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 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. (1)

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, sublime, if ever there were any sublime, Phythagoras learned in India…”

**Response:** Adams’ December 25, 1813 letter is taken out of context, changing 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 sanscrists with the elegance and sentiments of Plato. Where is to be found theology more orthodox or philosophy more profound that 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 Zalecus 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 wasp 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…” (2)

Adams’ Feb[- March 3], 1814 letter to Thomas Jefferson, further elaborates upon the subject of Priestley’s false doctrine, as follows:

“I will ask Priestly, when I see him, Do you believe those passages in Peter and Jude to be interpolations? If so, by whom made? And when? And where? And for what end? Was it to support, or found the doctrine of the Fall of Man, Original Sin, the universal corruption, depravation and guilt of human nature and mankind; and the subsequent incarnation of God to make Atonement and Redemption? Or do you think that Peter and Jude believed the Book of Enoch to have been written, by the 7th from Adam, and one of the sacred canonical Books of the Hebrew Prophets? Peter, Epistle 2, v. 4, says “For God spared not the angels that sinned, but cast them down to HELL and delivered them into chains of darkness, to be reserved unto judgment.” Jude v. 6th says ‘And the angels which kept not their first estate, but left their own habitations, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. v. 14th.’ ‘And Enoch also, the 7th from Adam, prophesied of these saying, behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, etc.’ Priestley says ‘a wrong interpretation’ has been given to these texts. I wish he had favoured us with his right interpretation of them.

In another place, p. 326, Priestley says ‘There is no circumstance of which Mr. Dupuis avails himself so much, or repeats so often, both with respect to the Jewish and Christian religions, as the history of the Fall of Man, in the beginning of the Book of Genesis. I believe with him, and have maintained in my writings, that this history is either an allegory, or founded on uncertain tradition: that it is an hypothesis to account for the origin of evil, adopted by Moses, which by no means accounts for the facts.’

March 3rd. So far, was written almost a month ago: but sickness has prevented progress. I had much more to say about this work. I shall never be a disciple of Priestley. He is as absurd, inconsistent, credulous and incomprehensible as Athanasius. Read his Letter to the Jews in this Volume. Could a rational creature write it? Aye, such rational creatures as Rochefaucault and Condorsett and John Taylor in politics, and Towers’ Juricus (Jurieu?) and French prophets in Theology.” (3)

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.’”  (4)

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, evinced by repeated refusals to receive our messengers of reconciliation and peace, by depredations on our Commerce,
and the infliction of injuries on very many of our fellow-citizens, while engaged in their lawful business on the seas. – Under these considerations it has appeared to me that the duty of imploring the mercy and benediction of Heaven on our country, demands, at this time, a special attention from its inhabitants.

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: That it be made the subject of particular and earnest supplication, that our country may be protected from all the dangers which threaten it: That our civil and religious privileges may be preserved inviolate, and perpetuated to the latest generations…That the principles of genuine piety and sound morality may influence the minds and govern the lives of every description of our citizens, and that the blessings of peace, freedom, and pure religion, may be speedily extended to all the nations of the earth.

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  (5)

George Washington observed this National Day of Humiliation, Fasting and Prayer by attending a sermon preached at The Old Presbyterian Meeting House, and fasted and prayed all day. (6)

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.” (7)
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) (8)

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 to be read on that morning. After this Mr. Duche (Pastor of Christ 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…” (9)

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.

Be Thou present, O God of Wisdom, and direct the councils of this honorable assemblage; enable them to settle things on the best and surest foundation, that the scenes of blood may be speedily closed, and order, harmony, and peace may be effectually restored, and truth and justice, religion and piety prevail and flourish amongst Thy people; preserve the health of their bodies and the vigor of their minds; shower down on them and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world and crown them with everlasting glory in the world to come. All this we ask, in the name and through the merits of Jesus Christ, Thy Son, our Saviour. Amen.”

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.”(11)

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.” (12)

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.” (13)

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...And, brethren and fellow-
countrymen, if it was ever granted to mortals to trace the designs of Providence, and
interpret its manifestations in favor of their cause, we may, with humility of soul, cry out,
not unto us, not unto us, but to thy name be the praise...the gradual advances of our
oppressors enabling us to prepare for our defense; the unusual fertility of our lands and
clemency of the seasons – the success which at first attended our feeble arms, producing
unanimity among our friends and reducing our internal foes to acquiescence – these are
all strong and palpable marks and assurance, that Providence is yet gracious unto Zion,
that it will turn away the captivity of Jacob. Our glorious Reformers, when they broke
through the fetters of superstition, 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. The Civil Magistrate has everywhere
contaminated Religion, by making it an engine of Policy; and Freedom of thought and the
right of public judgment, in matters of conscience, driven from every other corner of the
earth, direct their course to this happy country as their last asylum...

But when I am raised by the din of arms; when I behold legions of foreign assassins
paid by Englishmen to embrue their hands in our blood, when I tread over the uncoffined
bones of my countrymen, neighbours and friends, when I see the locks of a venerable
father torn by savage hands, and a feeble mother clasping her infants to her bosom, and
on her knees imploring their lives from her own slaves whom Englishmen have allured to
treachery and murder; when I behold my country, once the seat of industry, peace, and
plenty, changed by Englishmen to a theatre of blood, and misery, Heaven forgive me, if I
cannot root out those passions which it has implanted in my bosom, and detect
submission to a people who have either ceased to be human, or have not virtue enough to
feel their own wretchedness and servitude...” (14)

“The Organizer of the American Revolution” concludes his poignant Oration from
Independence Hall with a rally to the cause of independence:

“…That these American states may never cease to be free and independent!” (15)

George Washington was sworn into office as first U.S. President on April 30, 1789 in
Federal Hall (now City Hall) on Wall Street, New York, the oath being administered by
Chancellor Robert Livingston. His left hand lay upon the Bible, opened at random due to
haste, between the 49th and 50th chapters of Genesis. He then kissed the Bible and said
reverently: “So – help – me – God.” The leaf indicating this Scripture opening was
turned down. Both Houses of Congress then followed Washington down Wall Street to St. Paul’s Chapel – Trinity Episcopal Church, at the foot of Wall Street, where the Inaugural Services took place. His inaugural pew still stands in St. Paul’s Episcopal Church, where he worshiped the Lord while in New York.

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. 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) together with the original 1732-1785 Vestry Book of Pohick Church. This Vestry Book contains a continuous record of every vestry from its founding in 1732 to January 23, 1785, when the old colonial church came to an end.

George Washington purchased a large, leather-bound Bible and Psalter, for use by the church. It also comprises the Book of Common Prayer. At the end of the book of Malachi, this inscription is found:

“This Bible was used in Pohick Church, Fairfax County, Virginia, when in that ancient temple which is yet in use, the “father of this country” worshipped the God of his fathers.”

In the Book of Common Prayer, prayers and petitions for the King of England are crossed out and replace with prayers for the governor of the state and local magistrates.

When in Williamsburg, Washington attended Bruton Parish Episcopal Church, and when residing in Pennsylvania, he attended Christ Church of Philadelphia.

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 by Ruth Anna Potts. 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. (attached).

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 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. (see attached Deed).

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 February 24, 1957 and May 11, 1952, 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. (16)

According to the dictates of his Will, Washington is buried at Mount Vernon.

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 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?” (17)

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 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. (18)

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.” (19)
A writer of 1866, S.D. Wyeth, stated that the “great fresco picture by Brumidi arrests the gaze as though the sky had opened…” Brumidi’s original meaning 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.’ (20)


**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. It reads:

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“Dr Sir

Mt. Vernon, 3rd Octr. 1785

I have this moment received yours of yesterday’s date enclosing a memorials & 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, wou’d be impolitic, admitting there is a decided majority for it, to the disgust of a respectable minority…Sincerely and affectionately, I am….G: Washington.” (22)
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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.”
THOMAS JEFFERSON

Narrator: “Adams and Jefferson often wrote to each other about the ‘God of Nature’ and ‘Nature’s laws’…by which they meant the understanding about God that could be perceived by the natural man – in rejection of things that are supernatural or miraculous, which they believed were superstition and foolishness…In other words, the ‘laws of nature’ suggest that miracles are simply not possible. Therefore, they believed that our understanding of “God” should be limited to only what we can prove through nature. This is what they meant by the ‘God of nature.’ These references are intended to specifically reject the claims of a supernatural God in the Bible. In fact, John Adams was so against the idea of the Holy Ghost, that he believed the whole concept of world government was really a struggle between mankind versus Christian belief in heavenly authority.”

Response: Jefferson, in his preamble to the Declaration of Independence, uses the phrase “the laws of nature and of nature’s God” – not “the God of nature and nature’s laws,” as follows:

“When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature’s God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. 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…The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object, the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world…”

The phrase “the laws of nature and of nature’s God” comes from “the father of Western Law,” Hugo Grotius, a 17th century Dutch jurist, whose wrote, “The Truth of Christian Religion” and “The Rights of War and Peace,” the latter laying the basis for International Law. Concerned about the unbridled sovereignty of the national states, the author set out to find some universal law to which all alike were subject. He founded his system on “the laws of nature and of nature’s God.” Since all nations are subject to this natural law, there is no justification for international anarchy. Grotius’ writings are in Jefferson’s Collection of books, now housed in the Rare Book Collection of the Library of Congress. Jefferson catalogued “The Truth of Christian Religion” under the subtitle Religion, most of his 190 entries being Bibles and Concordances to the Bible, or great theological works, such as John Wesley’s and John Witherspoon’s works. He
marked numerous Scriptures and passages in his copy of “The Truth of Christian Religion.” “The laws of nature and of nature’s God” recurs many times in Grotius’ writings. His meaning is that man (and woman) is created (before birth) free and equal (under the law) by Almighty God, who is impartial. But man is born into a societal caste, hierarchial or monarchical/feudal system instituted by human beings. Among the passages in “The Truth of Christian Religion” marked by Jefferson, denoting emphasis on Truth, are the following:

“…For the Author of nature ordained that we should, as individuals, be weak, and in need of many things to make life comfortable, in order that we might be the more impelled to cling to society. But utility is the occasion of civil laws; for the association of subjection by mutual compact was at the first instituted for the sake of some utility. And, accordingly, they who prescribe laws for others, in doing this, aim, or ought to aim, at some utility to be produced to them for whom they legislate…

“Section XII: The Chief Points of Christianity are approved of by the Heathen: and if there be anything that is hard to be believed therein, the like or worse is found among the Pagans. But the Pagans have the less to object against Christian Religion: because all the parts thereof are of such honesty and integrity, that they convince men’s minds by their own light. In so much that there have not been wanting men among the Pagans also, who have here and there said every one of those things, which our Religion hath in a body all together…

The Fifth Book. Section II: The Jews ought to account the Miracles of Christ sufficiently proved…But to omit further Testimonies, it is the confession of the Authors of the Talmud, and other Jews themselves, that strange Wonders were wrought by Christ; which ought to suffice for this particular…”

(I have a photo duplication of Jefferson’s initialed copy of “The Truth of Christian Religion,” with this founding father’s markings of Scriptural passages and phrases). (23)

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 embossed on parchment, and all fifty-six signers put their signatures to it at the end of July, 1776. Fifty-five of these were Protestant Christians, only one, Charles Carrol of Maryland, a Catholic. This only original of the Declaration of Independence on parchment, with its fifty-six signatures, is on permanent exhibition in the National Archives, Washington, D.C., to the present day. (24)

Narrator: “Jefferson is saying: ‘I am a real Christian, because I don’t believe that stuff. I don’t believe Jesus is the Son of God.’ That’s what he’s saying. Jefferson is mocking the Gospel and those who believe it, and it’s shameful. God says, (showing a painting of Thomas Jefferson), even the offspring of the wicked is an abomination in his sight. So is
this confession of Thomas Jefferson. It’s really an abomination in his sight. The views of Adams and Jefferson were much like that of the ancient Jews who opposed Jesus…and as the Pharisees of old, they wanted Him got rid of…You’ve got three founders who openly made the same declaration: ‘You need to get rid of the Gospel of Jesus Christ…’ ‘The Jefferson Bible’ omits all of the supernatural works of Christ.”

Response: Thomas Jefferson did not write his own Bible, calling it “The Jefferson Bible, omitting the supernatural works of Christ.” The one referred to by the narrator is a counterfeit.

The Jefferson Bible Myth:
Most Americans have been sold the widely-accepted myth that Thomas Jefferson wrote his own Bible. This is what I had been told, and having neither seen the Bible, nor anything to the contrary, was unable to form an opinion based upon fact. In 1987 I set about tracking down this elusive book. It is in the Smithsonian Institution and I was not only able to scrutinize it, but also able to make photocopies of the Title page and Table of Contents, both written in Jefferson’s own handwriting. The book is entitled The Life and Morals of Jesus of Nazareth, extracted textually from the Gospels in Greek, Latin, French and English. The Table of Contents reads: “A Table of the Texts from the Evangelists employed in this Narrative and the order of their arrangement.” (see reprint of original).

There is only one copy, the original of this personal exercise of Jefferson, who wrote that it took him three nights in the White House to do it. It was never published by this founder, nor was it part of his extensive 6,000 plus volume library which he sold to the Library of Congress. Jefferson’s “Life and Morals of Jesus of Nazareth, extracted textually from the Gospels” is now a museum piece in the archives of the Smithsonian Institution.

In 1904, 78 years after Jefferson’s death, the United States Congress ordered the printing of 9,000 copies of Jefferson’s “Life and Morals…” but they did so under the erroneous title of: “The Jefferson Bible.” This was executed as a government document by the 57th Congress, first session, as follows:

“That there be printed and bound, by photolithographic process, with an introduction of not to exceed twenty-five pages, to be prepared by Dr. Cyrus Adler, Librarian of the Smithsonian Institution, for the use of Congress, 9,000 copies of Thomas Jefferson’s Morals of Jesus of Nazareth, as the same appears in the National Museum; 3,000 copies for the use of the Senate and 6,000 copies for the use of the House.

Cyrus Adler.”

It is unfortunate that the title given by Jefferson was not utilized, but instead it was entitled: “The Jefferson Bible.” In addition, Jefferson’s format of chapter and verse, followed by word for word Scripture verses, on the doctrinal teachings Christ, was also changed. The Bible chapters and verses were removed, and the text was written in narrative form. In Jefferson’s original, not one word or commentary or opinion by him
was included. The rewritten version of 1904 is misleading at best, giving the impression that Thomas Jefferson “wrote his own Bible.” Further, this work was a pure exercise for Thomas Jefferson.

Thomas Jefferson’s Library

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, 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 well-worn, leather-bound, four-volume 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. (25)

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, hand-written 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. (see attached) (26)
During my visit in 1989 to Monticello, Jefferson’s gracious southern home in Charlottesville, Virginia, I was shown a number of Christian paintings in the hall, parlour and dining room of that handsome estate. I subsequently received a catalog made up by Jefferson himself, on his paintings and objets d’art at Monticello. Having studied this founding father and having reached the conclusion that his foremost adherence was to the teachings of the Bible, it did not surprise me at all to find that no less than 25 works of the great masters belonging to Jefferson reflected the Old and New Testament narrative. In perusing this hand-written catalog by Jefferson, one is struck by this founding father’s knowledge, love, awe and respect for the Scriptures, both Old and New Testaments. Jefferson relates vividly in his own words, events in Jesus Christ’s life, taking you to chapter and verse of Scripture. He also describes Joseph “in the act of fervent prayer”; the sacrifice of Isaac and God’s miraculous intervention, from Genesis 22; Jesus’ parable of the Prodigal Son returning home; the Transfiguration; Jesus before Pilate, from Mark 15 and Matthew 27; the crucifixion from Luke 23:44-45 “when the sun is darkened, the temple rent, the atmosphere kindled with lightning, the tombs open and yield their dead;” the Descent from the Cross and other cataclysmic gospel events.

Unfortunately, in keeping with historic revisionism sweeping the nation, today, in the year 2011, there remains but one of the 25 great master paintings with Old and New Testament themes, which then adorned his hall, parlour and dining room walls, hanging. Its subject is the Beheading of John the Baptist.

**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:** Housed in the Rare Book Collection of the Library of Congress, a priceless original account written by Captain Edmund Bacon, overseer of Monticello for 20 years, discloses Jefferson’s character and intimate life.

“Thomas Jefferson still survives! Independence forever!” were the dying words of John Adams in Quincy on July 4, 1826, five short hours after Jefferson’s death at Monticello, the same day (50 years from the signing of the Declaration of Independence, July 4, 1776). The latter’s last words were, twice audibly, “Lord, now lettest Thou thy servant depart in peace.” (from Luke 2:29). Below-cited is Captain Bacon’s excerpted personal account of Jefferson:
Captain Edmund Bacon’s Account –
Overseer of Monticello for Twenty Years

“His Attendance at Preaching”
Mr. Jefferson never debarred himself from hearing any preacher that came along. There was a Mr. Hiter, a Baptist preacher, that used to preach occasionally at the Charlottesville Court House…Mr. Jefferson’s nephews, Peter Carr, Sam Carr, and Dabney Carr thought a great deal of him. I have often heard them talk about him. Mr. Jefferson nearly always went to hear him when he came around. I remember his being there one day in particular. His servant came with him and brought a seat – a kind of camp stool, upon which he sat. After the sermon there was a proposition to pass round the hat and raise money to buy the preacher a horse. Mr. Jefferson did not wait for the hat. I saw him unbutton his overalls, and get his hand into his pocket, and take out a handful of silver, I don’t know how much. He then walked across the Court House to Mr. Hiter, and gave it into his hand. He bowed very politely to Mr. Jefferson, and seemed to be very much pleased.

“His Kindness to the Poor”
Mr. Jefferson was very liberal and kind to the poor. When he would come from Washington, the poor people all about the country would find it out immediately, and would come in crowds to Monticello to beg him. He would give them notes to me, directing me what to give them. I knew them all a great deal better than he did. Many of them I knew were not worthy – were just lazy, good-for-nothing people, and I would not give them anything. When I saw Mr. Jefferson, I told him who they were, and that he ought not to encourage them in their laziness. He told me that when they came to him and told him their pitiful tales, he could not refuse them, and he did not know what to do. I told him to send them to me…

“Mrs. Martha Randolph – Jefferson’s Daughter”
I knew Mrs. Randolph as well as I ever knew any person out of my own family. Few such women ever lived. I never saw her equal. I was with Mr. Jefferson twenty years and saw her frequently every week. I never saw her at all out of temper. I can truly say that I never saw two such persons in this respect as she and her father. Sometimes he would refer me to her, or she would refer me to him, a half dozen times in a day. Mrs. Randolph as more like her father than any lady I ever saw. She was nearly as tall as he, and had the same clear, bright complexion and blue eyes. I have rode over the plantation, I reckon, a thousand times with Mr. Jefferson, and when he was not talking he was nearly always humming some tune, or singing in a low tone to himself. And it was just so with Mrs. Randolph. As she was attending to her duties about the house, she seemed to be always in a happy mood. She had always her father’s pleasant smile, and was nearly always humming some tune. I have never seen her at all disturbed by any amount of care and trouble.

“His Servants – The Case of the Stolen Nails”
Mr. Jefferson was always very kind and indulgent to his servants. He would not allow them to be at all overworked…Mr. Jefferson gave written instructions that I should
always sell the nails that were made in his nailery…I went one day to supply an order, and the eight-penny nails were all gone, and there was a full supply of all the sizes. Of course, they had been stolen. I soon became satisfied that Jim Hubbard, one the servants that worked in the nailery, had stolen them, and charged him with it. He denied it powerfully…One day after a rain, I followed them (muddy tracks) until I came to a tree-top, where I found the nails buried in a large box. There were several hundred pounds of them. From circumstances, I knew that Jim had stolen them…Mr. Jefferson was very much surprised, and felt very badly about it. Jim had always been a favorite servant. I sent for Jim, and I never saw any person, white or black, feel as badly as he did when he saw his master. He was mortified and distressed beyond measure. He had been brought up in the shop and we all had confidence in him. Now his character was gone. The tears streamed down his face, and he begged pardon over the over again. I felt very badly myself. Mr. Jefferson turned to me, and said, ‘Ah, sir, we can’t punish him. He has suffered enough already.’ He then talked to him, gave him a heap of good advice, and sent him to the shop. Grady had waited…and he was astonished to see him come back and go to work after such a crime. When he came to dinner – he boarded with me then – he told me, that when Jim came back to the shop, he said, ‘Well, I’ve been a-seeking religion a long time, but I never heard anything before that sounded so, or made me feel so, as I did when master said, ‘Go, and don’t do so any more;’ now I’ve determined to seek religion till I find it…”

**His Bible-reading**

Mr. Jefferson had a sofa or lounge upon which he could sit or recline, and a small table on rollers, upon which he could write, or lay his books. Sometimes he would draw this table up before the sofa, and sit and read or write; and other times he would recline on his sofa, with his table rolled up, the sofa astride it. He had a large Bible, which nearly always lay at the head of his sofa. Many and many a time I have gone into his room and found him reading that Bible. You remember I told you about riding all night from Richmond, after selling that flour, and going into his room very early in the morning, and paying over to him the new United States Bank money. *That* was one of the times that I found him with the big Bible open before him on his little table, and he busy reading it. And I have seen him reading it in that way many a time. Some people, you know, say he was an atheist. Now, if he was an atheist, what did he want with all those religious books, and why did he spend so much of his time reading his Bible?

When we parted, it was a trying time for me. I don’t know whether he shed any tears or not, but I know that I shed a good many. He was sitting in his room, on his sofa, where I had seen him so often, and keeping hold of my hand some time, he said, ‘Now let us hear from each other occasionally;’ and as long as he lived I heard from him once or twice a year…I am now (1862) in my seventy-seventh year. I have seen a great many men in my day, but I have never seen the equal of Mr. Jefferson. He may have had the faults that he has been charged with, but if he had, I could never find it out. I don’t believe that, from his arrival to maturity to the present time, the country has ever had another such a man.” (27)
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

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 monarchial rule and tyranny coming from Scripture, as follows:

Common Sense

“Of Monarchy and Hereditary Succession

Mankind being originally equals in the order of creation, the equality could only be destroyed by some subsequent circumstance: the distinctions of rich and poor may in a great measure be accounted for, and that without having recourse to the harsh ill-sounding names of oppression and avarice. Oppression is often the consequence, but seldom or never the means of riches; and tho’ avarice will preserve a man from being necessitously poor, it generally makes him too timorous to be wealthy…

In the early ages of the world, according to the Scripture chronology, there were no kings; the consequence of which was, there were no wars; it is the pride of kings which throws mankind into confusion. Holland, without a king hath enjoyed more peace for this last century than any of the monarchical governments in Europe. Antiquity favours the same remark; for the quiet and rural lives of the first Patriarchs have a happy something in them, which vanishes when we come to the history of Jewish royalty.

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.

Near three thousand years passed away from the Mosaic account of the creation, till the Jews under a national delusion requested a king. Till then their form of government (except in extraordinary cases where the Almighty interposed) was a kind of Republic, administered by a judge and the elders of the tribes. Kings they had none, and it was held sinful to acknowledge any being under that title but the Lord of Hosts. And when a man seriously reflects on the idolatrous homage which is paid to the persons of kings, he need not wonder that the Almighty, ever jealous of the honour, should disapprove a form of government which so impiously invades the prerogative of Heaven.

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 Samuel told all the words of the Lord unto the people, that asked of him a King. And he said, *This shall be the manner of the King that shall reign over you.* He will take your sons and appoint them for himself for his chariots and to be his horsemen, and some shall run before his chariots (this description agrees with the present mode of impressing men) and he will appoint him captains over thousands and captains over fifties, will set them to ear his ground and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers (this describes the expense and luxury as well as the oppression of Kings) and he will take your fields and your vineyards, and your olive yards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and your daughters, and to your maid servants, and your goodliest young men, and your asses, and put them to his work: and he will take the tenth of your sheep, and ye shall be his servants, and ye shall cry out in that day because of your king which ye shall have chosen, AND THE LORD WILL NOT HEAR YOU IN THAT DAY. This account for the continuation of Monarchy; neither do the characters of the few good kings which have lived since, either sanctify the title, or blot out the sinfulness of the origin; the high encomium given of David takes no notice of him officially as a King, but only as a Man after God’s own heart. Nevertheless the people refused to obey the voice of Samuel, and they said, *Nay but we will have a king over us, that we may be like all the nations, and that our king may judge us, and go out before us and fight our battles.* Samuel continued to reason with them, but to no purpose; he set before them their ingratitude, but all would not avail; and seeing them fully bent on their folly, he cried out, *I will call unto the Lord, and he shall send thunder and rain* (which was then a punishment, being in the time of wheat harvest) *that ye may perceive and see that your wickedness is great which ye have done in the sight of the Lord, IN ASKING YOU A KING.* So Samuel called unto the Lord, and the Lord sent thunder and rain that day, and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God that we die not, for WE HAVE ADDED UNTO OUR SINS THIS EVIL, TO ASK A KING. These portions of Scripture are direct and positive. They admit of no equivocal construction. That the Almighty hath here entered his protest against monarchical government is true, or the Scripture is false. 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…” (28)

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.

From the Prefatory Note to Paine’s First Essay, African Slavery in America, we read,

“To Thomas Paine belongs the honor of being the first American Abolitionist. Unnoted as this fact has been from that period to the present, the blow seems to have had far-reaching effects. “This,” says Dr. Benjamin Rush, “excited my desire to be better acquainted with him. We met soon afterwards in Mr. Aitken’s bookstore, where I did homage to his principles and pen upon the subject of the enslaved Africans…” Soon after the appearance of Paine’s anti-slavery essay, the first American Anti-slavery Society was organized. It was founded in Philadelphia, in the Sun Tavern, 2nd Street, April 14, 1775, under the title of “The Society for the Relief of Free Negroes, unlawfully held in bondage.” There can be little doubt that Paine was among its founders, and that he partly drafted and signed, the ‘Act of Pennsylvania abolishing Slavery,’ March 1, 1780, - the first legislative measure of Negro-emancipation in Christendom.”

Paine’s “The American Crisis” had a great impact upon the Continental Army. His “The Rights of Man,” (1790) was patterned after the U.S. Bill of Rights. Translated into French, it made a significant impression. In December, 1792, Paine was tried for high treason in the Court of the King’s Bench, convicted and outlawed. 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,” “The American Crisis,” and “The Rights of Man,” etc. Condemned as blasphemy, a number of publishers, both in England and America, were tried in court on a charge of “blasphemy” for publishing it, 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,” 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 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.’ (29)

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.’”

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. (see 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 states the following regarding Benjamin Franklin’s involvement in “the nation’s church” – church of the founders 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. 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.’

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 Church, Philadelphia, a bronze plaque marking his original pew, where he worshiped the Lord.

Under the dictates of Benjamin Franklin’s Will, he is buried at Christ Church gravesite with his wife, daughter and grandson being buried next to them. His original Will, housed in the Rare Book Collection of the Library of Congress, discloses that the executors of his Will were fellow-members of Christ Church, including John Jay, first Chief Justice of the U.S. Supreme Court, and President of the American Bible Society. (30)

I have personally perused the doctrinally-sound sermons, based on Scripture, preached at Christ Church, while Franklin, Washington, and many other founding fathers worshiped the Lord at this – “the most historic church in the nation.” There can be no doubt, that the Gospel of Jesus Christ was preached from the pulpit of their 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 during the narration are:

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.” (see attached)

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. (see attached).

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) Eight 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. (see attached)

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. Fifty of America’s greatest artists, craftsmen and sculptors were employed in its beautification. Inaugurated in 1897, it gained the reputation of being “the most beautiful building in the world.” However, the Producer/Narrator chose to show numerous images of Librarian of Congress, James H. Billington’s heathen mythology, replacing the original 1897 paintings – America’s true, Godly history and heritage. This was done in order to prove a false premise – that “the architecture of Washington, D.C. is surrounded with all of these pagan statues of gods and goddesses throughout the ancient world…” 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.

But a few examples are here given, in the Main Vestibule and Main Reading Room of the Thomas Jefferson Building: Scriptures: Proverbs 4:7; Micah 6:8, Psalm 19:1; Twenty-three inscriptions extolling the virtues and values of Christianity; sculptures of Moses and the Ten Commandments; Paul the Apostles to the Gentiles; two of the world’s rarest Bibles on permanent display in the Main Vestibule, one of which is the most valuable Book in the world – the Gutenberg Bible (1455 A.D.); names of six of America’s greatest Christian Evangelists, to include Jonathan Edwards and Henry Ward Beecher, etc., etc. (see attached)

5) The marble statue: “The Contemplation of Justice” in front of the U.S. Supreme Court, which the Producer/Narrator calls the Grecian “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.” (see attached)

6) 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 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 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 in 1888. The founding fathers had died by 1848. (see attached) (31)

7) 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. (see attached) 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.”

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 materials, and therefore not credible, such as “Rulers of Evil” by Frederick Tupper Saussey, a 20th century publication, which is not even catalogued in the Library of Congress Collections. No original, primary source documents of American history are used, excepting some of the founders’ letters, which have been 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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