

THE TEXIAN MANIFESTO



2026

We are Texian.

We are a people. Texas is our nation. We were a people before any government claimed authority over us, and we will be a people after any government that ceases to serve us.

A nation is not a flag. It is not a border drawn on a map by those who never lived inside it. A nation is a people, bound by shared history, shared culture, shared memory, and the daily recognition of one another as kin. Nations precede governments. Governments serve nations, or fail to. When a government fails its nation, the nation does not cease. Only the government does. The Texian people have outlasted five flags. We will outlast a sixth.

Political power is inherent in the people of Texas. Not granted to us. Not loaned to us. Not delegated downward from any seat of power. Inherent. Belonging to us as breath belongs to lungs. Every government that has ever governed Texas governed by our consent, or governed against our will. There is no third option, and there has never been a third option.

Consent is the foundation of legitimate government. Not the consent of the dead. Not the implied consent of those who happened to be born within a border. Not the manufactured consent of repetition and ritual. Consent freely given by the people who are governed, and freely withdrawable when the government no longer serves the ends for which it was instituted. This is not Texian radicalism. This is the principle that 1776 and 1836 declared, that has since been betrayed, and that the world has since written into the foundational documents of every legitimate political order. We hold it because it is true. We hold it because it is ours.

The people of Texas retain at all times the inalienable right to alter, reform, or abolish their government. Article I, Section 2 of the Texas Constitution states this without qualification. It was written in 1836. It was carried forward in 1845. It survived the imposition of the 1869 constitution, and it was reaffirmed in 1876 by Texians who had just lived through what the federal government does to a people that tries to leave. The framers of 1876 wrote it stronger because they had been shown its necessity. A right that is inalienable is a right that cannot be surrendered, by anyone, ever, under any circumstances.

We are not subjects. We are not a population. We are not a managed territory. We are a sovereign people, exercising at the moment a delegated authority that we created, and that we retain the right to reclaim.

The United States is not a nation. It is a federal government, administering a union of states whose peoples have never shared the organic bonds that nationhood requires. It is a state governing

multiple distinct peoples. By the definitions used in every other context in the world, this is an empire. Empires are not condemned because they are empires. They are simply not nations, and they cannot claim what only nations can claim.

The federal government does not govern Texas by our consent. It governs Texas by the precedent of force. The constitutional theory that says otherwise was written to say otherwise, and has been repeated until repetition is taken for proof. Repetition is not proof. A lie repeated long enough is still a lie. The federal arrangement holds itself together by the demonstrated willingness to use force against any people who try to leave, and by the daily refusal to admit that this is what it is doing.

The federal government cannot be reformed from within. The pathology is not partisan. It is structural. Every faction in turn promises that the next victory will deliver what the last victory did not. The faction changes. The promise repeats. Every administration grows the apparatus, deepens the debt, expands the bureaucracy, and overrides the states that created the federal government in the first place. The states are the masters. The federal government is the creature. The creature has spent generations acting as if it were the master, and the states have spent generations forgetting what they are. The arithmetic of the apparatus is independent of the people who think they are running it. The system does what the system was built to do. The pathology is the design.

We have given Washington every chance. Washington has answered with the same answer in every cycle. We are done waiting for an answer different from the one we have been given a hundred times.

The federal arrangement has made us, by design, dependent on its continuation. It has taken in taxes what it returns in conditional grants. It has spent decades making us afraid that we could not survive without it, and we have spent decades discovering that the fear was the product, not the truth.

We can survive without it. We can flourish without it. We always could.

The federal government is not the enemy. It is the instrument.

The enemy is a political class that holds power across every level of governance and answers to no one beneath it. The federal government is its most powerful tool: a centralized apparatus that allows the political establishment to override local will at scale, to extract from Texas what Texas cannot defend, and to discipline the states and counties and cities that would otherwise govern according to the people who live in them. The federal system is a system of mass reprisal, organized

theft, personal enrichment at the expense of the people, and control. Washington is not where the enemy lives. Washington is where the enemy reaches Texas.

The federal system is not the whole machine. It is the central cluster of nodes in a larger network of control and coercion that extends downward through every level of governance until it reaches the household. Federal money funds the state agencies that fund the county programs that fund the city contracts that fund the school district line items. Federal regulations bind the state regulators who bind the county regulators who bind the family business and the small rancher and the parent. Federal courts override state courts, which override county judges, which override the ordinary Texian in the room. Pressure flows along the network in every direction at once: downward as mandates, upward as dependence, and sideways as the quiet enforcement that one node performs on another when neither wants to face the people directly.

The political class operates this network at every node. It operates in Austin, where state government grows its own apparatus, restricts what counties and cities can do, takes federal money on federal terms, and answers to the Texians who elected it only when re-election arithmetic forces the question. It operates in the county and the city, where entrenched officials and the bureaucracies they preside over set the terms of daily life and answer to no one but each other. It operates in the school district, where parents discover that the curriculum is decided somewhere upstream and that consultation is theatre. Every node repeats the same pattern: power flows upward, accountability does not flow back down, and the people who live under the decisions made are the last people consulted about them. Austin is not better than Washington. The county courthouse is not better than Austin. The names change. The pattern does not.

Independence severs the master node. It does not, by itself, dissolve the political class or dismantle the network. The political class will continue to exist after independence, and the work of self-governance is not finished by the referendum. It is begun by it. What independence makes possible is a politics in which the political class can no longer hide behind Washington, in which the decisions made in Texas are made by Texians, in which the lower nodes are no longer fed and disciplined from above, and in which the people who feel the consequences of governance are also the people who can replace the government that imposes them. Independence is the condition of the fight. The fight itself is between the people and the network of control that has hidden inside every level of government for as long as Texians can remember.

We are not fighting Washington. We are fighting a network that uses Washington as its keystone. Remove the keystone, and the rest of the arch comes down to a level where the people of Texas can reach it.

We have lived under this network, and we have watched. We have watched our property used as leverage when the federal government wanted cooperation we did not want to give. We have watched our work taxed at every step to fund the apparatus that polices us, regulates us, and returns to teach our children to be ashamed of who they are. We have watched our institutions absorbed into federal programs that exchanged our independence for grants. We have watched our border become whatever the political class allowed it to become, while our own resources were spent making up for federal abandonment of a duty the federal government had assumed. We have watched our churches harassed for speaking what their faith requires. We have watched our speech monitored, our communications collected, our movements tracked, by a government that operates without the warrant its founding document required. We have watched our courts subordinated to federal courts that issue decrees the Texas Constitution did not authorize. We have watched our money inflated by monetary decisions made in chambers we cannot enter, paid for in the value of every dollar we ever earned. We have watched our children taught a history of themselves written by people who do not love them and a future of themselves managed by people who do not know them. We have watched and endured.

There will be times when the work seems impossible. We know this. The Texian who looks at the federal apparatus and sees its size and its scope, who feels alone and dwarfed, we know this Texian. The Texian who looks around at the people they know and counts how few of them have said any of this aloud, we know this Texian too. The doubt is real. The doubt is not the truth.

Freedom is not something to be granted to a people. Freedom is the natural state of a people. It emerges wherever it is not actively crushed. The federal arrangement has spent generations trying to crush it, and the natural state keeps returning. It returns in Texians who refuse. It returns in households that raise Texians instead of subjects of Washington. It returns in businesses that operate in the spirit of Texas rather than the regulations of agencies. It returns in counties that do not comply. It returns in conversations that crystallize what Texians have come to know. The frontier of this work is everywhere. The work is not done in great speeches. It is done in small acts the federal arrangement cannot finally contain.

The federal arrangement is not what it claims to be. It claims to govern by consent. It requires ideological compliance to maintain itself, which reveals that the consent is not given. It claims to be the natural political order. It depends on constant enforcement to be obeyed, which reveals the order is not natural. It claims to be permanent. It runs on debt that compounds faster than it can be paid, which reveals the permanence is borrowed. It claims to be the only possible arrangement. The world is full of other arrangements that function, which reveals that this one is a choice. The

political class points to its institutions, its armies, its budgets, its precedents. We can see them. We can also see what they require to function, and we can see what their requirements reveal.

The accumulated weight of all these Texian refusals, all these counties that do not comply, all these families that do not believe, all these small acts the political class counts as insignificant, this weight grows. It grows in a thousand places at once. It does not grow on a schedule. It does not announce itself. At some point, in some configuration no one can predict in advance, the accumulated weight reaches the breaking point. The arrangement that seemed permanent will be shown to have been temporary all along.

Texians are arriving every day.

A Texian reaches the end of what they can absorb. They have spent a lifetime accommodating, deferring, hoping that the next election would correct the trajectory. One grievance too many breaks the dam, and they find themselves standing in a place they did not expect, looking for somewhere for the water to flow.

People do not change because someone argues at them. People change because they have lived past the point where the world they thought they lived in still holds.

Some who arrive come carrying the hope of solution. They have done the arithmetic, drawn the conclusion that the federal arrangement cannot be salvaged, and they want to build something that can be. These are our people. These are the ones who will carry the work across the years it requires.

Some who arrive come carrying the hope of retribution. They have been wronged, and they want the wrongdoer punished. We honor the wound. We do not let it shape the strategy. Retribution is the appetite of a Texian who has not yet understood that the work is bigger than the wound. The movement does not exist to make Washington pay. The movement exists to build the Texas that makes Washington's claim irrelevant. The punishment of the federal government will be that it ceases to govern us. That is the only retribution that serves the future.

To the Texian who came to build: there is work waiting. To the Texian who came to punish: there is conversion waiting. We will help you carry the weight of having been wronged. We will not let it carry the work into a wall.

The work is older than any one Texian and longer than any one lifetime. It cannot be carried alone. It has a cost, paid in lives, in marriages, in homes, in careers, in reputations, in the slow attrition of every comfort the world offers in exchange for stopping. The Texians who built what we now stand

on paid these costs without ever seeing the result. We carry their names. We carry their work. We carry the obligation not to waste what they paid.

We do not promise that the work is easy. We promise that it is real.

The end of this work is not separation. The end is communion.

Independence is the means. Self-government is the end. And self-government, rightly understood, is not isolation. It is the condition that makes real communion possible. A people governed against its will cannot be in communion with the power that governs it, because communion that is coerced is not communion at all. A people governed by its own consent can be in communion with anyone, by choice, and on terms it has the standing to negotiate.

We do not want to be cut off from the world. We want to meet the world as a nation meets nations, with our own face, our own voice, our own decisions made by our own people. We want trade by choice. We want alliance by choice. We want neighbors who are neighbors because we are at the table together, not because someone in Washington has decided that we sit there regardless of our consent.

The Texas we are building is a Texas that governs itself according to Texian values, chosen by Texans, recognizable to Texans, and answerable to Texans. It is not Washington moved to Austin. A government in Austin that simply transferred the federal pathologies under a Lone Star flag would be a failure dressed in different clothes. We are not building a smaller version of what we are leaving. We are building something that should never have stopped existing.

We are building a Texas where self-governance is a daily practice, not a delegated abstraction. Where Texans know their neighbors, attend their meetings, fill their offices, and refuse to hand the governance of their own lives to anyone in any capital, however far or near. Where Texian children grow up knowing whose they are, where they come from, and what is expected of them.

We are building a Texas that endures. A Texas that does not rise or fall on the result of a single political moment or the conduct of a single generation. The work makes the people who do the work, and the people who do the work make the nation, and the nation is what survives when every individual carrier of it has gone into the ground. A free Texian people, generation after generation, is the victory that matters, and it is a victory available to us today, regardless of what happens in any specific political cycle.

This work is peaceful. This work is constitutional. This work is generational.

Patience is not passivity. Patience is disciplined intensity sustained over time. The work is daily. The work is local. The work is also the long view. We are not playing for this cycle. We are building so that when the cycle comes we are ready.

Every failure is data. Every cycle that does not produce the result we wanted produces information the next cycle requires. Nothing is wasted. The wilderness is not a delay. The wilderness is the school. The peoples who came through wildernesses before us did not arrive at their independence by avoiding the dark. They arrived by walking through it. We will walk through ours.

We measure ourselves against the mission, not against the cycle. A defeat that builds capacity is not a defeat. A victory that costs capacity is not a victory. The mission is the continuation of the Texian people governing themselves, and every choice we make is judged by whether it serves the mission or distracts from it.

We do not need permission to be what we already are.

The Texian who has crossed knows that the work is in front of them. The Texian who has not yet crossed knows the door has never been locked. There is no shame in arriving late. There is no premium on arriving early. There is only the line, and the question of whether on the day it is your line you will cross it.

And for the support of these truths, we hold them as the truths of our people, and we hold them with the lives we have to give.

The day will come. The Texian people endure.