

The Hidden Faith of the Founding Fathers

A DVD, produced, written, edited and narrated

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An Exposé from original Documents of American History and historic fact

by Dr. Catherine Millard

Author of, *The Rewriting of America's History* © 1991, 2011

Following is the narration by the Producer/Narrator of this DVD production, with a response to each allegation, from original documents of American history and historic fact, in context:

JOHN ADAMS

Narrator:

"In a letter to Thomas Jefferson dated June 28, 1813, John Adams states: 'In favour of these general principles in philosophy, religion and government, I could fill sheets of quotations from Frederick of Prussia, from Hume, Gibbon, Bolingbroke, Rousseau and Voltaire...'"

Response:

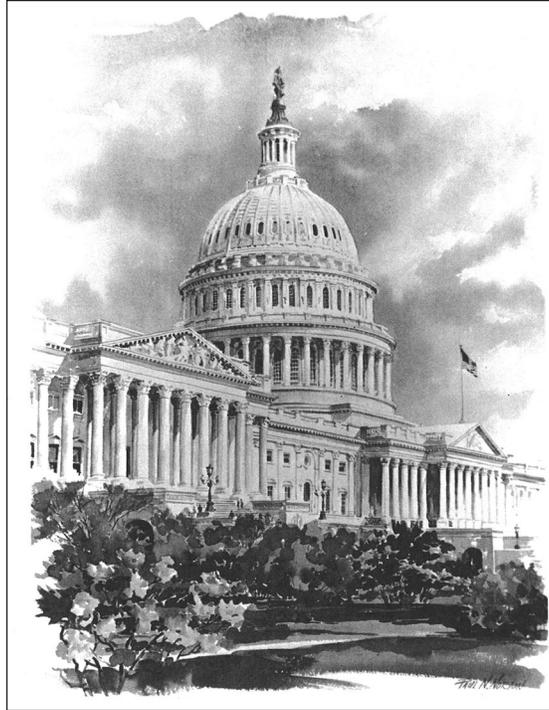
Adams' June 28, 1813 letter is taken out of context, changing the meaning of his communication to Jefferson. The original letter, in context, reads:

"The *general principles*, on which the fathers achieved Independence, were the only principles in which that beautiful assembly of young gentlemen could unite, and these principles only could be intended by them in their address, or by me in my answer. And what were these general principles? I answer, the general principles of Christianity in which all these sects were united: and, the general principles of English and American liberty, in which all these young men united, and which had united all parties in America, in majorities sufficient to assert and maintain her Independence.

Now I will avow, that I then believed, and now believe, that those general principles of Christianity, are as eternal and immutable, as the Existence and Attributes of God; and that those principles of Liberty, are as unalterable as human nature and our terrestrial, mundane System. I could therefore safely say, consistently with all my then and present information, that I believed they would never make discoveries in contradiction of these *general principles*. In favour of these *general principles* in philosophy, religion and government, I could fill sheets of quotations from Frederick of Prussia, from Hume, Gibbon, Bolingbroke, Rousseau and Voltaire, as well as Newton and Locke: not to mention thousands of Divines and philosophers of inferiour fame.

Narrator:

"John Adams' December 25, 1813 letter to Thomas Jefferson states: 'Where is to be found theology more orthodox or philosophy more profound, than in the introduction to the Shasta?...These doctrines,



United States Capitol, East Front, painting by Paul N. Norton. U.S. Capitol.

sublime, if ever there were any sublime, Pythagoras learned in India..."

Response:

Adams' December 25, 1813 letter is taken out of context, changing the meaning of his communication to Thomas Jefferson, in which he exposes, counters and even ridicules the false theology of Joseph Priestley, concluding,

"...And how does this differ from the possessions of demons in Greece and Rome, from the demon of Socrates, from the worship of cows and crocodiles in Egypt and elsewhere. After migrating through various animals from elephants to serpents according to their behaviour, souls that at last behaved well went to heaven..."

Adams begins his expose of Priestley's false teaching, comparing it with the Bible, thus:

"Priestley ought to have done impartial justice to philosophy and philosophers, philosophy which is the result of reason, is the first, the original Revelation of the Creator to his creature, man. When this Revelation is clear and certain, by intuition or necessary induction, no subsequent Revelation supported by prophecies or miracles can supercede it. Philosophy is not only the love of wisdom, but the science of the universe and its cause. There is, there was and there will be but one Master of philosophy in the universe. Portions of it, in different degrees are revealed to creatures. Philosophy looks with an impartial eye on all terrestrial religions. I have examined all, as well as my narrow sphere, my straightened means and my busy life would allow me; and the result is, **that the Bible is the best book in the world.** It contains more of my little philosophy than all the libraries I have seen..."

Priestley ought to have given us a sketch of the religion and morals of Zoraster, of Sanchoniathon, of Confucius, and all the founders of religions before Christ, whose superiority would from such a comparison have appeared the more transcendent.

Priestley ought to have told us that Pythagoras passed twenty years, in his travels in India, in Egypt, in Chaldea, perhaps in Sodom and Gomorrah, Tyre and Sidon. He ought to have told us that in India he conversed with the Brahmans and read the Shasta, 5000 years old, written in the language of the sacred sanscrits with the elegance and sentiments of Plato. Where is to be found theology

more orthodox or philosophy more profound than in the introduction to the Shasta? 'God is one, creator of all, universal sphere, without beginning, without end. God governs all the creation by a general providence, resulting from his eternal designs. - Search not the essence and the nature of the Eternal, who is one; your research will be vain and presumptuous. It is enough, that, day by day, and night by night, you adore his power, his wisdom and his goodness, in his works.' 'The Eternal willed, in the fullness of time, to communicate of his essence and of his Splendor, to beings capable of perceiving it. They as yet existed not. The Eternal willed, and they were. He created Birma, Vitsnow, and Sib.' These doctrines, sublime if ever there were any sublime, Pythagoras learned in India and taught them to Zaleucus and his other disciples. He there learned also his Metempsychosis, but this never was popular, never made much progress in Greece or Italy, or any other country besides India and Tartary, the region of the grand immortal Lama: And how does this differ, from the possessions of demons in Greece and Rome, from the demon of Socrates, from the worship of cows and crocodiles in Egypt and elsewhere. After migrating through various animals from elephants to serpents according to their behaviour, souls that at last behaved well became men and women, and then if they were good, they went to heaven. All ended in heaven if they became virtuous. Who can wonder at the Widow of Malabar. Where is the Lady, who, if her faith were without doubt, that she should go to heaven with her husband on the one, or migrate into a toad or a waspe on the other, would not lay down on the pile and set fire to the fuel? Modifications and disguises of the Metempsychosis had crept into Egypt and Greece and Rome and other countries...' ¹

Narrator:

"It was during the presidency of John Adams that the much-debated Treaty of Tripoli was signed. The Treaty of Tripoli bears perhaps the most contrary statement against the idea of the United States as a Christian nation: 'That the government of the United States is not in any sense founded on the Christian religion. Treaty of Tripoli, June 7, 1797.' And the Treaty of Tripoli, I think, is the clearest declaration that the original founders of the United States of America did not believe that they were setting forth a Christian nation. Why? Because they specifically said so in this Treaty. And what you have are diehard patriots who will try to spin the Treaty of Tripoli to state that somehow it does not mean what it states."

Response:

"**The Treaty of Peace and Friendship between the United States of America and the Bey and subjects of Tripoli of Barbary**" was signed at Tripoli, November 4, 1796 and at Algiers, January 3, 1797. According to the original U.S. Department of State and National Archives' records, Article 11 of the Treaty of Tripoli does not exist. We read under Article 11:

Article 11: "This translation from the Arabic by Joel Barlow, Consul General at Algiers, has been printed in all official and unofficial treaty collections since it first appeared in 1797 in the Session Laws of the Fifth Congress, first session. In a 'Note regarding the Barlow Translation:' '...Most extraordinary (and wholly unexplained) is the fact that Article 11 of the Barlow translation, with its famous phrase, - the government of the United States of America is not in any sense founded on the Christian religion - does not exist at all. **There is no Article 11.** The Arabic text which is between Articles 10 and 12 is in form a letter, crude and flamboyant and withal quite unimportant, from the Dey of Algiers to the Pasha of Tripoli. How that script came to be written and to be regarded, as in the Barlow translation, as Article 11 of the

treaty as there written, is a mystery and seemingly must remain so. Nothing in the diplomatic correspondence of the time throws any light whatever on the point.'" ²

Narrator:

"The Founders of our Nation were nearly all infidels."

Response:

John Adams' May 9, 1798 Proclamation of *A National Day of Solemn Humiliation, Fasting and Prayer*, attested to by Timothy Pickering, Secretary of State, refutes this statement:

By the President of the United States of America.

A PROCLAMATION

As the safety and prosperity of nations ultimately and essentially depend on the protection and the blessing of Almighty God, and the national acknowledgment of this truth is not only an indispensable duty which the people owe to Him, but a duty whose natural influence is favourable to the promotion of that morality and piety, without which social happiness cannot exist, nor the blessings of a free government be enjoyed, and as this duty at all times incumbent, is so especially in seasons of difficulty or of danger, when existing or threatening calamities, the just judgments of God against prevalent iniquity, are a loud call to repentance and reformation; and as the United States of America are, at present, placed in a hazardous and afflictive situation, by the unfriendly disposition, conduct, and demands of a Foreign Power . . .

I have, therefore, thought fit to recommend, and I do hereby recommend, that Wednesday, the ninth day of May next, be observed throughout the United States, as a day of Solemn Humiliation, Fasting and Prayer: That the citizens of these states, abstaining on that day from their customary worldly occupations, offer their devout addresses to the Father of Mercies, agreeably to those forms or methods which they have severally adopted as the most suitable and becoming: That all Religious Congregations do, with the deepest humility, acknowledge before God the manifold sins and transgressions with which we are justly chargeable as individuals and as a nation, **beseeching Him at the same time of His infinite grace through the Redeemer of the World, freely to remit all our offences, and to incline us, by his Holy Spirit,** to that sincere repentance and reformation, which may afford us reason to hope for his inestimable favour and Heavenly benediction . . .

And, finally, I recommend, that on the said day, **the duties of Humiliation and Prayer be accompanied by fervent thanksgiving to the bestower of every good gift,** not only for His having hitherto protected and preserved the people of these United States, in the independent enjoyment of their Religious and Civil Freedom, but also for having prospered them in a wonderful progress of population, and for conferring on them many and great favours, conducive to the happiness and prosperity of a nation.

Given under my hand and the Seal of the United States of America, at Philadelphia, this twenty-third day of March, **in the year of our Lord** one thousand seven hundred and ninety-eight, and of the independence of the said States the twenty-second.

JOHN ADAMS ³

George Washington observed this *National Day of Humiliation, Fasting and Prayer* by attending a sermon preached at *The Old Presbyterian Meeting House* in Alexandria, Virginia.⁴

It is of historic interest that a Proclamation, written by Thomas Jefferson and Patrick Henry, members of the House of Burgesses in Williamsburg, Virginia designated June 1, 1774 as a *Day of Humiliation, Fasting and Prayer*. Congress (made up of the founding fathers) adjourned, going in procession to *Bruton Parish Episcopal Church*, where a sermon was preached. They fasted and prayed all day. George Washington's Diary entry, dated June 1, 1774 reads: "...went to church and fasted all day."⁵

Narrator:

"Adams was a well-known Unitarian and did not believe the Holy Ghost existed."

Response:

John and Abigail Adams were Congregationalists, worshipping the Lord at the Brattle Square Congregational Church in Boston. During the American Revolution, Adams regularly attended the *Old Pine Street Presbyterian Church* in Philadelphia, where Dr. Benjamin Rush was a fellow-worshiper. They attended sermons preached by Rev. George Duffield, D.D., who became Chaplain of the Continental Congress (1776). In a letter to his wife from Philadelphia, dated October 9, 1774, Adams writes:

"This day I went to Dr. Allison's meeting in the forenoon and heard the Dr. Francis Allison, D.D. (pastor of the First Presbyterian Church in Philadelphia) give a good discourse upon the Lord's Supper..."

Upon Adams' inauguration as 2nd U.S. President, Abigail Adams encouraged her husband in a letter dated February 8, 1797. She writes:

"...And now, O Lord, my God, Thou hast made Thy servant ruler over the people. Give unto him an understanding heart, that he may know how to go out and come in before this great people; that he may discern between good and bad. For who is able to judge this Thy so great a people." (from I Kings 3:7-9)⁶

Adams' September 16, 1774 letter to his wife, from Philadelphia describes the commencement of the *First Continental Congress, September 7, 1774*, which opened with Prayer and Scripture:

"...You must remember this was the next morning after we heard the horrible rumor of the cannonade of Boston. I never saw a greater effect upon an audience. It seemed as if Heaven had ordained that Psalm (Psalm 35) to be read on that morning. After this Mr. Duche (Pastor of *Christ Episcopal Church*, Philadelphia), unexpected to everybody, struck out into an extemporary prayer, which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced. Episcopalian as he is, Dr. Cooper himself (Dr. Samuel Cooper, well known as a zealous patriot and pastor of the

church in Brattle Square, Boston) never prayed with such fervor, such earnestness and pathos – for America, for the Congress, for the Province of Massachusetts Bay, and especially the town of Boston. It has had an excellent effect upon everybody here. I must beg you to read that Psalm..."⁷

Following is the text of the **First Prayer in Congress**:

O Lord, our Heavenly Father, high and mighty King of kings, and Lord of lords, who dost from Thy throne behold all the dwellers of the earth, and reignest with power supreme and uncontrolled over all kingdoms, empires, and governments, look down in mercy, we beseech Thee on these American States, who have fled to Thee from the rod of the oppressor, and thrown themselves on Thy gracious protection, desiring to be henceforth dependent only on Thee. To Thee they have appeared for the righteousness of our cause; to Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care. Give them wisdom in council and valor in the field. Defeat the malicious designs of our adversaries; convince them of the righteousness of our cause; and, if they still persist in sanguinary purposes, oh, let the voice of Thine own unerring justice sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle . . . all this we ask, in the name and through the merits of Jesus Christ, thy Son, our Savior, Amen.⁸

Further to the above, the *Journals of the Continental Congress*, meticulously kept by Charles Thomson, Secretary, enumerate grievances against the ruling power. The 10th Article reads thus:

10. That the late Act of Parliament **for establishing the Roman Catholic Religion** and the French Laws in that extensive country now called Quebec, **is dangerous in an extreme degree to the Protestant Religion and to the civil rights and liberties of all America; and therefore as men and protestant Christians**, we are indispensably obliged to take all proper measures for our security.

GEORGE WASHINGTON

Narrator:

"Was Washington a Christian? Many diehard patriots would say so. But even during his lifetime, Washington's true faith was a mystery, and there were many who sought out a clear answer as to what he believed about God and about Jesus Christ."

Response:

George Washington, first U.S. President, and General of the Continental Army during the American Revolution, left for

posterity hand-written prayers, composed for the morning and the evening. His Sunday Evening Prayer (attached) is hereunder reprinted. It gives insight into his true Christian faith:

O most glorious God, in Jesus Christ my merciful & loving father, I acknowledge and confess my guilt, in the weak and imperfect performance of the duties of this day. I have called on thee for pardon and forgiveness of sins, but so coldly & carelessly, that my prayers are become my sin and stand in need of pardon. I have heard thy hold word, but with such deadness of spirit that I have been an unprofitable and forgetful hearer, so that, O Lord, tho' I have done thy work, yet it hath been so negligently that I may rather expect a curse than a blessing from thee. But, O God, who art rich in mercy and plenteous in redemption, mark not, I beseech thee, what I have done amiss; remember I am but dust, and remit my transgressions, negligences & ignorances, and cover them all with the absolute obedience of thy dear Son, that those sacrifices which I have offered may be accepted by thee, in and for the sacrifice Jesus Christ offered upon the cross for me; for his sake, ease me of the burden of my sins, and give me grace that by the call of the Gospel I may rise from the slumber of sin unto newness of life. Let me live according to those holy rules which thou hast this day prescribed in thy holy word; make me to know what is acceptable in thy sight and therein to delight. Open the eyes of my understanding, and help me thoroughly to examine myself concerning my knowledge, faith and repentance. Increase my faith, and direct me to the true object, Jesus Christ the way, the truth and the life. Bless, O Lord, all the people of this land, from the highest to the lowest, particularly those whom thou hast appointed to rule over us in church & state. Continue thy goodness to me this night. These weak petitions I humbly implore thee to hear, accept and answer for the sake of thy Dear Son, Jesus Christ our Lord. Amen. ⁹

Narrator:

“The Christian clergymen who were alive during the American Revolution did not believe that the Revolutionaries were Christians. They believed generally that those men were infidels...George Washington did not believe in your understanding of a Christian.”

Response:

Among many eye-witness and ear-witness accounts from Christian clergymen regarding the Christianity of the founders recorded

for posterity, is the original *Journal Account* of **Rev. Francis Asbury**, “pioneer of American Methodism,” who preached with John Wesley during the American Revolution. Congress eulogized Asbury as follows: “If you seek for the results of his labor, you will find them in our Christian civilization.” (Act of Congress – on base of Asbury’s statue). Asbury’s *Journal* entry dated *Saturday, January 4, 1800* attests to George Washington’s public stand for Jesus Christ. He is speaking for the thousands of clergymen of his day:

South Carolina

Saturday, January 4, 1800

...Slow moved the Northern post on the eve of New Year’s day, and brought the heart-distressing information of the death of Washington, who departed this life December 14, 1799. Washington, the calm, intrepid chief, the disinterested friend, first father and temporal saviour of his country under Divine protection and direction. A universal cloud sat upon the faces of the citizens of Charleston ; the pulpits clothed in black – the bells muffled – the paraded soldiery – a public oration decreed to be delivered on Friday, 14th of this month – a marble statue to be placed in some proper situation. These were the expressions of sorrow, and these the marks of respect paid by his feeling fellow-citizens to the memory of this great man. I am disposed to lose sight of all but Washington: matchless man! At all times he acknowledged the providence of God, and **never was he ashamed of his Redeemer: we believe he died, not fearing death.** In his

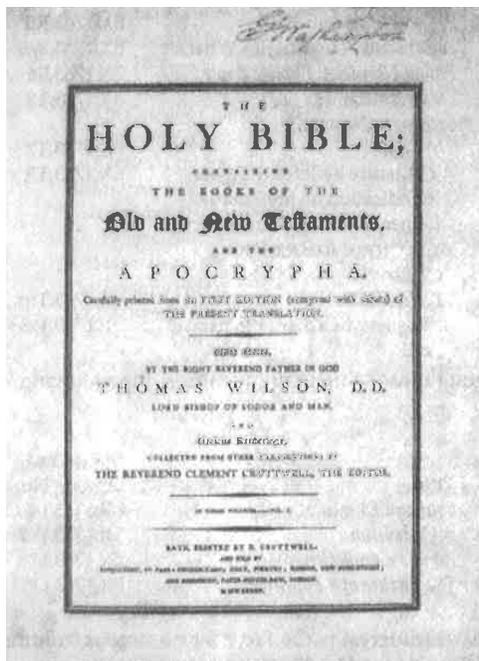
will he ordered the manumission of his slaves – a true son of liberty in all points.¹⁰

Samuel Adams, John Adams’ second cousin, is called “the organizer of the American Revolution.” Thomas Jefferson wrote of him, “I always considered him, more than any other member, the fountain of our more important measures.” ¹¹

Samuel Adams’ famed *Oration* given at the State House (Independence Hall) on *August 1, 1776*, states that the Bible undergirds America’s freedoms and liberties:

“Countrymen and Brethren,

...Our fore-fathers threw off the yoke of popery in religion; for you is reserved the honor of leveling the popery of politics. They opened the Bible to all, and maintained the capacity of every man to judge for himself in religion...Our glorious Reformers, when they broke through the fetters of superstition,



George Washington's autographed Family Bible (unclassified). Rare Book Collection, Library of Congress

effected more than could be expected from an age so darkened: But they left much to be done by their posterity. **They lopped off indeed some of the branches of popery, but they left the root and stock when they left us under the domination of human systems...and decisions, usurping the infallibility which can be attributed to Revelation alone.** They dethroned one usurper only to raise up another. **They refused allegiance to the pope,** only to place the Civil Magistrate on the throne of Christ, vested with authority to enact laws, and inflict penalties in His Kingdom. **And if we now cast our eyes over the nations of the earth we shall find, that instead of possessing the pure Religion of the Gospel,** they may be divided either into infidels, who deny the Truth; or politicians, who make religion a stalking horse for their ambition; or professors who walk in the trammels of orthodoxy, and are more attentive to traditions and ordinances of men, than to oracles of Truth. . . .¹²

Washington was on the Building Committee (together with George Mason and William Fairfax) of his own parish church, *Pohick Episcopal Church*, situated midway between Mount Vernon and Gunston Hall. The original Vestry Records of this church show that Washington served as a vestryman for 22 years. He owned two family pews, numbered 28 & 29, nearest to the Communion Table. (see original Deed, attached). One of the functions of the old vestries was to oversee the needs of the poor.

In the possession of Pohick Church is one of George Washington's original Bibles. The inside cover has the following inscription in the handwriting of the subscriber and donor, who was his adopted grandson:

“Presented to Truro Parish for the use of Pohick Church, July 11, 1802. With the request that should said church cease to be appropriated to Divine worship which God forbid, and for the honor of Christianity, it is hoped will never take place. In such case I desire that the vestry will preserve this Bible as a testimony of regard from the subscriber after a residence of 19 years in the Parish.

George Washington Parke Custis”

Among the treasures belonging to America's posterity is Washington's hand-autographed, three-volume Bible, which is in the safekeeping of the Rare Book Collection of the Library of Congress. (Autographed Title Page, attached).

When in Williamsburg, Virginia, Washington attended *Bruton Parish Episcopal Church*, and when residing in Pennsylvania, he attended *Christ Episcopal Church* of Philadelphia. Both pews are marked with plaques.

Washington's original pew, in *Christ Episcopal Church*, Philadelphia, is marked with a bronze plaque which reads:

WASHINGTON PEW. Here worshiped **George Washington**, General in Chief of the Continental Armies, First President of the United States, and Martha Washington, from 1790-1797. The Pew was voted by the vestry in 1797 to the use of **John Adams**, Second President of the United States.

Narrator:

“Furthermore, images such as these of Washington kneeling in prayer are shamelessly shown by those who promote the Christian heritage of America, but according to Bishop White, the idea of Washington kneeling reverentially seems to be greatly exaggerated.”

Response:

The Narrator quotes a 20th century citation in a book by John E. Remsburg, as cited by another author. No original source documentation is given to substantiate his statement. **Isaac Potts**, the Quaker, saw the General on his knees, fervently crying out to Almighty God to save the fledgling nation from being destroyed. He was kneeling in the snow, his horse tethered nearby, in Valley Forge during the bitterly cold 1777-1778 winter when the Continental Army lay in this valley. Potts hid behind a tree and heard Washington's supplications to the Lord, recounting the event to his wife. This eye-witness account has been passed down to posterity. Isaac Potts' house (circa 1740) still stands in Valley Forge; while a bronze statue of

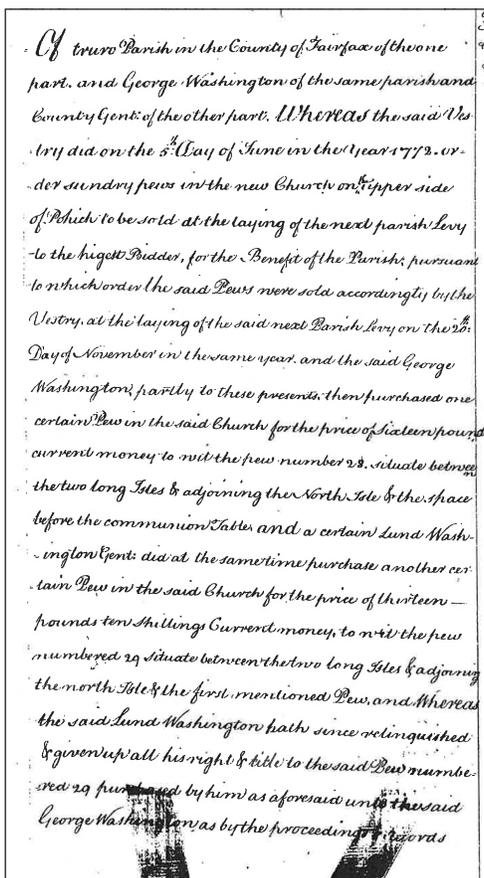
George Washington on his knees with clasped hands, was erected near the spot where Potts witnessed him kneeling in prayer. Of note, however, is that although many images and paintings of “Washington in Prayer in Valley Forge” were shown by the Producer/Narrator during his narration, the original bronze statue of Washington kneeling in prayer, still standing in Valley Forge, was omitted.

Narrator:

“George Washington would get up and leave the church when communion was served, turning his back on the Lord's Supper. Source: John M. Remsburg. A 1909 account.

Response:

The Producer/Narrator leans heavily upon John M. Remsburg as a secondary, 1909 source. The account is unsubstantiated from original Documents of American History. The Narrator himself



states that “George Washington’s ‘Rules of Civility and Decent Behaviour in Company and Conversation’ formed the basis for Washington’s conduct.” **Rule No. 1** is: *Every action done in company ought to be with some sign of respect to those that are present.* Washington practiced these rules with humility and consistency, according to numerous eye-witness accounts in original Documents of American history. The attached *Deed of Purchase*, signed and dated February 24, 1774, between the Vestry of Pohick Church and George Washington states that, “...the said Pews were sold accordingly by the Vestry and the said George Washington...on the 20th day of November 1772, party to these presents, then purchased one certain Pew in the said Church for the price of sixteen pounds current money, to wit, the Pew number 28, situate between the two Long Isles and adjoining the North Isle and the space before the Communion Table...”

This church, of Truro Parish, was George Washington’s parish church. Completed in 1774, he was on its Building Committee. Why would Washington, a level-headed, prudent, humble and respectful man (as *all* original accounts of him testify) have bid for, and chosen to purchase Pew 28, the nearest pew to the Communion Table, if he was in the habit, as the Narrator states, of walking out of the church when Communion was served? The Deed continues: Washington also bought the adjoining Pew 29 from Lund Washington, who relinquished it to him. These two pews still stand in *Pohick Episcopal Church* today, pew 28 being the nearest to the Communion Table. They are marked with bronze plaques designating where George Washington worshiped the Lord.

Narrator:

“As incredible as it seems, it has been documented that George Washington was baptized into the Roman Catholic faith just a few hours before his death by a Jesuit priest named Father Leonard Neale.”

Response:

The Producer/Narrator’s documentation is cited from the *Denver Register* newspaper dated May 11, 1952 and February 24, 1957 respectively. This is not original, nor credible, documentation. Original Documents of American History prove that those present at Washington’s deathbed at Mount Vernon, on December 14, 1799, were: Martha Washington, two doctors, and Tobias Lear, Washington’s private secretary. The older of the two doctors, James Craik, was Surgeon General of the America Revolution, later to be buried at *The Old Presbyterian Meeting House* gravesite. Washington’s funeral was conducted at Mount Vernon, the Rev. Thomas Davis, Rector of *Christ Episcopal Church*, Alexandria, Virginia, presiding. According to the dictates of his Will, Washington is buried at Mount Vernon.¹³

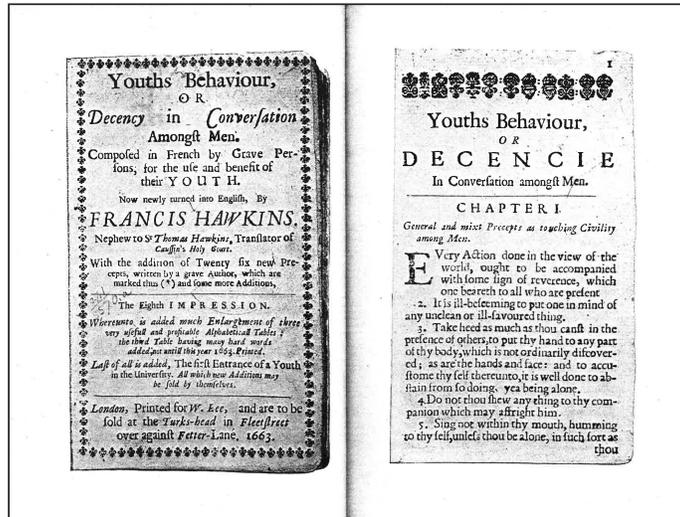
Narrator:

“But is there additional evidence to show a link between George Washington and the Jesuit order? The well-known book, ‘George Washington’s Rules of Civility and Decent Behaviour in Company

and Conversation’ which determined his code of conduct, was actually written by French Jesuits in 1595.”

Response:

From original documentation in the Library of Congress, we read, “George Washington’s 110 Rules of Civility and Decent Behaviour in Company and Conversation is based upon **Francis Hawkins’ ‘Youth’s Behaviour’** published in 1640. (*see* original title page, attached)...Washington knew no French...A comparison of the texts furnishes proof positive that the maxims copied by George Washington came from Hawkins’ version, and not from the French... Francis Hawkins was born in London in 1628. His father, John Hawkins, M.D. (Padua), was a brother of Sir Thomas Hawkins and of Henry Hawkins, all members of an old, active and influential family. Dr. John Hawkins had published five books before his precocious son Francis, at the age of eight years, turned into English the French version of the Maxims. The pleased father took the manuscript to the printer, William Lee, who published it about 1640. The troubled state of the country kept the book from being reprinted until 1646, when a second edition appeared. Then followed in quick succession, nine other editions before 1672... In any event, it was the Hawkins English version, and not the French version that was the source of the Rules Washington copied...Is it not possible that



either Washington’s father or one of his half-brothers, all three of whom were educated in England, brought back a copy of one of the Hawkins editions?...”¹⁴

Narrator:

“Also worth noting is that inside the U.S. Capitol is the ceiling fresco of George Washington floating in the clouds. The fresco was painted by Constantino Brumidi. The work is called ‘The Apotheosis of Washington.’ The word ‘apotheosis’ is an ancient pagan term. It was applied to men who had done great deeds. After their death, they were said to ascend into godhood. With this in mind, let’s consider that inside of the Jesuit churches in Rome are other ceiling frescos depicting Ignatius Loyola, founder of the Jesuit order. Like George Washington, Loyola is floating among the clouds. The fresco is called, ‘The Apotheosis of St. Ignatius.’ Could this be just a coincidence?”

Response:

Constantino Brumidi was a political refugee from Rome, who sought asylum in what he termed in his own words, was “the one country in the world in which there was true liberty.” Americans received him with open arms. In gratitude, Brumidi devoted 25 years of his life “making beautiful the Capitol building of the United States,” as he wrote. He is the greatest artist of the U.S. Capitol, having painted the history, flora and fauna of the United States upon its walls and ceilings. The present Capitol dome was only completed in 1865, replacing the original, more flattened, wooden and copper one, which was removed after the new House

of Representatives wing (1857) and the new Senate wing (1859) were added, elongating the building, and hence necessitating a more elevated dome design. In creating his design, Architect of the Capitol, **Thomas U. Walter** was inspired by *St. Isaac's Cathedral* in St. Petersburg, Russia and *St. Paul's Cathedral* in London, England.

Brumidi's original meaning of "apotheosis" in his fresco, *The Apotheosis of George Washington*, is not "deification," but rather "exultation, extolling, praise", in concert with **Thomas U. Walter's** East portico design of the House of Representatives (1857) wing. Above its main steps, the bas-relief, sculptured pediment by Paul Wayland Bartlett is entitled, *The Apotheosis of Democracy*. (see attached). As Bartlett himself stated in his speech at the unveiling in August, 1916: "We thought because the House represents in its largest sense the people, that the people, the life and labors of the people, should be portrayed in this building of Democracy." The sculptor's description is: "At the center of the pediment is *Armed Peace* protecting the youthful figure of *Genius*, who nestles at her feet. Peace is wearing a long mantle beneath which can be seen a breastplate and coat of mail. Her left arm rests on a buckler, while her right arm is extended over the head of Genius. In the background is the olive tree of peace. The two sides of the pediment are composed of representative figures from the two great sources of prosperity: Agriculture and Industry. To the right of the apex are a reaper and his helper, a husbandman and a cow, a child garlanded with fruits of the harvest, a mother, and finally, a child playing with a ram. The Industry group to the left consists of a printer, an ironworker, a founder, a factory girl, and a fisherman. The pediment is bounded at both ends by waves symbolizing the Atlantic and Pacific oceans."¹⁵

Constantino Brumidi's original meaning for his fresco is as follows:

"Washington is seated in the center. On his right is a damsel, 'Liberty,' and on his left is another robed damsel, 'Victory and Fame,' sounding a trumpet. Surrounding Washington are 13 maidens, symbolizing the 13 original States, holding a banner with the motto: 'E Pluribus Unum,' (Out of Many, One). Below Washington is 'War,' with 'Freedom' holding a shield and accompanied by an eagle, striking down 'Tyranny' and 'Kingly Power.'¹⁶

The above portrays the 'exultation, extolling, praise' of **George Washington's career and his victory** as General of the Continental Armies, **over tyranny and monarchical power**. Brumidi's historic paintings in the U.S. Capitol include, "Boston Massacre, 1770;" "Battle of Lexington, 1775;" "Death of General Wooster, 1777;" "Washington at Valley Forge, 1777-1778;" and "Storming of Stony Point, 1779."

Narrator:

"Religious liberty was a license to allow all religions an equal place in America, not just the right to worship, but to seek offices of power in government. (citing George Washington's letter to George Mason, dated October 3, 1785).

Response:

The Narrator has taken George Washington's letter to George Mason out of context, changing its meaning in his communication. It reads:

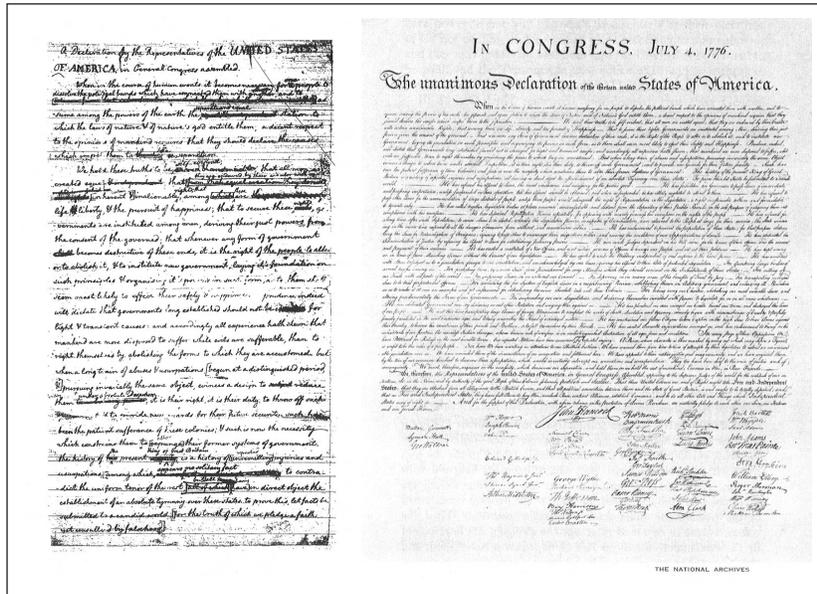
"Dr Sir
Mt. Vernon, 3rd Octr. 1785

I have this moment received yours of yesterday's date enclosing a memorial & remonstrance against the assessment Bill, which I will read with attention; at *present* I am unable to do it, on account of company. The Bill itself I do not recollect ever to have read: with *attention* I am certain I never did – but will compare them together.

Altho' no man's sentiments are more opposed to *any kind* of restraint upon religious principles than mine are; yet I must confess, that I am not amongst the number of those who are so much alarmed at the thoughts of making people pay towards the support of that which they profess, if of the denominations of Christians; or declare themselves

Jews, Mahomitans or otherwise, & thereby obtain proper relief. As the matter now stands, I wish an assessment had never been agitated - & as it has gone so far, that the Bill could die an easy death; because I think it will be productive of more quiet to the State, than by enacting it into a Law; which, in my opinion, would be impolitic, admitting there is a decided majority for it, to the disgust of a respectable minority... Sincerely and affectionately, I am... G: Washington."¹⁷

The above 1785 *Memorial and Remonstrance* referred to in this letter, is a remonstrance against a congressional Bill which, if enacted, would tax citizens for the support of professors of religion, that is, make people pay towards the support of that which they profess. Washington does not address the subject of "Freedom of Religion."



Jefferson's original hand-written Declaration of Independence (left) and the *only* original Declaration, on parchment, signed by 56 signers (right).

THOMAS JEFFERSON

Narrator:

“The Declaration of Independence was written on a freemasonic white lambskin apron.”

Response:

According to the official records in Documents of American history, Thomas Jefferson’s Declaration of Independence, written on paper, was signed by John Hancock, President of the Continental Congress, on July 4, 1776, on behalf of the entire Congress. It was resolved by Congress to have it inscribed on parchment, and all fifty-six signers put their signatures to it a few weeks later. This *only* original of the Declaration of Independence on parchment, with its fifty-six signatures, is on permanent exhibition in the Main Rotunda of the National Archives, Washington, D.C., to the present day. (*see* attached originals, page 11)¹⁸

Narrator:

“Jefferson possessed such an inveterate hatred to revealed truth, that he could not be content to leave it unassailed...he has left us a monument of his blasphemous impiety which we are satisfied will cause his memory to be held in abhorrence by every American Christian, to the end of time. The Christians of our land will never hear the name of Jefferson without such an association of it with his hatred of Christianity. Not all the lauding and birthday celebrations will durably sustain the reputation of the reviler of Christ and his cause.”

Response:

Thomas Jefferson’s library included many volumes on religion. This is now part of the Library of Congress Rare Book Collection and is listed under the title *Jefferson Collection*. There are 190 entries under the title “Religion,” 187 of these pertaining to Christianity, with a predominance of Bibles, Concordances to the Bible and great theological works, such as John Wesley’s and John Witherspoon’s writings, while the remaining three are as follows:

An Historical Account of the Heathen gods and heroes necessary for understanding of the ancient poets. 1722. Boyse’s Pantheon History of Heathen gods, for those who would understand History, Poetry, Painting, Statuary, Medals, coins, etc. 1753. And one copy of Sale’s Koran, 1764.

On the title page of this catalog, Jefferson’s famous words are quoted: “...I am for freedom of Religion, and against all maneuvers to bring about a legal ascendancy of one sect over another...”

From these words we see Jefferson’s abhorrence of a legally established state church, dictating to, and controlling other Christian denominations at will. This he denounces and calls “priestcraft.”

Jefferson’s *personal* Bible holds preeminence in this collection. Its *Jefferson Collection* Rare Book card catalog entry describes Jefferson’s Bible as:

“**Bible. English.** 1808.

Thomson

The Holy Bible containing the Old and New Covenant,
Commonly called **the Old and New Testament**

Translated from the Greek by Charles Thomson, Secretary to the Congress of the United States.

Philadelphia. Printed by J. Aitken, 1808. The Bible on which Dr. Daniel Boorstin took the oath of office as 12th Librarian of Congress, November 12, 1975.¹⁹

James H. Billington, 13th Librarian of Congress, also took the oath of office upon Thomas Jefferson’s Bible, on September 14, 1987.

Attached are the original first pages of The Epistle to the Romans; and the Apostle Peter’s First and Second Epistles, handwritten by Charles Thomson, of his translation of the “Holy Bible containing the Old and New Covenant, commonly called the Old and New Testament” which is Jefferson’s *personal* Bible.²⁰

Narrator:

“In the **Diary of Thomas Jefferson** we read, ‘Before he left office, the clergy in Philadelphia wanted Washington to make a public avowal of his Christianity. He never said a word about the Christian Religion. The old fox was too cunning for them. I know that Gouverneur Morris has often told me that George Washington believed no more in the system (Christianity) than he did.’”

Response:

Thomas Jefferson never wrote any Diaries. **There is no “Diaries of Thomas Jefferson.”** The Narrator’s source given is: “*Sly Old Fox: George Washington and Religion*, from a Talk for Teachers’ Institute at Mount Vernon, July 21, 1999.” As “The Diary of Thomas Jefferson” does not exist, this is pure revisionism.

THOMAS PAINE

Narrator:

“The American Revolution begins with Thomas Paine. The pen of Paine brought about the American Revolution. What kind of spirit was it? The founders based their thinking on Thomas Paine. Paine coined ‘United States of America.’ Paine attacked the Bible, openly contending against the gospel.”

Response:

Thomas Paine is not a founding father of the United States. A Quaker by affiliation, he was the Secretary to the Committee of Foreign Affairs of the Continental Congress from April 17, 1777 to January, 1779, and left for France in 1781, only returning to the United States in 1802. Paine neither signed the Declaration of Independence nor the U.S. Constitution. His “**Common Sense**,” published, January 10, 1776, made him the best known and most influential writer in America at the time. To “Common Sense” is ascribed the principle credit for turning the scales in favor of independence. However, “Common Sense” is a biblical document, Paine’s powerful arguments against monarchical rule and tyranny coming from Scripture, as follows:

“Common Sense,” by Thomas Paine:

“Of Monarchy and Hereditary Succession

Government by kings was first introduced into the world by the heathens, from whom the children of Israel copied the custom. It was the most prosperous invention the Devil ever set on foot for the promotion of idolatry. Heathens paid divine honours to their deceased kings, and the Christian World hath improved on the plan by doing the same to their living ones. How impious is the title of

sacred Majesty applied to a worm, who in the midst of his splendor is crumbling into dust!

As the exalting one man so greatly above the rest cannot be justified on the equal rights of nature, so **neither can it be defended on the authority of Scripture; for the will of the Almighty as declared by Gideon, and the prophet Samuel, expressly disapproves of government by Kings. All anti-monarchical parts of Scripture, have been very smoothly glossed over in monarchical governments,** but they undoubtedly merit the attention of countries which have their governments yet to form. *Render unto Cesar the things which are Cesar's*, is the Scripture doctrine of courts, yet it is no support of monarchical government, for the Jews at that time were without a king, and in a state of vassalage to the Romans.

Monarchy is ranked in Scripture as one of the sins of the Jews, for which a curse in reserve is denounced against them. The history of that transaction is worth attending to. The children of Israel being oppressed by the Midianites, Gideon marched against them with a small army, and victory thro' the Divine interposition decided in his favour. The Jews, elated with success, and attributing it to the generalship of Gideon, proposed making him a king, saying, *Rule thou over us, thou and thy son, and thy son's son.* Here was temptation in its fullest extent; not a kingdom only, but an hereditary one; but Gideon in the piety of his soul replied, *I will not rule over you, neither shall my son rule over you. THE LORD SHALL RULE OVER YOU.* Words need not be more explicit; Gideon doth not decline the honour, but denieth their right to give it; neither doth he compliment them with invented declarations of his thanks, but in the positive stile of a prophet, charges them with disaffection to their proper Sovereign, the King of Heaven.

About one hundred and thirty years after this, they fell again into the same error. The hankering which the Jews had for the idolatrous customs of the heathens, is something exceedingly unaccountable; but so it was, that laying hold of the misconduct of Samuel's two sons, who were entrusted with some secular concerns, they came in an abrupt and clamorous manner to Samuel, saying, *Behold thou art old, and thy sons walk not in thy ways, now make us a king to judge us like all the other nations.* And here we cannot but observe that their motives were bad, viz. that they might be *like* unto other nations, i.e. the Heathens, whereas their true glory lay in being as much *unlike* them as possible. **But the thing displeased Samuel when they said, give us a King to judge us; and Samuel prayed unto the Lord, and the Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, THAT I SHOULD NOT REIGN OVER THEM.** According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods: so do they also unto thee. Now therefore hearken unto their voice, howbeit, protest solemnly unto them and show them the manner of the King that shall reign over them, i.e. not of any particular King, but the general manner of the Kings of the earth whom Israel was so eagerly copying after. And notwithstanding the great distance of time and difference of manners, the character is still in fashion. . . **And a man hath good reason to believe that there is as much of kingcraft as priestcraft in withholding the Scripture from the public in popish countries.** For monarchy in every instance is the popery of government.

To the evil of monarchy we have added that of hereditary succession; and as the first is a degradation and lessening of

ourselves, so the second, claimed as a matter of right, is an insult and imposition on posterity. For all men being originally equals, no one by birth could have a right to set up his own family in perpetual preference to all others for ever, and tho' himself might deserve some decent degree of honours of his contemporaries, yet his descendants might be far too unworthy to inherit them. One of the strongest natural proofs of **the folly of hereditary right in Kings,** is that nature disapproves it, otherwise she would not so frequently turn it into ridicule, by giving mankind an *Ass for a Lion...*"²¹

The founding fathers *did* base their thinking upon Scripture in their quest for independence. **Common Sense**, based upon Scripture, was indeed the turning point in favor of independence from a tyrannical, monarchical-hereditary system of government.

In France: Thomas Paine was on the Committee which drafted the new Constitution for France. Seeking persistently and skillfully to save the King of France, **he incurred the hostility of Robespierre and other Terrorist leaders.** On December 27, 1793, Paine was arrested and confined in Luxembourg prison until November, 1794.

It is clear that Paine's **Age of Reason**, published in 1794, the second year of the French Republic, and during George Washington's second presidency, is diametrically opposite to his Christian thinking and philosophy of "Common Sense." Condemned as blasphemy, a number of publishers, both in England and America, were tried in court on a charge of "blasphemy" for publishing **Age of Reason**, to include Richard Carlile and Thomas Williams, (June 24, 1797), the latter being sentenced to one year's imprisonment. However, it had no influence whatever on the founding fathers or the American Revolution, having been published seven years after the U.S. Constitution had been signed and adopted.

Common Sense based upon Scripture, however, did.

CHARLES THOMSON

Narrator:

"Charles Thomson, Secretary to the Continental Congress, made the final decisions for the Great Seal of the U.S. on the dollar bill. What is Thomson hiding? It is the spirit of anti-Christ."

Response:

Following is the original, U.S. Department of State's historical account of the Seal of the United States:

"The History of the Seal of the United States. The First Device:

Late in the afternoon of July 4, 1776, the Continental Congress 'Resolved, that **Dr. Benjamin Franklin, Mr. John Adams and Mr. Thomas Jefferson** be a committee to prepare a device for a Seal of the United States of America'...The Declaration had been signed about 2 o'clock in the afternoon, and the members of Congress assembling after dinner desired to complete the evidences of the independence of the United States by formally adopting an official sign of sovereignty and a national coat of arms...The committee to design the arms of the new nation had no national precedent to follow, for the arms of a kingdom are nearly always those of the sovereign or his family, and the new Republic could accept no individual's arms. The several colonies, however, each had a seal, and these, as they were generally significant and simple, would

have been a fair guide to the exigencies of a national seal. The members of the committee, however, had an idea that an allegorical picture significant of the fortunes and destiny of the United States would be more appropriate... Adams' statement is corroborated by the notes preserved by Jefferson and now among his papers in the Library of Congress.

Franklin's note reads:

"Moses standing on the shore, and extending his hand over the Sea, thereby causing the same to overwhelm Pharaoh who is sitting in an open chariot, a crown on his head and a sword in his hand. Rays from a pillar of fire in the clouds reaching to Moses to express that he acts by command of the Deity. Motto, Rebellion to Tyrants is Obedience to God.

Jefferson's note says:

Pharaoh sitting in an open chariot, a crown on his head and a sword in his hand passing thro' the divided waters of the Red Sea in pursuit of the Israelites: rays from a pillar of fire in the cloud, expressive of the Divine presence and command, reach to Moses who stands on the shore and, extending his hand over the sea, causes it to overwhelm Pharaoh.

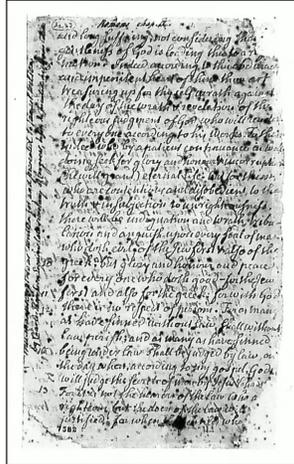
Motto. Rebellion to tyrants is obedience to God. (see attached first Seal)

The Arms Adopted. On June 20, 1782, the seal was finally decided upon.

Remarks and Explanation:

"The Escutcheon is composed of the chief & pale, the two most honorable ordinaries: The pieces, paly, represent the Several States all joined in one solid compact entire, supporting a Chief, which unites the whole & represents Congress. The Motto alludes to this union. The pales in the arms are kept closely united by the chief and the chief depends on that Union & the strength resulting from it for its support, to denote the Confederacy of the United States of America & the preservation of their Union through Congress. The colours of the pales are those used in the flag of the United States of America; White signifies purity and innocence, Red, hardiness & valour, and Blue, the colour of the Chief signifies vigilance, perseverance & justice. The Olive branch and arrows denote the power of peace & war which is exclusively vested in Congress. The Constellation denotes a new State taking its place and rank among other sovereign powers. **The Escutcheon is born on the breast of an American Eagle without any other supports, to denote that the United States of America ought to rely on their own Virtue. Reverse. The pyramid signifies Strength and Duration: The Eye over it & the Motto allude to the many signal interpositions of Providence in favour of the American cause. The date underneath is that of the Declaration of Independence and the words under it signify the beginning of the new American era, which commences from that date.'**

This entire report is in **Thomson's handwriting** and is endorsed by him: 'Device for a Great Seal for the United States in Congress Assembled.'" 22



Hand-written Bible translation (Romans, Chapter 2) by Charles Thomson.

Charles Thomson, Secretary of Congress (1774-1789) was a Christian statesman and scholar of the Bible. His translation of the Bible: The Holy Bible, containing the Old and New Covenant, commonly called the Old and New Testament, translated from the Greek (4 vols.) was published by J. Aitken in Philadelphia in 1800. Thomson's hand-written translation of the first pages of the Book of Romans, and Peter's First and Second Epistles are attached. This translation of the Bible: *The Holy Bible* is Thomas Jefferson's personal Bible, in his collection under the subtitle, *Religion*, now housed in the Rare Book Collection of the Library of Congress.

Charles Thomson was immersed in the Bible, hence, the life-giving Spirit of Jesus Christ permeated his life – not the spirit of anti-Christ, which the Producer/Narrator has falsely attributed to him.

BENJAMIN FRANKLIN

Narrator:

"Benjamin Franklin's view of Christianity was in line with thinkers of the Enlightenment. Franklin thought it worthless to seek out Christ. He most definitely did not believe orthodox Christian doctrinal anything. He didn't believe that stuff. And Benjamin Franklin was well-known for that. Franklin didn't adhere to those doctrines and those beliefs...The doctrine of Religious liberty – what it did was to legalize the worship of idols; it legalized witchcraft and demonology and all of this stuff. As a result of the American Revolution and the Revolution in Europe, Religious liberty legalized demonology. There's no other way to say it. It became legal, so they had nothing to fear in writing these books and getting this information out there. Spiritual licentiousness had been engineered by the founding fathers of America. They were the ones who originally gave license to devil worship."

Response:

Benjamin Franklin attended *Christ Episcopal Church*, Philadelphia with his wife, Deborah, his daughter Sarah, her husband, Richard Bache and their son, Francis.

A 1920 Christ Church Hand Book from the Archives of *Christ Church*, which I photoduplicated, states the following regarding Benjamin Franklin's involvement in this church called "the nation's church," the most historic church in America due to the founders worshipping there during the American Revolution:

"The University and Hospital. In speaking of the influence of the members of this congregation on public affairs during the provincial era, Provost Stille said: 'I must not forget to claim for some of them the great honor of having been the founders and the early guardians of the College and Academy of Philadelphia.



First U.S. Seal (Reverse) and Motto. Designed by Benjamin Franklin, John Adams and Thomas Jefferson.

Doctor Benjamin Franklin, who first conceived the plan of this establishment, was a pewholder in this Church. When he looked around for those who would appreciate and support his project, he took from this congregation, mainly, the men of education and wisdom who would aid him. His first choice for Headmaster of the Academy was the Rev. Richard Peters, for nearly ten years the Rector of Christ Church. Finding it impossible to induce Mr. Peters to accept the place, he made the final choice of Rev. William Smith, a member of this congregation. In a short time the College, thus founded by two members of this Parish, was possibly unrivalled, and certainly not surpassed, by any seminary at that time existing in the Province. Of the trustees previous to the Revolution, nearly four-fifths were members here. And Mr. Peters was for many years the President of the Board.²³

Benjamin Franklin wrote the cornerstone inscription for the *Episcopal Hospital* he also founded: **It honors Christ** by commencing: **“In the year of Christ, 1755:”** and ending that it **“was piously founded, for the relief of the sick and miserable. May the God of mercies bless the undertaking!”** The president and board of this hospital also came from members of the congregation of Franklin’s church, *Christ Episcopal Church*, Philadelphia, a bronze plaque marking his original pew, where he worshiped the Lord.

Benjamin Franklin’s Will, he is buried at *Christ Church* gravesite with his wife, daughter and grandson being buried next to them. His original Last Will and Testament, housed in the Rare Book Collection of the Library of Congress, discloses that the executors of his Will were fellow worshipers of Christ Church, including John Jay, first Chief Justice of the U.S. Supreme Court, and President of the *American Bible Society*.²⁴

I have personally perused, in the *Archives of Christ Church*, the doctrinally-sound sermons, based on Scripture, preached at this church, while Franklin, Washington, and many other founding fathers worshiped the Lord in their family pews, still marked today. There can be no doubt, that the Gospel of Jesus Christ was preached from the pulpit of this church, of which they were regular attendees.

WASHINGTON, D.C.

Narrator:

The architecture in Washington, D.C. is surrounded with all these pagan statues of gods and goddesses, throughout the ancient world. The Bible says very clearly that Neptune, and Apollo and Athena and Hermes and so on – all of these gods that are there in Washington, D.C., the Bible says they are demons.

Response:

Close-up views of sculptures, paintings and architectural themes used by the Producer/Narrator during the narration were given mythological names falsely. Among these are, with the artists’, sculptors’ and architects’ original titles and meanings:

- 1) A limestone bas-relief sculptural pediment entitled: “Interstate Transportation” over the entranceway of the **Interstate Commerce Commission** building, by sculptor Edward McCartan. McCartan’s meaning is: “A reclining woman against a seahorse with a serpent’s tail. She represents Energy as applied to interstate commerce. A pair of dolphins leap through the ocean, in each corner.”
- 2) A limestone bas-relief sculptured pediment by sculptor Albert Stewart entitled “Labor and Industry,” over Pavilion B entranceway to the **Department of Labor**. Albert Stewart’s meaning is: “A reclining male resting against the side of a

large bull. At the right corner is a sheaf of wheat, while in the left corner is a millstone.

- 3) One of the thirty-three granite sculptured keystones, each modeled as a human head, representing the major races of the world. **The Library of Congress Main Building**. Sculptors: William Boyd and Henry J. Ellicott, after design of Otis T. Mason. These architectural sculptures are found above the second story exterior pavilion windows. **Meaning of sculptures:** “When the Library of Congress Main Building was constructed, as the country’s greatest single repository for knowledge, it was thought that even the exterior of the building should be a source of information or edification. Professor Otis T. Mason, curator of the Department of Ethnology of the Smithsonian Institution spent six months studying the ethnological collections of the Smithsonian, and executed plaster models of ‘savage and barbarous peoples’ which were helpful to the sculptors. The racial groups are: Russian, Slav, Blonde European, Brunette European, Modern Greek, Persian, Circassian, Hindu, Hungarian, Semite, Arabian, Turkish, Modern Egyptian, Abyssinian, Malayan, Polynesian and Australian, etc...”
- 4) Six views of paintings of Neptune and Egyptian, Babylonian, Greek and Roman mythology. These come from the walls and ceilings of corridors leading from the Main Vestibule of the Library of Congress of the Main Thomas Jefferson Building, to the scholarship section and reading rooms (not open to tourists). These walls and ceilings were stripped of their original, aesthetically-beautiful, Godly heritage and repainted with mythological, heathen symbols, during the closure of the Main Vestibule (1990-1997) for so-called “renovations” overseen by the Librarian of Congress, James H. Billington, inaugurated into office in September, 1987. Billington is a member of the Council on Foreign Relations.

The Library of Congress, Thomas Jefferson Building is the richest building in the world of true American Christian heritage and history, reflected in its art, architecture, sculptures and paintings. **The Producer/Narrator is clearly promoting, not only James Billington’s Marxist philosophy in his book, “Fire in the Minds of Men,” which he quotes extensively,** but also Billington’s revisionism of America’s original legacy upon wall and ceiling of her national Library of Congress – a living museum of Judeo-Christian heritage.

- 5) The marble statue: **“The Contemplation of Justice” in front of the U.S. Supreme Court**, to the left, which the Producer/Narrator calls the Grecian goddess, “Athena.” The sculptor, **James Earle Fraser’s** original meaning is: “A damsel with a thoughtful expression on her face; her left arm rests on a book, while she holds a miniature statue, symbolic of Justice.” “Justice” wears a loose robe, scales hanging from her waist. She is blindfolded, denoting objectivity. Fraser wrote to David Lynn, then Architect of the Capitol, at the completion of his work, stating that he “saw in her face, the beauty and intelligence of Justice.”

Narrator:

“Most Protestant patriots tend to believe that the founding fathers would have shunned the Popes because the dark ages represented tyranny and oppression. Is it possible that this was a deal with the devil, that Washington and the other founders made to secure the aid of the Jesuits and the Roman Catholic Church? Is it odd then, that they would choose to model the U.S. Capitol, to model St. Peter’s Basilica in Rome, even placing an obelisk directly in front of it, as in St. Peter’s Square?”

Response:

The present dome of the U.S. Capitol was only completed in 1865, long after the founders' death. The dome's design was inspired by *St. Isaac's Cathedral* in St. Petersburg, and *St. Paul's* in London. The Washington Monument's cornerstone was laid only in 1848, Robert Mills winning the competition. His design was shorter, with a tetrastyle and stylobate around it; steps leading up to bronze statues of American heroes. During the 20 years' lapse, while it resembled a chimney stack, Mills had died, and another committee was appointed to finish it. They discarded Robert Mills' design, and replaced it with an obelisk, finished in 1884 and opened to the public in 1888. The founding fathers had died by 1848, date of the laying of the cornerstone of the Washington monument.²⁵

Narrator:

"It is even more odd that inside the Capitol are the busts of two Roman Catholic popes – Innocent III and Gregory IX."

Response: There are 23 marble bas-relief circular portraits, which were placed over the gallery doors of the House of Representatives Chamber when it was remodeled in 1949-50. Created of Vermont white marble by seven different sculptors, the plaques each measure 28" in diameter. They represent profiles of ancient makers and codifiers of the law, four of which are French lawmakers – Napoleon, Pothier, Colbert and Louis IX; two are Americans – Thomas Jefferson and George Mason, on either side of the Speaker's Chair. The *only* full face is that of Moses, on the wall directly opposite the Speaker's Chair, which has inscribed upon it, in gold lettering – "IN GOD WE TRUST." The Producer/Narrator selected **two of these bas-relief profiles**, and linked them to America's founding period. The founders were long since dead in 1949, when these bas-relief, circular profiles were placed around the inner walls of the U.S. House of Representatives.

Conclusion

The sources utilized by the Producer/Writer/Editor/Narrator of the DVD production: "The Hidden Faith of the Founding Fathers," are secondary or third-hand source accounts, and therefore not credible, such as "Rulers of Evil" by *Frederick Tupper Saussey*, a 20th century publication, which is not catalogued in the Library of Congress Collections consisting of over 130 million items. The Producer/Narrator's authorities quoted are, 20th century authors, *Moncure Conway*, *John Remsburg*; *The Denver Register newspaper*, 1952 and 1956 editions, and "*A Teacher's Institute*

talk" given at Mount Vernon in 1999, etc. No original, primary source Documents of American history are used, excepting some of the founders' letters, taken out of context - hence, changing their meaning and communication.

The production capitalizes upon the premise that Americans are no longer knowledgeable of their original Documents of American History, the latter having been removed from public consciousness (textbooks, history books and curricula) since the 1930's.

This DVD, although a "state-of-the-art" production in film and technology, nevertheless is false, deceptive and misleading in content. It is a "chef d'oeuvre" of Marxist philosophy and propaganda.

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- ¹³ Christ Episcopal Church, Alexandria, Virginia original documentation.
- ¹⁴ Origins of Washington's Rules of Civility and Decent Behaviour in Company and Conversation. Rare Book Collection, Library of Congress, Washington, D.C.
- ¹⁵ Architect of the Capitol and Joint Committee on the Library documentation.
- ¹⁶ Ibid.
- ¹⁷ *The Papers of George Washington*. Rare Book Collection, Library of Congress, Washington, D.C.
- ¹⁸ Rare Book Collection, Library of Congress, Washington, D.C.
- ¹⁹ *The Jefferson Collection*, Rare Book Collection, Washington, D.C.
- ²⁰ Rare Book Collection, Library of Congress, Washington, D.C.
- ²¹ *The Writings of Thomas Paine*. Rare Book Collection, Library of Congress, Washington, D.C.
- ²² United States Department of State Records. Washington, D.C.
- ²³ Christ Church Archives, Philadelphia, Pennsylvania
- ²⁴ Rare Book Collection, Library of Congress, Washington, D.C.
- ²⁵ Architect of Capitol and Joint Committee on the Library documentation.