

# The Revealed Faith of the Founding Fathers

by Kirk Sours 2015

## Table of Contents

Introduction.....	2
The Purposes, Goals, and Premise of the Founding of the United States of America....	2
“We Hold These Truths to be Self Evident” .....	5
Treaty of Tripoli.....	7
Washington, the Masonic Lodge, and the Illuminati.....	8
Letter exchange with GW Snyder.....	9
Of Washington’s personal prayer time/devotional/worship time.....	12
Charles Thompson, Ben Franklin, Thomas Paine.....	16
Thomas Jefferson.....	18
John Adams.....	20
Adams’ “Holy Ghost” letter discussion.....	21
Nat’l Day of Humiliation, Prayer and Fasting.....	23
Masonic Lodge-Founders’ Affiliation.....	24
Illuminati.....	25
Adam Weishaupt, French Revolution.....	26
The Founders and Central Banking.....	27
Washington’s Letter to George Mason (Religious Freedom).....	31
Summary.....	32
Closing Remarks.....	33
Testimonies of Signers.....	33
Postscript (The American Ideal, its Foundation and Framework).....	36

## **The Revealed Faith of the Founding Fathers**

### **Introduction**

The following study is in response to a three-hour film entitled “The Hidden Faith of the Founding Fathers” by Christian Pinto. The premise of the film is that the founders of the United States of America were infidels and had ulterior motives, sometimes even Satanic, in the design and formation of the new government and its early documents, in order to create a one world government. This paper is not a step by step refutation or critique of the entire film; only a few of the major points are brought into question here and, frankly, are easily dismissed. In this writers opinion the entire film can be classified as hyperbole and sensationalism. As time allows, an entire expose’ may be forthcoming.

This work is, hopefully, written in such a manner as to be beneficial to anyone who has not viewed the film as well. Many of the accusations and much of the same disinformation has been used by many others who seek to revise America’s history and dismiss the importance of the Biblical based religious and moral ethic which formed the minds and opinions of those who established a society and eventually a government which placed the highest value on the liberty of the individual. The arguments and points made here may be of value to anyone who desires to know more about American history and the Judeo-Christian foundation of our country.

### **The Purposes, Goals, and Premise of the Founding of the United States of**

**America:** *Were the Founders Diabolical Men with Nefarious Purposes for the United States?*

This lengthy essay is, perhaps, a futile attempt to not simply come to the defense of men, but clarify and restore, if need be, the confidence in the founding Principals of the American nation whose beginnings are unquestionably rooted in the desire of people under tyrannical rule who found oppression in their quest to freely worship the God of the Universe, Creator of Heaven and Earth, Author of the Holy Bible, and Redeemer of Mankind, according to the dictates of their own conscience.

The necessity for this endeavor is made by attempts to defame the American Founders, their motives, and to mislead, confuse, and dishearten modern Americans, drawing into question our very purpose as a people, and eventually disenfranchise today’s Patriots and American Christians of all stripes. It is, in effect, an attack against the very foundations of our beloved Country. “Fundamentally transforming the United States of America” is not a Barack Obama original thought. It is in line though, with Mrs. Obama’s statement that “we are going to have to change our traditions, change our history”.

These people are simply the blossom on the weed of Progressivism, which sprouted at the turn of the 20<sup>th</sup> Century as the prevalent ideology of the likes of Teddy Roosevelt, Woodrow Wilson, Margaret Sanger, and Jack Reed.

While America has a plethora of problems, politically, morally, and spiritually, the fundamentals are not among them. It was not always so; America's virtue was the dominate governing quality of her people and that virtue, according to the Founders, their contemporaries, and observers such as Alexis D' Tocqueville, was the direct result of an overwhelming and inherent belief in a Creator God who was Supreme Judge of nations and individuals, and as such, every person was accountable for his/her own actions, which not only resulted in *self-government*, but was the very framework upon which the Founding Fathers hung the Constitution. The Judeo-Christian ethic, as taught by the Bible, was not only the impetus for the idea that "All men are created equal and are endowed by their Creator with certain unalienable rights", but was considered as absolutely necessary to maintain a free and civil society.

In contrast to the American foundation, Cleon Skousen published "Naked Communist" in 1958 wherein he summarized the 45 objectives of Communism within the United States of America as detailed in Congressional reports and writings of ex-Communists. Today every one of those goals has been met. They attack the very heart of the American ideal, Virtue.

*26. Present homosexuality, degeneracy and promiscuity as "normal, natural, and healthy."*

*40. Discredit the family as an institution. Encourage promiscuity and easy divorce.*

*27. Infiltrate the churches and replace revealed religion with "social" religion. Discredit the Bible and emphasize the need for intellectual maturity which does not need a "religious crutch".*

*28. Eliminate prayer or any phase of religious expression in the schools on the ground that it violates the principle of 'separation of church and state'.*

*29. Discredit the American Constitution by calling it inadequate, old-fashioned, out of step with modern needs, a hindrance to cooperation between nations on a world-wide basis.*

*30. Discredit the American founding fathers. Present them as selfish aristocrats who had no concern for the "common man".*

*31. Belittle all forms of American culture and discourage the teaching of American history on the ground that it was only a minor part of "the big picture"...*

*[p. 248-49, The Naked Communist, Skousen]*

Progressivism, brought into the main arteries of modern culture of America by Saul Alinsky (Barack Obama and Hillary Clinton are both disciples), is a barely more subtle approach to raw Communism, and has its roots in Karl Marx, Fredrick Engels, and Adam Weishaupt, founder of the Illuminati, which was the seed of Communism.

The strategy to accomplish this is expedited by drawing into question the character of the American Founders (29 & 30) and their motives, demoralizing modern Americans and leaving them feeling betrayed by their heroes, believing they have been misled by their parents, teachers, and institutions.

Progressivism, while claiming the high moral ground, takes advantage of the human condition, (the fallen nature of Mankind) and focuses entirely on the faults of those they oppose, justifying their own lusts and proclivities, while passing judgement on their enemies.

The Founders, above most, if not all their successors theretofore, were fully aware of this condition and placed their highest priority on keeping government from *interfering* with the vital task of imparting virtue, and spiritual accountability to Almighty God, to every generation of American, namely through the Judeo-Christian scriptures- the Bible. Upon this cornerstone rests the entirety of American culture and virtue, and subsequently, the success of the “experiment” of self-government.

In that the Founders were also human, there are indeed some fair points of concern. As the reader is full aware, wherever you find men, you will find sin. God's perfect governmental structure is a Theocratic Kingdom, and He, and He alone, the Perfect King. “All else is ashes and dust”, as the saying goes, and subject to the failures of man and his sinful tendencies. This premise can hardly be refuted.

However, until that “Blessed Hope” descends and establishes His perfect Kingdom, Man in his fallen state is relegated to his best feeble attempts to establish civil government, an institution established by God Himself, to avoid disorder and chaos, where the natural man’s own desires are his only conscience.

Until America’s beginnings, there were no kingdoms, nations, or states where men were free to worship accordingly, without dictate from the government which god or creed was the prescribed or acceptable form of worship, and yet still held full and equitable citizenship. The United States was the culmination of all human government attempted to that point. It sought to avoid “theocratic rule” for that specific reason, understanding the corrupt nature of men who would seek positions of power within the “theocracy” and dictate according to their own “god” or creed. Theocracy run by men results in the likes of the Holy Roman Empire, Iran, Saudi Arabia, and the Church of England where the King was the Divine Sovereign, from which the

Founders were warily seeking to separate. The point can be made here, and re-iterated later, that this is the glaring reason there is no mention of God in the Constitution.

Actual historical documentation in the form of letters, essays, notes, etc., is usually the best gauge to assay the particular views of historic individuals. Biographies are of use but many times the biographer will hold preconceived notions or motives, whether written by a contemporary who actually knew the subject or someone a hundred or two hundred years after the fact. (In such cases, the contemporary author(s) should be preferable). Official documents are often the product of many, of which representation of positions and views are, in fact, compromised. Such is the very nature of political documents, such as the Constitution, which represent the input of many people, but reflect the totality of none. The document itself was 6 years in the making.

Christian Pinto is a radio talk show host and filmmaker who has invested considerable time and effort into making films of a “conspiracy theory” nature. I do not totally discount all information in these types of works; after all a good conspiracy theory contains some truth, yet remains not fully provable. Thus the tag “theory”. Pinto, a self-proclaimed Bible believing Christian invests himself fully in “exposing the Founders” as conspiratorial Illuminati agents who secretly fomented and used the American Revolution to advance globalism, erasing national boundaries, and eliminating the influence of Christianity in the entire world.

This is a foolhardy assertion, especially based upon actual historic documentation, and generations of such serving as witness to the development and proliferation of the American ideal, and establishment as a sovereign nation. There are many points and commentary made by Pinto (and others) which are easily dismantled, but we will only approach a few of those made in the film individually, which tend to be more common or particularly slanderous, and then summarize.

### **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...”-Declaration of Independence

Pinto claims these words –“We hold these truths to be self-evident”-were carefully crafted to “over-ride the Word of God where the Word is in disagreement with the understanding of the natural man” and to “reject revelation from God as the authority of human government”. (This is a patent lie, and hopefully will be proven so to the reader’s satisfaction in the course of this essay.)

Pinto's point here is that somehow the "Age of Reason" framed the language of the opening lines of the Declaration, inferring influence by Illuminati, and other blatantly Satanic sources.

**The obvious question here should be "What is a *self-evident* truth?"**

There are many, besides the existence of God, but for illustration purposes one glaring self-evident truth is gravity. There it is. It needs no explanation, apologetic, or supposition. If you drop a rock, it's going to hit the ground, or whatever is between it and the ground. Gravity is one of the "Laws of Nature and Nature's God". Other self-evident truths are, fish need water, and humans need air in order to breathe and sustain life.

The self-evident truths outlined in the Declaration, among others, are that, "*all men are created equal, and that they are endowed by their Creator with certain unalienable rights, among which are Life, Liberty, and the Pursuit of Happiness* (actually the original draft read, "life, liberty, and property" but better rendered a "right to obtain or possess property" was inferred in the comprehensive statement instead- the right to *pursue* happiness). The Bible itself actually teaches that all are created equal, "*neither Jew, nor Greek, male or female*" and that "*Thou shalt not murder*", because the other person has a right to life. Liberty, to choose one's own destiny; no one is forced into Heaven or Hell, or a certain class or status of life. "*Go to the ant thou sluggard*" and see that even he makes preparation for the future. Men are free to worship God and be blessed, or not. "*Thou shalt not steal*" – you don't have a right to take my property, and I do not have a right to take yours. These truths are indeed *self-evident* and easily find Biblical foundation.

Neither is God opposed to "reason", *as long* as the basis of all reason is the Word of God. "*Come now and let us reason together, saith the Lord.*" Pinto seems to promote abandoning *all* reason and leaves the viewer asking the question, "Is Faith *not* Reasonable?" or "Does God want me to leave my brain at the door?" Is it blind faith that He calls us to? Obviously, the answer to all 3 questions is "No". Time and time again God says, "Do these things and be blessed"; "Do those things and be cursed". Isaiah 1 is calling Israel from dead religion to a relationship of obedience, that they may be blessed. God says, "Try me and see if you will not be blessed" (paraphrase). This is also "reasonable", according to Romans 12.

Finally, and a somewhat minor point, Thomas Paine's "Age of Reason" was not written until 2 years after the Declaration. In fact, it wasn't published until 1794-95. When he divulged his true beliefs in this book, it was rejected by most, and Paine was considered a traitor in league with the French (Democratic Societies -more on them later).

## **Treaty of Tripoli** –(1:25)

Chris Pinto says the document “opens with Article 11”. Well, no, article 11 is the 11<sup>th</sup> article, very near the end of the document. In fact, there is much controversy over whether article 11 was in the original Arabic version. But assuming it was, as indeed the English translation is the one ratified by the Senate and signed by Pres. John Adams, context is *all* important. George Washington did not write the article, as Pinto claims, nor any portion of the treaty. He appointed, as President at the time, March 30, 1795, David Humphreys as “Commission Plenipotentiary”, that is to say, Humphreys had “full powers” on the matter. Other than this appointment, Washington had nothing to do with the treaty.

On Feb 10, 1796 Humphreys appoints Barlow and Donaldson as “Jr. Agents” to forge the treaty with the governing authorities of Tripoli and Algiers, the “Barbary States” of the Ottoman Empire. It was signed at Tripoli on Nov 4, 1796, certified at Algiers Jan 3, 1797, and approved by Humphreys in Lisbon, Portugal, Feb 10, 1797. Humphreys then carried it back to the United States, where then President Adams presented the Treaty to the US Senate.

The Barbary Pirates were Muslims acting on the authority of the Koran in the mission of Jihad, attacking infidel vessels and taking captive their crews if the required “duty” was not paid. While the American Revolutionary War was in progress, the French protected the American Merchant fleet, but as the French Revolution was heating up, the French Navy had other priorities, leaving the American merchants to the mercy of the pirates. The American Navy was quite small and unable to protect them, thus any treaty was basically unenforceable by the US. The Muslims did not honor the Treaty anyway, and in 1805 another Treaty of Tripoli was forged, this one did not include the language of Article 11.

The controversial statement included in the article, that the United States government is not a Christian government, is actually in full agreement with the Constitution, concerning the *Government*. It doesn’t say or infer that the People, Society, or Culture is not Christian. The Barbary States, on the other hand, were indeed operating on the premise of their state run religion, Islam. The appeal was, paraphrasing, “the United States government has no religious axe to grind and has not attacked or otherwise provoked you to molest our ships, nor declared war upon any Muslim state or entity, yet you demand a religious tax for passage and seize our vessels and enslave our crews for ransom in the name of your god.” The government did pay the ransom, several times. The War of 1812 broke out with England, and there was little attention paid to the Mediterranean traffic, so once again the Muslims were free to attack and pillage our ships. Finally, 1815, President Jefferson deployed a full squadron of ships with a detachment of Marines to decimate the Barbary Navy and their ports, ending the “Barbary Wars” of Muslim pirates terrorizing the seas.

## Washington, the Masonic Lodge and the Illuminati

George Washington joined the Masons at the age of 20 in 1752, and was active for just under a year, obtaining 3rd degree, Master Mason, before being called to war. His focus was ever on soldiering from that time forward for the next 30 years. He was never "Grand Master", as proven by his own hand in the series of letters exchanged with GW Snyder in 1798. In fact, he admits he neither presided over any lodge, "*nor have I been in one more than once or twice in the last thirty years*". He was honored often; the documentation will show, by several lodges throughout his career. He even walked in a procession donning the ceremonial silk apron gifted him by one lodge for the occasion, immediately following which, sat for the infamous portrait in Masonic regalia.

Snyder was deeply concerned about the influence of the Illuminati/Jacobins within the English Lodges in the US. Washington says he was familiar with "*the diabolical tenets of the first, or the pernicious principles of the latter (if they are susceptible of separation)*." He further states that he did not believe the societies of freemasons were propagating these. But allows, "*That Individuals of them may have done it, and that the founder, or instrument employed to found, the Democratic Societies\* in the United States, may have had these objects—and actually had a separation of the People from their Government in view, is too evident to be questioned.*"

( \*Washington despised the DS which were responsible for the Shay Rebellion, and sympathetic to France, even celebrating "Bastille Day".)

Washington seemed to be fully aware of the "*diabolical*" schemes, but either of ignorance (b/c of his lack of higher involvement) or lack of interest (spent most of his time reading and answering letters; he died the next year) either honestly did not believe the Illuminati had infected the US lodges as it had the Europeans, or blatantly lied.

Washington was never accused by anyone, even his enemies, of lying.

The entire letter exchange follows and is included here, in full, as an example of determination of context:

---

Snyder was a Preacher and a Bible Teacher of "*the simple Doctrines of Christianity, which I have the honor to teach in public...*", a pious defender of the Faith, and outspoken on the issues of the day, challenging the common as well as the elite, the citizen as well as the magistrates, and "despise(d) Infidelity". There is no doubt of his position in Christ. Note the language Snyder uses in *reference to God and Christianity (Religion)*.

Letter To George Washington from G. W. Snyder, 22 August 1798.

**From G. W. Snyder**

Frederick-Town (Maryland) Augt 22. 1798.

Sir,

You will, I hope, not think it a Presumption in a Stranger, whose Name, perhaps never reached your Ears, to address himself to you the Commanding General of a great Nation. I am a German, born and liberally educated in the City of Heydelberg in the Palatinate of the Rhine. I came to this Country in 1776, and felt soon after my Arrival a close Attachment to the Liberty for which these confederated States then struggled. The same Attachment still remains not glowing, but burning in my Breast. At the same Time that I am exulting in the Measures adopted by our Government, I feel myself elevated in the Idea of my adopted Country. I am attached both from the Bent of Education and mature Enquiry and Search to the simple *Doctrines of Christianity*, which I have the Honor to teach in Public; and I do heartily despise all the Cavils of Infidelity. Our present Time, pregnant with the most shocking Evils and Calamities, threatens Ruin to our Liberty and Government. Secret, the most secret Plans are in Agitation: Plans, calculated to ensnare the Unwary, to attract the Gay and irreligious, and to entice even the Well-disposed to combine in the general Machine for overturning all Government and *all Religion*.

It was some Time since that a Book fell into my Hands entituled "Proofs of a Conspiracy &c. by John Robison," 1 which gives a full Account of a Society of Freemasons, that distinguishes itself by the Name "of Illuminati," whose Plan is to overturn all Government and *all Religion*, even natural; and who endeavour to eradicate every Idea of a *Supreme Being*, and distinguish Man from Beast by his Shape only. A Thought suggested itself to me, that some of the Lodges in the United States might have caught the Infection, and might cooperate with the Illuminati or the Jacobine Club in France. Fauchet is mentioned by Robison as a zealous Member: and who can doubt of Genet and Adet? Have not these their Confidants in this Country? They use the same Expressions and are generally Men of no Religion. Upon serious Reflection I was led to think that it might be within your Power to prevent the horrid Plan from corrupting the Brethren of the English Lodge over which you preside. 2

I send you the "*Proof of a Conspiracy &c.*" which, I doubt not, will give you Satisfaction and afford you Matter for a Train of Ideas that may operate to our national Felicity. If, however, you have already perused the Book, it will not, I trust, be disagreeable to you that I have presumed to address you with this Letter and the Book accompanying it. It proceeded from the Sincerity of my Heart and my ardent Wishes for the common Good.

May the *Supreme Ruler of all Things* continue You long with us in these perilous Times: may he endow you with Strength and Wisdom to save our Country in the threatening Storms and gathering Clouds of Factions and Commotions! and after you have completed his Work on this terrene Spot, may He bring you to the full Possession of the glorious *Liberty of the Children of God*, is the hearty and most sincere Wish of Your Excellency's very humble and devoted Servant

G. W. Snyder

(In May of this year, Snyder published in Philadelphia *The Age of Reason Unreasonable; or The Folly of Rejecting Revealed Religion.*)

This letter from Snyder initiated a flurry of correspondence between him and Washington (GW). **GW replied on 25 Sept.:**

“Sir, Many apologies are due to you, for my not acknowledging the receipt of your obliging favour of the 22d Ulto, and for not thanking you, at an earlier period, for the Book you had the goodness to send me.

“I have heard much of the nefarious, & dangerous plan, & doctrines of the Illuminati, but never saw the Book until you were pleased to send it to me. The same causes which have prevented my acknowledging the receipt of your letter, have prevented my reading the Book, hitherto; namely – the multiplicity of matters which pressed upon me before, & the debilitated state in which I was left after, a severe fever had been removed. And which allows me to add little more now, than thanks for your kind wishes and favourable sentiments, except to correct an error you have run into, of my Presiding over the English lodges in this Country. The fact is, I preside over none, nor have I been in one more than once or twice, within the last thirty years. I believe notwithstanding, that none of the Lodges in this Country are contaminated with the principles ascribed to the Society of the Illuminati.”

With respect I am Sir Your Obedt Hble Servt Go: Washington”

Not having heard from GW, **Snyder wrote GW again on 1 Oct.** from Frederick:

“Some Weeks ago I sent you a Letter with Robison’s Proof of a Conspiracy which I hope you have received. I have since been more confirmed in the Ideas I had suggested to you concerning an Order of Men, who in Germany have distinguished themselves by the Names of Illuminati – German Union – Reading Societies – and in France by that of the Jacobine-Club, that the same are now existing in the United States. It also occurred to me that you might have had Ideas to that Purport when you disapproved of the Meetings of the Democratic-Societies, which appeared to me to be a Branch of that Order, though many Members may be entirely ignorant of the Plan. Those Men who are so much attached to French Principles, have all the Marks of Jacobinism. They first cast off all religious Restraints, and then became fit for perpetrating every Act of Inhumanity. And, it is remarkable, that most of them are actually Scoffers at all religious Principles. It is said that the ‘Lodge Theodore in Bavaria became notorious for the many bold and dangerous Sentiments in Religion and Politics that were uttered in their Harangues, and its Members were remarkable for their Zeal in making Proselytes’; (and no Wonder since the Order was to rule the World.) Is not there a striking Similarity between their Proceedings and those of many Societies that oppose the Measures of our present Government? Even in this small Place the French-Faction is very numerous – their Expressions are like those of Bloody-Lutetia [Lutetia Parisiorum, or Paris]: their Sentiments in exact Unison with those of the Jacobine Club: their Hearts panting for Faggots and Guillotines. The Foundation of their Sanctuary is laid with Lies, and every Stone of the Superstructure reared with Falsehood. They are laboriously employed to excite Discord – to extinguish public Virtue – to break down the Barriers of Religion – to establish Atheism, and work the Downfall of our Civil – and Religious Liberty. Should their perfidious Schemes succeed (I tremble even at the Imagination of the Consequences) what would become of our Columbia?”

**GW responded on 10 Oct.:** “Sir: It is more than a fortnight since I acknowledged the receipt of your first letter, on the subject of the Illuminati and thanked you for Robinson’s account of that society. It went to the post office as usual addressed to the *Rev’d Mr Snyder, at Frederick Town Maryland*. If it had not been received before this mishap must have attended it, of which I pray you to advise me, as it could not have been received, at the date of your last, not being mentioned.

I am, G. Washington”

**On 17 Oct. Snyder wrote GW:**

“Your Excellency’s Favour of the 25th of Sept last [*GW’s first letter*] I had the Pleasure to receive on the 3d Current. My Pleasure, however, was interrupted, because I had sent another Letter [dated 1 Oct.] for your Excellency to the Post-Office about an Hour before I received Your’s.”

After further pleasantries Snyder goes on to write: “I should be very happy in your Excellency’s good Opinion, that the Contagion of Illuminatism or Jacobinism had not yet reached this Country; but when I consider the anarchical and seditious Spirit, that shewed itself in the United States from the Time M. Genet and Fauchet (who certainly is of the Order) arrived in this Country and propagated their seditious Doctrines, which the illuminated Doctor from Birmingham has been zealously employed to strengthen, I confess I cannot divest myself of my Suspicions: yet I trust that the *Alwise and Omnipotent Ruler of the Universe* will so dispose the Minds of the People of these United States that *true Religion* and righteous Government may remain the Privileges of this Nation! I cannot conclude without acquainting your Excellency that I have made Extracts from ‘Robison’s Proofs of a Conspiracy,’ and arranged them in such a Manner as to give a compendious Information to the Public of the dangerous and pernicious Plan of the ‘Illuminati or Jacobins,’ and by some Remarks to caution them against it. I had them published in ‘Bartgis’s Federal Gazette’ of this Place, from which they were copied and inserted into the ‘Baltimore Federal Gazette[’] of the 9th Inst. I write under the Signature of *Cicero*. Whether my Endeavours shall benefit the Public Time alone can evince. Harm I am conscious I do not design. Should your Excellency have Leisure to peruse the Piece, I shall deem it a peculiar Favour to receive your Opinion upon it”.

**GW’s response from Mount Vernon on 24 Oct.** brought the exchange to a close:

“Revd Sir I have your **favour of the 17th** instant before me; and my only motive to trouble you with the receipt of this letter, is to explain, and correct a mistake which I perceive the hurry in which I am obliged, often, to write letters, have led you into.

“It was not my intention to doubt that, the Doctrines of the Illuminati, and principles of Jacobinism had not spread in the United States. On the contrary, no one is more fully satisfied of this fact than I am.

“The idea I meant to convey, was, that I did not believe that the *Lodges of Free Masons in this Country had, as Societies\**, endeavoured to propagate the diabolical tenets of the first, or the pernicious principles of the latter (if they are susceptible of separation). That Individuals of them may have done it, and that the *founder, or instrument* employed to found, the Democratic

Societies\* in the United States, may have had these objects – and actually had a separation of the *People* from their *Government* in view, is too evident to be questioned.

“My occupations are such, that but little leisure is allowed me to read News Papers, or Books of any kind; the reading of letters, and preparing answers, absorb much of my time. With respect –

I remain Revd Sir Your Most Obedt Hble Ser. Go: Washington”

[ <http://founders.archives.gov/documents/Washington/06-02-02-0435> ]

\*Again, the *Societies* Washington referred to here are the *Democratic Societies* which held Illuminist (predecessor to Communist) beliefs and had fomented the “Shay Rebellion”. Washington despised them.

Noteworthy is the language used by Snyder in his letters when referring to the God of the Bible:

“*Alwise and Omnipotent Ruler of the Universe*”, “*Supreme Ruler of All things*”, “*Supreme Being*”, are all similar terms used to name God, and quite compatible with the language used in many letters of the Founders in question, and documentation including the Declaration itself. If those terms in question such as “*Nature’s God*”, “*Creator*”, “*Providence*”, “*Supreme Judge*”, used in the Declaration are “Masonic code” for “Lucifer”, as charged by Pinto in his film, is there then some doubt of Reverend GW Snyder’s devotion to Christ as Savior or that he was using elusive language in reference to God that could be code for Satan? In that same concern, review the language used in the opening paragraphs of this document- Could there be doubt raised as to this writer’s position on the Christ and His doctrines?

As shown earlier, George Washington was, undeniably, a member of the Masonic Lodge. *Joined when he was 20 and was active for about a full year, attaining the 3<sup>rd</sup> degree (“Master Mason”- there are 33 degrees)*. Later in life the Lodge laid claim to him much more than he laid claim to the Lodge.

### **Of Washington’s personal prayer time/devotional/worship time-**

His adopted daughter, Nelly Custis-Lewis, in response to a request from Jared Sparks in 1833 for information on Washington’s religious views, wrote, “He attended the church at Alexandria when the weather and roads permitted a ride of ten miles (a one-way journey of 2-3 hours by horse or carriage). In New York and Philadelphia he never omitted attendance at church in the morning, unless detained by indisposition [sickness].” She continues by saying “No one in church attended to the services with more reverential respect.” She adds: “I should have thought it the greatest heresy to doubt his firm belief in Christianity. His life, his writings, prove that he was a Christian. He was not one of those who act or pray, that they may be seen of men.” In closing, Nelly attempted to answer the question of whether General Washington was a Christian. She responded, Is it necessary that any one should certify, ‘General Washington avowed himself to me a believer in Christianity?’ As well may we question his patriotism, his

heroic, disinterested devotion to his country. His mottos were, 'Deeds, not Words'; and, 'For God and my Country.'

[ <http://www.thefederalistpapers.org/history/george-washington-and-religion> ]

During the Revolutionary War, General Robert Porterfield stated he "found him on his knees, engaged in his morning's devotions." Alexander Hamilton corroborated Porterfield's account, stating "such was his most constant habit." A French citizen who knew Washington well during the Revolutionary War and the presidency stated "Every day of the year, he rises at five in the morning; as soon as he is up, he dresses, then prays reverently to God." Washington had purchased a prayer book "with the New Version of Psalms & good plain Type" a few years before the Revolutionary War.

(There are also those who say they never saw Washington in prayer.)

[ [https://en.wikipedia.org/wiki/George\\_Washington#Religion](https://en.wikipedia.org/wiki/George_Washington#Religion) ]

Washington's Christianity has been brought into question on the grounds that, according to some, he refused to take Communion publicly. He would leave the service with other non-communicants, as those proceedings would get underway on that particular Sunday, and either wait for Mrs. Washington while she partook, or send the carriage back for her. His early withdrawal from the service and failure to partake of the Communion service with the congregants was brought into question publicly during a sermon by the Rev. James Abercrombie, rector of St. Peter's Episcopal Church, in Philadelphia, where Washington attended quite regularly. Abercrombie felt it was unbecoming of one of such high position to refuse communion, and that Washington was setting a poor example.

[ <http://www.thefederalistpapers.org/history/george-washington-and-religion> ]

Washington allowed that may well be the case, and altogether ceased coming to the services on those Communion Sundays. It did not sit well with Abercrombie who, after Washington's death, accused him of being a deist.

There are also those who claimed to have witnessed Washington in Communion, notably when he took command of the Continental Army, and after. In the common form of Episcopalian/Anglican congregants of the day, Washington did not give specific mention of Jesus Christ in private discourse, and only rarely made any public referral to Him.

[ <http://www.mountvernon.org/research-collections/digital-encyclopedia/article/george-washington-and-religion/> ]

Was this a sign of a lack of commitment or devotion to Christ, or was it simply a sign of respect, much as the Jews do not use the name of G-d or the vowels in spelling it, but refer to YHWH as "Hashem" (*The Name*) or other titles such as "Adonai" (*My Lord*), because of such a reverence for the name of God (*Yahweh*) as to not speak it aloud, or inscribe it including vowels?

Was Washington's decision to not partake the Communion rite a proud or arrogant action, or was it, as Paul gives warning in I Corinthians 11 not to partake unworthily, and invite judgement? Did Washington deem himself worthy? ... Just posing some critical thinking here.

**While there may not be enough solid evidence to convict Washington of being a Trinitarian or committed Christian, neither is there evidence to condemn him as anything less than a devout “theist”. While this study is not exhaustive, certainly there has been found no credible evidence to suggest he was a Satanist/Illuminati or even a devout Mason.**

We shall close out this section on Washington by viewing two more documents; the circular letter, which he sent out to each governor of the thirteen newly freed states, and his Inaugural Address to Congress.

This letter, sometimes referred to as “The Earnest Prayer Letter”, was delivered to the Governors upon the dissolution of the Continental Army on June 14, 1783, and his retirement as Commander of the Army. (There was to be no standing army and it had served its purpose by ending the War for Independence in victory.)

Modern critics would shudder to read his admonition for the Governors and the citizens to imitate the “characteristics of the Divine Author of our blessed religion” (Jesus Christ), so that these United States can be a happy nation. The body of the letter follows:

“I have thus freely declared what I wished to make known, before I surrendered up my public trust to those who committed it to me. The task is now accomplished. I now bid adieu to your Excellency, as the chief magistrate of your State, at the same time I bid a last farewell to the cares of office and all the employments of public life.

It remains, then, to be my final and only request that your Excellency will communicate these sentiments to your legislature at their next meeting, and that they may be considered the legacy of one, who has ardently wished, on all occasions, to be useful to his country, and who, even in the shade of retirement, will not fail to implore the divine benediction on it.

I now make it my earnest prayer that God would have you, and the State over which you preside, in His holy protection; that he would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for brethren who have served in the field; and finally that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation.”

[ <http://www.ushistory.org/valleyforge/washington/earnestprayer.html> ]

Three years later Washington would be called upon again to serve as President. Upon his inauguration April 30, 1789, immediately following his oath of office, he delivered the following speech to Congress.

"Such being the impressions under which I have, in obedience to the public summons, repaired to the present station, it would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the

councils of nations and whose providential aid can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes; and may enable every instrument employed in its administration to execute with success, the functions allotted to his charge.

In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own; nor those of my fellow-citizens at large, less than either. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States.

Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency; and in the important revolution just accomplished in the system of their United government, the tranquil deliberations and voluntary consent of so many distinct communities, from which the event has resulted cannot be compared with the means by which most governments have been established, without some return of pious gratitude, along with an humble anticipation of the future blessings which them past seem to presage.

These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. You will join with me I trust in thinking, that there are none under the influence of which the proceedings of a new and free Government can more auspiciously commence.

We ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained; and since the preservation of sacred fire of liberty and the destiny of the republican model of government are justly considered as deeply, perhaps finally, staked of the experiment...

I shall take my present leave; but not without resorting once more to the Benign Parent of the Human Race, in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessings may be equally conspicuous in the enlarged views, the temperate consultations and the wise measures on which the success of this Government must depend." [ <http://www.ushistory.org/valleyforge/washington/inaugural.html> ]

## Charles Thomson

Thomson was the Congressional Secretary, second signer of the Declaration, and the one who designed the Seal as we have it, ratified by Congress in 1782. The final design was basically a compilation and simplification of many of the prototypes offered by three unsuccessful committees over 6 years. (Pinto makes the charge here that the design is Masonic with Illuminati influence). [ <http://www.greatseal.com/committees/finaldesign/index.html> ]

Charles Thomson was a scholar on many levels, having mastered Greek and Latin at an early age, serving as a Latin instructor in a Quaker school. He did well in various business ventures including mercantile, he owned interest in an iron mill, and was a charter investor in the Pennsylvania Bank.

He was highly respected and trusted as “he who speaks the truth” by the Indian Tribes and was sought after by them to record various Treaties over the years.

Thomson was as diligent in the study of the Scriptures as he was in secretarial roles, and rendered the first English translation of the Greek Septuagint on American soil. The Septuagint had been his inspiration to master Greek in his youth, while this tedious work filled 19 years of his retirement from public service, from 1789 to 1808. Early in his adult life he viewed the Bible as the source of knowledge and wisdom for the great scholars of the day [The Life of Charles Thomson, Lewis R. Harvey [https://archive.org/stream/cu31924032746061/cu31924032746061\\_djvu.txt](https://archive.org/stream/cu31924032746061/cu31924032746061_djvu.txt) ]

Thomson claimed to be a Christian by his own hand to Dr. Benjamin Rush:

*“I am a Christian. I believe only in the Scriptures, and in Jesus Christ my Savior.”* -[The Autobiography of Benjamin Rush; His “Travels Through Life” together with his Commonplace Book for 1789-1813, George W. Carter, editor (New Jersey: Princeton University Press, 1948), p. 294, October 2, 1810. [http://www.thewordout.net/pages/page.asp?page\\_id=52074](http://www.thewordout.net/pages/page.asp?page_id=52074) ]

**There is no record of Thomson being a Freemason**, as there is with some other founders. (The seal did not appear on money until FDR in 1935.)

## Benjamin Franklin (with Thomas Paine)

Dr. Franklin was the one Founder who is easily pegged as non-Christian, because he openly denied the divinity of Jesus, although like Adams and Jefferson, made many clear statements indicating a “Theistic” belief in the Almighty Creator and the intrinsic value of the morality and virtue taught in the Bible. He was a high level Mason and very active in the Lodge both in America as well as Europe. It should be noted he went to France *after* the signing of the Declaration, as Ambassador to France, to garnish assistance against Britain, which he was successful. He was, however, in England prior to the Declaration, where he met **Thomas Paine** and for whom he arranged passage to the Colonies in 1774 where he wrote pamphlets

(*Common Sense*) inspiring separation from England. Paine was not a Christian, at best was a Deist, and was accused of being an atheist by many, particularly after he published "*Age of Reason*" in which he attacks the Bible as full of myth's, falsehoods, and contradiction. He died at age 72 in 1809, after being rejected by his old friends and spurned by the American public. The Quakers in New Rochelle refused to allow his body to be buried in their cemetery, instead he was buried under a tree on his farm. Later exhumed by a fellow Englishman, his bones were taken to England, for purposes of a famous burial, which never transpired. His bones are scattered around the world as souvenirs. [For more on Thomas Paine - <http://fee.org/freeman/thomas-paine-passionate-pamphleteer-for-liberty/> ]

Franklin, Adams and Jefferson were appointed as committee by the 1<sup>st</sup> Continental Congress in 1776 and assigned to come up with a "Great Seal" for the United States. Franklin's original draft was "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." His motto was "Rebellion to Tyrants is Obedience to God". Franklin, "Mr. Deist" himself, proposed this! [ <http://www.greatseal.com/committees/firstcomm/index.html> ]

But Franklin admits with his own hand at the end of his life:

*"Here is my Creed. I believe in one God, the Creator of the Universe. That He governs it by His Providence. That He ought to be worshipped. That the most acceptable service we render to him is in doing good to his other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion, and I regard them as you do in whatever sect I meet with them.*

***"As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, is the best the world ever saw, or is likely to see;***

*"But I apprehend it has received various corrupting changes, and I have, with most of the present dissenters in England, some doubts as to his divinity; though it is a question I do not dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble. I see no harm, however, in its being believed, if that belief has the good consequence, as probably it has, of making his doctrines more respected and more observed; especially as I do not perceive, that the Supreme takes it amiss, by distinguishing the unbelievers in his government of the world with any peculiar marks of his displeasure."*

--Benjamin Franklin in a letter to Ezra Stiles, President of Yale University on March 9, 1790.

## Thomas Jefferson writings

### **Summary View of the Rights of British America-1774**

Basically, this was a list of grievances laid out in appeal to the King for representation in Parliament. Among other items of interest, it included a paragraph addressing the abolition of slavery desired by many of the Colonies, and the importation and marketing of additional African slaves must be stopped by the King.

The last line of the closing paragraph reads: “The God who gave us life gave us liberty at the same time; the hand of force may destroy, but cannot disjoin them. This, sire, is our last, our determined resolution; and that you will be pleased to interpose with that efficacy which your earnest endeavours may ensure to procure redress of these our great grievances, to quiet the minds of your subjects in British America, against any apprehensions of future encroachment, to establish fraternal love and harmony through the whole empire, and that these may continue to the latest ages of time, is the fervent prayer of all British America!”

[ [http://avalon.law.yale.edu/18th\\_century/jeffsumm.asp](http://avalon.law.yale.edu/18th_century/jeffsumm.asp) ]

He was elected to the 1<sup>st</sup> Continental Congress the next year, wrote the Declaration the year after that, and in 1777 drafted a Virginia Statute on Religious Freedom which was passed in 1786.

### **Virginia Statute on Religious Freedom – 1786**

“Whereas Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as it was in his Almighty power to do; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavouring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor, whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness, and is withdrawing from the ministry those temporary rewards, which proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labours for the instruction of mankind; that our civil rights have no dependence on our religious opinions, any more than our opinions in physics or geometry; that therefore the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which in common with his fellow-citizens he has a natural right; that it tends only to corrupt the principles

of that religion it is meant to encourage, by bribing with a monopoly of worldly honours and emoluments, those who will externally profess and conform to it; that though indeed these are criminal who do not withstand such temptation, yet neither are those innocent who lay the bait in their way; that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own; that it is time enough for the rightful purposes of civil government, for its officers to interfere when principles break out into overt acts against peace and good order; and finally, that truth is great and will prevail if left to herself, that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate, errors ceasing to be dangerous when it is permitted freely to contradict them:

Be it enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinion in matters of religion, and that the same shall in no wise diminish enlarge, or affect their civil capacities.

And though we well know that this assembly elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding assemblies, constituted with powers equal to our own, and that therefore to declare this act to be irrevocable would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present, or to narrow its operation, such act shall be an infringement of natural right.”

[ [http://www.digitalhistory.uh.edu/disp\\_textbook.cfm?smtID=3&psid=1357](http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=3&psid=1357) ]

Jefferson was not an orthodox Christian. He denied the divinity of Christ, and therefore the Trinity. He dissected the New Testament, with a razor, cutting the account of Jesus from the 4 Gospels, omitting the miracles performed by Him, including the Resurrection, and pasted them to what is known as the “Jefferson Bible”.

Some of his points are indeed, well taken when decrying the folly of organized religion, such as *“the religion-builders have so distorted and deformed the doctrines of Jesus, so muffled them in mysticisms, fancies and falsehoods, have caricatured them into forms so monstrous and inconceivable, as to shock reasonable thinkers, to revolt them against the whole....*

[Feb 21 1821 letter to Timothy Pickering]

In that same correspondence to Pickering, Jefferson included in closing, *“...so there may be peculiarities in your creed and in mine. They are honestly formed without doubt. I do not wish to trouble the world with mine, nor to be troubled for them. These accounts are to be settled only with him who made us; and to him we leave it, with charity for all others, of whom also he is the*

*only rightful and competent judge. I have little doubt that the whole of our country will soon be rallied to the Unity of the Creator, and, I hope, to the pure doctrines of Jesus also."*

To Benjamin Rush in 1803 he wrote, *"To the corruptions of Christianity I am indeed, opposed; but not to the genuine precepts of Jesus himself."*

Jefferson placed his highest value on the teachings of Jesus, in his own words, "over all others". He thought of himself as a Christian, (letter to Charles Thomson, 1816) and says as much several times over the years and attended church often. He was not a true Deist by definition, because he believed that God does intervene in the affairs of men.

Jefferson's religious views became a major public issue during the bitter party conflict between Federalists and Republicans in the late 1790s when Jefferson was often accused of being an atheist. [More on Jefferson's religious views here: <https://www.monticello.org/site/research-and-collections/jeffersons-religious-beliefs> ]

(More on Jefferson under "Illuminati")

## **John Adams**

His views were somewhat like Jefferson's, and he was Unitarian in affiliation, attending worship services often. He seemed to have shared Jefferson's opinion about the divinity of Jesus. However, he, apparently more so than Jefferson, had high regard for the teachings of Christianity and the Bible in general, and lived pious as any one of his day. Were he to live today, he would probably put every American Christian to shame for his piety.

*"The general principles on which the fathers achieved independence were the general principles of Christianity. 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".-* Letter to Jefferson, June 28, 1813

*"The Christian religion is, above all the religions that ever prevailed or existed in ancient or modern times, the religion of wisdom, virtue, equity and humanity."-* Diary entry Jul 26, 1796

*"Suppose a nation in some distant region should take the Bible for their only law book and every member should regulate his conduct by the precepts there exhibited.... What a Eutopia, what a Paradise would this region be.[57] I have examined all [religions]... 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." -* John Adams, Works, Vol. X, p. 85, to Thomas Jefferson on December 25, 1813

*"The Christian religion...is the brightness of the glory and the express portrait of the character of the eternal, self-existent, independent, benevolent, all powerful and all merciful creator, preserver, and Father of the universe, the first good, first perfect, and first fair. It will last as*

*long as the world. Neither savage nor civilized man, without a revelation, could ever have discovered or invented it. Ask me not, then, whether I am a Catholic or Protestant, Calvinist or Arminian. As far as they are Christians, I wish to be a fellow disciple with them all."*

-John Adams in a letter to Dr. Benjamin Rush dated Jan 28, 1810.

*The Christian religion is, above all the Religions that ever prevailed or existed in ancient or modern times, the religion of Wisdom, Virtue, Equity, and Humanity. Let the Blackguard\* Paine say what he will; it is Resignation to God, it is Goodness itself to Man."* -John Adam's dairy entry, July 26, 1796, Christianity and the Constitution, John Eidsmoe, p. 285

[ <http://www.ndpaustin.org/documents/2013presidentprayer.pdf> ]

(\*Blackguard [blag'-gard] is an old English insult of the highest degree referring to a man who is of particularly low moral character, a scoundrel, or contemptable man who would also use foul language in front of women.) It is clear that influence of Voltaire, Paine and others notwithstanding, the Bible was of perhaps the greatest influence on both Jefferson and Adams.

Much is made of Thomas Paine's influence on the Founders by their modern enemies (who mostly would also profess to be enemies of God). However, after the publication of his "Age of Reason" (1794-95, previously addressed further under Paine's section) most of them thought Paine had lost his senses, many denouncing him. Adams' referral to Paine as a "blackguard" decimates Pinto's picture of Adams' high opinion of him.

### **Adams' "Holy Ghost Letter"**

One related case in point is the nearly "infamous" letter which Adams sent to Benjamin Rush known today as the "Holy Ghost letter", written December 21, 1809. As Rush and Adams were very good friends they corresponded very often. This letter was a response to Dr. Rush concerning a dream that Dr. Rush had described to Adams in a letter, which the devout Dr. Rush believed to be from the Holy Spirit, in which the estranged Adams and Thomas Jefferson's friendship was to be restored, and that they would "sink into the grave at nearly the same time". It did prove to be prophetic because as a result the two were restored famously, repairing the broken bond over political disagreement on the French Revolution, (Jefferson for, Adams opposed), and, in fact, the two died within hours of each other on the same day, July 4<sup>th</sup>, 1826.

Pinto and others have accused David Barton of pulling the quotes about the Holy Ghost out of context, saying that Adams endorsed, not simply the belief in the Holy Spirit, but the entire system of a church/state union, and Barton does appear to do so on the Glen Beck show. Barton apparently has had other issues, largely stemming from an interview on the Jon Stewart show concerning his comments on the letter, in which he appears, in this video clip, to be in full support of Muslims instituting Sharia Law in their own communities.

[ <http://www.worldviewweekend.com/worldview-times/article.php?articleid=7153> ]

Hypocritically, Pinto does the exact same thing he accuses Barton of by pulling quotes out of context to say that Adams is calling Christians “dupes” for believing in the Holy Spirit. (This is what atheists and secularist revisionists do all the time.) We should call “BS” (bovine scatology) on all parties because the quotes are both out of context and misrepresented, and Barton also does a disservice by leaving out several, in my humble opinion, very important points in and about the letter which clarifies the entire issue!

These quotes must be taken in the context of an entire letter, and the letter taken in context of an entire exchange or correspondence, and that within the context of the relationship of Dr. Rush and John Adams. The sad part is that Rush’s actual letter was obviously destroyed, but we do have his explanation of the now famous dream in diary entries.

The beginning of the letter sets the mood, which is anything but morose or depressing. It is quite jovial, in fact, and you can catch a glint of fondness and humor in Adams’ eye as he writes personal comments of things of a close familial and friendship manner. The mood changes a bit from humor to a more sarcastic tone as he gets into the subject of the “Holy Ghost”, which is done not in ridicule of the Holy Ghost Himself, or even of the committed Christian, but of what a self-imposed authority on religious matters has done to corrupt the image and ministry of the Holy Spirit.

Neither is the criticism upon Dr. Rush, who is a firm believer in the ministry of the Holy Ghost, but upon what the ‘official ecclesiastical system’, namely the Roman Catholic Church (“the Holy vial at Rheims”) and the Church of England (“the other vial which I have seen in the Tower of London”) has done to corrupt the interaction/relationship between the individual and his God, who, to his own detriment, has allowed a statist institution to dictate God’s authority and how it is administered. THIS, I declare, is the theme of this one paragraph! It falls directly in line with all the Founders had previously and subsequently written, and instituted in government, at their insistence of separating the State from the Church. (You will find much on that theme included herein.)

In summary of Adams’ paragraph here, he is wryly, almost humorously challenging his good friend that Dr. Rush has stepped outside the conventional authority of the official ecclesiastical system to dare say that the Holy Ghost would condescend to communicate with a man not “anointed” by the proper authorities! Why, it would seem nearly blasphemous that a lowly physician could lay claim to having been visited by God in a dream!

His comments on the “craftsmanship” of men who naturally have their own agenda, and would convince others of it as well by using their authority to that end, supports this line of thought as well. His “dupes” were not just those who succumbed to authority of the ecclesiastical hierarchy, but the entire human race, who are more than happy to be led by the same, without giving question or applying critical thought (Lenin called them “useful idiots”). He includes a critical jab at Voltaire and Paine as well in that same vein, saying, “Do you wonder that Voltaire

*and Paine have made proselytes? Yet there is near as much subtlety, craft and hypocrisy in Voltaire and Paine and more too than in Ignatious Loyola [A founder of the Jesuits].*

Pinto avoids this last remark completely because he has been building a case that Adams was a complete stooge to Voltaire, Rousseau, and Thomas Paine, and the whole of the “French Enlightenment”. [See the afore mentioned “blackguard” entry, p. 21]

Adams’ comment about Abbe Raynal and burning the letter was, in the context of this and other writings, a request that this personal correspondence not be allowed to become public, NOT out of fear that “Adams’ true beliefs be known” but to the contrary, he did not want posterity to do with it what has been done, that is to be used to prescribe to Adams’ personal belief system something that could be confused or mistaken as the polar opposite. Thus the mention of Abbe Raynal, atheist and French propagandist whose writings fueled the radicals during the French Revolution. Obviously, Dr. Rush’s original letter was burned, just as were most of George Washington’s writings by his wife upon his death, out of respect for him. It was often a request by the author, especially concerning personal correspondence. Not at all out the ordinary.

His closing paragraph addresses “the gentleman”, Thomas Jefferson, and states that he would certainly answer a letter from Jefferson, were the latter to desire correspondence.

Adams’ signatory line, “with every friendly sentiment”, solidifies the attitude with which he had addressed Dr. Rush, his good friend.

The entirety of Adams’ letter can be seen at the following link, which is Barton’s Wallbuilders, and is without comment or narrative by David Barton on this page. The letter actually belongs to him and I respect his posting it here in its entirety for public benefit. I would challenge the reader to review the letter in light of the comments made here.

[ <http://www.wallbuilders.com/LIBissuesArticles.asp?id=59755> ]

While there is not a lot of commentary by Adams specifically related to the subject of Holy Spirit, I would yet offer this one last entry in his defense: His Presidential proclamation of a National Day of Prayer and Fasting. John Adams, Mar 6, 1799:

**NATIONAL DAY OF HUMILIATION, FASTING & PRAYER PROCLAMATION:**

“That they call to mind our numerous offenses against the Most High God, confess them before Him with the sincerest penitence, implore His pardoning mercy, through the Great Mediator and Redeemer, for our past transgressions, and that through the grace of His Holy Spirit, we may be disposed and enabled to yield a more suitable obedience to His righteous requisitions...That He would interpose to arrest the progress of that impiety and licentiousness in principle and practice so offensive to Himself and so ruinous to mankind; That He would make us deeply sensible that

“Righteousness exalteth a nation.”

[ <http://www.ndpaustin.org/documents/2013presidentprayer.pdf> ]

## **Masonic Lodge**

Pinto says and infers several times that MOST of the Founders were Masons. Flatly not true.

Of the **56 Signers of the Declaration of Independence, 1776** the following 9 men were confirmed Masons.

William Ellery, RI  
Joseph Hewes, NC  
Richard Stockton, NJ

Benjamin Franklin, PA  
William Hooper, NC  
George Walton, GA

John Hancock, MA  
Robert Treat Paine, MA  
William Whipple, NH

### **39 MEN SIGNED THE CONSTITUTION 1789 – 13 WERE MASONS**

<b>Name</b>	<b>State</b>	<b>Masonic Membership, if any</b>
Abraham Baldwin	Georgia	No evidence of Masonic membership
Richard Bassett	Delaware	No evidence of Masonic membership
Gunning Bedford, Jr.	Delaware	1st Grand Master of Delaware
John Blair	Virginia	1st Grand Master of Virginia
William Blount	North Carolina	Doubtful if he was a Mason
David Brearley	New Jersey	1st Grand Master of New Jersey
Jacob Broom	Delaware	Officer in his Lodge
Pierce Butler	South Carolina	No evidence of Masonic membership
Daniel Carroll	Maryland	Mason who participated in the Masonic cornerstone laying of the U.S. Capitol, with George Washington
George Clymer	Pennsylvania	No evidence of Masonic membership
Jonathan Dayton	New Jersey	Member of Temple Lodge No. 1 in Elizabethtown, NJ
John Dickinson	Delaware	Member of a Lodge in Dover, Delaware
William Few	Georgia	Doubtful if he was a Mason
Thomas FitzSimons	Pennsylvania	No evidence of Masonic membership
Benjamin Franklin	Pennsylvania	Grand Master of Pennsylvania
Nicholas Gilman	New Hampshire	Member of a St. John's Lodge No. 1, Portsmouth, N.H.
Nathaniel Gorham	Massachusetts	No evidence of Masonic membership
Alexander Hamilton	New York	No evidence of Masonic membership
Jared Ingersoll	Pennsylvania	No evidence of Masonic membership
Daniel Jenifer of St.	Maryland	No evidence of Masonic membership

Thomas		
William Samuel Johnson	Connecticut	Doubtful if he was a Mason
Rufus King	Massachusetts	Member of St. John's Lodge, Newburyport, Massachusetts
John Langdon	New Hampshire	Doubtful if he was a Mason
William Livingston	New Jersey	No evidence of Masonic membership
James McHenry	Maryland	Member of Spiritual Lodge No. 23, Maryland (raised 1806, "struck off" 1809)
James Madison	Virginia	No evidence of Masonic membership
Thomas Mifflin	Pennsylvania	No evidence of Masonic membership
Gouverneur Morris	Pennsylvania	No evidence of Masonic membership
Robert Morris	Pennsylvania	Doubtful if he was a Mason
William Paterson	New Jersey	Member of Trenton Lodge No. 5
Charles Pinckney	South Carolina	No evidence of Masonic membership
Charles Cotesworth Pinckney	South Carolina	No evidence of Masonic membership
George Read	Delaware	Doubtful if he was a Mason
John Rutledge	South Carolina	No evidence of Masonic membership
Roger Sherman	Connecticut	Doubtful if he was a Mason
Richard Dobbs Spaight	North Carolina	No evidence of Masonic membership
George Washington	Virginia	Raised in the Lodge at Fredericksburg (now Fredericksburg Lodge No. 4), named but did not actively serve as Charter Master of Alexandria Lodge No. 22 in 1788-1789
Hugh Williamson	North Carolina	No evidence of Masonic membership
James Wilson	Pennsylvania	No evidence of Masonic membership

**SUMMARY**

**39 men signed the U.S. Constitution**

**13 (33%) were Freemasons**

[Used by Permission -Copyright © 1998-2015 by Paul M. Bessel - all rights reserved- <http://bessel.org/constmas.htm>]

**Illuminati- Bavarian Illuminati**

Mr. Pinto plays fast and loose with the timeline of Benjamin Franklin’s trips abroad, his affiliation with Thomas Paine and the Masonic Lodge in France. He leads the viewer to believe that Franklin was the leader of the Lodge in Paris at the same time he brought Paine to America and Paine’s connection to Franklin proves a connection to the Bavarian Illuminati, which he used to influence the Founders. False. As shown earlier, Franklin met Paine in England and

brought him to Philadelphia in 1774, where he commenced to write *Common Sense*, prior to the Declaration and prior to the existence of the Illuminati. Furthermore, Franklin did not travel to France until he was appointed as Ambassador in late 1776 until 1785. Paine did not go to France until 1790 and lived there until 1802 when he returned to America. Pinto says that Paine's roommate in France, a Mr. Bonneville, was closely connected with Adam Weishaupt, Illuminati founder, and therefore this proves another way that Paine was influenced by Illuminati when he wrote *Common Sense*. False, again! *Common Sense* was published in January of 1776, long before Paine ever went to France.

**Order of the Illuminati** was founded by **Adam Weishaupt in Bavaria (Germany) May 1, 1776**. This date still celebrated in Russia as "May Day". The object was to create a One World Government through the International Bankers, i.e private Central Banks.

Their four goals were: (1) Elimination of Government and patriotism to it, (2) Elimination of private property, (3) Destruction of traditional family, (4) Eradication of all religion. These are the exact goals of Communism--Karl Marx and Fredrick Engels were both Illuminati!

[ <http://modernhistoryproject.org/mhp?Article=FinalWarning&C=7.2> ]

**Adam Weishaupt:** *"I have contrived a system which possesses every advantage. It attracts Christians of every communion, gradually frees them from all religious prejudices, cultivates the social virtues, and animates them by a great, feasible, and speedy prospect of universal happiness in a state of liberty and moral equality, freed from the obstacles which subordination, and the inequalities of rank and wealth, continually throw in our way ..."*

[ <http://civilliberty.about.com/od/historyprofiles/tp/History-Illuminati-Timeline.htm> ]

"While Freemasonry provided Weishaupt with the sort of private social networks that he needed to spread his doctrine of the Illuminati, it would also lead many to see a connection between Illuminated Freemasonry and Freemasonry as a whole—one that would place Freemasonry at the center of conspiracy theories for centuries to come."

[ <http://civilliberty.about.com/od/historyprofiles/tp/History-Illuminati-Timeline.htm> ]

Weishaupt was initiated into the Freemason's in 1777. (The year after the Declaration was signed) He then worked to interweave and infiltrate Illuminati into the already established orders of Freemasonry, (in Europe) creating a "secret society within a secret society", privy to only those in the upper degrees.

By 1784, they were charged with sedition by the Bavarian government which then disbanded and outlawed all secret societies, forcing the Illuminati underground. By this time the most influence by the Illuminati was felt in France and Germany, fomenting and driving the "French Revolution" and the subsequent Napoleonic Wars.

**The French Revolution (1789-1799)** was inspired somewhat by the American Revolution, not the other way around. Although much of Europe had already thrown off the feudal system,

France was still “Papal” in its “Christian” influence and the clergy lived very comfortably. (Still dealing with the Church/State merger problem) When the peasants revolted they did not stop with the nobility but continued to execute anyone in authority positions, even into the church. 18,000 people were guillotined, the Christian calendar was abolished, the workweek was lengthened to 10 days, and by the time the Revolution burned its self out 300,000 were killed or died in prisons without trials, all in the name of “equality, liberty, and fraternity”.

(Thomas Jefferson lived in Paris from Aug 1784-Sept 1789 replacing Ben Franklin as Ambassador.)

*[This was an “Anti-Christ” revolution, and France along with the rest of Europe has never recovered any semblance of the former “greatness” it held in the world. In the next 100 years nearly all the colonial holdings of the European nations had revolted or otherwise gained independence.]*

The heretical “Jewish” Jesuit order of the Roman Church had as much influence as the Illuminati and many commenters do not differentiate. This careless referral has led to the great “Jewish Conspiracies” that abound, drawing especially from more modern fraudulent documentation such as the “*Protocols of the Learned Elders of Zion*” in which the Jews conspire to take over the world, largely through the Central Banking System (Illuminati). *Protocols* was proven to be fraudulent, a reworking of a novel written years before, yet continue to be used as “proof” of the Jewish/Communist conspiracy to rule the world, and that Communism is a Jewish conspiracy. Hitler used it successfully. Anti-Semite Henry Ford distributed 500,000 copies throughout the US. Muslims use it yet today.

The Illuminati gained official access to the US government under Woodrow Wilson in 1921 through the Council on Foreign Relations, founded by Wilson’s chief advisor, Edward House, a Marxist, who hoped to transform the US into a Socialist society. David Rockefeller is today’s chairman of the board. [\[http://people.virginia.edu/~sfr/enam481/groupa/illumhome.html\]](http://people.virginia.edu/~sfr/enam481/groupa/illumhome.html)

## **The Founders and Central Banking**

Thomas Jefferson was vehemently against a central banking system. This is inconsistent with the Illuminati’s goal, intents, and strategy.

When Alexander Hamilton proposed the charter for the 1<sup>st</sup> Bank of the United States in 1791, Secretary of State Thomas Jefferson argued that the Bank violated traditional property laws and that its relevance to constitutionally authorized powers was weak.

[\[http://www.marketoracle.co.uk/Article2522.html\]](http://www.marketoracle.co.uk/Article2522.html)

### **Thomas Jefferson:**

*“If the American people ever allow private banks to control the issue of their currency, first by inflation, then by deflation, the banks and corporations that will grow up around them will deprive the people of all property until their children wake up homeless on the continent their Fathers conquered...I believe that*

*banking institutions are more dangerous to our liberties than standing armies... The issuing power should be taken from the banks and restored to the people, to whom it properly belongs."*

The Illuminati, just like Communism (Marx was Illuminati), is opposed to private ownership of property.

**In 1798, Thomas Jefferson** said the following....

*"I wish it were possible to obtain a single amendment to our Constitution – taking from the federal government their power of borrowing."*

[ <http://endoftheamericandream.com/archives/41-facts-about-the-history-of-central-banks-in-the-united-states-that-our-children-are-no-longer-taught-in-school> ]

While Jefferson and Adams were good friends early on there was a definite rift between the two politically. John Adams was of the Federalist Party, along with Alexander Hamilton. (*Keep in mind Hamilton wanted the President in for Life*) The Federalists were in direct opposition to the Democratic-Republicans led by Thomas Jefferson. (Washington warned against political partisanship.) The Federalists wanted a strong central government, a strong standing army, more Federal taxes and a central bank.

Jefferson envisioned America as an agricultural society/economy and did not trust financiers/bankers, etc.

In a letter to John Taylor in 1816, **Jefferson wrote:**

*"And I sincerely believe, with you, that banking establishments are more dangerous than standing armies; and that the principle of spending money to be paid by posterity, under the name of funding, is but swindling futurity on a large scale."*

[Jefferson on Banking - <http://www.monticello.org/site/jefferson/private-banks-quotations> ]

**This stands in opposition to both the Federalist Party *and* the Illuminati.**

**James Madison** opposed the central bank for similar reasons as Jefferson. In particular, he objected to the bank's proposed 20-year charter, arguing that two decades was too long a period for an untried entity in a country so young. Over time his opposition waned and in 1816 and signed the bill to establish the Second Bank of the United States.

**Alexander Hamilton** proposed the bill for a 20 year charter of the First Bank of the United States. He was the greatest proponent of Central Banking and made a convincing argument for it, in order to alleviate the huge debt the US had incurred after the War (\$5M) and revalue the inflated paper money the States had been printing. At the time there were only 3 banks in operation, Bank of North America, the Bank of New York (of which Hamilton was a founder), and the Bank of Massachusetts. First Bank's charter required it to seek approval from Congress before making loans to any state or to foreigners. Washington signed the bill to establish the 1<sup>st</sup> Bank of the United States in 1791. It had a 20 year charter and liquidated the day before the charter ran out. Congress was one vote short of renewing the charter.

[First Bank of the United States, A Chapter in the History of Central Banking – <file:///C:/Users/Owner/Downloads/first-bank.pdf> ]

**Gouverneur Morris**, one of the authors of the U.S. Constitution, 1787 warned to not allow the bankers to enslave us....

*“The rich will strive to establish their dominion and enslave the rest. They always did. They always will... They will have the same effect here as elsewhere, if we do not, by (the power of) government, keep them in their proper spheres.”*

**President Andrew Jackson** violently opposed a Central Bank and broke the US Bank ordering all government monies be withdrawn and distributed into state banks. He was overwhelmingly re-elected. [ <http://www.ushistory.org/us/24d.asp> ]

On July 10th, 1832 President Jackson said the following about the danger of a central bank....

*“It is not our own citizens only who are to receive the bounty of our government. More than eight millions of the stock of this bank are held by foreigners... is there no danger to our liberty and independence in a bank that in its nature has so little to bind it to our country? ... Controlling our currency, receiving our public moneys, and holding thousands of our citizens in dependence... would be more formidable and dangerous than a military power of the enemy.”*  
[ <http://endoftheamericandream.com/archives/41-facts-about-the-history-of-central-banks-in-the-united-states-that-our-children-are-no-longer-taught-in-school> ]

Richard Lawrence attempted to shoot Andrew Jackson, but he survived. Allegedly, Lawrence claimed that “wealthy people in Europe” had put him up to it.

The Illuminati, organized and founded in 1776 in Bavaria (Germany), is the root of Communism, and was the inspiration for Karl Marx and Fredrick Engels. It is opposed to private ownership of property, proponent of central banking, both points which oppose most of the more famous Founders. Jefferson was violently opposed to central banking as was Franklin. Washington was more in favor of it for the practicality he saw in it. But private ownership of property was central to all the Founders and obviously worth revolting against a King, in order to set up a government "of the People", and **avoiding any "Divine Right of Kings" by creating a government w/o any religious requirements, and having no government endorsed religion or religion endorsed government, visa vi the Church of England, wherein the King is the head of the Church.**

**Obviously, this is the sole purpose of the lack of "religion" found in the Constitution.**

**The Declaration**, on the other hand will show mention of God several times, specifically as the Creator of all nature and mankind, and Protector and Providence (Provider) worthy of their (the Founders) trust. [Also, you will note that the Declaration *does* declare the States to be "Free and Independent" but also the "united States of America", holding the sovereign right of commerce, to levy war, conclude peace, contract alliances, etc.]

## **Washington's letter to George Mason** – (1:51)

Pinto here avoids context entirely and pulls out a quote and says Washington's intent was religious equality for all religions, not just in society but to seek offices in government, and insinuates that it was so the Jesuits could take over the government, but more importantly fails to say just exactly what the letter was about.

**This letter was concerning a bill** brought by Patrick Henry that would assess a "tax" which would be distributed back to the churches, and/or ministers. This was already being done in some of the States, by the state government. (There were those states which did have an official "religion".) Patrick Henry wanted it done at the Federal level. This is how the Church of England was funded, by the State. A dangerous proposition, and especially confusing since Henry was a very devout and outspoken Christian.

This illustrates very well a point that Pinto made that we cannot look upon, evaluate, or judge these men from our modern perspective and understanding of society, or modern Christianity for that matter (although he does not hesitate to do that very thing). They were dealing with matters totally foreign to us, culturally, civilly, and theologically. Our lack of understanding very often leads to conclusions that could not be further from truth, because we think of them in our own terms.

Henry's bill created quite an uproar and ultimately did not pass. George Mason had written to Washington in opposition to the bill. Washington's answer may be surprising to us, in our modern concept, but he did not oppose the idea of forcing congregants to support their chosen house of "*that which they profess*", be they "*Christians...Jews, Mahomitans or otherwise..*" although he was hoping the bill would just go away. His point was that all who attend and benefit from a "religious institution" (my term) should pay for its maintenance, upkeep, and help it prosper. For reference see the entire letter below.

**George Washington**, Mount Vernon, October 03, 1785

*Dr. Sir:*

*I have this moment received yours of yesterday's date, enclosing a memorial and 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 denomination of Christians; or declare themselves Jews, Mahomitans or otherwise, and*

*thereby obtain proper relief. As the matter now stands, I wish an assessment had never been agitated, and as it has gone so far, that the Bill could die an easy death; because I think it will be productive of more quiet to the State, than by enacting it into a Law; which, in my opinion, would be impolitic, admitting there is a decided majority for it, to the disquiet of a respectable minority. In the first case the matter will soon subside; in the latter, it will rankle and perhaps convulse, the State. The Dinner Bell rings, and I must conclude with an expression of my concern for your indisposition.*

*Sincerely and affectionately, I am Geo Washington*

[ <http://teachingamericanhistory.org/library/document/letter-to-george-mason/#doc-tabs-full> ]

Here is where **Thomas Jefferson** stood on this issue:

*“...that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor, whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness...”* –Excerpt from Jefferson’s Virginia Statute on Religious Freedom, 1786, printed in full previously in this document.

\*\*\*\*\*

## **Summary**

### **Christian Pinto**

While this is certainly not an exhaustive account or study on the Founders, if it does not lend some context to these few, their times, and their standings concerning their faith, perhaps it does draw into question the motives of the man, Christian Pinto, and the information propagated in his film. There is no dark photography or scary music to dramatize this study, but hopefully the reader has not been led to draw conclusions that are, not only defaming, but inaccurate, or perhaps worse, half-truths.

Pinto’s attack on David Barton may, or may not, be warranted. Perhaps in the past, Barton has done a disservice by omitting some important details about the men we call the Founders, allowing Christians to draw their own conclusions. But then, does the responsibility fall to Barton or to his audience to engage in their own studies to “see if these things be so”. Reviewing some of Barton’s materials since Pinto’s film reveals that he has clarified his information, and adeptly responded to Pinto’s critique, particularly concerning the discussed letter.

That established, I find Pinto to be hypocritical by using those exact same methods, of which he accuses Barton, and sometimes blatantly false statements, to lead the viewer to other

conclusions. I also have raised suspicions of Pinto as being an agent of Illuminati himself, as he appears to be prescribing at least the first of the four principal goals; *elimination of government and patriotism to it*. Hmm...

I have no idea what Pinto's motives are. It is ironic, if not upsetting, that he is using the same unsavory tactics with the same quotes pulled out of context that have been used by anti-Christian, anti-American, conspiracy theorists, atheists and Progressives, for the last 40 years or more, to try and "fundamentally change" the history and purpose of this country. It is the same strategy used by Communist revolutionaries, here, and around the world for 200 years. Marx, Engels, Stalin, Lenin and Hitler all knew that in order to weaken the people, they first had to shake their foundations, infiltrate their institutions, create unbelief, and draw into question their own morality, in order to bring the "useful idiots" (Lenin's term) to the point of being led by their own desires. This in a nutshell is "Enlightenment".

\*\*\*\*\*

### **Closing Remarks**

Although some of the information discovered in the course of this study has been disconcerting, and disheartening, there is scant evidence to support that the Founders were nefarious men who designed this government for nefarious purposes, but even to the contrary. (This is not to say that the seed of corruption had not already begun to sprout and take root by the early 19<sup>th</sup> Century, and even by the time of the death of the Founders.)

In light of the some few, yet better known Founders examined herein who were not Christian, as we understand the term, one could be amazed at their moral character and appreciation of the moral teachings of Jesus Christ which were held in such high esteem, and that their overwhelming disdain for organized corrupt religious entities allowed them to beg liberty for the free exercise of religion without infringement from the government.

*This point alone may reveal that these few were not the mainstay of the independence movement, nor the sole individuals forming "the Great American Experiment", but that they were influenced as much or more by the Bible than Voltaire. But many more committed Christian men were of greater influence than they are credited for. Perhaps that is no accident.*

Lest these faithful men go un-noticed in this endeavor, let us give a glance to the following:

### **Testimonies of some of the Signers of the Declaration of Independence and or the Constitution - Included in their "Last Will and Testament",**

*First of all, I . . . rely upon the merits of Jesus Christ for a pardon of all my sins.*

--**Samuel Adams**, Signer of the Declaration

*To my Creator I resign myself, humbly confiding in His goodness and in His mercy through Jesus Christ for the events of eternity.*

--**John Dickinson**, Signer of the Constitution

*I resign my soul into the hands of the Almighty who gave it in humble hopes of his mercy through our Savior Jesus Christ.*

--**Gabriel Duvall**, U.S. Supreme Court Justice; selected as delegate to Constitutional Convention

*This is all the inheritance I can give to my dear family. The religion of Christ can give them one which will make them rich indeed.*

--**Patrick Henry**, Orator of the Revolution, First Continental Congress, Governor Virginia

*"Unto Him who is the author and giver of all good, I render sincere and humble thanks for His manifold and unmerited blessings, and especially for our redemption and salvation by His beloved son. He has been pleased to bless me with excellent parents, with a virtuous wife, and with worthy children. His protection has companied me through many eventful years, faithfully employed in the service of my country; His providence has not only conducted me to this tranquil situation but also given me abundant reason to be contented and thankful. Blessed be His holy name!"*

--**John Jay**, Original Chief-Justice U.S. Supreme Court

*I am constrained to express my adoration of . . . the Author of my existence . . . [for] His forgiving mercy revealed to the world through Jesus Christ, through whom I hope for never ending happiness in a future state.*

--**Robert Paine**, Signer of the Declaration

*I think it proper here not only to subscribe to . . . doctrines of the Christian religion . . . but also, in the bowels of a father's affection, to exhort and charge them [my children] that the fear of God is the beginning of wisdom, that the way of life held up in the Christian system is calculated for the most complete happiness.*

--**Richard Stockton**, Signer of the Declaration

*In the name of God Amen. . . . First I do resign my soul to the Great Most Mighty and Most Merciful God who gave it in hopes thro mercy alone by the merits of Jesus Christ to have joyful Resurrection to life Eternal.*

--- **Philip Livingston** (1715-1778) Signer of Declaration, New York

*"To the eternal, immutable, and only true God be all honor and glory, now and forever, Amen!"*

---**Charles Cotesworth Pinckney**, Signer of the Constitution

*I commend my Soul to the infinite mercies of God in Christ Jesus, the beloved Son of the Father, who died and rose again, that he might be the Lord of the dead, and of the living; and my body I commit to the earth, to be interred in a decent manner, at the discretion of my Executors hereinafter named, professing to believe and hope in the joyful Scripture doctrine of a resurrection to eternal life.*

---**John Langdon** (1741-1819) Signer of Constitution, Governor New Hampshire

*In the Name of God Amen. I Henry Middleton . . . , being in declining state of Health, but of sound and disposing Mind and Memory (Thanks be to God for the Same) do make and declare this Instrument of Writing to be my last and only Will and Testament in Manner following, that is to say, first and principally I commend my Soul to God the Author and Giver of Life, hoping for a blessed Immortality through the Merits and Mediation of my Lord and Saviour Jesus Christ.*

--- **Henry Middleton** (1717-1784) First and Second Continental Congresses, South Carolina

*"In the name of God, Amen. I, Daniel of Saint Thomas Jenifer . . . of dispossessing mind and memory, commend my soul to my blessed Redeemer. . ."*

---**Daniel St. Thomas Jenifer** Signer of the Constitution

For more see [ <http://providencefoundation.com/wp-content/uploads/2011/08/Wills-of-Founders.pdf> ]

From other various writings, these strong statements made for their positions on Jesus Christ

- *My hopes of a future life are all founded upon the Gospel of Christ and I cannot cavil or quibble away [evade or object to]. . . the whole tenor of His conduct by which He sometimes positively asserted and at others countenances [permits] His disciples in asserting that He was God.*  
-- **John Quincy Adams** [The Select Writings of John and John Quincy Adams, Adrian Koch and William Peden, editors (New York: Alfred A. Knopf, 1946), p. 292, to John Adams on January 3, 1817]
- *Now to the triune God, The Father, the Son, and the Holy Ghost, be ascribed all honor and dominion, forevermore p; Amen.*  
--**Gunning Bedford**, Signer of the Constitution. [Gunning Bedford, Funeral Oration Upon the Death of General Washington (Wilmington: James Wilson, 1800), p. 18.]
- *You have been instructed from your childhood in the knowledge of your lost state by nature; the absolute necessity of a change of heart, and an entire renovation of soul to the image of Jesus Christ; of salvation thro' His meritorious righteousness only; and the indispensable necessity of personal holiness without which no man shall see the Lord.*  
---**Elias Boudinot**, Revolutionary Officer and President of the Continental Congress (in a letter to his daughter) [Elias Boudinot, The Life, Public Services, Addresses, and Letters of Elias Boudinot, President of Continental Congress (Boston and New York: Houghton, Mifflin, and Co., 1896), Vol. I, pp. 260-262.] also [Elias Boudinot, The Age of Revelation, or the Age of Reason Shewn to be An Age of Infidelity (Philadelphia: Asbury Dickins, 1801), p. xv, from his "Dedication: Letter to his daughter Susan Bradford.]

Boudinot is one among many Founders who have been overlooked in importance of service and his contributions to early America in his resume', and his Christian witness is second to none. He wrote a rebuttal to Paine's "Age of Reason" entitled "Age of Revelation" in which he illustrates Paine's woeful ignorance of the Scriptures making false assumptions and insinuations, relegating his attacks on the validity of the Bible to efforts to mislead and corrupt the "youth" of America leading them to "infidelity" "thereby sapping the foundation of our holy religion in their mind".

He summarizes Paine's work as *"This author's whole work, is made up of **old objections, answered, and that conclusively, a thousand times over, by the advocates of our holy religion.**"*

[ <https://www.apologeticspress.org/apcontent.aspx?category=7&article=2605> ]

- *[D]on't forget to be a Christian. I have said much to you on this head and I hope an indelible impression is made.*  
--**Jacob Broom**, Signer of the Constitution [in a letter to his son James, on February 24, 1794, from Wilmington, Delaware]
- *On the mercy of my Redeemer I rely for salvation and on His merits; not on the works I have done in obedience to His precepts.*  
--**Charles Carroll**, Signer of the Declaration [From an autographed letter written by Charles Carroll to Charles W. Wharton, Esq., on September 27, 1825, from Doughoragen, Maryland]
- *My only hope of salvation is in the infinite, transcendent love of God manifested to the world by the death of His Son upon the Cross. Nothing but His blood will wash away my sins. I rely exclusively upon it. Come, Lord Jesus! Come quickly!*  
-- **Benjamin Rush**, Signer of the Declaration [The Autobiography of Benjamin Rush, George W. Corner, editor (Princeton: Princeton University Press, 1948), p. 166.]
- *I believe that there is one only living and true God, existing in three persons, the Father, the Son, and the Holy Ghost, the same in substance, equal in power and glory. That the Scriptures of the old and new testaments are a revelation from God and a complete rule to direct us how we may glorify and enjoy Him.*  
-- **Roger Sherman**, Signer of both the Declaration and the Constitution [The Life of Roger Sherman by Lewis Henry Boutell, (Chicago: A. C. McClurg and Co., 1896), pp. 272-273.]
- *I shall now entreat . . . you in the most earnest manner to believe in Jesus Christ, for "there is no salvation in any other" [Acts 4:12]. . . . [I]f you are not clothed with the spotless robe of His righteousness, you must forever perish.*  
---**John Witherspoon**, Signer of the Declaration [The Works of the Rev. John Witherspoon (Edinburgh: J. Ogle, 1815), Vol. V, pp. 276, 278, from "The Absolute Necessity of Salvation Through Christ," on January 2, 1758.]
- *Public utility pleads most forcibly for the general distribution of the Holy Scriptures. The doctrine they preach, the obligations they impose, the punishment they threaten, the rewards they promise, the stamp and image of divinity they bear, which produces a conviction of their truths, can alone secure to society, order and peace, and to our courts of justice and constitutions of government, purity, stability and usefulness. In vain, without the Bible, we increase penal laws and draw entrenchments around our institutions. Bibles are strong entrenchments. Where they abound, men cannot pursue wicked courses, and at the same time enjoy quiet conscience.*  
--**James McHenry**, Apprenticed under Dr. Benjamin Rush, Surgeon during Revolutionary War, Signer of the Constitution, Delegate of the Continental Congress, Namesake of Fort McHenry, Secretary of War for Presidents Washington and Adams, Established U.S Dept. of the Navy and was President of the Bible Society of Baltimore. [Life and Correspondence of James McHenry, Bernard Christian Steiner, 1907 [http://www.seekfind.net/JamesMcHenrySignerOfTheConstitution.html#\\_VeJyc\\_IVIql](http://www.seekfind.net/JamesMcHenrySignerOfTheConstitution.html#_VeJyc_IVIql) ]

\*\*\*\*\*

## **Postscript**

Even though this study is not exhaustive, as there are so many documents to follow, the hope is that this serves to raise above suspicion and ridicule those who risked everything to form a new government, never before tried of men, which would give the individual the opportunity to choose his own course, pursue his own dreams, and worship the God of his own choosing, (or not), affiliate with those of like mind in a church of his own choosing (or not), and raise his children according to his own dictates of conscience, and not those of the State. Indeed, they risked, and some lost, their "lives, fortunes", and their "sacred honor", that we may have tasted "Life, Liberty, and the Pursuit of Happiness", with the freedom to honor God and worship the Christ without fear of molestation, regulation or prosecution from government.

**It is this purely American ideal;** Liberty to both choose, and pursue, one's own destiny, employing one's own God given talents and abilities for the betterment and support of a good and virtuous society, as well as one's own interests, which has served to motivate and inspire generations of Americans to preserve these values for future generations, lest they ill remember those poor and selfish stewards who lost them.

Fellow Americans, it has fallen to us, in these latter times, to step to the battle lines and engage. We stand at the precipice in a confused and polarized attitude while our children and our grandchildren look to us for leadership, stability, discipline, and courage. **Can we imagine this world without an America?** It is not simply for our own progeny's sake, but for the sake of the entire earth that we must revive and restore the spirit of those forbearers, lest the hope of freedom be dashed, for all, upon the jagged stones of tyranny, or smothered under the low stagnant, choking, clouds of apathy and indifference.

Christ is the ultimate "Blessed Hope" for Mankind. And because He is, America has been the temporal hope, a haven, a place of escape to, for peoples around the World.

**The Pilgrims** embarked upon an impossible mission of hope; to establish a society under the Authority of Christ where they could worship the Creator freely. They separated from the State Church of England (thus the label "Separatists"-these were not the "Puritans" who shortly followed) and endeavored to establish a "*great hope, for the propagating and advancing the gospel of the kingdom of Christ in those remote parts of the world*"

Upon landing at Plymouth (Cape Cod) they established the foundation of future civil government for all (for there were among them those who were "*uncommitted to church fellowship*", but were loyal subjects to the Crown for civil/social order) in America by signing together the Mayflower Compact, "*In the Name of God...*":

“Having undertaken, for the Glory of God, and advancements of the Christian faith and honor of our King and Country, a voyage to plant the first colony in the Northern parts of Virginia, do by these presents, solemnly and mutually, in the presence of God, and one another, covenant and combine ourselves together into a civil body politic; for our better ordering, and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame, such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony; unto which we promise all due submission and obedience.” 11 November, 1620

[ <http://xroads.virginia.edu/~cap/puritan/purhist.html> ]

By 1636 the recently arrived Puritans established a school desiring to educate young men for the ministry, and in 1638 that school became Harvard College among whose “Rules and Precepts” was found “*Let every student be plainly instructed, and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ which is eternal life, John 17:3, and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning. And seeing the Lord only giveth wisdom, let every one seriously set himself by prayer in secret to seek it of him Prov. 2, 3.*” And “*Every one shall so exercise himself in reading the Scriptures twice a day...*” [ <http://christianheritagefellowship.com/the-christian-founding-of-harvard/> ]

Upon this foundation was built the framework of a moral and civil society based upon the Gospel of Christ, and His teachings, resulting in, and sustaining that “*moral and religious people*” which John Adams would later write, upon whom rested the success of Constitutional self-government. The Constitution therefore, was designed to hang upon that framework, whose foundation was the Bible itself. As Adams so succinctly stated, this Constitution is “*wholly inadequate to the government of any other*” people. The People must be grounded upon a Biblical worldview, wherein they recognize that each is accountable to the Supreme Judge for their own actions.

**“Fellow-citizens, we cannot escape history... We shall nobly save, or meanly lose, the last best hope of earth.”** (Letter to Congress, Dec 1, 1862)

If we are not successful in preserving this American Ideal, then:

**“...government of the People, by the People, and for the People...”** [shall indeed]  
**“perish from the Earth.”** (Gettysburg Address)

**Abraham Lincoln** (quotes in bold)