



A Hancock County Democrat

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Police Unions are the Problem

Bruce Workman

After the killing of George Floyd was filmed and broadcast throughout the world, the outrage and condemnation of the actions and inaction of the four Minneapolis police officers, were nearly instantaneous, but not so in all quarters. Shortly after, Bob Kroll, president of the Police Officers’ Federation of Minneapolis, wrote a letter to the membership defending Dereck Chauvin and the other three officers at the scene by saying they were unfairly disciplined. Kroll is no stranger to the protection of the union; he has been disciplined three times and suspended once—and reinstated after an appeal— for beating up a man while off duty. He has a history of off-duty fights and reportedly lost part of an ear in one of them. Chauvin has had his own disciplinary issues, with at least 17 misconduct complaints filed against him. Although the POFM has decided to not intervene in criminal charges against Chauvin, another union, the Minnesota Peace and Police Officers Association will be covering the cost of his legal defense.

Three months after the killing of Breonna Taylor, Officer Brett Hankinson—who fired 10 of the more than 20 shots fired in Taylor’s apartment—faced allegations of using his position to proposition and sexually assault at least two women. Hankinson is appealing these allegations and his termination for the botched no-knock warrant incident that resulted in the death of Breonna Taylor to the Louisville Metropolitan Police Department Merit Board. It may be to his advantage that he once sat on the same board that will be passing judgment and is using lawyers provided by the River City Fraternal Order of Police.

In Buffalo, two members of the BPD Emergency Response Unit pushed 75-year-old protestor, Martin Gugino, to the ground, opening a wound to his head when it hit the pavement. John Evans, president of the Buffalo Police Benevolent Association, quickly came to their defense and all 57 members of the BPDERU resigned in protest

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At a campaign rally last fall, Minneapolis police union boss, Bob Kroll, praised President Trump for “everything he’s done for law enforcement.” Stephen Maturen/Getty

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In these and numerous other cases of use of excessive force by police officers, why do the officers appear to be so unconcerned about personal consequences? The answer lies in their union contracts and policy manuals largely written by the police unions or organizations strongly associated with these unions.

How did the police unions get this much power over disciplinary procedures formerly implemented at the discretion of police chiefs, city councils, and the city executive? The answer to that question is simple. It was given to them during negotiations. With the anti-tax movement and the associated restraints on city budgets, cities have become open to trading anything in exchange for wage and health care rate hikes. At election time, voters tend to ignore concessions made that do not involve budget deficits or impending tax increases. I would bet that most citizens are still unaware of all the power given to police unions even though the events of 2020 brought it to the forefront.

Many police officers do not care about their misbehavior because their unions have negotiated policies so that they do not have to. In the event of an internal affairs investigation, accused officers are extended rights that no other workers—and certainly not those they arrest—have. In at least 50 cities, according to a 2017 article in [Duke Law Journal](#), officers are granted a “cooling off” period, usually 48 hours, before they are required to meet with investigators. This gives them time to speak with union attorneys, line up their stories, and seek out collaboration by fellow “all for one” officers. Officers are allowed to appeal decisions and be represented. Most cases are resolved by the decision of an arbitrator. The policy states that the arbitrator must be acceptable to both the union and management. In practice, it is the union that decides, and the arbitrator has a financial in getting picked for the job repeatedly. “These arbitrators always rule in favor of the police. It’s absolute and utter BS,” says Robert Bennett, a Minneapolis attorney who represents the victims and has sued the department dozens of times. In a nutshell, if the department terminates an offending officer, he almost always gets rehired with back pay.

The relationship between police unions and traditional labor unions has always been tenuous. Labor unions are usually diverse and left-leaning. Police unions are conservative, favoring a white ethnic, “law and order” version of right-wing politics. The International Union of Police Associations endorsed Trump for reelection. Trump has actively sought the support of police unions and called to more unrestricted use of force. I am unsure, but he may cause Bob Kroll to have wet dreams.

All of this has not sat well with most unions. Many have called for the AFL-CIO to kick out the IUPA, but so far, the AFL-CIO has refused, citing the need to include police under the umbrella of collective bargaining. While this may be true when it comes to wages, health benefits, and working hours; it should not include a license to kill civilians. Other unions have not been so tolerant. The MLK, and AFL-CIO affiliate which represents more than 100,000 public sector workers in Washington’s King County, vote to expel the Seattle Police Officers Guild from its labor council in June. In August another AFL-CIO affiliate, the California Labor Federation, which represents 2.1 million workers, passed a resolution to end its association with police unions and demand defunding of law enforcement. Defunding the police is probably not politically viable, but cutting back on the more “police on the streets” movement that has made political hay in the past may accomplish two objectives: decrease excessive police presence at events and decrease total union dues and therefore police union power.

To better understand the underlying animosity between police unions and other labor unions, beyond recent events, it may be useful to visit the history of police departments and their historical role. From the late 1800s until the New Deal, the police have been solidly anti-labor. In fact, many early city police departments were formed by wealthy business owners for the task of assisting Pinkertons and other agencies with strike-busting and head-busting during the formation of labor unions. There were numerous incidences where police beat and killed labor activists. One that led to the May Day labor celebrations was the “Haymarket Affair” in Chicago, in which both police and protestors were killed by a bomb that was thrown. To cover up the misdeeds by Pinkertons and the police, the entire affair was blamed on anarchist publishers, three of which were executed. Nearly all of the eight anarchists charged were later pardoned.

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Police Unions are the Problem (continued from page 2)

Police and unions would clash repeatedly in the following decade: [Cleveland 1894](#), [Philadelphia 1910](#), [Minneapolis 1934](#), and [Hilo, Hawaii 1938](#) along with numerous other incidents. “The police were largely built in reaction to the labor movement,” labor historian Sam Mitrani said.



People walk near the Haymarket Memorial in Chicago, Illinois. The memorial marks the spot of the Haymarket affair of 1886 where police fired on a crowd of labor demonstrators. Tim Boyle/Getty Images

To sum up: Our police forces have a long history of violence and attacking the poor and undefended. They formed unions in the 50s and 60s largely to obtain protection against lawsuits and other recriminations. While the power and membership of most labor unions were diminishing, police unions grew and gained more power. They are considered one of the most powerful lobbies. They donate money to candidates at all levels to thwart reform legislation, which they always fight vigorously. Their union leaders are frequently guilty of past uses of excessive force. They print and distribute manuals that encourage the use of violence over de-escalation. On a disturbing note, according to Open Secrets, six of the top ten recipients of police union money in the House and Senate since 1994 are Democrats, including Senators Amy Klobuchar and Sherrod Brown—I intend to contact Senator Brown’s office about this and will report the reply in a later issue.

Promoting excessive force, legal extortion, lobbying, buying influence, protecting the violent and repeat violators, promoting racism (Bob Kroll belongs to a biker club that features racist slogans and apparel and allegedly has a “White Power” badge sewn into his member jacket) and generally foregoing service and protection if it suits their purpose. What is not to love about police unions?

He Was the Neo-Nazi Who Inspired ‘American History X.’ His Nazi Pals Are Now Cops

Marlow Stern, The Daily Beast
September 13, 2020



Frank Meeink was a top neo-Nazi who inspired Edward Norton’s character in “American History X.” He now speaks out against it—and says members of his old neo-Nazi crew became cops. **Photo Illustration by The Daily Beast / Photos Handout**

In October of 2006, the FBI released an intelligence assessment titled, “[White Supremacist Infiltration of Law Enforcement](#).” Though the document—culled from FBI investigations and open sources—was heavily redacted, it reached a number of disturbing conclusions.

The assessment revealed that white supremacists “have historically engaged in strategic efforts to infiltrate and recruit from law enforcement communities”; that many of these white-supremacist infiltrators are known as “ghost skins” who “avoid overt displays of their beliefs to blend in”; and that the KKK have longstanding “ties to local law enforcement.” These firm ties between white supremacists and law enforcement [persist to this day](#). Last year, *Reveal* published [an investigative series](#) exposing the police’s proclivity for Facebook hate groups and racist memes, and in late August, former FBI agent Michael German compiled [an exhaustive report](#) detailing the prevalence of “racism, white supremacy, and far-right militancy in law enforcement” and the federal government’s non-existent response to it.

Links between white supremacists and law enforcement have been thrown into sharper relief in recent months following the killing of George Floyd, and numerous instances of [curiously chummy behavior](#) between [police and far-right militiamen](#) during the ensuing protests for Black lives.

Frank Meeink, once one of the most prominent neo-Nazis in the U.S.—and the inspiration for the character Derek Vinyard, played by Edward Norton in the 1998 film *American History X*—thinks he knows why.

“I know that there are neo-Nazis who I used to run with who are now cops,” he tells The Daily Beast. “And that’s just in my crew. Imagine how many neo-Nazis and white nationalists have been becoming cops? Three of the people in my crew alone became cops.”

Meeink, 45, recalls attending a big summit in the early ‘90s with David Duke and other white nationalist leaders.

“They were telling us to cover up our swastikas, grow our hair out, and become cops,” he says. “I know of at least three of the people at that meeting who became cops.”

The main reason Duke and the other white nationalist speakers were urging their hate-filled charges to join law enforcement did not have so much to do with “alerting skinhead crews of pending investigative action against them,” as the 2006 FBI assessment concluded, but to disenfranchise people of color—particularly Black people.

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He Was the Neo-Nazi Who Inspired ‘American History X.’ His Nazi Pals Are Now Cops (continued from page 4)

The Fourth Amendment is violated all the time by the cops, and in these meetings they would say, ‘Yeah—and when we become cops we’ll get them felonies so they can’t vote.’ That constantly went around,” Meeink remembers, sighing deeply. “We need to get all these white nationalists out of the police force. There are so many racist cops. And I know a lot of cops.”

In addition to releasing an updated and unredacted version of the FBI’s 2006 assessment, which Democratic lawmakers are presently lobbying for, one possible method of weeding out white nationalist cops, Meeink suggests, would be to create a team of former neo-Nazis like himself who would investigate cops that have arrested a high number of Black people solely for “resisting arrest.”

“We have to put together a bunch of formers like me to go through their bios and their social media to see if we recognize any signs,” he says. “It’s time for us to be of service to people, and what better way can I be of service to anybody when I know the answers to the problems? I’m a person who can contribute because of my past. People like me have the antibodies of hate in us, because we had the virus of hate eating away at us for so long.”

Meeink grew up “kitty-corner from the housing projects” in Southwest Philadelphia. He came from a broken home, and says his mother neglected him and his stepfather regularly abused him.

“My stepdad would beat the shit out of me. I’d want to get hit by a car just so I could go to the hospital and not have to go home and get whooped by my stepdad,” he says, choking up.

At the age of 13, he fell in with a group of neo-Nazis. For the first time, he felt accepted and like “what I said and did mattered.”

“We’d go out to these punk-rock clubs and everyone was scared of the neo-Nazis. And they were scared of me. I was a 13-year-old runaway kid, and people feared me,” he remembers. “And I loved it, because I was in fear of everything and had no self-esteem. It was the first time I felt powerful.”

They fed him ideas—that Blacks were inferior; Jews were controlling the banks and dead set on starting World War III—that he ate up. He soon got a swastika tattoo on his neck, and the word “skinhead” inked across his knuckles. By 17, Meeink was hosting a neo-Nazi cable-access TV show, *The Reich*, and touring around the country preaching white nationalism.

“I became a pundit like Sean Hannity, where I would read things not to learn—but to make my crazy arguments,” he says. “So I’d drop facts about GDP and crime rates or mention parts of the Bible—and all these other things to make little, stupid points.”

He was also regularly invited onto national news programs to discuss his neo-Nazism, which had the effect of amplifying his insidious message.

‘Shameful, dangerous and irresponsible’: Nevada governor blasts Trump for indoor rally against state rules

Timothy Bella, *The Washington Post*,

Shortly before President Trump took the stage on Sunday night in Henderson, Nev., for his first indoor rally in months, Nevada Gov. Steve Sisolak blasted the president for flouting the state’s [coronavirus](#) restrictions by packing hundreds of supporters, many without masks, into a building.

The Democratic governor noted that Trump and his campaign were violating Nevada’s ban on gatherings of 50 people or more, [tweeting](#) that the president’s rally at Xtreme Manufacturing was “shameful, dangerous and irresponsible.”

“Tonight, President Donald Trump is taking reckless and selfish actions that are putting countless lives in danger here in Nevada,” the governor [said](#). “The President appears to have forgotten that this country is still in the middle of a global pandemic.”

The indoor rally, which featured maskless supporters standing shoulder-to-shoulder inside the industrial facility, came as the United States [surpassed 190,000 dead from](#) the novel coronavirus. In Nevada, where Trump held multiple events over the weekend, there have been more than 73,500 cases and more than 1,450 deaths related to the virus.

Sunday’s rally followed a campaign event last week in Winston-Salem, N.C., in which Trump [mocked pandemic restrictions](#) by not wearing a mask and jeered at the state’s restrictions against outdoor gatherings of more than 50 people.

Trump campaign spokesman Tim Murtaugh rejected criticism of the rally, with the campaign noting that rally attendees were subject to a temperature check, had access to hand sanitizer and were provided masks and encouraged to wear them.

“If you can join tens of thousands of people protesting in the streets, gamble in a casino, or burn down small businesses in riots, you can gather peacefully under the 1st Amendment to hear from the President of the United States,” Murtaugh said in a statement.

Joe Biden’s campaign was also quick to bash the president for holding sizable rallies that violate states’ public health rules. The Democratic presidential nominee has maintained a more socially distanced campaign, following the guidelines of public health experts, said Mike Gwin, a Biden campaign spokesman.

“Every rally turned superspreader event Donald Trump decides to hold serves as another reminder to Americans that Trump still refuses to take this pandemic seriously and still doesn’t have a plan to stop it, even after nearly 200,000 deaths and untold economic damage,” Gwin said in a statement to The Washington Post.

Sunday’s event was the president’s first indoor rally since a June gathering in Tulsa. A top local health official in the Oklahoma city later said that the rally and other large gatherings, including protests, “[more than likely](#)” contributed to Tulsa County’s surge in coronavirus cases. At least [six staff members](#) at the site of the Tulsa rally also tested positive for the virus, The Post’s Josh Dawsey and Carol D. Leonnig reported.

[Trump’s Tulsa rally, protests ‘more than likely’ linked to coronavirus surge, health official says](#)

Leading up to Sunday’s rally, medical professionals and local officials warned of the dangers of letting the indoor event proceed. Jonathan Reiner, a professor of medicine and surgery at George Washington University, likened the decision to hold the Henderson rally to “negligent homicide

“What else could you call an act that, because of its negligence, results in the deaths of others?” he said on [CNN](#). “If you have a mass gathering now in the United States in a place like Nevada or just about any other place with hundreds of thousands of people, people will get infected, and some of those people will die.”

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‘Shameful, dangerous and irresponsible’: Nevada governor blasts Trump for indoor rally against state rules (continued from page 6)

Kathleen Richards, a spokeswoman for the city of Henderson, told reporters that the city had issued [verbal and written warnings](#) to Xtreme Manufacturing about social distancing restrictions and threatened the company with a citation and the [loss of its business license](#).

The firm did not immediately respond to a request for comment late Sunday. Don Ahern, who owns the venue, [told the Las Vegas Review-Journal](#) that the state fined him nearly \$11,000 last month for not following Nevada’s coronavirus policies after he held a Trump campaign event and beauty pageant [attended by hundreds of people](#) at the Ahern Hotel on the Strip.

“Under Donald J. Trump, we will always have the right to assemble,” he told the newspaper. “Apparently, tonight, we don’t have that right to assemble.”

Questioning why Trump “blatantly disregarded” the state’s emergency restrictions, Sisolak on Sunday [called](#) the president’s actions “an insult to every Nevadan who has followed the directives, made sacrifices, and put their neighbors before themselves.”

Trump made direct reference to the governor just once during his 70-minute campaign speech, calling him a “political hack” and saying that he “would be watching” the state’s ballots.

“If the governor comes after you, which he shouldn’t be doing, I’ll be with you all the way,” the president said.

Is America a Myth? Robin Wright, *The New Yorker*, September 8, 2020



The United States has deepening political and cultural cleavages—possibly too many to repair soon, or, perhaps, at all. Photograph by Mark Peterson / Redux

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Is America a Myth? (continued from page 7)

The United States feels like it is unravelling. It's not just because of a toxic election season, a national crisis over race, unemployment and hunger in the land of opportunity, or a pandemic that's killing tens of thousands every month. The foundation of our nation has deepening cracks—possibly too many to repair anytime soon, or, perhaps, at all. The ideas and imagery of America face existential challenges—some with reason, some without—that no longer come only from the fringes. Rage consumes many in America. And it may only get worse after the election, and for the next four years, no matter who wins. Our political and cultural fissures have generated growing doubt about the stability of a country that long considered itself an anchor, a model, and an exception to the rest of the world. Scholars, political scientists, and historians even posit that trying to unite disparate states, cultures, ethnic groups, and religions was always illusory.

“The idea that America has a shared past going back into the colonial period is a myth,” Colin Woodard, the author of “Union: The Struggle to Forge the Story of United States Nationhood,” told me. “We are very different Americas, each with different origin stories and value sets, many of which are incompatible. They led to a Civil War in the past and are a potentially incendiary force in the future.”

The crisis today reflects the nation's history. Not much, it turns out, has changed. The country was settled by diverse cultures—the Puritans in New England, the Dutch around New York City, the Scots-Irish dominating Appalachia, and English slave lords from Barbados and the West Indies in the Deep South. They were often rivals, Woodard noted: “They were by no means thinking of themselves belonging to a protean American country-in-waiting.” The United States was “an accident of history,” he said, largely because distinct cultures shared an external threat from the British. They formed the Continental Army to stage a revolution and form the Continental Congress, with delegates from thirteen colonies. Almost two hundred and fifty years later, a country six times its original size claims to be a melting pot that has produced an “American” culture and a political system that vows to provide “life, liberty and the pursuit of happiness.” Too often, it hasn't.

Centuries later, the cultural divide and cleavages are still deep. Three hundred and thirty million people may identify as Americans, but they define what that means—and what rights and responsibilities are involved—in vastly different ways. The American promise has not delivered for many Blacks, Jews, Latinos, Asian-Americans, myriad immigrant groups, and even some whites as well. Hate crimes—acts of violence against people or property based on race, religion, disability, sexual orientation, ethnicity, or gender identity—are a growing problem. A bipartisan group in the House warned in August that, “as uncertainty rises, we have seen hatred unleashed.”

When Athens and Sparta went to war, in the fifth century B.C., the Greek general and historian Thucydides observed, “The Greeks did not understand each other any longer, though they spoke the same language.” In the twenty-first century, the same thing is happening among Americans. Our political discourse has become “civil war by other means—we sound as if we do not really want to continue to be members of one country,” Richard Kreitner wrote, in the recently released book “Break It Up: Secession, Division and the Secret History of America's Imperfect Union.” At different times in America's history, the Union's survival was produced as much by “chance and contingency” as by flag-waving and political will. “At nearly every step it required morally indefensible compromises that only pushed problems further into the future.”

The attempt to reckon with our unjust past has produced more questions—and new divisions—about our future. In Washington, D.C., last week, a group commissioned by the city's mayor, Muriel Bowser, recommended, in a report, that her office ask the federal government to “remove, relocate, or contextualize” the Washington Monument, the Jefferson Memorial, and statues to Benjamin Franklin and Christopher Columbus, among others. The committee compiled a list of people who should not have public works named after them, including Presidents James Monroe, Andrew Jackson, and Woodrow Wilson, the inventor Alexander Graham Bell, and Francis Scott Key, who wrote the national anthem. After a deluge of criticism, Bowser said on Friday that the report was being misinterpreted and that the city would not do anything about the monuments and memorials. But a question remains, not just because we live in the era of Black Lives Matter: What is America about today? And is it any different from its deeply flawed past?

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Is America a Myth? (continued from page 8)

There was always an ambiguity about what the United States was supposed to be, Woodard said. Was it supposed to be an alliance of states (as the European Union, with twenty-seven distinct governments, is today), or a confederation (like Switzerland, with its three languages and twenty-six cantons), or a nation-state (like post-revolutionary France), or even a treaty mechanism, to prevent intra-state conflict? After the American Revolution, the “ad-hoc solution” was to celebrate the shared victory against the British; core differences were not addressed. Today, America is still conflicted about its values, whether over the social contract, the means of educating its children, the right to bear or ban arms, the protection of its vast lands, lakes, and air, or the relationship between the states and the federal government.

Last week, [President Donald Trump threatened](#) to withhold federal funds to four major cities—New York, Washington, D.C., Seattle, and Portland—because of “anarchist” activities during weeks of protests. “My Administration will not allow Federal tax dollars to fund cities that allow themselves to deteriorate into lawless zones,” the President’s five-page memo said. It was the latest of many acts by Trump that have further divided the nation, although the trend did not start with him.

Since the eighteen-thirties, the United States has gone through cycles of crises that threatened its cohesion. The idea of a revolutionary republic committed to equality (at the time, only for white men) started to erode as regional differences surfaced and the first generation of revolutionaries died out. States or territories have repeatedly pushed for [independence](#)—Vermont formally joined the Union in 1791, after spending fourteen years as an independent republic. The State of Muskogee, a multicultural republic of Native Americans, escaped slaves, and white settlers around Tallahassee, lasted from 1799 until 1803. In 1810, a small group of settlers captured a Spanish fort in Baton Rouge and declared the creation of an independent Republic of West Florida; their capital was St. Francisville, Louisiana. They elected a president, wrote a constitution, and designed a flag (a white star on blue); the movement died after President Monroe annexed the region. There were others, including the Republic of Fredonia, in Texas, the California Republic, and the Indian Stream Republic, in New England. The biggest rupture, of course, was in the eighteen-sixties, when [eleven states](#)—Texas, Arkansas, Louisiana, Tennessee, Mississippi, Alabama, Georgia, Florida, South Carolina, North Carolina, and Virginia—seceded to form the Confederacy.

Wide divisions again threatened to cause a breakup of the nation in the nineteen-thirties, the nineteen-sixties, “and now again?” the Yale historian David Blight told me. Today, America is littered with prideful secessionist movements. Mirroring Brexit—Britain’s exit from the European Union—they advocate for Texit (Texas), Calexit (California), and Verexit (Vermont). In 2017, a Vermont [poll](#) found that more than twenty per cent of Vermonters believed that the state should consider “peaceably leaving the United States and becoming an independent republic, as it was from 1777 to 1791.” [The Texas Nationalist Movement](#), which claims hundreds of thousands of members, is demanding a state referendum on secession. Then there’s the more fanciful proposal for [Cascadia](#), a progressive bio-republic carved out of northern California, Oregon, Washington, and the Canadian provinces of British Columbia and Alberta. The trend is bipartisan and transregional; secessionist sentiment has even emerged in the last two states to join the union—Alaska and Hawaii.

The need for internal trade and the dangers of external threats have helped hold America together. Disparate factions throughout the country rallied to counter British aggression in the eighteenth and nineteenth centuries; the Germans and the Japanese, in the twentieth; and Al Qaeda, after the 9/11 attacks, in the twenty-first. But, now, without outside threats, the nation is increasingly turning on itself. “We are definitely not united,” Blight said. “Are we on the brink of secession of some kind? No, not in a sectional sense. But, in the interior of our minds and our communities, we are already in a period of slow-evolving secession” in ways that are deeper than ideology and political beliefs. “We are tribes with at least two or more sources of information, facts, narratives, and stories we live in.” The United States today, Blight said, is a “house divided about what holds the house up.”

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Is America a Myth? (continued from page 9)

In his new book, Kreitner argues that, with its politics irrevocably broken, America is running out of time. The potential for physical and political separation is now real, even though the polarization of America does not have neat geographic borders. No red state is entirely red; no blue state is entirely blue. “The twenty-first century has seen an unmistakable resurgence of the idea of leaving or breaking up the United States—a kaleidoscopic array of separatist movements shaped by the conflicts and divisions of the past but manifested in new and potentially destabilizing ways,” he writes. Unlike in the past, the current separatist impulses have emerged in multiple places at the same time. “Often dismissed as unserious or quixotic, a throwback to the Confederacy, the new secessionism reveals divisions in American life possibly no less intractable than the ones that led to the first Civil War,” Kreitner warns.

In the years to come, the appeal of pulling the plug on the American experiment is likely to grow, even among faithful adherents to the idea of federal power. And, if the Union dissolves again, Kreitner writes, it will not be along a clean line but “everywhere and all at once.” In some ways, the election, now only eight weeks away, will be a temporary relief, at least in ending the current agonizing uncertainty. But it will play only one part in deciding what ultimately will happen to our nation. “Are we a myth? Well, yes, in the deep sense. Always have been,” Blight said. To survive, America must move beyond the myth.



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Reminder! Put yard signs in yards - not in public right of way between sidewalk and street. A city truck is removing signs placed illegally.

In addition to our booth from 10—1 Saturday there will be a peaceful protest in front of the Courthouse. Please allow everyone space and be safe!

Saturday September 19, 2020 Biden Booth Hancock County Young Democrats 10A M - 1PM in front of the Courthouse
Peaceful Protest Nina Parker 10:45AM also in front o f the Courthouse
[Hancock/Wood Phonebank](#) 2 afternoon shifts

Sunday September 20, 2020 [Hancock/Wood Phonebank](#) 2 afternoon shifts

Monday September 21, 2020 [Battleground OH: HOWA Warrior Phonebank](#) 5- 7 PM

Tuesday September 22, 2020 [Hancock County - Battleground Phonebank \(w/ Melissa Kritzell!\)](#) 5- 7 PM

Wednesday September 23, 2020

Thursday September 24, 2020

Friday September 25, 2020 [Lucas County - Team Pete Friday Phonebank!](#) 5- 7 PM

Media

[Late Show Correspondent Triumph The Insult Comic Dog Hosts A Focus Group With Real Trump Supporters](#)

[Late Show Correspondent Triumph The Insult Comic Dog Hosts A Focus Group With Real Trump Supporters Part II](#)



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