

The Southern Defender™

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National Edition Number 4

The Cherokees Were Right by Thomas R. Floyd

The American colonies were right to secede in 1776, the South was right in 1860, and the Cherokees were right in 1861.

By the Treaty of New Echota in 1835, the Cherokees "agreed" with the United States government to remove from their ancient homelands in Georgia, Alabama, Tennessee, and the Carolinas to what is now northeastern Oklahoma. A good number of Cherokees had begun moving as early as 1817, but with the treaty the exodus increased, and in 1838 many were forcibly evicted in what became known as the "Trail of Tears". Many Cherokees died on the way.

The Cherokees were known as one of the "five civilized tribes". The other four tribes were the Choctaws, Chickasaws, Creeks, and Seminoles. They were called the "civilized tribes" because they were, to a great measure, agrarian and settled in permanent villages and homesteads even before the arrival of Europeans. Many Cherokees converted to Christianity and were greatly influenced by and benefitted from the "white man's" culture. Many Cherokees became very successful farmers and planters, and not a few were slave holders. Some held large numbers of slaves, including John Ross who was Principle Chief at the time of the removal.

The Cherokees moved to Oklahoma and carried with them their traditional agrarian lifestyle. By 1861 the Cherokees were prospering in their new territory. Land was being cleared, farms and plantations were being opened, homes and church houses were being built, and the Cherokees and the other Five Civilized tribes were

The Declaration begins this way: "When circumstances beyond their control compel one people to sever the ties which have long existed between them and another state or confederacy, and to contract new alliances and establish new relations for the security of their rights and liberties, it is fit that they should publicly declare the reasons by which their action is justified." This preamble should remind you of the preamble to the Declaration of Independence of the original 13 American colonies in 1776.

In the next five paragraphs the Cherokees stated the reasons they originally desired to maintain neutrality. Essentially, they said they were a small Southern people that could easily be overrun militarily. They preferred peace and dreaded the horrors of war. Yet in paragraph 7, they recognized that "Providence rules the destinies of nations and events." The Cherokees embraced the God of the Bible and recognized His sovereignty in the affairs of men and nations.

They noted that the Lincolmites had violated the U.S. Constitution in many ways, setting aside the right to habeas corpus, closing down newspapers that dissented from the Republican perspective, jailing people (including women) without proper charges or trials, and making free speech (and practically free thought) a crime. They looked with horror at the Yankee invasion of the sovereign Confederate States, employing mercenaries and convicts for their vile purposes. They were repulsed by the barbarity of the Yankees in making war on civilians including women, children, and old people.



Public Domain Photos,
Left to Right:

1. Cherokee Confederate Vets.
2. Cherokee Chief Stand Watie
3. Gen. Stand Watie, C.S.A.
4. Confederate Flag of the Cherokee Nation

hopeful they could live under their "own vine and under their own fig tree", managing their affairs under their own constitutions without interference. Then, in 1861 Abraham Lincoln ordered federal troops to invade the newly independent Confederate States.

At first the Cherokees tried to remain neutral. Their way of life was akin to that of their fellow Southerners; however, their treaties were with the U.S. Federal government, now under Yankee control. As the invasion of the Confederate States continued, and the intentions of the Radical Republicans became apparent, the Cherokees saw that their interests and way of life was being threatened along with the rest of the South. Finally, representatives of the Nation met in Tahlequah, Oklahoma in August of 1861, and on October 26, 1861 the Cherokees seceded from the United States and consummated a treaty with the Confederate States of America. The Declaration by the People of the Cherokee Nation of the Causes Which Have Impelled Them to Unite Their Fortunes with those of the Southern Confederacy is a masterpiece. It ranks as one of the world's foremost proclamations of liberty, home rule, and constitutional government, well worth your time to contemplate as good Americans decide how to respond to today's challenges.

By contrast, they saw that in the Confederacy there was no interference with the civilian authorities by the military. They also understood that the South was fighting a war of defense and had no intention of invading the Northern States or overthrowing the U.S. government. They foresaw that if the North defeated the South the Cherokee people would not be free to pursue life, liberty, and happiness nor continue to rule themselves under their own constitution.

They recognized that the object of the Lincolnite (Republican) party was "to annihilate the Sovereignty of those states and utterly change the nature of the general government." And change it they did, from a government of limited power to one of absolute power.

History shows that the Cherokees and Confederates were right. Following their defeat, unconstitutional Socialist programs grew like a cancer in America. Now, those Socialist programs are mutating into Communist programs. It was bound to happen.

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People who do not read have little advantage over people who cannot read.

Now Is the Time to Fly the Flags of Liberty

Ray H. Shores

Duty Calls. Will You Answer?

Now more than ever before, duty calls *us* to take a public stand for Liberty, which is more than just freedom. It's freedom tied to Biblical principles, where the Founders of the United States and Confederate States made *their* public stand.

It's easy to say that we'll fight when the going really gets rough—when the goons come for the guns, perhaps. But, what if the goons don't come for the guns? What if they just make it a crime to use them without a permit—a permit that is rarely approved. We would be wise to remember that the Apostle Peter told Jesus that he would stand up to the goons when the going got rough. Later, he cried tears of regret because he failed.

Anybody can brag about things he or she will do *tomorrow*, but brave men and women are taking a stand *now*. Here is a short list of simple actions on which each of us can build an effective "Personal Resistance Program" (PRP) right now.

1. Pray for courage and protection during these times when we confront determined anti-Liberty, pro-Communist foes.
2. In your front yard, on the tallest flagpoles you can afford, raise one or two Flags of Liberty along side your American flag. This action will embolden your children, your neighbors and even yourself! Flags are a rallying point, and the sight of them builds courage and reminds the troops of the reason they're fighting. Find a retailer and raise some flags! Consider bumper stickers, license plates and t-shirts, too.
3. Go on the offensive through the Southern Victory Campaign. Don't just join the Confederate Legion—*join, organize, and go on the offensive*, following the campaign's tactical guidance, which is based on logical, proven methods.
4. Only support politicians that are active, open champions of the "Original Intent" of the U.S. Constitution and States' Rights. Stop supporting weaklings, appeasers and con-men!
5. Develop your own understanding of Original Intent, which is the highway back to Liberty in America. Through the Southern Victory Campaign you can discover this all-important knowledge and share it with others.
6. Study your Bible and work to repent of *real* sins instead of sins invented by heretics and Communists, such as the "sins" of owning too much money or property and preferring to associate with people who share your beliefs and cultural experiences. Be proud of the gender that God gave you at birth. Don't support the "Woke Church" and churches that adhere to the Communist-created "Critical Race Theory".
7. Work to purify your heart and mind through learning, and avoid corrupting influences, such as perverted and Communist-inspired television programs. Work to free yourself and your business from unconstitutional Federal handouts, grants, loans, reparations, and other transfer payments. Ask yourself, "Would Robert E. Lee apply for that handout?"
8. Work to purify the hearts and minds of your children. Try to avoid putting them into the clutches of Marxist-minded teachers or into schools led by conformists and people who fear the news media more than they love truth and Liberty.
9. Patronize pro-Liberty businesses and websites. Use web browsers, social media, and e-mail hosts that are not joined at the hip to the Federal government.
10. Develop ever-expanding businesses that give employment to pro-Liberty people. Pass those businesses to future generations and work toward the day when businesses that support Communistic practices wither and die.

Flags of Liberty

Shown at the bottom of this page are the Flags of Liberty that are for sale at many local stores and online retailers. All of the flags either symbolize the War for Liberty or Liberty, itself. Most, if not all, are recognized and hated by people and groups that are working to destroy Liberty. With the exception of the Christian flag, I doubt that you can find many Socialists, Communists, or Deep Staters that are flying these flags. Buy some and fly some—from the tallest flagpoles you can afford!

Uncommon Courage

If the thought of taking a public stand for Liberty by flying a Confederate flag frightens you, consider the words of Earl Douglas, a black journalist from Charleston, South Carolina:

If hate had been the prevailing emotion between the races, then it is a safe bet that the Confederacy would have never been born. Fortunately, there was love, understanding, and compassion. And the two greatest lies ever perpetrated by history are 1) that the South instigated the war, and 2) that it was fought by the North for the purpose of freeing the slaves! The Negro was merely used as the excuse for that war while the real reason for it is [now] reflected in every area of our lives where the tentacles of government form the bars of a new slavery. No! Don't furl that Confederate Battle Flag. Let it wave all across the South to remind Americans that there exists here a yearning for liberty, freedom, and independence that will not be denied. Let it fly as a testimonial to real men and real women who would rather work and fight and shed tears than beg the government for charity.

Those who are afraid to take a public stand for Liberty *now*, when it's relatively inexpensive (no blood required) are highly unlikely to take one *later*, when the going really gets rough.



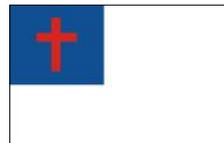
Bennington flag



Betsy Ross flag



Bonnie Blue flag



Christian flag



Confederate Battle flag



Confederate National flag



Gadsden flag



Gonzales flag

Ray H. Shores is Marketing Director of Heritage Operations for the Sons of Confederate Veterans and its Southern Victory Campaign. Reach him at RayShores@VictoryStaff.org or at VictoryFlagsAndMore.com of Flora, Miss.

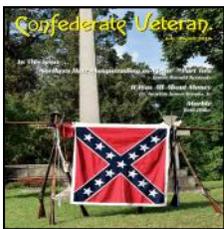


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Make Dixie Great Again



Generals Lee and Grant—No Comparison, Only Contrast

James Ronald Kennedy

Over a century and a half has passed since Confederate States General Robert E. Lee surrendered the Army of Northern Virginia to General Ulysses S. Grant. Yet, despite surrender by one and victory by the other, controversy continues regarding which man better represents the virtues of honor, duty, and American patriotism. For those who believe that might makes right, the answer is clear: Grant won—any questions? But from old Dixie there lingers the refrain penned by Father Ryan, the Poet Priest of the Confederacy, “The triumphs of might are transient—they pass and are forgotten—the sufferings of right are graven deepest on the chronicle of nations.”

Grant, Champion of the American Nation and Empire

If Grant had any political philosophy at all it was that of an American nationalist. His nationalist fever arose from his military training at West Point and his military experience in the Mexican-American War (1846-48). Grant ranked number 21 out of 39 in the class of 1843. Although never known as a deep thinker in political or theological matters, he followed the nationalist views of Henry Clay, Daniel Webster, and Abraham Lincoln. Despite the clear text of the U.S. Constitution, these nationalists stressed the supremacy of the national (federal) government.

Nationalists owe their primary allegiance to the national government and their allegiance is seldom constrained by traditional Christian morality. Grant’s apologists attempt to obscure Grant’s moral failings by draping him in the robes of one “fighting to end slavery.” But Grant’s wife held personal slaves at the beginning of the war. These slaves were not freed by Lincoln’s Emancipation Proclamation. Lincoln’s Proclamation applied to slaves in territories controlled by the Confederate States while exempting slaves in territories controlled by the United States. Mrs. Grant’s slaves were freed well after the War by the passage of the Thirteenth Amendment. According to one account, Grant’s excuse for not freeing his wife’s slaves was that “good help is so hard to come by these days.”

During the War, General Grant followed the United States’ war policy of attempting to starve Southern civilians—an act of war that was a violation of international moral standards for civilized warfare. So successful were the invaders’ efforts to induce civilian starvation that by 1865 over 500,000 Southerners were without the necessities of life and many died of starvation—and this number accounts for starvation in only four of the Southern states.

Implicit in the Northern claim that Grant was fighting to free slaves is the claim that such men would naturally be free of racial bias. It is treated as heresy to question the racial motives of men who were “fighting to free the slaves.” But Grant’s life leaves little to recommend him to modern day social justice warriors. Grant was an outspoken anti-Semite. In 1862 Grant issued his infamous General Order 11 that expelled all Jews from his area of command. But Jews were not his only targets of racial hatred. As president, Grant would place his and his political cronies’ interests in Black Hills (Montana) gold above the treaty rights of American Indians. Grant’s solution was to provoke a war with the Indians and thereafter declare the treaty to be void and occupy the Black Hills as spoils of war.

Lee, Champion of the Republic of Sovereign States

Robert E. Lee was the son of the Revolutionary War hero Light Horse Henry Lee. Although born into Virginia’s plantation society, Lee’s life was not one of ease and leisure. His father’s poor financial activities left the family in a less than admirable financial condition. Lee was part of Virginia’s high society but his meager finances meant he would have to earn his own living. An appointment by Senator John C. Calhoun of South Carolina to West Point provided

Lee an opportunity to make his mark in the world. In 1829 Lee graduated second in a class of 46. Lee received no demerits during his four years at West Point. He held himself to high standards.

During the War for Southern Independence, unlike the invader’s army, Lee demanded that his men refrain from pillaging and committing atrocities when the Confederate Army invaded the North during the Gettysburg campaign. Lee did not want his troops to conduct warfare in a manner that would offend God.

Lee held strong political and theological beliefs. He was a practicing Christian. His standards were based on the Holy Bible. Lee readily acknowledged his Christian faith: “I can only say that I am nothing but a poor sinner, trusting in Christ alone for salvation.”

Lee’s political views were a natural part of Virginia society. While he loved the United States, it was a love that was conditioned upon a mutuality of respect among the States as required by the Constitution. Lee’s refusal to make war against his native state when offered a command position in the Union Army in 1861 is in

line with the attitude of another Virginian of an earlier era. Patrick Henry declared in 1787, “The first thing I have at heart is American liberty, second thing is American Union.” For Lee, just like Patrick Henry, liberty always trumps government. This principle was taught at West Point—although, some cadets did not take it to heart. The first textbook on the Constitution used at West Point taught that States had the right to secede from the Union.

Slavery is routinely used by Communists and Northern apologists when attempting to minimize Lee’s high moral and ethical character. They find this tactic necessary because Lee’s high standards are in such sharp contrast with the low standards of Communists and Northern men such as Grant, Sherman, and Butler.

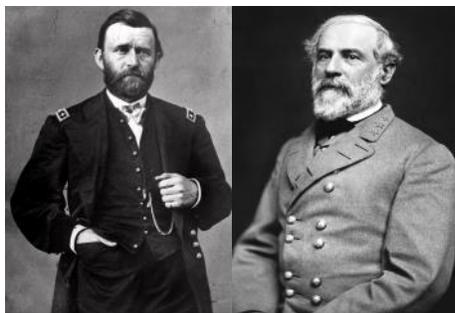
Lee’s attitude toward black Southerners is best demonstrated by an incident that took place in Richmond shortly after the War:

“In St. Paul’s Church in Richmond, Virginia, June, 1865, ... When the priest offered a call to Holy Communion, a tall, well-dressed black man approached the communion table first, ahead of the white congregation, causing shock. For an awkward moment the congregation did not move. Then Lee rose, walked to the communion rail and knelt near the black man...this had a magic effect upon the other communicants...who went forward to the communion table.”

In August of 1870 General Lee, after viewing the results of the North’s victory, in a private meeting he told the former Confederate Governor of Texas:

“Governor, if I had foreseen the use those people designed to make of their victory, there would have been no surrender at Appomattox Courthouse; no, sir, not by me. Had I foreseen these results of subjugation, I would have preferred to die at Appomattox with my brave men, my sword in this right hand.”

General Lee stands in sharp contrast not only to General Grant but to all of the left-of-center, politically correct, sycophants of America’s globalist, supreme federal government. The Deep State federal government that rules America today has become the government of Lee’s prediction: an unconstitutional, communistic tyranny that is, “aggressive abroad and despotic at home.”



James R. Kennedy is a best-selling author residing in Mandeville, La. Download and share the full, magnificent essay (with references), from which this article was condensed, under the *Rest of the Story* tab at MakeDixieGreatAgain.com. Reach the Mr. Kennedy at jrk1861@gmail.com.

