassified for generations

IV. KEY HISTORICAL THEMES USED IN THIS ISSUE

1. Federal Harm → State Harm Framework

• Federal policy (Jackson, 1830) • State execution (Georgia, Alabama, Mississippi, etc.) • Federal courts later created to stop state abuse

2. Paper Genocide / Racial Reclassification

Documented patterns of Indigenous families being reclassified as: • Colored • Mulatto • Negro • Black • White • Free Person of Color • Other / Miscellaneous

3. Birth Certificate Misclassification

• Clerks refusing to write "Indian" • State policies collapsing Native identity into "Colored" • Multigenerational identity loss • Modern correction barriers

V. WHY STATES CANNOT ASSUME AFRICAN ANCESTRY

Documented Facts Used in This Issue:

✓ Multigeneration U.S. birth records
✓ No African birthplace listed
✓ No African parentage listed

✓ No African migration history
✓ No ship records
✓ No African surnames
✓ Census always listed African-born people separately
✓ Racial labels were administrative, not ancestral

These facts support birth certificate correction requests and demonstrate historical misclassification.

VI. RECOMMENDED READING & PUBLIC DOMAIN ARCHIVES

1. Library of Congress — Indian Removal Primary Sources https://www.loc.gov

2. National Archives — Federal Indian Policy Records https://www.archives.gov

3. U.S. Census Bureau — Historical Enumerator Instructions https://www.census.gov/history

4. Supreme Court Decisions on State Harm & Federal Remedies • *Burlington Northern v. White* (2006) • *Muldrow v. City of St. Louis* (2024)

5. Government Printing Office — Presidential Papers Public domain repository of all presidential messages.

VII. ABOUT THIS PUBLICATION

Copper-Colored Chronicals "Where Our Voices Shape Our Future." Published by The Waya Nation www.coppercoloredchronicals.com YouTube: https://www.youtube.com/@SisterBethy

THIS MONTH'S CULTURAL FOOD DISH

SHARED BY

- **Chief Alease Jones, Vice President Waya Nation "aka" THE VEGAN QUEEN!**



VEGAN LENTIL PATTIES



Base Mixture

- **8 ¾ oz cooked lentils**, drained
- **2 medium carrots**, finely diced
- **1 medium onion**, finely diced
- **2 garlic cloves**, minced
- **½ bunch fresh parsley**, finely chopped (optional)
- **1 small bunch fresh chives**, finely chopped
- **1 cup chickpea flour**
- **½ teaspoon vegetable bouillon powder**
- **½ teaspoon onion powder**
- **½ teaspoon garlic powder**
- **½ teaspoon ground paprika**
- **½ teaspoon black pepper**, or to taste

Binding Mixture

- **1 cup chickpea flour**
- **½ cup plant-based milk**

Cooking Instructions

- ¾ **cup olive oil**, for pan-frying

1. Prepare the Base Mixture

In a large mixing bowl, combine the cooked lentils, finely diced carrots, diced onion, minced garlic, chopped parsley (if using), and chopped chives. Add the chickpea flour, vegetable bouillon powder, onion powder, garlic powder, paprika, and black pepper. Mix gently to distribute the seasonings evenly throughout the vegetables and lentils.

2. Prepare the Binding Mixture

In a separate bowl, whisk together the chickpea flour and plant-based milk until smooth. The mixture should resemble a thick batter with no lumps.

3. Combine and Form Patties

Pour the binding mixture into the lentil-vegetable mixture. Stir thoroughly until everything is fully incorporated and the mixture holds together. Using your hands or a scoop, form the mixture into small to medium-sized patties, pressing firmly so they keep their shape.

4. Heat the Oil

Add the olive oil to a large skillet and warm it over medium heat. The oil should be hot enough to sizzle lightly when a patty touches the pan, but not smoking.

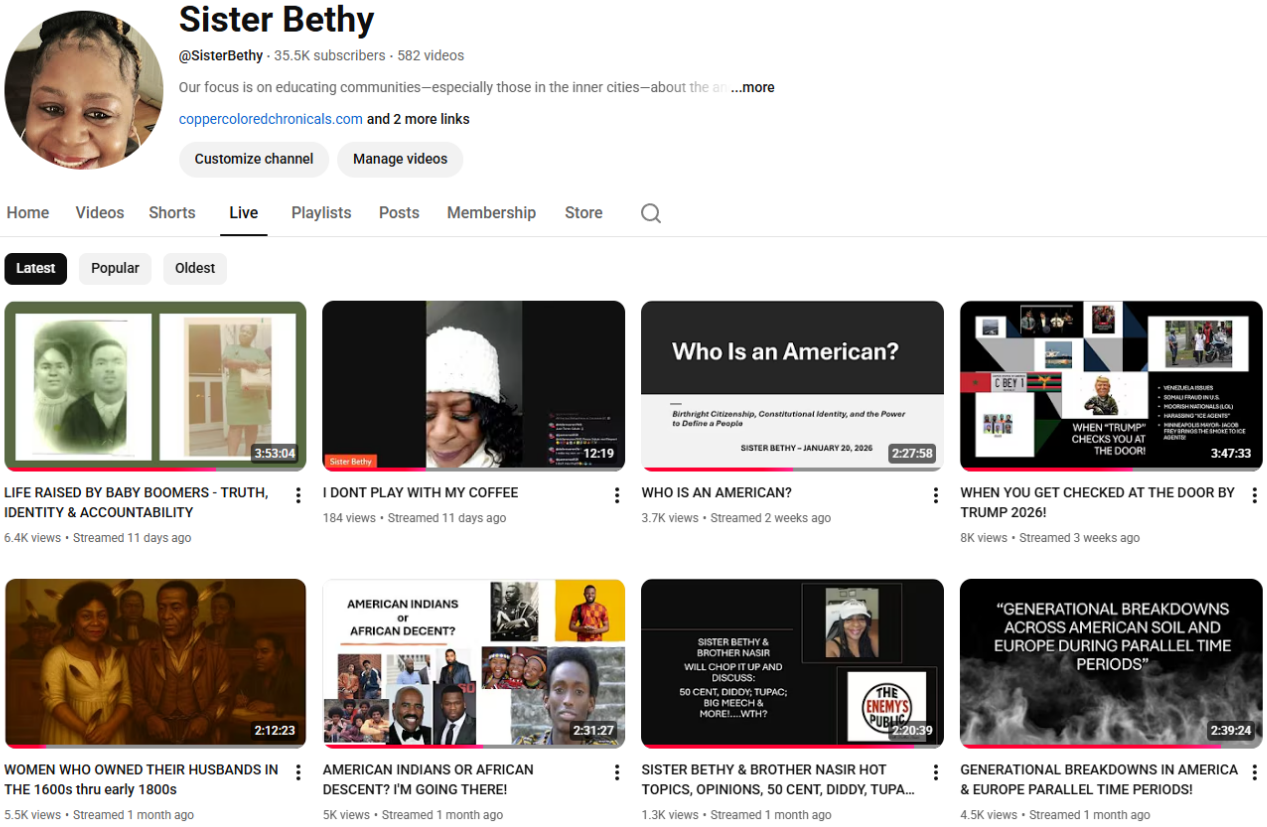
5. Cook the Patties

Place the patties into the skillet in a single layer, leaving space between each one. Cook for **2–3 minutes per side**, or until golden brown and crisp. Flip carefully and cook the second side for another **2–3 minutes**. Adjust the heat as needed to prevent burning.

6. Drain and Serve

Transfer the cooked patties to a plate lined with paper towels to absorb excess oil. Serve warm as a main dish, in wraps, on salads, or as a snack.





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