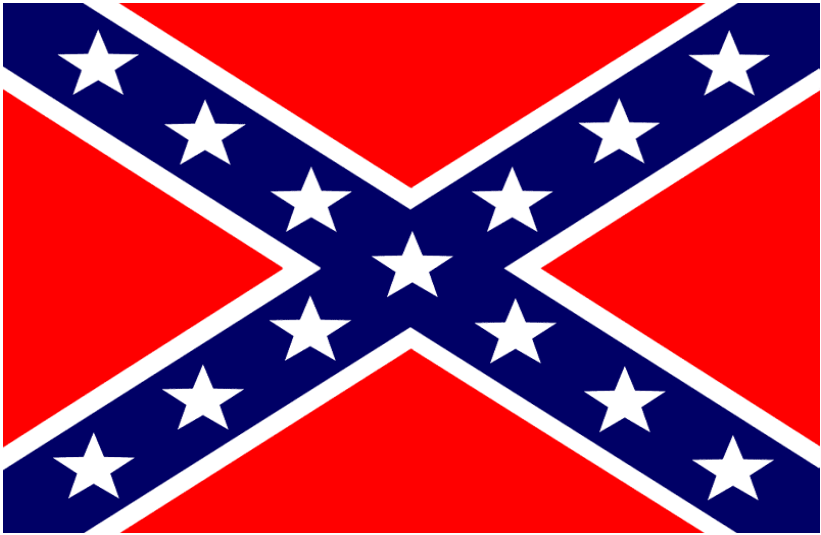


# **A Symbol of Hate?**



# **or an Ensign of the Christian Faith?**

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**The truth about the Confederate Battle Flag.**

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**Edward R. DeVries, Th.D.**



***A Symbol of Hate?  
or an Ensign of the Christian Faith?  
The truth about the Confederate Battle Flag***

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## INTRODUCTION

I was born a YANKEE in Hammond, Indiana and educated in "Yankee" schools to believe that the North rightly won the "Civil War." I grew up believing that Abe Lincoln was a great president and Jefferson Davis was a traitor. I also grew up believing that Ulysses S. Grant was a hero and Robert E. Lee was not.

For most of my life I despised the "Rebel Flag" and, like most, believed it to be a symbol of racism and hate. I automatically assumed that anybody who displayed the "Rebel Flag" was either a racist or just a "dumb redneck." Surely no intelligent person would ever fly such a flag. Sadly, I carried these beliefs well into my adult years.

During my Sophomore year at Hyles-Anderson College (an Indiana school) I was called to a ministry position in Texas where I married a Southern Girl. But still, I managed to maintain my Yankee pride for several years while living in Texas.

Then one day, while doing some research for a class I was teaching at the college, I began to restudy the "Civil War." And, to my shock and surprise, not to mention my wife's utter disbelief, I came to the conclusion that the **South was Right**.

About 18 months later, my good friend, Dr. Roy Branson (a preacher from Tennessee), was preaching a revival in our church. During one of his sermons he commented on the Christian character

of Robert E. Lee. The next week I began to research the life of General Lee. As a result I now have a portrait of the General hanging on the wall of my office at the church.

Then federal agents threatened to seize the Indianapolis Baptist Temple in Indianapolis, Indiana. Church members, patriots, and about 20 preachers from across America moved into the Baptist Temple for 92 days and were finally carried out at gunpoint by 85 U.S. Marshals and 70 Indianapolis Police Officers. I lived at the Baptist Temple for 45 of those days. During that time I was intrigued at the number of Yankees flying Confederate Flags in support of a northern Church.

It was during my stay at the Baptist Temple that I met Pastor John Brown (a Hoosier) and Evangelist Steve Kukla (an Okie). We had some interesting discussions about the Confederate Flag, its Christian history and its Christian heritage.

When I returned to Texas I began to research the history of the Confederate Battle Flag in earnest. As a result of that study I led our church to proudly display the Confederate Battle Flag, or as we prefer to call it "the Believer's Banner" from our church platform.

Needless to say, my confrontations with the truth have led me to publicly confess my sin and repent of the animosity I once held toward the Christian Republic of the Confederate States of America, her godly leaders, and her glorious flag.

This book is a compilation of some of the things that God has graciously shown me during the last 2 years. The hardest part of writing this book was not in deciding what to include - but rather in deciding what not to include. Finally, I decided to limit the book primarily to the history and significance of the Flag as an Ensign of the Christian Faith, leaving the rest of what could be written about the war and her hero's to another book, or perhaps even to another more capable author.

The goal of this book is to give the reader just enough information to make a sensible and documented (see Endnotes) case for the flag and to provide a Suggested Reading List (Appendix 2) for those who desire a more complete study.

*Deo Vindice*

# PART ONE

## THE CONFEDERATE BATTLE FLAG IS NOT:

***“History is written by those who have hanged heros.”<sup>1</sup>***

*-- Robert de Brus (12<sup>th</sup> Century Scottish King)*

Or, as Confederate General Patrick Clever said in January of 1864:

If the South should lose it means that the history of this heroic struggle will be written by the enemy. That our youth will be trained by Northern school teachers, will learn from Northern school books their version of the war, will be impressed by all of the influences of History and Education to regard our gallant debt as traitors and our maimed veterans as fit subjects for derision.<sup>2</sup>

In the last half of the 20th Century and now on into the 21st, the media, educational establishment, and “political correctness” have launched an all-out attack against the longest standing and perhaps most glorious symbol of the Christian Confederacy, her Battle Flag. Several lies have been repeated about the flag so loudly and for so long that sadly, most Americans, even many of them who live in the South, have come to accept these lies as truth.

Therefore, before we can begin to look at what the Confederate Battle Flag is (i.e. her history, heritage, and Christian testimony), we must first come to an understanding of what the Confederate Battle Flag is NOT.

## **CHAPTER ONE: THE CONFEDERATE BATTLE FLAG IS NOT THE "KKK" FLAG**

In the last few years most major media outlets have gone out of their way to associate the Confederate Battle Flag with the Klu Klux Klan (KKK) by always using only the footage of Klansmen and Klan activities where a Confederate Battle Flag is in plain view. However, the greater majority of Klansmen and Klan activities do NOT fly or display the Confederate Battle Flag. Rather, the "official" flags of the KKK are the U.S. Flag (the Stars and the Stripes) and the Protestant Flag.

Klan bylaws do not say anything at all about the display of the Confederate Battle Flag at meetings or events. But the Klan bylaws very clearly state that the U.S. Flag and the Protestant Flag must be displayed at every meeting and event.<sup>3</sup>

Also note that the Klan is not a southern institution. The majority of Klansmen are YANKEES and the largest Klan chapters are in the NORTHERN states.<sup>4</sup>

Funny how those who have maliciously branded the Confederate Battle Flag as a KKK flag simply because a relatively small number of Klansmen choose to fly it at their activities proudly wave and salute the U.S. Stars and Stripes - the flag that (according to the Klan bylaws) must be displayed at ALL Klan activities.



## **CHAPTER TWO: THE CONFEDERATE BATTLE FLAG IS NOT A "REBEL FLAG**

The southern states that formed the Confederacy were not in REBELLION:

...the taking of arms traitorously.<sup>5</sup>

Rather, the Confederate States were in SECESSION:

The act of withdrawing, particularly from fellowship and communion.<sup>6</sup>

SECESSION was a Constitutionally recognized right that the 10th Amendment of the United States Constitution "reserved to the states respectively."<sup>7</sup>

Even Abraham Lincoln recognized the right of States to secede from the Union in a 1848 campaign speech:

Any people anywhere, being inclined and having the power, have the right to rise up and shake off the existing government, and form a new one that suits them better. This is a most valuable, a most sacred right - a right which we hope and believe is to liberate the world. Nor is this right confined to cases in which the whole of the people of an existing government may choose to exercise it. Any portion of such people, that can, may revolutionize and make their own so much of the territory as they inhabit.<sup>8</sup>

Thomas Jefferson, writer of the Declaration of Independence said:

If any State in the Union will declare that it prefers separation. . . I have no hesitation in saying, "let us separate."<sup>9</sup>

Just as the tyranny and excessive taxation of King George forced the American founding fathers to secede from England:

**. . . that whenever any Form of Government becomes destructive of these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government,** laying its Foundation on such Principles, and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness. (Declaration of Independence of the united States of America - July 4, 1776)

So likewise the abuses of a "federal government" that had gotten too big, the failure of that federal government to limit itself only to Constitutional activities, its flagrant disregard for the rights of the States, the ever increasing tariffs and taxes that it was attempting to impose on the States (unconstitutionally), etc. the Southern Founding Fathers were forced to secede from the Union and **"to institute new Government,** laying its Foundation on such Principles, and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness."<sup>10</sup>

There is NO difference between what the Founding Fathers of the United States did in 1776 and what

the Confederate Fathers did in 1861.

## **CHAPTER THREE: THE CONFEDERATE BATTLE FLAG IS NOT A "CIVIL WAR" FLAG**

In the first American dictionary, Noah Webster defined "Civil War" as:

"a war between people of the same state."<sup>11</sup>

Because the Confederate States had lawfully seceded and lawfully established a separate government, independent of the United States, the war that was fought between the United States of America and the Confederate States of America was NOT a "civil war." Rather, it was a war of NORTHERN AGGRESSION.

When President Lincoln ordered troops to Fort Sumter in 1861, he was in fact ordering an invasion of the Sovereign State of South Carolina and the Confederate States of America. Therefore, President Lincoln (not the southerners) ordered the action that would lead to the beginning of hostilities between the United States of America and the Confederate States of America.

## **CHAPTER FOUR: THE CONFEDERATE BATTLE FLAG IS NOT A SYMBOL OF SLAVERY**

The war was NOT fought over the issue of slavery. It was fought to preserve the Union (i.e. to prevent the Southern States from seceding).

The Congressional Record of the United States clearly documents that the war was NOT fought to abolish slavery. On July 23, 1861 the United States Congress unanimously passed the following:

The War is waged by the government of the United States not in the spirit of conquest or subjugation, nor for the purpose of overthrowing or interfering with the rights or institutions of the states [such as the institution of slavery], **but to defend and protect the Union.**<sup>12</sup>

Before Congressional debates on the ratification of the 13<sup>th</sup> Amendment in 1865 (after the war was over), the United States Congress had not openly raised the issue of abolition of slavery since 1844 (15 years before the start of The War).<sup>13</sup>

### **ABRAHAM LINCOLN WAS NOT FIGHTING TO END SLAVERY**

President Abraham Lincoln wrote to Horace Greely that he was "fighting for the Union not to end slavery." In the same letter Lincoln stated that he

would “gladly free some, **none** or all of the slaves in order to preserve the Union.”<sup>14</sup>

Even the ultra-liberal “black community” advocate Rev. Jessie Jackson admits this: “Lincoln went to war not to free the slaves but to preserve the union. The confederate flag is the symbol of those who wanted to break the union apart.”<sup>15</sup>

## **BUT WHAT ABOUT THE EMANCIPATION PROCLAMATION?**

Didn't Lincoln free the slaves? The short answer is: NO!

First, notice that the Emancipation Proclamation was a **PRESIDENTIAL PROCLAMATION** and **NOT** an **ACT OF CONGRESS**. The Constitution of the United States delegates all **LEGISLATIVE** authority (the ability to pass a law) to **CONGRESS** - not to the President. At **NO** time was the Emancipation Proclamation **LAW** in the United States of America. Therefore **NO** slaves were legally freed by the United States during the time of the war of northern aggression.

The **ONLY** thing that the Emancipation Proclamation did was order “the Executive Government of the United States [Federal Agents], including the military and naval authority thereof, will recognize and maintain the freedom of such persons.”<sup>16</sup> Or in other words, the Emancipation Proclamation did not free any slaves but it did order Union soldiers and those persons who were employees of the Executive

Branch of the Federal Government to treat Southern Blacks as though they were “free.”

Also note that the Emancipation Proclamation did NOT free the Blacks who were owned as slaves in the North. The proclamation stated: “all persons held as slaves **within any State** or designated part of a State, the people whereof shall then be **in rebellion against the United States**, shall be then, thenceforward, and forever free. . .”<sup>17</sup> Or in other words the proclamation only “freed” slaves in Arkansas, Texas, Louisiana, Mississippi, Alabama, Florida, Georgia, South-Carolina, North-Carolina, and Virginia (i.e. the Confederate States). States where Abraham Lincoln and his Federal Agents did not have jurisdiction.

As for freeing the slaves in the States and territories of the Union where Lincoln did have jurisdiction? Lincoln said those areas were: “left precisely as if this proclamation were not issued.”<sup>18</sup> Or in other words, Lincoln said that the blacks who were owned as slaves in the northern states were STILL slaves. And they remained slaves for the entire duration of the war.

## **CONFEDERATE SOLDIERS DIDN'T FIGHT TO PRESERVE SLAVERY**

In his book What They Fought For, 1861-1865, historian James McPherson reported on his reading of more than 25,000 letters and more than 100 diaries of soldiers who fought on both sides of the War for Southern Independence and concluded that

Confederate soldiers (very few of whom owned slaves) "fought for liberty and independence from what they regarded as a tyrannical government."<sup>19</sup>

Confederate General Robert E. Lee and most of the Confederate Generals who served under him did NOT own slaves.<sup>20</sup>

## **UNION SOLDIERS DIDN'T FIGHT TO FREE THE SLAVES**

Union soldiers did not believe they were fighting to end slavery but to "preserve the union." When Lincoln issued the Emancipation Proclamation in January of 1863 there was a massive desertion crisis in the Union army. Historian James McPherson writes that Union soldiers "were willing to risk their lives for the Union. . . but not for black freedom."<sup>21</sup>

Union General Ulyses S. Grant and his wife owned slaves before, DURING, and AFTER the war. Even after the passage of the 13<sup>th</sup> Amendment, Grant was slow to release his slaves. His reason: "because good help is hard to find."<sup>22</sup>

Union General William T. Sherman also owned several slaves and was constantly in court facing charges for abusing them.<sup>23</sup>

**Over 300,000 slave owners served in the Northern armies.**<sup>24</sup>



## **THE UNION ARMY ENSLAVED BLACKS**

Blacks captured on the Mississippi River were forced to work on the plantations as slaves for the United States Army, growing cotton for Northern factories, rather than being set free.<sup>25</sup>

## **CONCLUSION**

During the War, just as many Union soldiers owned slaves as Confederate soldiers.<sup>26</sup> Is the U.S. flag a symbol of slavery because the North owned slaves during the War? If not, then neither is the Confederate Battle Flag a symbol of slavery. How could the war have been fought over slavery when both sides had slaves?

W. Earl Douglas, a black journalist in Charleston, South Carolina said the "two greatest lies ever perpetrated by history are number one that the South instigated the war and number two 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 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."<sup>27</sup>

## **CHAPTER FIVE: CONFEDERATE BATTLE FLAG IS NOT A SYMBOL OF SLAVERY - CONTINUED**

No slave ships sailed under the Confederate Flag. All American slave ships sailed from the NORTHERN states of Massachusetts, Rhode Island, New York, New Jersey, and Delaware under the United States flag (Stars and Stripes).

The slave trade was the big business of the rich New England Yankees (whose modern posterity bear politically popular names such as Kennedy and Bush). They traded rum made in Northern factories to Black African slave owners for their slaves. With rare exception, the life of a slave in America was ten times better than his life had been as a slave in Africa.<sup>28</sup>

As part of the Confederacy's plan to gradually abolish slavery in phases the Confederate States of America Constitution made importation of slaves illegal and punishable by hanging.<sup>29</sup> The United States government, to this day, has never made slave importation illegal.

**CHAPTER SIX:  
THE CONFEDERATE BATTLE FLAG  
IS NOT A SYMBOL OF RACISM  
  
TOWARDS BLACKS, JEWS,  
and the AMERICAN INDIANS**

In fact, the biggest "racist" of the war was probably Abraham Lincoln. He said the following in a speech that he gave to 500 blacks on April 14, 1862:

You and we are different races. We have between us a broader physical difference than exists between any other two races. Whether it be right or wrong I need not discuss; but this physical difference is a great disadvantage to us both, as I think. Your race suffers very greatly, many of them, by living among us, while ours suffer from your presence. In a word, we suffer on each side. If this be admitted, it affords a reason, at least, why we should be separated.

Even when you cease to be slaves you are yet far removed from being placed on an equality with white people. On this broad continent not a single man of your race is made the equal of a single man of ours.<sup>30</sup>

During his political campaigns in the 1840's and 1850's Lincoln consistently referred to all blacks as "niggers" and "darkies." He was called the "king of 'nigger' jokes" among his friends.<sup>31</sup>

In the sixth of his famous Lincoln-Douglas Debates Mr. Lincoln said:

"I will say, then, that I am not, nor ever have been, in favor of bringing about in anyway the social and political equality of the white and black races--that I am not, nor ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races...I, as much as any other man, am in favor of having the superior position assigned to the white race."<sup>32</sup>

Mr. Lincoln told most of his closest friends that his primary goal as president was to eventually deport all blacks to Africa, Latin America, and South America to establish an "all-white America."<sup>33</sup>

## **MEANWHILE DOWN SOUTH**

At the same time northern president Lincoln was telling "nigger" jokes and trying to establish an "all white America" the Confederate States President Jefferson Davis and his wife Varina were adopting an eight-year-old free Black orphan boy named Jim Limber.

After his mother died, little Jim was placed with a free Black family as foster parents. However, this family badly mistreated him to such a degree that the news reached the ears of the President and Mrs. Davis, who, in the middle of the War, took

the time and effort to intercede and rescue Jim from this child abuse. Little Jim's wounds were doctored and he was welcomed into the Confederate White House as a member of the Davis family.

President Davis himself went to court in Richmond and had free papers registered on Jim Limber, so he would always be free. Even after the war, when President Davis was on his way to prison for trying to obtain independence and self-government for the Southern people, he made arrangements and provided for Jim Limber's future education and care.

In the Old South it was not uncommon for Blacks to take in orphaned Whites or for Whites to take in orphaned Blacks. There was a relationship between Blacks and Whites that Northerners even today do not understand or appreciate.<sup>34</sup>

It is also interesting to note that the first Jew to ever serve in a cabinet post in an American government was Judah P. Benjamin of Louisiana. Mr. Benjamin served as both the Secretary of State and Secretary of War for the Confederate States of America.<sup>35</sup> Finally, 132 years later, President Bill Clinton became the first U.S. president to appoint a Jewish Secretary of State (Madeline Albright).

Tens of thousands of black soldiers fought in integrated companies for the CSA, receiving EXACTLY the same pay as their white counterparts. Yet, the U.S. had a strict policy of racially segregated companies with blacks receiving a lower standard pay than their white counterparts that

lasted until after WWII.<sup>36</sup>

The first Native American ever appointed General in an American army was Stand Watie of the CSA. He was also the last Confederate general to surrender his command.<sup>37</sup>

"The Red Man was better treated by the Confederacy than the Union. Several thousand Native Southern American's served in the Confederacy, including: the Cherokee, Creek, Choctaw, Chickasaw and Seminole tribes. Eleven Native Southern regiments and seven independent battalions served the Confederacy.<sup>38</sup>

The famous black journalist W. Earl Douglas wrote:

"If hate had been the prevailing emotion between the races, then it is a safe bet that the Confederacy would have never been born."<sup>39</sup>

A black legislator from Washington County, Mississippi named John F. Harris said the following in a speech to the Mississippi Legislature regarding Senate Bill #25, a bill to erect a Confederate Monument on the State Capitol Building Square in Jackson, Mississippi:

"Mr. Speaker, I have arisen here in my place to offer a few words on the bill. I have come from a sick bed. Perhaps it was not prudent for me to come, but Sir I could not rest quietly in my room without contributing a few remarks of my own. I was sorry to hear the speech of the young gentlemen from Marshall County. I am sorry that any son of a soldier should go on record as

opposed to the erection of a monument in honor of their brave dead. And Sir, I am convinced that had he seen what I saw at Seven Pines and in the seven days fighting around Richmond, the battle field covered with the mangled forms of those who fought for their country and for their countries honor, he would not have made that speech. When the news came that the South had been invaded, those men went forth to fight for what they believed. And they made no requests for monuments. But they died and their virtues should be remembered. Sir, I went with them. I too wore the Grey. The same color my master wore. We stayed four long years and if that war had gone on until now, I would have been there yet. I want to honor those brave men who died for their convictions. When my mother died I was a boy. Who Sir, then acted the part of a mother to the orphaned slave boy but my old misses. Was she living now or could speak to me from those high realms where gathered the sainted dead, she would tell me to vote for this bill and Sir, I shall vote for it. I want it known to all the world that my vote is given in favor of a bill to erect a monument in honor of the Confederate dead."<sup>40</sup>

Here was a man, a black man, who wore the Confederate gray and he understood the War was not a racist War. The Confederate Flag is not a racist flag.

## **PART TWO**

### **THE CONFEDERATE BATTLE FLAG IS:**

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#### **CHAPTER SEVEN:**

#### **AN ENSIGN OF THE CHRISTIAN FAITH**

Noah Webster defined the word "ensign" as simply: "a flag or banner."<sup>41</sup> The Confederate Battle Flag, also known in years past as the "southern cross,"<sup>42</sup> is a flag of the Christian Faith. It is "the Believer's Banner."<sup>43</sup>

Long before the flag of the "southern cross" was adopted by the Confederacy as her Battle Flag, the X shaped cross (previously known as "Andrew's Cross") had been used by a number of Christian groups throughout history.

#### **THE HISTORY OF ANDREW'S CROSS**

The letter **X** is commonly known as the symbol of the Apostle Andrew and dates back to early Christian history.

Here is a brief history of Andrew's Cross from Truth In History:

As recorded in the Holy Scriptures, Andrew was born in the city of Bethsaida on the north shore of Galilee (John 1:44), but lived in nearby



Capernaum (Mark 1:21, 29). He worked with his brother Simon Peter as a fisherman. He first became a disciple of John the Baptist through whose preaching Andrew became convinced that Jesus was the Messiah (John 1:35, 40). In turn, Andrew then brought his brother Simon Peter to Jesus. Later on, Jesus called both Andrew and his brother Simon Peter to leave their fishing business and become His disciples (Mark 1:16-18). Andrew became one of the twelve apostles of our Lord and was active in the establishment of the early Christian Church in Palestine (Acts 1:13).

Tradition says that Andrew was responsible for spreading the Christian Faith throughout Asia Minor and Greece. For his fervent preaching and testimony of Jesus Christ, he was put to death by the Romans when he was around 85 years old in AD 69 in the city of Patras, Greece by being pinned to a cross. At his own request, the cross was turned on its side because he felt he was not worthy to be crucified like his Lord.

. . . After the battle with the Northumbrians of England in AD 832, the Scots adopted Andrew's Cross as the symbol for their national flag. For hundreds of years, brave Scottish warriors have fought under this noble banner.

. . . The Greeks designated **X** as the letter "**chi**" in their alphabet which in New Testament times came to represent *Christ*. Therefore, the letter **X**, when used alone or in combination with other letters, often stands for the word *Christ*, as in *Xmas*.<sup>44</sup>

## From The Symbol of Glory:

Our ancient Forefathers, brought to Christianity under the ministry of Andrew the Apostle painted the symbol of Andrew's Cross upon their warriors shields, and carried this symbol into battle, in the last of the Roman Celtic Wars. . . Screaming the sound which later became known as the "Rebel Yell."<sup>45</sup>

## From The Truth About the Confederate Battle Flag:

. . . in the 1800's about 75% of the Southerners were either Scots or Scot-Irish? The Confederate battle flag is based upon the national flag of Scotland. The national flag of Scotland is the cross of Andrew and the cross of Andrew is a symbol of the Christian faith and the heritage of the Celtic race.

In fact, another name for the Confederate Battle flag is the "Southern Cross." It was adopted consciously, purposefully, deliberately and premeditatedly in order to display faith in the sovereign God of heaven and earth, faith in the providence of that God, the God of history and the God of salvation.<sup>46</sup>

The South chose a Christian Ensign for their Battle Flag because the Confederacy was a Christian Republic. In fact, the Confederacy was the ONLY Republic in history with a Constitution that directly recognized the sovereignty of God.

"We the people of the Confederate States . . . invoking the favor and guidance of Almighty God

do ordain and establish this constitution for the Confederate States of America."<sup>47</sup>

Even the Confederate States motto, *Deo Vindice*, "God will vindicate", illustrates the sovereignty and the righteousness of God.

## **THE CONFEDERATE STATES OF AMERICA'S "FOUNDING FATHERS" WERE GODLY MEN**

In April of 1863, ninety-eight ministers of the Gospel from the South placed their names on a document entitled "An Address to Christians Throughout the World." It was the intention of those ministers to explain clearly their reasons for supporting the cause of the South in the war of northern aggression.

In the address, principal author James Armstrong Duncan (a preacher from Virginia), celebrated the fact that "an unusual proportion of the principal Generals as well as other officers [of the CSA] are consistent members of Christ's church."<sup>48</sup> This is not well enough known in Christian circles today. We must not allow time to destroy the power of their witness. Even in our age of political correctness, the testimonies of Robert E. Lee, "Stonewall" Jackson, and Jefferson Davis shine as historical examples of Christian character.

When asked about his numerous exploits against overwhelming numbers, General Lee replied, "I can only say that I am nothing but a poor sinner trusting in Christ alone for salvation." As for his

life goal, he wrote, "My chief concern is to try to be an humble, earnest Christian." What political or military leader today would offer such fundamental statements of faith?<sup>49</sup>

Union General Grant never made such statements. In fact, before, during, and after the war Grant was known primarily as a "drunkard."<sup>50</sup>

Confederate General Jackson's staff included so many ministers that one observer wrote that Jackson's brass could "staff a first-rate seminary."<sup>51</sup>

Observers of his Union counterpart, General Sherman remarked that he left a bloody trail of torched civilian homes, slaughtered children, and raped women everywhere he went.<sup>52</sup>

It is said that:

. . . President Davis frequently issued orders for days of prayer and proclamations of praise thanking the Lord for victories on the battlefield. He was well known for his sterling Christian testimony and for distributing Bibles to all the men in the field.<sup>53</sup>

## **REVIVAL IN THE CAMP**

The surge of religious piety that earned the South the nickname "The Bible Belt" had its roots in the Confederacy. The Confederate army was known for its "camp meetings."

Historian E. Merton Coulter tells us that there were

revival services every night of 1863-1864 in the Confederate camp of the Army of Northern Virginia:

Soldiers would often go directly from their knees into battle. In fact, the Christian commitment of General Jackson was so strong and attractive that fellow Confederate General Richard Ewell said "if this is Christianity, I must have it."

Generals Braxton Bragg, Joseph E. Johnston, William J. Hardee, John B. Hood, and Richard Ewell were converted and/or baptized while in Confederate service. An estimated 150,000 men in gray turned to Christ for salvation during the war's revival services leading one commentator to joke that Stonewall Jackson's command was more like a "protracted [revival] meeting" than an army.

A dedication to Christian standards could also be seen in the rank and file of the Confederacy. Though the average Confederate soldier was no saint, only Cromwell's Puritan army was freer of the typical military vices of prostitution, drunkenness and other forms of antisocial misbehavior common under wartime conditions. That same observation could not be made of the Northern armies (particularly Hooker's) or any other modern army.<sup>54</sup>

## **A SYMBOL OF THEIR FAITH**

The Confederate States chose Andrew's Cross as their Battle Flag because, as Christians, they wanted an Ensign that would testify to the Union Army, the United States, and the World that the

Confederate States were Christian States, fighting to secure a Christian Republic, based upon the principles of the Holy Bible.

**The Confederate Flag is the only National Flag to ever fly over North American soil that contains a Christian symbol.**

## CHAPTER EIGHT: A SYMBOL OF LIBERTY AND FREEDOM

The following quotes are from The Truth About the Confederate Battle Flag<sup>55</sup>:

"The Confederate flag is a Christian flag and it represents freedom from tyranny."

"Judge Alfred Roman said this as he presented the flag to Colonel Walton, he said 'in the name of General Beauregard, under whose eyes you first went under fire at Manassess, I have the honor to present to you this sacred emblem of Southern valor and patriotism'."

"The flag represents those who are opposed to unlimited federal government. The flag represents a limited Constitutional republic. A view of government opposed to the powers that be."

"All one has to do is to look at present day Washington, D.C. to know exactly what our forefathers fought against. Two hundred and fifty thousand Confederate soldiers gave their lives to prevent from having what we have today! The extension of government into every area of our lives is a result of the fact the South lost the War. To attack the flag is to attack the truth, which the flag represented. The Confederate flag not only represents a limited view of government, but it also represents freedom from tyranny. It represents

freedom from tyrannical governments."

". . . many of you saw it on TV, when the Berlin Wall was being torn down. Do you remember what was flying over the Berlin Wall? The Confederate Battle Flag . . . Did you know that the Confederate Battle Flag was adopted and used by the people of Poland, Hungary, the Ukraine, Lithuania and East Germany, as they were victorious over the Union of the Soviets? Even Quebec in more recent years used the battle flag as a symbol of its independence in trying to secede from Canada."

"Historically everyone understands that the Confederate Battle Flag represents liberty, freedom, and independence against tyranny."

"The Confederate flag represents truth against error, freedom against tyranny, light against darkness and the Kingdom of Christ against the Kingdom of Governance."

"You see we have forgotten the fact that the War of Northern Aggression was a cultural War. It was a righteous War and the North was predominately Unitarian and humanist, while the South was predominantly Christian. And in reality, the War was an attempt to crush Christianity, Christian culture and Christian presuppositionalism."

"Why must the flag be attacked? Why must the flag be destroyed? Why must Confederate symbols and monuments and heritage be defamed, destroyed, and derided? . . . Because if we are allowed to keep our symbols, we might one day begin to inquire into



the origin and meaning of those symbols. And in so doing, begin to question the myths and the propaganda of the political correctness that's in our country today . . . as we see the truth, we might actually begin to stand for the principal's for which our forefathers stood and fought. . . that would cause problems for the present day administration and the present day Socialist program."

The following two quotes are from Truth In History:

This flag represents the lofty principles of personal freedom, states' rights and constitutional government. It has become the symbol of each true southerner's expression of all the ideals for which their noble ancestors fought and died. It is with affection, reverence and undying devotion to the noble cause which it represents, that we honor our Confederate Battle Flag.<sup>56</sup>

The Confederate Battle Flag now waves as a testimonial to southern heroes who yearned and fought for limited constitutional government and individual freedom. It stands as a true symbol of patriotism, dedication to family and a willingness to suffer and even die in defense of the South and its Christian culture.<sup>56</sup>

## CHAPTER NINE: THE TESTIMONY OF THE COLORS AND THE STARS

A brief chapter on the symbolism of the colors and stars of the Confederate Battle Flag.

### THE COLORS OF THE FLAG

The red field denotes nautical prowess, boldness, courage and valor. The white purity, innocence, and gentleness. The blue of the shield represents justice and faith, perseverance and vigilance.<sup>57</sup>

### THE STARS

Secular historians maintain that the Stars on the Confederate Battle Flag represent the 11 states which they unanimously agree to have been members of the Southern Confederacy plus the contested States of Kentucky and Missouri.<sup>58</sup> (Note that the stars are placed ON the cross. I could preach several sermons on the significance of this.)

Some Christian historians assert that the stars also represent the biblical order in which Jehovah commanded the Israelites to camp around the Tabernacle in the Wilderness with **three tribes to the North, three to the South, three to the East, three to the West, and the Tribe of Levi in the middle.**<sup>59</sup>

## **PART THREE: SUMMARY AND CONCLUSION**

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### **CHAPTER TEN: FOR GOD AND COUNTRY**

History teaches time and again that before would be agents of tyranny can enslave a people they must first destroy their past. A people, who have no past, will have no future.

Today's attacks against the Confederate Battle Flag and the Southern Heritage of the Confederacy are attacks against the truth.

What you and I need to do is this: we need to study our history. We need to study our heritage. That is why I have included a Suggested Reading List in Appendix 2.

We also need to go back to basics. As individuals, as churches, and as a society, we need to go back to our Christian roots. As the prophet Jeremiah warned Israel:

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.<sup>60</sup>

Just as Israel's failure to heed the Prophet's words

resulted in the Babylonian Captivity, "But they said, We will not walk therein."<sup>61</sup> So will the failure of Americans to return to our "old paths" of faith and virtue result in our captivity to the Babylonian "New World Order."

In a heartbeat I would trade the culture we have today for the culture that the South had before the war of northern aggression. Likewise I would trade the character that men have today for the character that men had before the war. I would trade the immorality of today for the morality that was in common in the South before the war.

We not only need to keep our symbols (such as the Confederate Battle Flag), we need to defend their principals and apply those principals in our present day life.

## **APPENDIX ONE**

### **I AM THE CONFEDERATE BATTLE FLAG**

#### **(A Poem by Ellen Williams)**

I am the Confederate Battle Flag. My design is based upon the Andrew's Cross of Scotland. Some prefer to call me the "Rebel Flag". Either name I will wear with honor. There is certainly no shame in being called Confederate, as the people who bore that same honorable title are remembered for their bravery on the field of battle, a Southern culture built upon hard work, and faith in God. As for the name "Rebel", it was the Revolutionary War soldier and outstanding pamphleteer, Thomas Paine, in his series "The American Crisis", said: "Let them call me Rebel and welcome -- I feel no concern from it". Because you see, it was George Washington and his Colonial Army who were the original Rebels. My boys in gray were the second to wear the name.

My soldiers were so proud of me and held me in high esteem. Many songs and poems were written to praise me. Southern ladies especially loved me and often I was hand made by them and presented to Dixie's heroes at formal ceremonies. My folds still bare the brown stains of the blood of young heroes.

A poem by Abram Ryan said: "Once ten thousand hailed me gladly, and ten thousand wildly, madly, swore I should ever wave. For though conquered, they adore me! Love the cold dead hands that bore me! Weep for those that fell before me". I was

carried high on Memorial Day, and Dixie was included in July 4th ceremonies. On Veteran's Day, my men marched along with those from other wars. I waved proudly beside state flags in front of every state building in the South. The great grandchildren of my soldiers put me in tag form on their vehicles and posted me proudly in front of their homes. At some universities, I became the rallying cry at athletic events. The descendents of my warriors remembered both them and me with honor and reverent pride.

But history began to be revised and things such as hard work, personal responsibility, chastity, civility, even Christian symbols such as the cross, the nativity, and the Ten Commandments became unpopular as society became more crude and course. I find that I, the once honored flag of the Confederacy have become the primary targets of the speech police. I have heard of this thing called "diversity". And if I understand it correctly, it means that this country is working toward the inclusion of and equal treatment for all ethnic groups. Then why is my group singled out not only for omission, but also for slander?

The saddest part for me is that a great number of Confederate descendents have let the liberal media world convince them to be ashamed of who they are. Others have become afraid to display me. How I wish they could have seen their grandfathers hold my colors proudly at Shiloh, or witnessed the calm resolve at Gettysburg as General Pickett sent them forward into cannon and mine balls while I floated above their brave heads. There were no cowards at

these places, only the valiant willing to die for the Constitution and the protection of their beloved homes.

Perhaps my people need to be reminded of who they are and what I am. I am a Christian symbol based on Andrew's Cross, the native flag of Scotland. According to tradition Saint Andrew, the patron saint of Scotland was crucified on an X-shaped cross. The X-shaped cross in my colors and in the flag of Scotland is also the Greek letter chi which has long been a Christian abbreviation for "Christ". 19th century military tactics required perfect alignment in order to fire effectively upon an enemy. This rigid formation depended upon being able to align troops on the flag. Therefore, I was the rallying point for the "boys in gray". But, I was respected by the Union, too. Union troops received the Congressional Medal of Honor for the capture of a Confederate Battle Flag. Because of the confusion between the similarity of first national flag of the CSA and the national flag of the USA, General P. G. T. Beauregard and Joseph E. Johnston adopted my design for their battle flag. I was first known as the Southern Cross and today I am generally referred to as the Confederate Battle Flag. Even the gapping bullet holes that appeared in me after every engagement were pointed to with pride as being further indication of valor for the men of the unit. It further reminds me of the courage and dedication were needed. Confederate soldiers had only to look at the blood stains of their fallen comrades which the battle action had placed upon my colors.

Even in the 20th Century I have been carried into battles for freedom. As the United Nations fought to protect South Korea from the aggression of North Korea, I flew over the front lines with the U. S. 7th Marines, 3rd Battalion, E Company ("The Civil War: Strange and Fascinating Facts," by Burke Davis). When the TV cameras scanned the crowds witnessing the fall of a communist dictatorship in Eastern Europe with the destruction of the Berlin Wall, I was seen waving in many hands in that sea of humanity. In Logar Province, Afghan Freedom fighters placed me on a pole into the barrel of a captured Soviet tank as they struggled to remove Russian control over their nation (1989, Southern Partisan Magazine). During Operation Desert Storm, a British unit took me with them into their zone of responsibility as they worked to lift the aggression of Iraq over Kuwait. Somehow across the years, I think I heard again, "Rebel Yells" in approval as brave men once more carried me into battle for freedom.

In the War for Southern Independence, Corporal T. J. Carlisle of the 37th Alabama Infantry said this about me: "Hail thou flag of the brave. We lift our hats in reverence as we behold the speechless but unmistakable evidence that you have passed through the fiery ordeal of war in all its fury. We are proud of your history proud of your scars and venerate you for your age, trusting that your scared folds may be preserved for ages to come and when time and its inevitable ravages shall dissolve your sacred folds into dust, may the patriotic emotions which actuated us in that memorial struggle



pervade American hearts and live in vivid memories of Southern heroism and Southern chivalry.

Why do my people not still love me? Why do they not display me on their government buildings and their businesses? Above all, why do they not fly me on the occasions of Confederate Memorial Day (fourth Monday in April), General Lee's birthday (third Monday in January) and President Davis's birthday (June third)? Perhaps they just need to become reacquainted with who I REALLY AM not who those who hate me SAY THAT I AM. Remember and honor me openly, my children. I was based on a Christian symbol; represented a fight for independence, carried by fearless men; and loved by your grandparents. I am The Confederate Battle Flag.

Fly me proudly. I am your inheritance.

## **APPENDIX TWO**

### **SUGGESTED READING LIST**

The South Was Right

James Ronald Kennedy and Walter Donald Kennedy

Christ in the Camp: Religion in Lee's Army

J. William Jones

"The Address to Christians Throughout the World"

James Armstrong Duncan

The Battle Cry of Freedom: The Civil War Era

James McPherson

The Flags of the Confederacy: An Illustrated History

Devereau D. Cannon, Jr.

The Great Revival in the Southern Armies

William W. Bennett

"The Quotable Robert E. Lee"

Rod Gragg

[www.truthinhistory.org](http://www.truthinhistory.org) and most subsequent links

## ENDNOTES

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- 35 - *The History of the Jews of Richmond from 1769 to 1917*, Ezekiel and Lichtenstein, p. 166
- 36 - <http://www.maitreg.com/South/bitofhistory.asp>
- 37 - <http://www.rootsweb.com/~oknowata/watie.htm>

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***This is my favorite version of "Dixie"  
by Albert Pike***

Southrons, hear your country call you,  
Up, lest worse than death befall you!  
To arms! To arms! To arms, in Dixie!  
Lo! all the beacon-fires are lighted,--  
Let all hearts be now united!  
To arms! To arms! To arms, in Dixie!

Advance the flag of Dixie! Hurrah! Hurrah!  
In Dixie's land we take our stand, and live or die for  
Dixie!

To arms! To arms! And conquer peace for Dixie!  
To arms! To arms! And conquer peace for Dixie!

Hear the Northern thunders mutter!  
Northern flags in South winds flutter!  
To arms! To arms! To arms, in Dixie!  
Send them back your fierce defiance!  
Stamp upon the cursed alliance!  
To arms! To arms! To arms, in Dixie!

Chorus

Fear no danger! Shun no labor!  
Lift up rifle, pike, and saber!  
To arms! To arms! To arms, in Dixie!  
Shoulder pressing close to shoulder,  
Let the odds make each heart bolder!  
To arms! To arms! To arms, in Dixie!

Chorus

How the South's great heart rejoices  
At your cannon's ringing voices!  
To arms! To arms! To arms, in Dixie!  
For faith betrayed and pledges broken,  
Wrongs inflicted, insults spoken,  
To arms! To arms! To arms, in Dixie!

Chorus

Strong as lions, swift as eagles,  
Back to their kennels hunt these beagles!  
To arms! To arms! To arms, in Dixie!  
Cut the unequal bonds asunder!  
Let them hence each other plunder!  
To arms! To arms! To arms, in Dixie!

Chorus

Swear upon your country's altar  
Never to submit or falter--  
To arms! To arms! To arms, in Dixie!  
Till the spoilers are defeated,  
Till the Lord's work is completed!  
To arms! To arms! To arms, in Dixie!

Chorus

Halt not till our Federation  
Secures among earth's powers its station!  
To arms! To arms! To arms, in Dixie!  
Then at peace and crowned with glory,  
Hear your children tell the story!  
To arms! To arms! To arms, in Dixie!

Chorus



If the loved ones weep in sadness,  
Victory soon shall bring them gladness--  
To arms! To arms! To arms, in Dixie!  
Exultant pride soon vanish sorrow;  
Smiles chase tears away to-morrow!  
To arms! To arms! To arms, in Dixie!

Chorus

## **ABOUT THE AUTHOR**

Edward R. DeVries has authored 27 books and dozens of published articles. He holds 5 earned college and seminary degrees including a Doctor of Theology degree from Landmark Baptist University in Bristol, Tenn. He travels several thousand miles every year speaking at rallies, conferences, seminars, schools, camps, conventions, civic functions, and in local churches all across the North American Continent.



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