

Problem 1. Choice of Authoritative Sources and Tone

- **Gorski, the historian**, says White Christian nationalism represents a grave threat to democracy because it defines “we the people” in a way that excludes many Americans.
- That’s because they follow a different Jesus than the one depicted in the Gospels, says **Du Mez, who is also a professor of history and gender studies at Calvin University — a Christian school** — in Michigan.

Philip Gorski is a sociologist at Yale University. He is neither an historian nor a theologian. CNN references him 12 times in the article—apparently their top authority on this topic/article. Significantly, Sociology/Psychology/Psychiatry is considered the most liberal field of study in American academia, and add that to his position at Yale, there is nothing to show any effort at balance or anything less than a polemic article. (Notice they specifically call Gorski an “historian”; he is not; he is a sociologist.)

Kristin Du Mez is Professor of History and Gender Studies at Calvin University. Notice they point out that she is at a Christian University—Calvin University—which thus gives her a basis as a Christian authority to criticize other Christians and point out they are off-base.

She is referenced 6 times in the article—also an amazing high number. Thus, these two professors are cited 18 times—a substantial basis for the claims in the article.

To understand Du Mez’s views of Christianity and whether she is a good authority on Christian beliefs, considering her viewpoint on the subject—such as her work on the faith of Hillary Clinton. Here is her description of her admiration of Hillary’s faith—which says something about whether she is a qualified expert on Christian beliefs:

- “Having spent a lot of time reading the sermons and diaries of intrepid Methodist women in the late 19th– and early-twentieth centuries, I couldn’t help but see Hillary Clinton as a torchbearer of this vibrant tradition of progressive faith and activism. Yet it puzzled me that so many people, on the left and right, saw her as “secular”—or even “pagan.” The more I began to dig into her story, the more I began to realize that to tell her story is to tell the story of Christianity in recent American history.”

CNN also fails to acknowledge that Du Mez is currently openly contending against the University’s Christian beliefs in important areas, such as sexuality. She is currently a leader in opposition to the Christian beliefs in that area, not only debating the University’s position but also being photographed in front of a pride flag.

Also, she is not an historian per se but rather has a view of history in the perspective of gender studies. As she describes on her website, “*her research focuses on the intersection of gender, religion, and politics.*” This is definitely not a traditional historian.

Significantly, in universities right now, for every history professor who is a Republican, 33 are Democrats. History at the university level is a field dominated and controlled by liberal progressive Democrats. So if she were a true historian, the odds would be 33-1 that she is a progressive (which she is—but not a traditional historian).

Notice the unusual vagueness of other sources they invoke—an effort to provide an aura of credibility that would not exist if the group and its members were identified:

- “A report from a team of clergy, scholars and advocates”—What team? Who are they? Who is on it? Which clergy? Which scholars? Doesn’t the use of the word “*advocates*” remove neutrality and indicate they are evangelists for a view? Are they thus qualified to objectively assess a movement they object to and disagree with?
- “some clergy, scholars and historians say”—Who are they? How many is “some”? Are they qualified to speak on this subject?
- “scholars, historians, sociologists and clergy say”—Who? Identify them.

Additionally, there is no effort in the CNN article to attempt to present truth or perspective. Truth is obtained by investigating the position of both sides—as Proverbs 18:17 states: “The first to state his case seems right until another comes and cross-examines him.” There is no attempt to cross-examine the claims, which is the requirement of Due Process (thus we have both prosecutors and defense attorneys). To convict without a Due Process search for truth (the presentation of both sides) is merely a lynch mob. Significantly, in Vol. 30 of the multi-volume legal series “Federal Practice and Procedure,” more than 20 pages is given to how the Bible is what provided the Due Process rights found in the Constitution (found throughout the 4th-8th Amendments).

Notice the *ad homonym* attacks. Of 335 million Americans, they find a single specific person or two they cite for egregious behavior or beliefs and then impute to others what those select individuals believe, making them the poster child of the entire populous called by that name. There is no effort to show whether 1% of Americans hold those beliefs, or 38%, or whatever. Just a tone that all of this radicalness is mainstream among conservative Christians.

Similarly, they use provocative or pejorative terms or vague terms without any definition—no specific meaning for “nationalist,” or “Christian nationalist,” or “White Christian nationalist,” or “patriotism,” or “racial tribalism,” or other terms they relate to Christian faith but don’t define.

Similarly, “Erasing the line separating piety from politics”—What does “erase” mean? Or “piety” Or “politics”? Does this mean Christians hold religious beliefs about public policies such as abortion, conscience protection, and vaccinations? Or does it refer to those who want the Pope to become the President of the United States? There is a big difference between the two positions, but they attach the tone of theocracy to the use of these undefined and vague terms.

Problem 2. Lack of Definition of Key Terms and Phrases.

- Many want to reduce or erase the separation of church and state
- But White Christian nationalists are inspired by those decisions because one of their central goals is to erase the separation of church and state in the US.

What is Separation of Church and State? According to court and public policy decisions, it includes an individual personally expressing his faith and beliefs in public. So they believe Christians are theocrats for wanting to see individuals receive the Constitution’s guaranteed protection for free speech and religious expression that many courts have ignored? Consider some of the “separation of state” decisions below:

- A student was prohibited from writing a research paper on a religious topic,¹ draw religious artwork in an art class,² or carry a personal Bible onto school grounds³

- A school forbade a Bible from being placed in its reference library⁴
- Cadets at a state military academy were banned from praying over their meals⁵
- A state employee in Minnesota was barred from parking his car in the state parking lot because of a religious sticker on his bumper.⁶
- A five-year-old kindergarten student in Saratoga Springs, New York, was forbidden to say a prayer over her lunch and was scolded by a teacher for doing so.⁷
- Senior citizens who regularly gathered at a community center in Balch Springs, Texas, were prohibited from praying over their own meals.⁸
- A library employee in Russellville, Kentucky, was barred from wearing her necklace because it had a small cross on it.⁹
- College students serving as residential assistants in Eau Claire, Wisconsin, were prohibited from holding Bible studies in their own personal dorm rooms.¹⁰
- A school official in Saint Louis, Missouri, caught an elementary student praying over his lunch, lifted the student from his seat, reprimanded him in front of the other students, and took him to the principal, who ordered him to stop praying.¹¹

There are hundreds, literally, of similar examples.¹²

What does “Separation of Church and State” actually mean in an historical sense? Ask Jefferson—the one Progressives credit with the origination of that phrase they love so much.

When Jefferson became president in 1801, his election was particularly well received by Baptists. This disposition was understandable, for across much of American history they had frequently found their free exercise of religion restricted under the power of state-established churches—such as the Anglicans in Virginia.¹³

In fact, this had been the history of Europe and even the world, and it was history that had caused America to move in a completely opposite direction. Numerous American writers specifically spoke about this world and European history and how it directly shaped a completely different approach in America.

It began in 390 AD when Emperor Theodosius I unilaterally assumed control of the Church and assimilated it into the State, decreeing Christianity as the official religion of the empire and declaring all other religions illegal.¹⁴ Thereafter, Emperors of the State regularly made themselves head of the Church, with church officials not only answering to State authorities but even being required to enforce any religious doctrines the State decreed. In this period, there was a distinct lack of religious toleration and protection for the rights of conscience; absolute religious conformity was vigorously enforced by the State, and nearly every negative incident in world history associated with Christianity (e.g., the Inquisition, the Crusades, etc.) occurred during this time.

Directly related to the American experience, in England in 1536 King Henry VII started and made himself head of the national Anglican Church and established what religious beliefs and practices would and would not be permitted. The English Parliament even passed laws stipulating who could take communion, who could be a minister of the Gospel, etc., thus governmentally controlling what should have been purely ecclesiastical Church matters.¹⁵

Subsequent national leaders similarly continued their control over the religious beliefs and expressions of the people, including Henry’s daughter Queen Elizabeth, who executed the Rev. John Greenwood¹⁶ (pastor of the Pilgrim congregation that eventually came to America) when he stated that Christ was the true head of the Christian church, not the Queen.¹⁷ After his execution, Parliament then passed a law declaring that anyone who said the Queen was not head of the Christian Church would be thrown in prison without bail.¹⁸

Most of Europe was characterized by the same government control of religious beliefs and practices, and America became a place where individuals could come and publicly exercise their faith without being punished by government for doing so. Some of the many groups experiencing government religious persecution that fled to America to enjoy religious freedom included the Pilgrims and Puritans, who came to America in part to escape their brutal treatment from the English State Church (1620-1630); Jews facing the Inquisition in Portugal (c. 1654); Quakers fleeing England after some 10,000 had been imprisoned or tortured (c. 1680); Anabaptists (Mennonites, Moravians, Dunkers, etc.) persecuted in Germany (c. 1683); 400,000 Bible-believing Huguenots persecuted in France after 110,000 of them had been killed (c. 1685); 20,000 Lutherans expelled from Austria (c. 1731); and so forth.¹⁹

Americans were very familiar with state-established religion and churches, and the Baptists were fully aware with Jefferson's record of championing religious freedom for Baptists, Methodists, Presbyterians, Jews, and all others, and working to end the official State Anglican Church in Virginia.²⁰ Given his well-known record of working for religious freedom, he received numerous letters of congratulations from Baptist organizations following the election.²¹

One such letter was penned on October 7, 1801, by the Baptist Association of Danbury, Connecticut. Their letter began with an expression of gratitude to God for Jefferson's election, and then expressed their grave concern over governmental laws that protected their free exercise of religion, thus suggesting that their "*religious privileges*" were being guaranteed by the apparent generosity of government.²²

Why would ministers object to the state guaranteeing religious freedom? Because to the farsighted Danbury Baptists, the presence of governmental language protecting their free exercise of religion suggested that it was a government-granted right (which someday might cause the government to think it could be taken away or regulated) rather than a God-given unalienable right (which was to always remain untouched by government). They believed that government should not interfere with any public religious expression unless, as they told Jefferson, that religious practice caused someone to genuinely "*work ill to his neighbor*."²³

The Danbury Baptists were writing to President Jefferson fully understanding that he was an ally of their viewpoint, not an adversary of it. It was Jefferson's firm position that the federal government had no authority to interfere with, limit, regulate, or prohibit public religious expressions—a position he stated on many occasions:

[N]o power over the freedom of religion...[is] delegated to the United States by the Constitution [the First Amendment].²⁴

In matters of religion I have considered that its free exercise is placed by the Constitution independent of the powers of the general [federal] government.²⁵

[O]ur excellent Constitution...has not placed our religious rights under the power of any public functionary.²⁶

None of these or any other statements by Jefferson contain even the slightest hint that religion should be isolated or removed from the public square, or that the public square should be secularized, but rather only that the government could not limit or regulate religious expressions.

Fully understanding their concerns, Jefferson replied to them on January 1, 1802, assuring them that they had nothing to fear—the government would not meddle with their religious expressions, whether they occurred in private or in public:

I contemplate with sovereign reverence that act of the whole American people which declared [in the First Amendment] that their legislature should “*make no law respecting an establishment of religion or prohibiting the free exercise thereof*,” thus building a wall of separation between Church and State.²⁷

The “wall of separation between Church and State” was a metaphor used by Jefferson not to secularize the public square, but rather just the opposite—to assure that the government would protect rather than impede religious beliefs and expressions. As he noted, concerning religion the First Amendment simply says:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof ...

The first part of this constitution clause prohibits the government from forming a state-established religion (which was common in most other nations across the world at that time—as Catholics in Spain, France, and Italy, Anglicans in Great Britain, Lutherans in Germany, Presbyterians in Scotland, and so forth), and the second part prohibits government from stopping public religious expressions. There was nothing here to prevent individuals, groups, officials, students, or any others from expressing and practicing faith in public, or to prohibit government from engaging in general religious beliefs or practices.

As a result, earlier Courts cited the First Amendment as well as extensive portions of Jefferson’s separation letter to protect religion in public.²⁸ The only exceptions to these protections were for to be for those activities that—as the Danbury Baptists had described it—caused someone to genuinely “*work ill to his neighbor*.”

Historically, the early courts had identified a very small class of actions that, if perpetrated in the name of religion, the government did have legitimate reason to limit, including bigamy, concubinage, incest, child sacrifice, infanticide, parricide, and other similarly harmful religious crimes.²⁹ But outside of these handful of destructive behaviors, the government was not to impede traditional religious expressions in public, whether the offering of prayer, display of religious symbols, use of Scriptures, acknowledgements of God, or so forth. In short, the separation of Church and State was not to secularize the public square but rather to preserve and protect religious expressions in it, whether occurring in private or public.

This was the universal understanding of separation of Church and State until landmark rulings in 1947 and 1948 in *Everson v. Board of Education* and *McCormack v. Board of Education* when the Supreme Court first completely reversed that meaning.³⁰ In that case the Court did not cite Jefferson’s full letter (only 233 words long, and very clear in its explanation) but rather only his 8-word separation metaphor, completely severing it from its historical context and the rest of Jefferson’s clearly-worded letter. As a result, for the first time Jefferson’s phrase was used to limit rather than protect religion in the public square. (Strikingly, in a search of First Amendment constitutional cases regarding public religious expressions from 1948-2008, the courts were far more likely to cite Jefferson’s 8-word phrase than they were the First Amendment itself.³¹)

Notice some of the religious actions that Jefferson undertook in office and in public—activities perfectly acceptable to Jefferson but that today undoubtedly would be struck today in Jefferson’s own name.

In 1790, Jefferson was placed in charge of overseeing the layout and building of Washington DC, and when the Capitol was finished, he approved a plan whereby Christian church services would be held each Sunday in the Capitol’s largest room: the Hall of the House of Representatives.³²

Jefferson immediately began attending church there³³ throughout his two terms as president.³⁴ US congressman Manasseh Cutler, who also attended church at the Capitol, affirmed that “*He [Jefferson] and his family have constantly attended public worship in the Hall.*”³⁵ Mary Bayard Smith, another attendee at the services, confirmed, “*Mr. Jefferson, during his whole administration, was a most regular attendant.*”³⁶ He even had a designated seat at the Capitol church.³⁷

Under President Jefferson, Sunday church services were also started at the War Department and the Treasury Department³⁸—government buildings of the Executive Branch under his direct control. So, on any given Sunday, worshippers could choose between attending church at the US Capitol, the War Department, or the Treasury Department, all with the blessing of Jefferson.

One day as Jefferson was walking to church at the Capitol, he told a friend why he was such a faithful attendee at the Capitol church:

No nation has ever yet existed or been governed without religion—nor can be. The Christian religion is the best religion that has been given to man and I, as Chief Magistrate of this nation, am bound to give it the sanction of my example.³⁹

Jefferson also arranged for Christian ministers he knew to preach at the US Capitol.⁴⁰ Additional presidential actions of Jefferson that today likely would be forbidden in his name include:

- Authoring the plan of education for Washington DC public schools⁴¹ in which he made the Bible the primary reading text for students.⁴²
- Signing federal acts for setting aside government lands so that missionaries might be assisted in “*propagating the Gospel*” among Indians.⁴³
- Directing the Secretary of War to give federal funds to a religious school established for Cherokees in Tennessee.⁴⁴
- Negotiating and approving a treaty with the Kaskaskia Indians that federally funded a Catholic priest and the erection of a church building in which to worship.⁴⁵

Also while in public office he recommended that the official seal for America be an image of the Bible account of “*The children of Israel in the wilderness, led by a cloud by day, and a pillar of fire by night,*”⁴⁶ with the national motto “*Rebellion to Tyrants is Obedience to God.*”⁴⁷ (He made this the motto on his on his personal private seal.⁴⁸) He also introduced into the state legislature a package of bills that included numerous measures protecting and encouraging religious activities in public.⁴⁹

Jefferson saw no violation of it in any of these actions. In fact, no one did—not even his critics and enemies. No one ever raised a voice of dissent against Jefferson’s governmental religious practices—no one claimed that they were improper or violated the Constitution. They didn’t then, and they shouldn’t today just because judicially-active secularists demand so.

Problem 3. Complete Repudiation of Incontestable Historical Facts.

- But the notion that the US was founded as a Christian nation is bad history and bad theology,

- One of the most popular beliefs among White Christian nationalists is that the US was founded as a Christian nation

The “Christian nation” or “Christian nationalism” phrase is used 44 times in the article—and it is never defined, but is always portrayed as being a noxious anti-historical myth.

Significantly, on literally hundreds of occasions in the past two centuries, state and federal courts had routinely declared America as a “Christian nation.”

For starters, in a unanimous decision in 1844, the US Supreme Court affirmed that America was “*a Christian country*.”⁵⁰ In 1892, the Supreme Court again delivered a unanimous ruling, declaring of America that “*this is a Christian nation*.”⁵¹ In 1931, the Supreme Court reaffirmed the same position for a third time, stating “*we are a Christian people*.”⁵²

Justice David Brewer, author of the unanimous 1892 Supreme Court “*Christian nation*” decision, explained that America is a Christian nation because its values, culture, and institutions were shaped by the principles of the Bible. He observed that “[T]he calling of this republic a Christian nation is not a mere pretense, but a recognition of an historical, legal, and social truth.”⁵³ So historically, to say that America was a Christian nation did not mean that other faiths or beliefs were to be excluded; to the contrary, all were welcomed, but general Christian values and principles (not theology) were always maintained as part of public policy—things such as “*Don’t murder*,” “*Don’t steal*,” “*Don’t commit perjury*,” “*Treat others the way you want to be treated*,” and so forth.

Here is just an inkling of additional historical evidence demonstrating that every generation until this one considered America a “Christian nation”—including Jewish leaders today who are openly grateful that America is a Christian nation since such a nation provides freedoms and rights to all. (They make the important distinction that America as a Christian nation is totally unlike the state-established Christian nations of medieval times.)

I. PRESIDENTIAL DECLARATIONS

America was born a Christian nation—America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of Holy Scripture. ⁵⁴
WOODROW WILSON

In these last 200 years, we have guided the building of our Nation and our society by those principles and precepts brought to earth nearly 2,000 years ago on that first Christmas. ⁵⁵ **LYNDON BAINES JOHNSON**

Let us remember that as a Christian nation...we have a charge and a destiny. ⁵⁶ **RICHARD NIXON**

[A]merican life is builded, and can alone survive, upon...[the] fundamental philosophy announced by the Savior nineteen centuries ago. ⁵⁷ **HERBERT HOOVER**

[T]his is a Christian Nation. ⁵⁸ In this great country of ours has been demonstrated the fundamental unity of Christianity and democracy. ⁵⁹ **HARRY TRUMAN**

Numerous other presidents have also affirmed that America is a Christian nation, including John Adams, ⁶⁰ Thomas Jefferson, ⁶¹ John Quincy Adams, ⁶² John Tyler, ⁶³ Zachary Taylor, ⁶⁴ James A. Buchanan, ⁶⁵ Abraham Lincoln, ⁶⁶ Ulysses S. Grant, ⁶⁷ William McKinley ⁶⁸ Franklin D. Roosevelt, ⁶⁹ Dwight Eisenhower, ⁷⁰ etc.

II. COLONIAL CHARTERS AND GOVERNMENTS

The 1606 Virginia Charter declared that the colony was started for the “propagating of Christian religion to such people as yet live in...ignorance of the true knowledge and worship of God.” ⁷¹

The Mayflower Compact of 1620 declared that their endeavor was “undertaken for the glory of God and advancement of the Christian faith.” ⁷²

The 1629 Charter for the Massachusetts Bay Colony declared that winning the country “to the knowledge and obedience of the only true God and Savior of mankind and the Christian faith ...is the principal end of this plantation [colony].” ⁷³

The 1639 Fundamental Orders of Connecticut declared that its main purpose was “to maintain and preserve the liberty and purity of the Gospel of our Lord Jesus which we now profess.” ⁷⁴

The 1643 United Colonies of New England affirmed: “[W]e all came into these parts of America with one and the same end and aim: namely, to advance the Kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel in purity with peace.” ⁷⁵

Subsequent colonial charters and governing documents contain similarly forthright Christian declarations. ⁷⁶ The historical evidence was so clear that in 1833, U. S. Supreme Court Chief Justice John Marshall affirmed:

One great object of the colonial charters was avowedly the propagation of the Christian faith. ⁷⁷

Well over a century later, U. S. Supreme Court Chief Justice Earl Warren reaffirmed:

I believe no one can read the history of our country without realizing that the Good Book and the spirit of the Savior have from the beginning been our guiding geniuses...Whether we look to the first Charter of Virginia...or to the Charter of New England...or to the Charter of Massachusetts Bay...or to the Fundamental Orders of Connecticut...the same objective is present: a Christian land governed by Christian principles. ⁷⁸

III. THE LEGISLATIVE BRANCH

Following the Revolution and the writing and ratification of the U. S. Constitution, Congress drafted the Bill of Rights—the capstone on the Constitution. Significantly, 165 years later, U. S. Supreme Court Chief Justice Earl Warren declared of that event:

I believe the entire Bill of Rights came into being because of the knowledge our forefathers had of the Bible and their belief in it: freedom of belief, of expression, of assembly, of petition, the dignity of the individual, the sanctity of the home, equal justice under law, and the reservation of powers to the people....I like to believe we are living today in the spirit of the Christian religion. I like also to believe that as long as we do so, no great harm can come to our country. ⁷⁹

In 1852-1853 when a group sought a complete secularization of the public square and a cessation of all religious activities by the government, Congress responded with unambiguous declarations about America as a Christian nation:

HOUSE JUDICIARY COMMITTEE: Had the people, during the Revolution, had a suspicion of any attempt to war against Christianity, that Revolution would have been strangled in its cradle. At the time of the adoption of the Constitution and the amendments, the universal

sentiment was that Christianity should be encouraged, not any one sect [denomination]....In this age there can be no substitute for Christianity; that, in its general principles, is the great conservative element on which we must rely for the purity and permanence of free institutions. ⁸⁰

SENATE JUDICIARY COMMITTEE: We are Christians, not because the law demands it, not to gain exclusive benefits or to avoid legal disabilities, but from choice and education; and in a land thus universally Christian, what is to be expected, what desired, but that we shall pay a due regard to Christianity? ⁸¹

In 1856, the House of Representatives also declared:

[T]he great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the Gospel of Jesus Christ. ⁸²

IV. THE JUDICIAL BRANCH

Consider declarations of prominent U. S. Supreme Court Justices regarding America as a Christian nation:

There never has been a period in which the Common Law [Constitution, Am. 7] did not recognize Christianity as lying at its foundations. ⁸³ [T]here would seem to be a peculiar propriety in viewing the Christian religion as the great basis on which it must rest for its support and permanence. ⁸⁴ **JUSTICE JOSEPH STORY** (ON THE COURT FROM 1812-1845), A “FATHER OF AMERICAN JURISPRUDENCE”

For many years, my hope for the perpetuity of our institutions has rested upon Bible morality and the general dissemination of Christian principles....Our mission of freedom is not carried out by brute force, by canon law, or any other law except the Moral Law and those Christian principles which are found in the Scriptures. ⁸⁵ **JUSTICE JOHN MCLEAN** (ON THE COURT FROM 1830-1861)

Christianity came to this country with the first colonists; has been powerfully identified with its rapid development, colonial and national; and today exists as a mighty factor in the life of the republic. This is a Christian nation....[T]he calling of this republic a Christian nation is not a mere pretense but a recognition of an historical, legal, and social truth. ⁸⁶ **JUSTICE DAVID BREWER** (ON THE COURT FROM 1890-1910)

There are many similar declarations by other Justices.

Considering the Supreme Court declarations mentioned above in 1844, 1892, and 1931 declaring America as a Christian nation, it is not surprising that federal courts regularly invoked Christian principles as the basis of its rulings on marriage, ⁸⁷ citizenship, ⁸⁸ foreign affairs, ⁸⁹ domestic treaties, ⁹⁰ and other areas up until nearly the 20th century.

State courts were just as forthright as the federal courts in their declarations on this subject. Here are a few samplings of the scores of examples:

[O]ur laws and institutions must necessarily be based upon and embody the teachings of the Redeemer of mankind. It is impossible that it should be otherwise. And in this sense, and to this extent, our civilization and institutions are emphatically Christian. ⁹¹ **ILLINOIS SUPREME COURT**, 1883

Democracy is the outgrowth of Christianity. Although the constitutional decree of freedom of religion and worship embraces any faith...ours is a Christian nation. ⁹²

KENTUCKY COURT OF APPEALS, 1945

Our great country is denominated a Christian nation....We imprint “In God We Trust” on our currency. Our state has even sometimes been referred to by cynics as being in the “Bible Belt.” It cannot be denied that much of the legislative philosophy of this state and nation has been inspired by the Golden Rule and the Sermon on the Mount and other portions of the Holy Scriptures. ⁹³ **MISSISSIPPI SUPREME COURT, 1950**

[I]t is well settled and understood that ours is a Christian Nation, holding the Almighty God in dutiful reverence. It is so noted in our Declaration of Independence and in the constitution of every state of the Union. Since George Washington’s first presidential proclamation of Thanksgiving Day, each such annual proclamation reiterates the principles that we are such a Christian Nation....At public expenditure we engrave on our coins, “In God We Trust” and print the same on currency. Our National Motto adopted by joint resolution of Congress is “In God We Trust.” Our National Anthem closes with these words “In God is Our Trust.”...[W]e consider the language used in our Declaration of Independence, and in our national Constitution, and in our Constitution of Oklahoma, wherein those documents recognize the existence of God, and that we are a Christian Nation and a Christian State. ⁹⁴ **OKLAHOMA SUPREME COURT, 1959**

V. AMERICAN JEWISH LEADERS

There is abundant testimony of American Jewish leaders who are not Christians but who nevertheless strongly defend America as a Christian nation. Notice some of their unequivocal declarations:

This is a Christian country—it was founded by Christians and built on broad Christian principles. Threatening? Far from it. It is in precisely this Christian country that Jews have known the most peaceful, prosperous, and successful existence in their long history.

⁹⁵ **JEFF JACOBY, COLUMNIST**

Christian America is the best home our people have found in 2,000 years....[T]his remains the most tolerant, prosperous, and safest home we could be blessed with. ⁹⁶

AARON ZELMAN, AUTHOR, HEAD OF CIVIL RIGHTS ORGANIZATION

[I] believe that it is good that America is a Christian nation....Too many Americans do not appreciate the connection between American greatness and American Christianity. ⁹⁷

DENNIS PRAGER, BEST-SELLING AUTHOR, NATIONAL COLUMNIST, TALKSHOW HOST

This is a Christian nation, my friends. And all of us are fortunate it is one....Speaking as a member of a minority group—and one of the smaller ones at that—I say it behooves those of us who don’t accept Jesus Christ as our Savior to show some gratitude to those who do, and to start respecting the values and traditions of the overwhelming majority of our fellow citizens, just as we keep insisting that they respect ours. ⁹⁸ **BURT PRELUTSKY, NATIONAL COLUMNIST**

Clearly this nation was established by Christians....As a Jew, I’m entirely comfortable with the concept of the Christian America. ⁹⁹ The choice isn’t Christian America or

nothing, but Christian America or a neo-pagan, hedonistic, rights-without-responsibilities, anti-family, culture-of-death America. ¹⁰⁰ Jews—as Jews—must oppose revisionist efforts to deny our nation’s Christian heritage. ¹⁰¹ **DON FEDER**, COLUMNIST

A book I’d like to write someday would be titled something like, *What’s So Special about American Christianity—and Why: A Jew Explains*. It’s not merely that America is the most philo-Semitic country in the world, ever. Nor is it simply that a Jew is altogether safer to practice Judaism, less encumbered by prejudice against it, even blessed with encouragement to Jewish observance, than he would be in any other nation—possibly including the modern state of Israel herself!...American Christians are largely responsible for that. American atheists certainly aren’t. ¹⁰² **DAVID KLINGHOFFER**, NATIONAL COLUMNIST

[I] understand that I live...in a Christian nation, albeit one where I can follow my faith as long as it doesn’t conflict with the nation’s principles. The same option is open to all Americans and will be available only as long as this nation’s Christian roots are acknowledged and honored. ¹⁰³ Without a vibrant and vital Christianity, America is doomed, and without America, the west is doomed. Which is why I, an Orthodox Jewish rabbi, devoted to Jewish survival, the Torah, and Israel am so terrified of American Christianity caving in. ¹⁰⁴ God help Jews if America ever becomes a post-Christian society! Just think of Europe! ¹⁰⁵ **RABBI DANIEL LAPIN**, BEST-SELLING AUTHOR, TALKSHOW HOST

Problem 4: Lying About Irrefutable Historical Evidence

- And virtually none of them [the Founding Fathers] could be classified as evangelical Christians.

There are numbers of unequivocal and clear declarations quickly disproving this. Here are some of the significant Founders—and their declarations certainly sound like those that would come from today’s “evangelical Christians”:

JOHN ADAMS, SIGNER OF THE DECLARATION

The Holy Ghost carries on the whole Christian system in this earth. Not a baptism, not a marriage, not a sacrament can be administered but by the Holy Ghost....There is no authority, civil or religious—there can be no legitimate government but what is administered by this Holy Ghost. There can be no salvation without it. All without it is rebellion and perdition, or in more orthodox words damnation. ¹⁰⁶

SAMUEL ADAMS, SIGNER OF THE DECLARATION

I...[rely] upon the merits of Jesus Christ for a pardon of all my sins. ¹⁰⁷

I conceive we cannot better express ourselves than by humbly supplicating the Supreme Ruler of the world...for the promoting and speedily bringing on the holy and happy period when the kingdoms of our Lord and Savior Jesus Christ may be

everywhere established, and the people willingly bow to the scepter of Him who is the Prince of Peace. ¹⁰⁸

JOSIAH BARTLETT, SIGNER OF THE DECLARATION

Confess before God [our] aggravated transgressions and...implore His pardon and forgiveness through the merits and mediation of Jesus Christ...[t]hat the knowledge of the Gospel of Jesus Christ may be made known to all nations. ¹⁰⁹

GUNNING BEDFORD, SIGNER OF THE CONSTITUTION

To the triune God—the Father, the Son, and the Holy Ghost—be ascribed all honor and dominion, forevermore—Amen. ¹¹⁰

CHARLES CARROLL, SIGNER OF THE DECLARATION

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. ¹¹¹

I, Charles Carroll....hop[e] that through and by the merits, sufferings, and mediation of my only Savior and Jesus Christ, I may be admitted into the Kingdom prepared by God for those who love, fear and truly serve Him. ¹¹²

ALEXANDER HAMILTON, SIGNER OF THE CONSTITUTION

I have a tender reliance on the mercy of the Almighty, through the merits of the Lord Jesus Christ. ¹¹³

Hamilton also recommended the formation of what he titled the Christian Constitutional Society, and listed two goals for its formation: first, the support of the Christian religion; and second, the support of the Constitution of the United States. This organization was to have numerous clubs throughout each state which would meet regularly and work to elect to office those who reflected the goals of the Christian Constitutional Society. ¹¹⁴

JOHN HANCOCK, SIGNER OF THE DECLARATION

Hancock called on the State of Massachusetts to pray . . .

- that all nations may bow to the scepter of our Lord and Savior Jesus Christ and that the whole earth may be filled with his glory. ¹¹⁵
- that the spiritual kingdom of our Lord and Savior Jesus Christ may be continually increasing until the whole earth shall be filled with His glory. ¹¹⁶
- to confess their sins before God and implore His forgiveness through the merits and mediation of Jesus Christ, our Lord and Savior. ¹¹⁷

JOHN HART, SIGNER OF THE DECLARATION

[K]nowing that it is appointed for all men once to die and after that the judgment [Hebrews 9:27]...I give and recommend my soul into the hands of Almighty God who

gave it and my body to the earth to be buried in a decent and Christian like manner...to receive the same again at the general resurrection by the mighty power of God.¹¹⁸

PATRICK HENRY

Being a Christian... is a character which I prize far above all this world has or can boast.¹¹⁹

SAMUEL HUNTINGTON, SIGNER OF THE DECLARATION

It becomes a people publicly...to supplicate the pardon that we may obtain forgiveness through the merits and mediation of our Lord and Savior Jesus Christ.¹²⁰

JAMES MADISON, SIGNER OF THE CONSTITUTION

A watchful eye must be kept on ourselves lest, while we are building ideal monuments of renown and bliss here, we neglect to have our names enrolled in the Annals of Heaven.¹²¹

ROBERT TREAT PAINE, SIGNER OF THE DECLARATION

I desire to bless and praise the name of God most high for appointing me my birth in a land of Gospel Light where the glorious tidings of a Savior and of pardon and salvation through Him have been continually sounding in mine ears.¹²²

I am constrained to express my adoration of the Supreme Being, the Author of my existence, in full belief of His Providential goodness and His forgiving mercy revealed to the world through Jesus Christ, through whom I hope for never ending happiness in a future state.¹²³

I believe the Bible to be the written word of God and to contain in it the whole rule of faith and manners.¹²⁴

BENJAMIN RUSH, SIGNER OF THE DECLARATION

The Gospel of Jesus Christ prescribes the wisest rules for just conduct in every situation of life. Happy they who are enabled to obey them in all situations!...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 [Acts 22:16]. I rely exclusively upon it. Come, Lord Jesus! Come quickly! [Revelation 22:20]¹²⁵

The great enemy of the salvation of man, in my opinion, never invented a more effective means of limiting Christianity from the world than by persuading mankind that it was improper to read the Bible at schools.¹²⁶

The Bible, when not read in schools, is seldom read in any subsequent period of life.... [T]he Bible... should be read in our schools in preference to all other books.¹²⁷

ROGER SHERMAN, SIGNER OF THE DECLARATION, SIGNER OF THE CONSTITUTION

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....I believe that God...did send His own Son to become man, die in the room and stead of sinners, and thus to lay a foundation for the offer of pardon and salvation to all mankind, so as all may be saved who are willing to accept the Gospel offer....I believe that the souls of believers are at their death made perfectly holy, and immediately taken to glory: that at the end of this world there will be a resurrection of the dead, and a final judgment of all mankind, when the righteous shall be publicly acquitted by Christ the Judge and admitted to everlasting life and glory, and the wicked be sentenced to everlasting punishment. ¹²⁸

RICHARD STOCKTON, SIGNER OF THE DECLARATION

I think it proper here not only to subscribe to the entire belief of the great and leading doctrines of the Christian religion, such as the being of God; the universal defection and depravity of human nature; the Divinity of the person and the completeness of the redemption purchased by the blessed Savior; the necessity of the operations of the Divine Spirit; of Divine faith accompanied with an habitual virtuous life; and the universality of the Divine Providence: but also, in the bowels of a father's affection, to exhort and charge [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 that can be enjoyed in this mortal state, [and] that all occasions of vice and immorality is injurious either immediately or consequentially—even in this life. ¹²⁹

JOHN WITHERSPOON, SIGNER OF THE DECLARATION

[T]here is no salvation in any other than in Jesus Christ of Nazareth. ¹³⁰

[I]f you are not reconciled to God through Jesus Christ—if you are not clothed with the spotless robe of His righteousness—you must forever perish. ¹³¹

And many others, but the point is sufficiently made with these.

Problem 5: Poignant Display of Historical Ignorance

- The Constitution also says nothing about God, the Bible or the Ten Commandments

This comment stems from an embarrassing demonstration of basic historical and Biblical ignorance and illiteracy.

Benjamin Franklin exchanged numerous letters with his friend, the Rev. Dr. Samuel Cooper of Boston. In one letter, Franklin noted that when he quoted Bible verses in America there was no need identify those verses because everyday common Americans knew the Bible so well that they recognized when it was cited. But Franklin noted that when he spoke in France or England, the crowds there were so Biblically-illiterate that they did not recognize Bible verses when he cited them. (See [From Benjamin Franklin to Samuel Cooper, 15 May 1781 \(archives.gov\)](#)) Today's Americans are the Europeans of Franklin's day—they don't recognize the Bible when

they hear it or something is quoted from it. Significantly, today's failure to recognize Biblical quotations does not imply an absence of its impact on the document.

There are numerous explicit Biblical references in the Constitution—and while usually unrecognized today, they were recognized by our previous and more Biblically-literate generations.

For example, the Constitution stipulates that when Congress passes a bill, the president has ten days to sign the bill “Sundays excepted.” Sundays—the Christian Sabbath—were excluded by the Constitution from the count of the allotted ten days. There is no other religion in the world that observed a Sunday Sabbath except Christianity. As the Supreme Court of California noted (1858), the Sabbath observed by various religions included “the Friday of the Mohammedan, the Saturday of the Israelite, or the Sunday of the Christian.”¹³² The South Carolina Supreme Court (1846) similarly noted:

Christianity is a part of the common law of the land, with liberty of conscience to all. It has always been so recognized....The U. S. Constitution allows it as a part of the common law. The President is allowed ten days [to sign a bill], with the exception of Sunday. The Legislature does not sit, public offices are closed, and the government recognizes the day in all things....The observance of Sunday is one of the usages of the common law recognized by our U. S. and state governments....Christianity is part and parcel of the common law.¹³³

The specific recognition of the Christian Sabbath in the Constitution was cited for decades by state and federal courts as proof of the Christian nature of the country and its governing documents.¹³⁴

Just as the “Sundays Excepted” Clause shows the religious nature of the Constitution, so, too, do the five oath taking clauses. The Founders repeatedly affirmed was oath-taking a solely religious activity. For example, James Madison called it “the strongest of religious ties”;¹³⁵ Constitution signer Rufus King explained that oaths were a “principle which is proclaimed in the Christian system”;¹³⁶ John Adams said that they were “sacred obligations”;¹³⁷ Declaration signer John Witherspoon said that taking an oath “indeed is an act of worship”;¹³⁸ and George Washington warned to never let oath-taking become a secular activity.¹³⁹

Furthermore, the Constitution declares in Article VII that it was written “in the year of our Lord,” 1787. Most legal documents of that day gave only the year; a few added “in the year of the Lord”; but the drafters of the Constitutional personalized that phrase, making it “in the year of our Lord.” It was rare for documents in that day to use that phrase, but the US Constitution does.

Other parts of the Constitution also demonstrate a reliance on Biblical principles and rhetoric. For example, compare the Art. II, Sec. 1 provision that a president must be a natural born citizen with Deuteronomy 17:15; the Art. III, Sec. 3 provision regarding witnesses and capital punishment with Deuteronomy 17:6; and the Art. III, Sec. 3 provision against attainder with Ezekiel 18:20.

And notice that Isaiah 33:22 defines the three branches of government, and Ezra 7:24 sets forth the type of tax exemptions that the Founders gave to churches (tax exemptions that still exist today).

The concept of republicanism set forth in Art. IV, Sec. 4 (that is, of electing our leaders at the local, county, state, and federal levels) has its origins in Exodus 18:21. In fact, Noah Webster

(the Founder personally responsible for Art. I, Sec 8, ¶8 of the Constitution) specifically cites Exodus 18:21,¹⁴⁰ as do Declaration signers John Witherspoon¹⁴¹ and Benjamin Rush.¹⁴²

And on multiple occasions, John Adams directly affirmed that the principle undergirding the constitutional separation of powers was the same principle found in Jeremiah 17:9 (“the heart is deceitful above all things and desperately wicked; who can know it?”)¹⁴³—a point similarly made by signers of the Constitution George Washington and Alexander Hamilton.¹⁴⁴

And following the writing and ratification of the Constitution, the Bill of Rights was penned by the Founders, becoming the capstone on the Constitution. Of this, US Supreme Court Chief Justice Earl Warren declared:

I believe the entire Bill of Rights came into being because of the knowledge our forefathers had of the Bible and their belief in it: freedom of belief, of expression, of assembly, of petition, the dignity of the individual, the sanctity of the home, equal justice under law, and the reservation of powers to the people....I like to believe we are living today in the spirit of the Christian religion. I like also to believe that as long as we do so, no great harm can come to our country.¹⁴⁵

There is abundant documentary evidence to demonstrate what Chief-Justice Warren avowed.

For example, the protections of the Due Process clauses of the US Constitution (the Fourth through the Eighth Amendments, which contain specific provisions to secure justice in court proceedings) were based on Bible teachings. Even Supreme Court Justice Stephen Breyer (one of the most secular-minded justices in Supreme Court history) openly acknowledges that “The right of an accused to meet his accusers face-to-face is mentioned in, among other things, the Bible.”¹⁴⁶ In proof of this, Breyer cites *Federal Practices & Procedure, Federal Rules of Evidence*, which devotes more than twenty pages to document the ways in which the Bible directly shaped the Due Process Clauses of the Bill of Rights.¹⁴⁷ (And the Bible likewise influenced other Amendments in the Bill of Rights.)

Finally, numerous Founders involved with the Constitution’s writing and ratification testified that they believed the Constitution was directly influenced by God Himself. For example, James Madison testified that the Constitution was the result of “a finger of that Almighty Hand” which had so often been manifested to them throughout the Revolution.¹⁴⁸ (Significantly, several Founders invoke the unique Bible phrase “finger of God,” which is used in the Bible to represent miraculous manifestations of His authority and power, as in Luke 11:20, Exodus 8:19, Deuteronomy 9:10, Daniel 5:5, and Exodus 31:18.) Alexander Hamilton, too, declared that the Constitution was “a system which, without the finger of God, never could have been suggested and agreed upon.”¹⁴⁹ George Washington avowed that the Constitution “appears to me, then, little short of a miracle”¹⁵⁰ and that “it will demonstrate as visibly the finger of Providence as any possible event in the course of human affairs can ever designate it.”¹⁵¹ Benjamin Franklin believed that the writing of the Constitution had been “influenced, guided, and governed by that omnipotent, omnipresent, and beneficent Ruler, in Whom all inferior spirits live, and move, and have their being” [Acts 17:28].¹⁵² And Founding Father Benjamin Rush avowed that the Constitution “in its form and adoption is as much the work of a Divine Providence as any of the miracles recorded in the Old and New Testament were the effects of a Divine power.”¹⁵³ So the Founders definitely did not see the Constitution as a secularly-produced document.

There is no question that many of the Constitution’s clauses and provisions are both filled with and inspired by Biblical and Christian principles. It is not a secular document; and according to John Adams, it will not work properly if it ever becomes one. As he affirmed:

Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.¹⁵⁴

George Washington agreed, and in his famous “Farewell Address” (considered the most significant speech ever delivered by a US President), he warned citizens to never let our government become secular and God-free, reminding them:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness.¹⁵⁵

In fact, George Washington succinctly warned that no man can be called an American patriot if he attempts to secularize and remove religion and morality from the public sphere.

The evidence is unequivocal that the Bible does indeed include much Biblical reference and language and incorporates many unique Biblical principles.

Interestingly, some modern political scientists set out to identify the significance sources that influenced and shaped the Framers’ unique constitutional ideas that have resulted in an unprecedented success—no other nation in the history of the world has had such a successful governing document. According to Cornell University Law School, throughout history the average constitution endures 17 years—but our celebrated is 234th birthday last year. America has—by far—the longest ongoing constitution in the history of the world.

In an attempt to document the source of the unique ideas that have resulted in such an enduring document, political scientists from the University of Houston embarked on an ambitious ten-year project to analyze writings from the Founding Era (1760-1805) with the goal of isolating and identifying the specific political authorities quoted during that period.¹⁵⁶ Selecting some 15,000 representative writings, the researchers identified and isolated some 3,154 direct quotations in those works, and then documented the original sources of those quotations. The results showed that the single source cited far and away more than any other was the Bible—thirty-four percent of the quotes in the representative writings of the Founding Era were taken directly from the Bible.¹⁵⁷ According to the researchers:

Although the citations came from virtually every part of the Bible, Saint Paul was the favorite in the New Testament....Saint Peter was next, and then John’s Gospel. Deuteronomy was the most-cited Old Testament book, followed by Isaiah, Genesis, Exodus, and Leviticus....Other prominently cited books of the Bible were Psalms, Proverbs, Jeremiah, Chronicles, and Judges.¹⁵⁸

Even *Newsweek* concluded that “historians are discovering that the Bible, perhaps even more than the Constitution, is our Founding document.”¹⁵⁹

Problem 6: Selective Editing to Reach the Opposite Result

- For evidence that the United States was founded as a secular nation, look no further than the 1797 Treaty of Tripoli, an agreement the US negotiated with a country in present-day Libya to end the practice of pirates attacking American ships. It was ratified unanimously by a Senate still half-filled with signers of the Constitution and declared, “the Government of the United States of America is not, in any sense, founded on Christian religion.”

From 1784-1816, America was engaged in a War on Terror against Muslims. This was a 32-year war, much longer than our second War on Terror from 2001-2021, which many under-informed commentators today wrongly claim to be the longest war in American history.

The roots of that earlier conflict date back to the end of the American War for Independence when 5 Islamic nations (Turkey, Tunis, Morocco, Algiers, and Tripoli) began making indiscriminate attacks against the property and interests of what they claimed to be “Christian” nations (America, England, France, Spain, Portugal, Denmark, Sweden, etc.).¹⁶⁰ Those 5 attacking nations were called the Barbary States (named for the Berber ethnic people who became Muslims and largely inhabited these regions) and they attacked American civilian merchant vessels wherever they found them, seizing the ships and cargo and making slaves of the crew.¹⁶¹

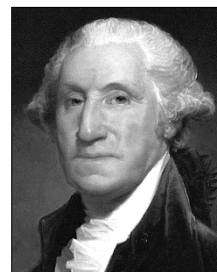
(Those slaves were both white and black, for American ships at the time were highly integrated.¹⁶² The Muslims had already taken some 10-15 million slaves in Africa,¹⁶³ and many millions more outside Africa, including captured seamen.)

In 1784, Congress had sent American diplomats Thomas Jefferson, John Adams, and Benjamin Franklin overseas to negotiate with the Muslim terrorists and end the unprovoked attacks.¹⁶⁴ They found this to be a difficult task. After two years, Adams and Jefferson candidly asked the Ambassador from Tripoli (today called Libya) the motivation behind the attacks against Americans. He responded...

that it was founded on the laws of their Prophet [Mohammed]—that it was written in their Koran that all nations who should not have acknowledged their authority were sinners; that it was their right and duty to make war upon them wherever they could be found and to make slaves of all they could take as prisoners; and that every Musselman [Muslim] who should be slain in battle was sure to go to Paradise.¹⁶⁵

Given the Muslims’ “spiritual” incentive to enslave and make war, their attacks against American ships were frequent. In fact, in just one year (1790), Algiers alone seized 11 American ships and enslaved the sailors, holding them for sell or ransom.¹⁶⁶ This was a profitable trade, for as John Adams reported, “*the [ransom] price is 6,000 for a master [captain], 4,000 for a mate [officer], and 1,500 for each sailor.*”¹⁶⁷ (In today’s money, that would be about \$130,000 for a captain, \$85,000 for an officer, and \$35,000 for each sailor. They could thus rake in up to \$1 million or more for each ship seized.) Despite their best efforts, Jefferson, Adams, and Franklin were unable to achieve any change in the policy or thinking of the terrorists.

When George Washington became president, the problem remained unresolved. Dispatching diplomatic envoys to negotiate freedom for kidnapped seamen and a guarantee of unmolested shipping in the Mediterranean,¹⁶⁸ they secured several treaties of “Peace and Amity” with the Muslim Barbary powers.¹⁶⁹ In those treaties America was required to send hundreds of thousands of dollars (tens of millions in today’s money) of “tribute” (i.e., official extortion money) to the Muslim countries to secure the “guarantee” of no further attacks.



George Washington

As one example, a Muslim ambassador told the Americans that “*a perpetual peace could be made*” with his nation for the price of 30,000 guineas (\$2.3 million today), with an additional 3,000 guineas (\$230,000) to be personally paid to the ambassador himself.¹⁷⁰ Often the Muslims also required added “*considerations*” from America, including us building and providing a warship as a “gift” to Tripoli,¹⁷¹ a “gift” frigate (a smaller but faster

warship) to Algiers,¹⁷² paying \$525,000 to ransom captured American seamen from Algiers,¹⁷³ and so forth. Having no other recourse, America made the payments.

Because the Muslims viewed the controversy as one between religions, the Americans repeatedly sought to convince them that as a Christian nation, we were not engaged in any religious “holy war” against their faith; we simply wanted to stop their terrorism and attacks against us. The earlier 1786 treaty negotiated by Jefferson and Adams that eventually ended Moroccan hostilities against the United States had contained three separate clauses making this point.¹⁷⁴ The 1795 Treaty with Algiers contained similar acknowledgments,¹⁷⁵ as did subsequent treaties with other Muslim nations.¹⁷⁶

The 1796 treaty with Tripoli likewise declared:

As the government of the United States of America is not in any sense founded on the Christian religion as it has in itself no character of enmity against the laws, religion or tranquility of Musselmen [Muslims] and as the said States [America] have never entered into any war or act of hostility against any Mahometan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries. ¹⁷⁷

This clause acknowledged that America was not the type of former historic so-called “Christian” nations that had an inherent hostility against all Muslims and non-Christians—that America was not like one of the Christian nations of Europe during the Middle Ages that fought Muslims in the Crusades, expelled them from Granada, and so forth. In short, America was not part of the European style of Christian religion that hated Muslims and their religion.

Founding Father John Jay described America’s form of Christianity as “*wise and virtuous*.”¹⁷⁸ John Quincy Adams called it “*civilized*,”¹⁷⁹ and John Adams termed it “*rational*.”¹⁸⁰ Noah Webster further affirmed:

The ecclesiastical establishments of Europe which serve to support tyrannical governments are not the Christian religion but abuses and corruptions of it.¹⁸¹

Daniel Webster agreed, noting that for America, “*general tolerant Christianity is the law of the land*.”¹⁸² Perhaps Thomas Jefferson best captured the difference when he declared:

[T]he comparisons of our government with those of Europe are like a comparison of heaven and hell.¹⁸³

Yet many secularists and Progressives today ignore this important history and instead boldly lift a single partial phrase from that treaty¹⁸⁴ to claim that it declares:

The government of the United States is in no sense founded on the Christian religion.

Significantly, these critics (as CNN did) cite only the first 15 words of a single sentence that is actually 81 words long, placing a period where there is not one, and ignoring the other 66 words that provide the context. But notwithstanding their convoluted efforts to edit, censor, and reverse the self-evident meaning of that clause and make the sentence say something it does not, there is no government document declaring that America is not a Christian nation. To the contrary, there are literally hundreds of official documents over the past two centuries stating just the opposite.

This includes the US Supreme Court on multiple occasions, including its unanimous decision in 1844 in which the US Supreme Court affirmed that America was “*a Christian country*.”¹⁸⁵ In

1892, the Supreme Court again delivered a unanimous ruling, declaring of America that “*this is a Christian nation.*”¹⁸⁶ In 1931, the Supreme Court reaffirmed the same position for a third time, stating “*we are a Christian people.*”¹⁸⁷ And scores of courts, both federal as well as state, have made the same unequivocal declarations over the past two centuries.

Problem 7: Completely Ignoring Historical Facts

- And saying the US was founded as a Christian nation ignores the fact that much of its initial wealth was derived from slave labor and land stolen from Native Americans,

Consider the triple claims:

1. Christian America brought oppression
2. America’s wealth was derived from slave labor
3. America’s land was stolen from Native Americans

Counterpoint #1:

- In no way does America being a “Christian nation” imply that proponents of such a view reject or ignore the sins in America’s past. Much rather, advocates of a historical Christian America are more acutely aware of these failures, and throughout our history, it has been Christian ministers, pastors, and leaders at the forefront of fighting against such failures and shortcomings.
 - Ministers such as Increase Mather were instrumental in stopping the Salem Witch Trials. (See [here](#).)
 - Ministers and religious leaders led the charge against slavery. There are countless examples, but for a few, see:
 - Quaker leader Benjamin Lay, *All Slave-Keepers That Keep the Innocent in Bondage, Apostates* (1737), [here](#)
 - Congregationalist minister and theologian Jonathan Edwards, *The Injustice and Impolicy of the Slave Trade and of the Slavery of the Africans* (1791), [here](#)
 - John Wesley, *Thoughts Upon Slavery* (1774), [here](#)

Counterpoint #2:

- The contention that slavery constituted a major source of wealth during the founding of America is entirely erroneous and little more than a gross regurgitation of old pro-slavery Confederate propaganda.

- The importation of slaves into North America did not become substantial until more than a century after its initial founding. No more than 5,000 slaves were disembarked any year until 1727, when it began to substantially increase, well



after its Christian founding. (See Slave Voyages database here, [here](#), must adjust inputs to get the chart below)

- Significantly, Slavery impoverished the areas which practiced it in comparison to those parts of the country which did not.
 - For instance, Alexis de Tocqueville noted that *“the colonies in which there were no slaves became more populous and more prosperous than those in which slavery flourished.”*¹⁸⁸ Tocqueville’s observations are confirmed by the facts of economic history. The story of the South is one of stagnation and increasingly falling behind the rest of the nation. Aside from the few owners of large plantations, the people in the South were generally more impoverished than the people in the North.¹⁸⁹ At the time of the Revolutionary War the South had been the wealthier region by far, but their reliance upon slavery sapped the strength out of the region. As economic historians from Harvard and UC Davis have explained, from 1774 to 1860, *“The per annum growth rates for New England, 1.26 percent, and the Middle Atlantic, 1.08 percent, were well above the South’s 0.31 percent.”*¹⁹⁰ Indeed, by 1860, the real product per capita in the South was over 40 points behind New England.¹⁹¹ A Harvard economic study identified that even today there exists, *“a significant negative relationship between past slave use and current economic performance.”*¹⁹² In fact, *“all forms of slavery were detrimental,”* to economic development.¹⁹³
 - As early as 1793, major figures such as Noah Webster pointed out that: *“In no particular are the deplorable effects of slavery more visible than in checking or destroying national industry [productivity]. Wherever we turn our eyes to view the comparative effects of freedom and slavery on agriculture, arts, commerce and science, the mind is deeply affected at the astonishing contrast. ... To labor solely for the benefit of other men is repugnant to every principle of the human heart.”*¹⁹⁴

Counterpoint #3:

- Ministers and religious communities were at the forefront in treating native tribes with respect and honoring land deals.
 - The religious Pilgrims strictly only occupied land lawfully purchased land at a price agreed upon by the native tribes in founding Plymouth in 1620 (See [here](#), p. 145.)
 - At the start of King Philip's War in 1675, Plymouth Governor Josiah Winslow explained: *"I think I can clearly say that before these present troubles broke out, the English did not possess one foot of land in this colony but what was fairly obtained by honest purchase of the Indian proprietors."*
 - Rev. Roger Williams lawfully purchased land at a price agreed upon by the native tribes in order to found Rhode Island in 1636. (See [here](#) for land deed.)
 - Rev. John Davenport lawfully purchased land at a price agreed upon by the native tribes in order to found New Haven in 1637. (See [here](#), pp. 67, 73.)
 - In founding Pennsylvania, William Penn purchased tracts of land from the Indians.¹⁹⁵ He even purchased some of the same land multiple times because different tribes claimed the same property, having taken and retaken it from each other in conquest.¹⁹⁶ Penn ensured that he secured a clear title from each tribe that claimed it.¹⁹⁷
 - Remember the 1888 wall map of Jamestown v. Pilgrims. Throughout the northeast and most of early America, the land was bought by the colonists. In the south, it was different. But because land was bought, the longest lasting treaty in American history between whites and Indians was the treaty between the Pilgrims and Wampanoags.

¹ Brittney Kaye Settle v. Dickson County Sch. Bd., 53 F. 3d 152 (6th Cir. 1995).

² Cicely Gosier, "Student Penalized Over Religious Artwork," *Christian Broadcast Network*, April 6, 2008 (at: <http://www.cbn.com/cbnnews/us/2008/April/Student-Penalized-Over-Religious-Artwork/>).

³ "Student Files Suit to Defend his Right to Bring Bible to School," *Standard News Wire* (at: <http://www.standardnewswire.com/news/224236110.html>) (accessed on June 29, 2011); Harvey Rice, "Suit Claims Students Not Allowed to Carry Bibles," *Houston Chronicle*, May 23, 2000 (at: http://www.chron.com/CDA/archives/archive.mpl?id=2000_3216815).

⁴ *Roberts v. Madigan*, 921 F.2d 1047, 59 USLW 2415, 19 Fed.R.Serv.3d 530, 64 Ed. Law Re1038 (1989).

⁵ Patrick Buchanan, "The de-Christianization of VMI," *WND.com*, January 29, 2002 (at: <http://www.wnd.com/index.php?pageId=12556>).

⁶ Conrad deFiebre, "Suit Claims Man's Religious Freedom is Being Thwarted; A Revenue Employee Says He's Not Allowed to Display Signs on His Car or Cubicle," *Star Tribune*, July 2, 2004.

⁷ *Broadus v. Saratoga Springs City Sch. Dist.*, 02-cv-0136 (N.D.N.Y. 2002); Ellen Sorokin, "Deal Reached on Praying Toddler," *Washington Times*, June 12, 2002.

⁸ "Seniors Sue After City Stifles Sermons at Community Center," *Associated Press*, October 31, 2003 (at: <http://www.firstamendmentcenter.org/seniors-sue-after-citystifles-sermons-at-community-center>); Terry Eastland, "Understanding the First Amendment," *Weekly Standard*, January 15, 2004 (at: <http://www.weeklystandard.com/Content/Public/Articles/000/000/003/599kpgpv.asp>); "Dallas Suburb, Senior Citizens Settle Religious-Rights Case," *Associated Press*, January 9, 2004 (at: <http://www.firstamendmentcenter.org/dallas-suburb-senior-citizens-settle-religious-rightscase>); "Testimony at U.S.

Senate Hearing,” Senate, Testimony of Mr. Barney Clark, June 8, 2004 (at: http://judiciary.senate.gov/testimony.cfm?id=1218&wit_id=3522); Robert Longley, “Texas Seniors Win Religious Speech Battle,” About.com (at: <http://usgovinfo.about.com/cs/usconstitution/a/seniorsswin.htm>) (accessed on May 16, 2011); issue decided in *J. B. Barton, et al. v. City of Balch Springs, et al.*, No. 3:03-CV-2258-G (N.D. Tex. 2004).

⁹ *Draper v. Logan County Pub. Lib.*, 403 F. Su2d 608 (W.D. Ky. Aug. 29, 2003).

¹⁰ Carrie Antlfinger, “UW-Eau Claire is reviewing legalities of Bible study ban,” *Associated Press*, November 3, 2005 (at: <http://thefire.org/article/6399.html>); Michael Gendall, “Campus dorm policy under review,” *Badger Herald*, November 10, 2005 (at: http://badgerherald.com/news/2005/11/10/campus_dorm_policy_u.php); settled in *Steiger v. Lord-Larson*, No. 05-C-0700-S (W.D. Wis. Mar. 2006).

¹¹ Laurie Goodstein, “Disciplining of Student is Defended; Gingrich Said Prayer Brought Punishment,” *Washington Post*, December 6, 1994.

¹² XXXcite to Liberty Counsel book, Undeniable, and cite the book, not the website, although we can give the website for a location to read the bookXXX For more examples, see the author’s book *Original Intent: The Courts, the Constitution, and Religion* (Aledo: WallBuilder Press, 2011), 13–21. See also “Get Resources,” Alliance Defense Fund (at: <http://www.alliancedefensefund.org/About/Detail/4236>); “Press Releases,” American Center for Law and Justice (at: <http://aclj.org/press-releases>); “Newsletter Archive,” Christian Law Associates (at: <http://www.christianlaw.org/ccla/index.php/articles/>); “Press Release Archives,” Liberty Counsel (at: <http://www.lc.org/index.cfm?pid=14099>); “Issues,” Liberty Legal Institute (at: http://www.libertylegal.org/issues_main.php); “Resources,” The National Legal Foundation (at: <http://www.nlf.net/Resources/Literature/Literature.htm>); “Legal Battles,” Pacific Justice Institute (at: <http://www.pacificjustice.org/news>); “Legal Landmines,” Religious Organization Legal Defense Association (at: <http://www.sharpefirm.com/rolda/landmines.html>); “Press Room,” Thomas More Law Center (at: <http://www.thomasmore.org/qry/page.taf?id=20>); “Religious Hostility in America,” Family Research Institute, Liberty Council (at: <http://www.religioushostility.org/>); etc.

¹³ William Cathcart, *Baptist Patriots in the American Revolution* (Philadelphia: S. A. George & Co., 1876), 12–18; Isaac Backus, *A History of New England, With Particular Reference to the Denomination of Christians Called Baptists* (Newton, MA: Backus Historical Society, 1871), Vol. II, 97–98; George Bancroft, *A History of the United States of America* (Boston: Little, Brown, and Company, 1858), Vol. 1, 449–450; Sanford Hoadley Cobb, *The Rise of Religious Liberty in America* (New York: MacMillan, 1902), 112; Bruce Gourley, *Baptist Index, “An outline of Baptist Persecution in America”* (at: <http://www.brucegourley.com/baptists/persecutionoutline.htm>) (accessed January 18, 2013). Lewis Peyton Little, *Imprisoned Preachers and Religious Liberty in Virginia* (Lynchburg, VA: J. P. Bell Co., Inc., 1938), xiii; etc.

¹⁴ “Medieval Sourcebook: Banning of Other Religions, Theodosian Code XVI.1.2,” Fordham University (at: <http://www.fordham.edu/halsall/source/theodcodeXVI.html>) (accessed on June 5, 2012).

¹⁵ See, for example, *An Ordinance of the Lords and Commons Assembled in Parliament Together with Rules and Directions Concerning Suspension from the Sacrament of the Lords Supper in Cases of Ignorance and Scandall* (London: John Wright, October 21, 1645); *A Declaration of the Commons Assembled in Parliament Against All Such Persons as Shall Take Upon Them to Preach or Expound the Scriptures in Any Church or Chappel, or Any Other Publique Place, Except They be Ordained Either Here or in Some Other Reformed Church* (London: Edward Husband, January 2, 1646); etc.

¹⁶ Frederick Greenwood, *Greenwood Genealogies, 1154-1914* (New York: The Lyons Genealogical Company, 1914), p. 34, “The Execution of John Greenwood.”

¹⁷ Frederick Greenwood, *Greenwood Genealogies, 1154-1914* (New York: The Lyons Genealogical Company, 1914), p. 31, “The Execution of John Greenwood.”

¹⁸ Frederick Greenwood, *Greenwood Genealogies, 1154-1914* (New York: The Lyons Genealogical Company, 1914), p. 35, “The Execution of John Greenwood.”

¹⁹ “America as a Religious Refuge: The Seventeenth Century, Part 1,” *Library of Congress*, accessed May 25, 2020, www.loc.gov/exhibits/religion/rel01.html; and “America as a Religious Refuge: The Seventeenth Century, Part 2,” *Library of Congress*, accessed May 25, 2020, www.loc.gov/exhibits/religion/rel01-2.html.

²⁰ B. L. Rayner, *Life of Thomas Jefferson* (Boston: Lilly, Wait, Colman, & Holden, 1834), 113–119; Henry S. Randall, *The Life of Thomas Jefferson* (New York: Derby & Jackson, 1858), Vol. I, 203; John T. Morse, Jr., *Thomas Jefferson* (Boston: Houghton, Mifflin and Company, 1898), 41; Samuel M. Schmucker, *The Life of Thomas Jefferson* (New York: A. L. Burt Company, 1903), 67–71. See also Thomas Jefferson, *The Works of Thomas Jefferson* (1904), Vol. 1, 61–64, “A Declaration by the Representatives of the United States of America, in General Congress Assembled.”

²¹ See, for example, Thomas Jefferson, “Thomas Jefferson Papers,” *Library of Congress*, from Kettocton Baptist Association on August 18, 1808 (at: <http://hdl.loc.gov/loc.mss/mtj.mtjbib018945>); from Baltimore Baptist Association on October 15, 1808 (at: <http://hdl.loc.gov/loc.mss/mtj.mtjbib019174>); Thomas Jefferson, *The Papers of Thomas Jefferson Retirement Series*, J. Jefferson Looney, editor (Princeton: Princeton University Press, 2004), Vol. 1, 63, from Albemarle Buckmountain Baptist Church on March 17, 1809; etc.

²² Jefferson, *Papers of Thomas Jefferson*, ed. Oberg (2008), 35:408, from the Danbury Baptist Association to Thomas Jefferson on October 7, 1801.

²³ Jefferson, *Papers of Thomas Jefferson*, ed. Oberg (2008), 35:408, from the Danbury Baptist Association to Thomas Jefferson on October 7, 1801.

²⁴ *Debate in the Several State Conventions, on the Adoption of the Federal Constitution, as Recommended by the General Convention at Philadelphia in 1787*, Jonathan Elliot, editor (Washington, DC: Printed for the Editor, 1836), Vol. IV, 540, “Kentucky Resolutions of 1798 and 1799. [The Original Draft Prepared by Thomas Jefferson],” November, 1798.

²⁵ James D. Richardson, *A Compilation of the Messages and Papers of the Presidents, 1789–1897* (Washington, DC: Published by the Authority of Congress, 1899), Vol. I, 379, Thomas Jefferson, “Second Inaugural Address,” March 4, 1805.

²⁶ Thomas Jefferson, *The Writings of Thomas Jefferson* (1903), Vol. XVI, 325, to the Society of the Methodist Episcopal Church on December 9, 1808.

²⁷ Jefferson, *The Writings of Thomas Jefferson* (1903), Vol. XVI, 281–282, to Messrs. Nehemiah Dodge, Ephraim Robbins, and Stephen S. Nelson: A Committee of the Danbury Baptist Association in the State of Connecticut on January 1, 1802.

²⁸ XXXcite Reynolds case and othersXXX

²⁹ See, for example, *Reynolds v. U. S.*, 98 U. S. 145 (1878); *Commonwealth v. Nesbit*, 84 Pa. 398 (Pa. SuCt. 1859); *Lindenmuller v. People*, 33 Barb 548 (SuCt. N.Y. 1861); and others.

³⁰ *Everson v. Bd. of Educ.*, 330 U.S. 1, 18 (1947) and *McCullum v. Bd. of Educ.*, 333 U.S. 203, 212 (1948).

³¹ On February 12, 2008, in a Westlaw search of legal cases (both state and federal) undertaken for the authors, some 2,851 cases specifically cited the language of the First Amendment (search string was “respecting an establishment...”), but 4,189 cases cited the phrase “wall separating church and state,” or a close variation of that language. Thus in cases specifically addressing First Amendment issues, the First Amendment itself was quoted much less often than the separation metaphor, which was regularly used as judicial replacement language for the actual language of the Constitution in the First Amendment.

³² *Debates and Proceedings in the Congress of the United States* (Washington, DC: Gales and Seaton, 1851), 6th Cong., 797, December 4, 1800.

³³ Bishop Claggett’s letter of February 18, 1801, attests that while Vice-President, Jefferson attended church services in the House. Available in the Maryland Diocesan Archives.

³⁴ Margaret Smith, *The First Forty Years of Washington Society* (New York: Charles Scribner’s Sons, 1906), 13; James Hutson, *Religion and the Founding of the American Republic* (Washington, DC: Library of Congress, 1998), 84.

³⁵ Rev. Manasseh Cutler, *Life, Journal, and Correspondence of Rev. Manasseh Cutler*, William Parker Cutler and Julia Perkins Cutler, editors (Cincinnati: Colin Robert Clarke & Co., 1888), Vol. II, 119, to Joseph Torrey on January 3, 1803.

³⁶ Margaret Smith, *The First Forty Years of Washington Society*, 13.

³⁷ Margaret Smith, *The First Forty Years of Washington Society*, 13.

³⁸ John Quincy Adams, *Memoirs of John Quincy Adams*, Charles Francis Adams, editor (Philadelphia: J. B. Lippincott & Co., 1874), Vol. I, 265, diary entry for October 23, 1803, and Vol. I, 268, diary entry for October 30, 1803; *National Intelligencer*, December 9, 1820, 3. See also James Hutson, *Religion and the Founding of the American Republic*, 89.

³⁹ James Hutson, *Religion and the Founding of the American Republic*, 96, quoting from a handwritten history in possession of the Library of Congress, “Washington Parish, Washington City,” by Rev. Ethan Allen.

⁴⁰ Wilbur E. MacClenny, *The Centennial of Religious Journalism*, John Pressley Barrett, editor (Dayton: Christian Publishing Association, 1908), 250 and 265, “James O’Kelly: A Champion of Christian Freedom.”XXXadd in Leland info hereXXX

⁴¹ *Records of the Columbia Historical Society* (Washington, DC: Columbia Historical Society, 1895), Vol. 1, 122–123.

⁴² *Records of the Columbia Historical Society* (Washington, DC: Columbia Historical Society, 1895), Vol. 1, 127, from the report by Mr. Henry Ould on February 10, 1813. See also *National Intelligencer* (Washington: 1817),

March 20, 1817, 2, "Lancastrian School" report by Robert Ould dated November 18, 1816, which says "41 besides the above number read in the Old and New Testament, and are able to spell words of from three to five syllables. 26 are learning to read Dr. Watt's Divine Songs and spell words of two syllables."

⁴³ *Debates and Proceedings in the Congress of the United States* (1851), 7th Cong., 1st Sess., 1332, "An Act in Addition to an Act, Entitled, 'An Act in Addition to an Act Regulating the Grants of Land Appropriated for Military Services, and for the Society of the United Brethren for Propagating the Gospel Among the Heathen,'" April 26, 1802; 7th Cong., 2nd Sess., 1602, "An Act to Revive and Continue in Force An Act in Addition to an Act, Entitled, 'An Act in Addition to an Act Regulating the Grants of Land Appropriated for Military Services, and for the Society of the United Brethren for Propagating the Gospel Among the Heathen,' and for Other Purposes," March 3, 1803; 8th Cong., 2nd Sess., 1279, "An Act Granting Further Time for Locating Military Land Warrants, and for Other Purposes," March 19, 1804.

⁴⁴ Dorothy C. Bass, "Gideon Blackburn's Mission to the Cherokees," *Journal of Presbyterian History* (Fall, 1974), Vol. 52, num. 3, 209.

⁴⁵ *American State Papers: Documents, Legislative and Executive of the Congress of the United States*, Walter Lowrie, editor (Washington, DC: Gales and Seaton, 1832), Vol. IV, 687, "The Kaskaskia and Other Tribes," October 31, 1803.

⁴⁶ Jefferson, *Papers*, Boyd, editor (1950), Vol. 1, 495, from "Report on a Seal for the United States, with Related Papers," August 20, 1776. See also John Adams, *Letters of John Adams*, Charles Francis Adams, editor (Boston: Charles C. Little and James Brown, 1841), Vol. I, 152, to Abigail Adams on August 14, 1776.

⁴⁷ Jefferson, *Papers*, Boyd, editor (1950), Vol. I, 495, from "Report on a Seal for the United States, with Related Papers," August 20, 1776. See also John Adams, *Letters of John Adams* (1841), Vol. I, 152, to Abigail Adams on August 14, 1776.

⁴⁸ Dumas Malone, *Jefferson the Virginian* (Boston: Little, Brown and Co., 1948), Vol. I, 226.

⁴⁹ Thomas Jefferson, *The Writings of Thomas Jefferson* (1903), Vol. I, 62–74, "Autobiography," 1821; Jefferson, *Papers*, Boyd, editor (1950), Vol. II, 555, "A Bill for Punishing Disturbers of Religious Worship and Sabbath Breakers"; Vol. II, 555, "A Bill for Appointing Days of Public Fasting and Thanksgiving"; Vol. I, 556, "A Bill Annuling the Marriages Prohibited by the Levitical Law, and Appointing the Mode of Solemnizing Lawful Marriage"; Vol. I, 553, "A Bill for Saving the Property of the Church Heretofore by Law Established"; Vol. 1, 621, a "Bill for Establishing a General Court"; and so forth.

⁵⁰ *Vidal v. Girard's Executors*, 43 US 126, 198 (1844).

⁵¹ *Church of the Holy Trinity v. US*, 143 US 457, 465, 470–471 (1892).

⁵² *United States v. Macintosh*, 283 US 605, 625 (1931).

⁵³ David J. Brewer, *The United States: A Christian Nation* (Philadelphia: John C. Winston Company, 1905), 46.

⁵⁴ Paul M. Pearson and Philip M. Hicks, *Extemporaneous Speaking* (New York: Hinds, Noble & Eldredge, 1912), p. 177, Woodrow Wilson, "The Bible and Progress," May 7, 1911.

⁵⁵ Lyndon B. Johnson, "Remarks at the Lighting of the Nation's Christmas Tree," *The American Presidency Project*, December 22, 1963 (at: <http://www.presidency.ucsb.edu/ws/?pid=26587>).

⁵⁶ Richard Nixon, "Remarks at the National Prayer Breakfast," *The American Presidency Project*, February 1, 1972 (at: <http://www.presidency.ucsb.edu/ws/?pid=3597>).

⁵⁷ Herbert Hoover, "Radio Address to the Nation on Unemployment Relief," *The American Presidency Project*, October 18, 1931 (at: <http://www.presidency.ucsb.edu/ws/?pid=22855>).

⁵⁸ Harry S. Truman, "Exchange of Messages With Pope Pius XII," *The American Presidency Project*, August 28, 1947 (at: <http://www.presidency.ucsb.edu/ws/?pid=12746>).

⁵⁹ Harry S. Truman, "Address at the Lighting of the National Community Christmas Tree on the White House Grounds," *The American Presidency Project*, December 24, 1946" (at: <http://www.presidency.ucsb.edu/ws/?pid=12569>).

⁶⁰ John Adams, *The Works of John Adams, Second President of the United States*, Charles Francis Adams, editor (Boston: Little, Brown and Company, 1856), Vol. X, pp. 45–46, to Thomas Jefferson on June 28, 1813.

⁶¹ Thomas Jefferson, *The Papers of Thomas Jefferson*, Barbara Oberg, editor (Princeton: Princeton University Press, 2008), Vol. 30, p. 545, to Gouverneur Morris on November 1, 1801.

⁶² John Quincy Adams, *An Oration Delivered Before the Inhabitants of the Town of Newburyport at Their Request on the Sixty-First Anniversary of the Declaration of Independence, July 4, 1837* (Newburyport: Charles Whipple, 1837), pp. 17–18.

⁶³ John Tyler, "Proclamation," *The American Presidency Project*, April 13, 1841 (at: <http://www.presidency.ucsb.edu/ws/?pid=67344>).

-
- ⁶⁴ “The President and the Bible,” *New York Semi-Weekly Tribune*, Wednesday, May 9, 1849, Vol. IV, No. 100, p. 1.
- ⁶⁵ *Journal of the Senate of the United States of America* (Washington, D. C.: George W. Bowman, 1859-1860), 36th Cong., 1st Sess., p. 30, message of the President, December 27, 1859.
- ⁶⁶ General Order of Abraham Lincoln, issued November 15, 1862, from an original in the possession of the General Editor; Abraham Lincoln, *The Collected Works of Abraham Lincoln*, Roy P. Basler, editor (New Brunswick, NJ: Rutgers University Press, 1953), Vol. IV, p. 271, First Inaugural Address, March 4, 1861.
- ⁶⁷ *Journal of the Senate of the United States of America* (Washington, D. C.: Government Printing Office, 1871), 41st Cong., 3rd Sess., p. 10, message from the President, December 5, 1870; *Journal of the Senate of the United States of America* (Washington, D. C.: Government Printing Office, 1872), 42nd Cong., 2nd Sess., p. 10, message from the President, December 4, 1871; *Journal of the Senate of the United States of America* (Washington, D. C.: Government Printing Office, 1874), 43rd Cong., 2nd Sess. P. 165, message from the President, January 13, 1875.
- ⁶⁸ James D. Richardson, *A Compilation of Messages and Papers of the Presidents* (New York: Bureau of National Literature 1897), p. 6292, William McKinley to the Congress of the United States, December, 1897.
- ⁶⁹ Franklin D. Roosevelt, “Address at Dedication of Great Smoky Mountains National Park,” *The American Presidency Project*, September 2, 1940 (at: <http://www.presidency.ucsb.edu/ws/?pid=16002>); Franklin D. Roosevelt, “Campaign Address at Madison Square Garden, New York City,” *The American Presidency Project*, October 28, 1940 (at: <http://www.presidency.ucsb.edu/ws/?pid=15885>); Franklin D. Roosevelt, “Radio Address of the President Announcing Unlimited National Emergency,” *The American Presidency Project*, May 27, 1941 (at: <http://www.presidency.ucsb.edu/ws/?pid=16120>); Franklin D. Roosevelt, “Message on Christmas Eve,” *The American Presidency Project*, December 24, 1942 (at: <http://www.presidency.ucsb.edu/ws/?pid=16213>); Franklin D. Roosevelt, “Fireside Chat,” *The American Presidency Project*, April 28, 1942 (at: <http://www.presidency.ucsb.edu/ws/?pid=16252>); etc.
- ⁷⁰ Dwight D. Eisenhower, “Address Before the Council of the Organization of American States,” *The American Presidency Project*, April 12, 1953 (at: <http://www.presidency.ucsb.edu/ws/?pid=9816>).
- ⁷¹ *The Federal and State Constitutions, Colonial Charters, and Other Organic Laws*, Francis Newton Thorpe, editor (Washington: Government Printing Office, 1909), p. 3784, Charter of Virginia, 1606.
- ⁷² *The Federal and State Constitutions, Colonial Charters, and Other Organic Laws*, Francis Newton Thorpe, editor (Washington: Government Printing Office, 1909), p. 1841, Mayflower Compact, 1620.
- ⁷³ *The Federal and State Constitutions, Colonial Charters, and Other Organic Laws*, Francis Newton Thorpe, editor (Washington: Government Printing Office, 1909), p. 1857, Charter of Massachusetts Bay, 1629.
- ⁷⁴ *The Federal and State Constitutions, Colonial Charters, and Other Organic Laws*, Francis Newton Thorpe, editor (Washington: Government Printing Office, 1909), p. 519, Fundamental Orders of Connecticut, 1639.
- ⁷⁵ *The Federal and State Constitutions, Colonial Charters, and Other Organic Laws*, Francis Newton Thorpe, editor (Washington: Government Printing Office, 1909), p. 77, Articles of Confederation of the United Colonies of New England, 1643.
- ⁷⁶ *The Federal and State Constitutions, Colonial Charters, and Other Organic Laws*, Francis Newton Thorpe, editor (Washington: Government Printing Office, 1909), p. 1839, Charter of New England, 1620; p. 534, Charter of Connecticut, 1662; pp. 3211, 3216, Charter of Rhode Island, 1663; p. 2762, Charter of Carolina, 1665; p. 3036, Charter for the Province of Pennsylvania, 1681; etc.
- ⁷⁷ John Marshall, *The Papers of John Marshall*, Charles Hobson, editor (Chapel Hill: University of North Carolina Press, 2006), Vol. XII, p. 278, to Jasper Adams on May 9, 1833.
- ⁷⁸ “Breakfast in Washington,” *Time Magazine*, February 15, 1954 (at: <http://www.time.com/time/magazine/article/0,9171,936197,00.html>).
- ⁷⁹ “Breakfast in Washington,” *Time Magazine*, February 15, 1954 (at: <http://www.time.com/time/magazine/article/0,9171,936197,00.html>).
- ⁸⁰ *Reports of Committees of the House of Representatives Made During the First Session of the Thirty-Third Congress* (Washington: A. O. P. Nicholson, 1854), pp. 6, 8.
- ⁸¹ *The Reports of Committees of the Senate of the United States for the Second Session of the Thirty-Second Congress, 1852-53* (Washington: Robert Armstrong, 1853), p. 3.
- ⁸² *Journal of the House of Representatives of the United States: Being the First Session of the Thirty-Fourth Congress* (Washington: Cornelius Wendell, 1855 [sic]), p. 354, January 23, 1856.
- ⁸³ Joseph Story, *Life and Letters of Joseph Story*, William W. Story, editor (Boston: Charles C. Little and James Brown, 1851), Vol. II, p. 8.
- ⁸⁴ Joseph Story, *Commentaries on the Constitution of the United States* (Boston: Hillard, Gray, and Company, 1833), Vol. III, p. 724, § 1867.

- ⁸⁵ B. F. Morris, *Christian Life and Character of the Civil Institutions of the United States, Developed in the Official and Historical Annals of the Republic* (Philadelphia: George W. Childs, 1864), p. 639.
- ⁸⁶ David J. Brewer, *The United States: A Christian Nation* (Philadelphia: John C. Winston Company, 1905), pp. 11, 40, 46.
- ⁸⁷ See, for example, *Davis v. Beason*, 133 U. S. 333, 341-344, 348 n (1890); *The Church of Jesus Christ of Latter-Day Saints v. United States*, 136 U. S. 1, 49 (1890); etc.
- ⁸⁸ See, for example, *U. S. v. Macintosh*, 283 U. S. 605, 625 (1931); etc.
- ⁸⁹ See, for example, *Ross v. McIntyre*, 140 U. S. 453, 463 (1891); *Kinsella v. Krueger*, 351 U. S. 470 (1956); *Reid v. Covert*, 354 U. S. 1 (1957); etc.
- ⁹⁰ See, for example, *Beecher v. Wetherby*, 95 U. S. 517, 525 (1877); *Lone Wolf v. Hitchcock*, 187 U. S. 553, 565 (1903); *Yankton Sioux Tribe of Indians v. U. S.*, 272 U. S. 351 (1926); *U. S. v. Choctaw Nation*, 179 U. S. 494 (1900); *Atlantic & P R Co v. Mingus*, 165 U. S. 413 (1897); *Missouri, Kansas & Texas Railway Company v. Roberts*, 152 U. S. 114 (1894); *Buttz v. Northern Pac. R. Co.*, 119 U. S. 55 (1886); *Tee-Hit-Ton Indians v. United States*, 348 U. S. 272 (1955); etc.
- ⁹¹ *Richmond v. Moore*, 107 Ill. 429 (Ill. Sup. Ct., 1883).
- ⁹² *Mordecai F. Ham Evangelistic Ass'n v. Matthews*, 30 Ky. 402, 189 S.W. 2d. 524 (Ky. Ct. of Ap., 1945)
- ⁹³ *Paramount-Richards Theatres v. City of Hattiesburg*, 210 Miss. 271 (Miss. Sup. Ct., 1950)
- ⁹⁴ *Town of Pryor v. Williamson*, 374 P.2d 204, 207 (Ok. Sup. Ct. 1959); also cited in *County of Los Angeles v. Hollinger*, 221 Cal.App.2d 154, 165 (Ca. Ct. of Appeals, 2nd Dist., Div. Two, 1963).
- ⁹⁵ Jeff Jacoby, "The freedom not to say 'amen'," *Jewish World Review*, February 1, 2001 (at: <http://www.jewishworldreview.com/jeff/jacoby020101.asp>).
- ⁹⁶ Aaron Zelman, "An open letter to my Christian friends," *Jews for the Preservation of Firearms Ownership* (at: <http://www.jpfo.org/filegen-a-m/christian-selfdefense.htm>).
- ⁹⁷ Dennis Prager, "Books, Arts & Manners: God & His Enemies – Review," *BNet*, March 22, 1999.
- ⁹⁸ Burt Prelutsky, "The Jewish grinch who stole Christmas," *Townhall.com*, December 11, 2006 (at: http://townhall.com/columnists/BurtPrelutsky/2006/12/11/the_jewish_grinch_who_stole_christmas).
- ⁹⁹ Don Feder, *A Jewish Conservative Looks at Pagan America* (Lafayette: Huntington House Publishers, 1993), pp. 59-60.
- ¹⁰⁰ Don Feder, "Yes – Once and For All – American is a Christian Nation," *DonFeder.com*, February 16, 2005 (at: www.donfeder.com/articles/0502chrisAmerica.pdf).
- ¹⁰¹ Don Feder, "The Jewish Case for Merry Christmas," *DonFeder.com*, December 8, 2006 (at: www.donfeder.com/articles/0612jewishCase.pdf).
- ¹⁰² David Klinghoffer, "The Jewish Case for Christian Patriotism," *BeliefNet*, May 27, 2009 (at: <http://blog.beliefnet.com/kingdomofpriests/2009/05/the-jewish-case-for-christian-patriotism.html>).
- ¹⁰³ Daniel Lapin, *America's Real War* (Oregon: Multnomah Publishers, 1999), p. 16.
- ¹⁰⁴ Rabbi Daniel Lapin, "A Rabbi's Warning to U. S. Christians," *World Net Daily* January 13, 2007 (at: <http://www.wnd.com/2007/01/39672/>).
- ¹⁰⁵ Rabbi Daniel Lapin, "Which Jews does the ADL really represent?" *WorldNetDaily*, August 25, 2006 (at: http://worldnetdaily.com/news/article.asp?ARTICLE_ID=51671).
- ¹⁰⁶ Letter from John Adams to Benjamin Rush, from Quincy, Massachusetts, dated December 21, 1809, from the original in our possession.
- ¹⁰⁷ From the Last Will & Testament of Samuel Adams, attested December 29, 1790; see also Samuel Adams, *Life & Public Services of Samuel Adams*, William V. Wells, editor (Boston: Little, Brown & Co, 1865), Vol. III, p. 379, Last Will and Testament of Samuel Adams.
- ¹⁰⁸ From a Fast Day Proclamation issued by Governor Samuel Adams, Massachusetts, March 20, 1797, in our possession; see also Samuel Adams, *The Writings of Samuel Adams*, Harry Alonzo Cushing, editor (New York: G. P. Putnam's Sons, 1908), Vol. IV, p. 407, from his proclamation of March 20, 1797.
- ¹⁰⁹ Josiah Bartlett, *Proclamation for a Day of Fasting and Prayer*, March 17, 1792.
- ¹¹⁰ Gunning Bedford, *Funeral Oration Upon the Death of General George Washington* (Wilmington: James Wilson, 1800), p. 18, Evans #36922.
- ¹¹¹ From an autograph letter in our possession written by Charles Carroll to Charles W. Wharton, Esq., September 27, 1825.
- ¹¹² Kate Mason Rowland, *Life of Charles Carroll of Carrollton* (New York: G.P. Putnam's Sons, 1890), Vol. II, pp. 373-374, will of Charles Carroll, Dec. 1, 1718 (later replaced by a subsequent will not containing this phrase, although he reexpressed this sentiment on several subsequent occasions, including repeatedly in the latter years of his life).

- ¹¹³ John M. Mason, *A Collection of the Facts and Documents Relative to the Death of Major General Alexander Hamilton* (New York: Hopkins and Seymour, 1804), p. 53.
- ¹¹⁴ Alexander Hamilton, *The Works of Alexander Hamilton*, John C. Hamilton, editor (New York: John F. Trow, 1851), Vol. VI, p. 542, to James A. Bayard, April, 1802; see also, Alexander Hamilton, *The Papers of Alexander Hamilton*, Harold C. Syrett, editor (New York: Columbia University Press, 1977), Vol. XXV, p. 606, to James A. Bayard, April 16, 1802.
- ¹¹⁵ John Hancock, *Proclamation for a Day of Public Thanksgiving*, October 28, 1784, from a proclamation in our possession, Evans #18593.
- ¹¹⁶ John Hancock, *Proclamation for a Day of Public Thanksgiving*, October 29, 1788, from a proclamation in our possession, Evans #21237.
- ¹¹⁷ John Hancock, *Proclamation for a Day of Fasting and Prayer*, February 11, 1791, from a proclamation in our possession, Evans #23549.
- ¹¹⁸ From his last will and testament, attested April 16, 1779.
- ¹¹⁹ A. G. Arnold, *The Life of Patrick Henry of Virginia* (Auburn and Buffalo: Miller, Orton and Mulligan, 1854), p. 250.
- ¹²⁰ Samuel Huntington, *A Proclamation for a Day of Fasting, Prayer and Humiliation*, March 9, 1791, from a proclamation in our possession, Evans #23284.
- ¹²¹ James Madison, *Letters and Other Writings of James Madison* (New York: R. Worthington, 1884), Vol. I, pp. 5-6, to William Bradford on November 9, 1772.
- ¹²² Robert Treat Paine, *The Papers of Robert Treat Paine*, Stephen T. Riley and Edward W. Hanson, editors (Boston: Massachusetts Historical Society, 1992), Vol. I, p. 48, Robert Treat Paine's Confession of Faith, 1749.
- ¹²³ From the Last Will & Testament of Robert Treat Paine, attested May 11, 1814.
- ¹²⁴ Robert Treat Paine, *The Papers of Robert Treat Paine*, Stephen T. Riley and Edward W. Hanson, editors (Boston: Massachusetts Historical Society, 1992), Vol. I, p. 49, Robert Treat Paine's Confession of Faith, 1749.
- ¹²⁵ Benjamin Rush, *The Autobiography of Benjamin Rush*, George W. Corner, editor (Princeton: Princeton University Press, 1948), pp. 165-166.
- ¹²⁶ Benjamin Rush, *Letters of Benjamin Rush*, L. H. Butterfield, editor (Princeton, NJ: Princeton University Press, 1951), Vol. I, p. 521, to Jeremy Belknap on July 13, 1789.
- ¹²⁷ Benjamin Rush, *Essays, Literary, Moral & Philosophical* (Philadelphia: Thomas & Samuel F. Bradford, 1798), pp. 94, 100, "A Defence of the Use of the Bible as a School Book."
- ¹²⁸ Lewis Henry Boutell, *The Life of Roger Sherman* (Chicago: A. C. McClurg and Company, 1896), pp. 271-273.
- ¹²⁹ Will of Richard Stockton, dated May 20, 1780.
- ¹³⁰ John Witherspoon, *The Works of John Witherspoon* (Edinburgh: J. Ogle, 1815), Vol. V, p. 248, Sermon 15, "The Absolute Necessity of Salvation Through Christ," January 2, 1758.
- ¹³¹ John Witherspoon, *The Works of John Witherspoon* (Edinburgh: J. Ogle, 1815), Vol. V, p. 278, Sermon 15, "The Absolute Necessity of Salvation Through Christ," January 2, 1758.
- ¹³² *Ex parte Newman*, 9 Cal. 502, 509 (1858).
- ¹³³ *City Council of Charleston v. S. A. Benjamin*, 2 Strob. 508, 518-521 (Sup. Ct. S.C. 1846)
- ¹³⁴ See, for example, *Holy Trinity Church v. U. S.*, 143 U.S. 457 (1892); *City Council of Charleston v. S.A. Benjamin*, 2 Strob. 508, 518-520 (Sup. Ct. S.C. 1846); *State v. Ambs*, 1854 WL 453 (Sup.Ct.Mo. 1854); *John Neal v. William F. Crew*, 1852 WL 1390 (Sup.Ct.Ga. 1852); *Doremus v. Bd. Of Ed. Of the Borough of Hawthorne*, 71 A.2d 732, 7 N.J. Super. 442 (1950); *State v. Chicago, B. & Q. R. Co.*, 143 S.W. 785, 803 (Mo. 1912); and many others.
- ¹³⁵ James Madison, *The Writings of James Madison*, Gaillard Hunt, editor (New York: G.P. Putnam's Sons, 1904), Vol. V, p. 30, to Thomas Jefferson on October 24, 1787.
- ¹³⁶ *Reports of the Proceedings and Debates of the Convention of 1821, Assembled for the Purpose of Amending The Constitution of the State of New York* (Albany: E. and E. Hosford, 1821), p. 575, Rufus King, October 30, 1821.
- ¹³⁷ John Adams, *The Works of John Adams*, Charles Francis Adams, editor (Boston: Little, Brown and company, 1854), Vol. IX, p. 229, to the Officers of the First Brigade of the Third Division of the Militia of Massachusetts on October 11, 1798.
- ¹³⁸ John Witherspoon, *Lectures on Moral Philosophy* (Princeton, NJ: Princeton University Press, 1912), p. 130, "Lecture XVI: Of Oaths and Vows."
- ¹³⁹ George Washington, *Address of George Washington, President of the United States, and Late Commander in Chief of the American Army, to the People of the United States, Preparatory to His Declination* (Baltimore: George and Henry S. Keatinge, 1796), p. 23.

¹⁴⁰ Noah Webster, *Letters to a Young Gentleman Commencing His Education* (New Haven: S. Converse, 1823), pp. 18-19, Letter 1; see also a similar comment in Noah Webster, *History of the United States* (New Haven: Durrie & Peck, 1832), pp. 336-337, ¶ 49, although the Scripture citation in this work is closer to 2 Samuel 23:3 than Exodus 18:21.

¹⁴¹ John Witherspoon, *The Works of John Witherspoon* (Edinburgh: J. Ogle, 1815), Vol. V, pp. 266-267, from “A Sermon Delivered at a Public Thanksgiving after Peace.”

¹⁴² From a handwritten manuscript of Dr. Benjamin Rush in the private collection of David Barton. In that work, Dr. Rush lists several headings, and under the heading, verses that he believed pertained to that subject. Under the heading, “Government” in his manuscript, Dr. Rush lists Exodus 18:21 as an applicable verse.

¹⁴³ For a full explanation of this point, and the use of this verse by the Founders, see *The Founders Bible* (Newbury Park, CA: Shiloh Road Publishers, 2017???or 2012???XXX), the commentary for Jeremiah 17:9. (Cited from John Adams, *A Defense of the Constitutions of Government of the United States of America* (London: John Stockdale, 1794), Vol. III, p. 289, “Letter VI. The Right Constitution of a Commonwealth, examined”; and John Adams, *The Works of John Adams*, Charles Francis Adams, editor (Boston: Charles C. Little and James Brown, 1851), Vol. III, p. 443, “On Private Revenge III,” published in the *Boston Gazette*, September 5, 1763.

¹⁴⁴ George Washington, *Address of George Washington, President of the United States, and Late Commander in Chief of the American Army, to the People of the United States, Preparatory to His Declination* (Baltimore: George and Henry S. Keatinge, 1796), p. 22; Alexander Hamilton, James Madison, John Jay, *The Federalist, on the New Constitution Written in the Year 1788* (Washington: Jacob Gideon, Jr., 1818), p. 100, No. XVI by Alexander Hamilton.

¹⁴⁵ “Breakfast in Washington,” *Time Magazine*, February 15, 1954 (at: <http://www.time.com/time/magazine/article/0,9171,936197,00.html>).

¹⁴⁶ See, for example, *Lilly v. Virginia*, 527 U. S. 116, 141 (1999), Breyer, J., (concurring).

¹⁴⁷ Charles Alan Wright, et al., *Federal Practices & Procedure Federal Rules of Evidence* (New York: West Publishing Co., 2010), Vol. 30, sec. 6342, pp. 200-207, 212-214, 234-246.

¹⁴⁸ Alexander Hamilton, James Madison, John Jay, *The Federalist, on the New Constitution Written in the Year 1788* (Washington: Jacob Gideon, Jr., 1818), p. 224, James Madison, Federalist #37. See also *The Federalist* (1818), p. 14, John Jay, Federalist #2; p. 123, James Madison, Federalist #20 for other acknowledgments of the blessings of Providence upon America.

¹⁴⁹ Alexander Hamilton, John Jay, James Madison and Other Men of Their Time, *The Federalist and Other Contemporary Papers on the Constitution of the United States*, E.H. Scott, editor (New York: Scott, Foresman and Company, 1894), p. 646, Alexander Hamilton to Mr. Childs, October 17, 1787.

¹⁵⁰ George Washington, *The Writings of George Washington*, Jared Sparks, editor (Boston: Little, Brown, and Company, 1858), Vol. IX, p. 317, to Marquis de Lafayette, February 7, 1788. See also *The Writings of George Washington*, Jared Sparks, editor, (Boston: Ferdinand Andrews, 1840), Vol. XII, p. 145, to the city leadership of Philadelphia, April 20, 1789, in which he said: “When I contemplate the Interposition of Providence, as it was visibly manifested, in guiding us thro’ the Revolution in preparing us for the reception of a General Government, and in conciliating the Good will of the people of America, towards one another after its Adoption, I feel myself oppressed and almost overwhelmed with a sense of the Divine Munificence.”

¹⁵¹ George Washington, *Writings of George Washington*, Lawrence B. Evans, editor (New York: G. P. Putnam’s Sons, 1908, p. 294n, to Marquis de Lafayette, May 28, 1788.

¹⁵² Benjamin Franklin, *The Works of Benjamin Franklin*, Jared Sparks, editor (Boston: Hilliard, Gray, and Company, 1840), Vol. V, p. 162, from “A Comparison of the Conduct of the Ancient Jews and of the Anti-Federalists in the United States of America.”

¹⁵³ Benjamin Rush, *Letters of Benjamin Rush*, L. H. Butterfield, editor (Princeton, New Jersey: American Philosophical Society, 1951), Vol. I, p. 475, to Elias Boudinot on July 9, 1788.

¹⁵⁴ John Adams, *The Works of John Adams, Second President of the United States*, Charles Francis Adams, editor (Boston: Little, Brown and Company, 1854), Vol. IX, p. 229, “To the Officers of the First Brigade of the Third Division of the Militia of Massachusetts on October 11, 1798.”

¹⁵⁵ George Washington, *Address of George Washington, President of the United States, and Late Commander in Chief of the American Army, to the People of the United States, Preparatory to His Declination* (Baltimore: George and Henry S. Keatinge, 1796), pp. 22-23.

¹⁵⁶ Donald S. Lutz, “The Relative Influence of European Writers on Late Eighteenth Century American Political Thought,” *American Political Science Review*, Vol. 78, Issue 1, March 1984, p. 191.

¹⁵⁷ Lutz, “Relative Influence,” pp. 191-193; see also Lutz, *The Origins of American Constitutionalism* (Baton Rouge: Louisiana State University Press, 1988), pp. 141-142.

¹⁵⁸ Donald S. Lutz, *The Origins of American Constitutionalism* (Baton Rouge: Louisiana State University Press, 1988), p. 140.

¹⁵⁹ Donald S. Lutz, "The Relative Influence of European Writers on Late Eighteenth Century American Political Thought," *American Political Science Review*, Vol. 78, Issue 1, March 1894, pp. 191-193. See also Donald Lutz, *The Origins of American Constitutionalism* (Baton Rouge: Louisiana State University Press, 1988), pp. 141-142.

¹⁶⁰ From Richard O'Brien to Thomas Jefferson on June 8, 1786, *Naval Documents*, ed. Swanson (1939), 1:1-6; *A General View of the Rise, Progress, and Brilliant Achievements of the American Navy Down to the Present Time* (Brooklyn: 1828), 7-71; "Barbary Pirates," *The Encyclopedia Britannica*, ed. Hugh Chisolm (New York: The Encyclopedia Britannica Company, 1910), 383.

¹⁶¹ Julian Hawthorne et. al., *United States from the Discovery of the North American Continent up to the Present Time* (New York: James Schouler, 1894), 3:17-20; President Franklin D. Roosevelt, "Foreword," December 30, 1958, *Naval Documents*, ed. Swanson, (1939), I:1; Theodore Lyman, *The Diplomacy of the United States* (Boston: Wells and Lilly, 1828), 2:338-342.

¹⁶² Joseph Wilson, *The Black Phalanx; A History of the Negro Soldiers of the United States in the Wars of 1775—1812, 1861—'65* (Hartford: American Publishing Company, 1888), 79-80.

¹⁶³ See, for example, Ronald Segal, *Islam's Black Slaves* (New York: Farrar, Straus and Giroux, 2001), 55-56; Yves Beigbeder, *Judging War Crimes and Torture: French Justice and International Criminal Tribunals and Commissions (1940-2005)* (Leiden: Martinus Nijhoff Publishers 2006), 42; *Les Siècles obscurs de l'Afrique Noire* (Paris: Fayard, 1970), 57; Luiz Felipe de Alencastro, "Traite", in *Encyclopædia Universalis* (2002), corpus 22, 902; Adams Hochschild, "Human Cargo: A Study of the Little-Known Slave Trade in the Islamic World," March 4, 2001, *New York Times*, <https://archive.nytimes.com/www.nytimes.com/books/01/03/04/reviews/010304.04hochsct.html>.

¹⁶⁴ Thomas Jefferson to William Carmichael, November 4, 1785, *The Writings of Thomas Jefferson*, eds. Andrew A. Lipscomb (Washington, D. C.: The Thomas Jefferson Memorial Association, 1903), V:195.

¹⁶⁵ Report of Thomas Jefferson and John Adams to John Jay, March 28, 1786, *The Papers of Thomas Jefferson*, ed. Julian P. Boyd (Princeton: Princeton University Press, 1954), 9:358

¹⁶⁶ *Naval Documents*, ed. Swanson (1939), I:55.

¹⁶⁷ John Adams to Thomas Jefferson, May 23, 1786, *The Works of John Adams, Second President of the United States*, ed. Charles Francis Adams (Boston: Little, Brown, and Company, 1853), VIII:394.

¹⁶⁸ President Washington selected Col. David Humphreys in 1793 as sole commissioner of Algerian affairs to negotiate treaties with Algeria, Tripoli and Tunis. He also appointed Joseph Donaldson, Jr., as Consul to Tunis and Tripoli. In February of 1796, Humphreys delegated power to Donaldson and/or Joel Barlow to form treaties. James Simpson, US Consul to Gibraltar, was dispatched to renew the treaty with Morocco in 1795. On October 8, 1796, Barlow commissioned Richard O'Brien to negotiate the treaty of peace with Tripoli. See, for example, Ray W. Irwin, *The Diplomatic Relations of the United States with the Barbary Powers* (Chapel Hill: The University of North Carolina Press, 1931), 84.

¹⁶⁹ See, for example, the 1787 treaty with Morocco; the 1795 treaty with Algiers; the 1796 and 1805 treaties with Tripoli; and the 1797 treaty with Tunis. *The American Diplomatic Code, Embracing A Collection of Treaties and Conventions Between the United States and Foreign Powers from 1778 to 1834*, ed. Jonathan Elliot (New York: Burt Franklin, 1834), I:473-514.

¹⁷⁰ Report of Thomas Jefferson and John Adams to John Jay, March 28, 1786, *The Papers of Thomas Jefferson*, ed. Boyd (1954), 9:358.

¹⁷¹ Gardner W. Allen, *Our Navy and the Barbary Corsairs* (Boston: Houghton, Mifflin and Company, 1905), 66.

¹⁷² Allen, *Our Navy* (1905), 57

¹⁷³ Allen, *Our Navy* (1905), 56.

¹⁷⁴ *The American Diplomatic Code*, ed. Elliot (1834), I:473-479, "Treaty with Morocco," signed in January, 1787, Articles 6, 11, & 21.

¹⁷⁵ *The American Diplomatic Code*, ed. Elliot (1834), I:479-489, "Treaties with Algiers," signed on November 28, 1795, Articles 16 & 17; and "Treaties with Algiers," signed on July 3, 1815.

¹⁷⁶ *The American Diplomatic Code*, ed. Elliot (1834), I:492-493, "Treaties with Algiers," signed on December 23, 1816), Articles 14 & 15; I:498-501, "Treaties with Tripoli," signed on January 3, 1797, Article 11; I:501-506, "Treaties with Tripoli," signed on June 4, 1805, Article 14.

¹⁷⁷ *Acts Passed at the First Session of the Fifth Congress of the United States of America* (Philadelphia: William Ross, 1797), 46, "Treaty of Peace and Friendship Between the United States of America and the Bey and Subjects of Tripoli, of Barbary," signed on November 4, 1796, Article XI.

-
- ¹⁷⁸ John Jay's Address to the Annual Meeting of the American Bible Society, May 8, 1823, *Correspondence and Public Papers of John Jay*, ed. Henry P. Johnston (New York: G.P. Putnam's Sons, 1893), 4:491.
- ¹⁷⁹ John Quincy Adams, *An Oration Delivered Before the Inhabitants of the Town of Newburyport at Their Request on the Sixty-First Anniversary of the Declaration of Independence* (Newburyport: Charles Whipple, 1837), 17.
- ¹⁸⁰ John Adams speech to both houses of Congress, November 23, 1797, *Works*, ed. Adams (1856), 9:121.
- ¹⁸¹ Noah Webster, *History of the United States* (New Haven: Durrie & Peck, 1832), 339.
- ¹⁸² Daniel Webster, *Mr. Webster's Speech in Defence of the Christian Ministry and in favor of the Religious Instruction of the Young. Delivered in the Supreme Court of the United States, February 10, 1844, in the Case of Stephen Girard's Will* (Washington DC: Gales and Seaton, 1844), 52.
- ¹⁸³ Thomas Jefferson to Joseph Jones on August 14, 1787, *Memoir, Correspondence, and Miscellanies from the Papers of Thomas Jefferson*, ed. Thomas Jefferson Randolph (Charlottesville: F. Carr & Co., 1829), 2:221.
- ¹⁸⁴ See, for example, "Treaty of Tripoli," *Freedom from Religion Foundation*, accessed June 13, 2022, <https://ffrf.org/frod-cr/item/37585-treaty-of-tripoli>; "June 10, 1797: The Treaty of Tripoli Confirms America is not a Christian Government," *DailyKos*, June 10, 2017, <https://www.dailykos.com/stories/2017/6/10/1670647/-June-10-1797-The-Treaty-of-Tripoli-Confirms-America-is-not-a-Christian-Government>; Harlow Giles Unger, "The U.S. a Christian Nation? Not According to the Founders!" *History News Network*, September 8, 2019, <https://historynewsnetwork.org/article/172973>.
- ¹⁸⁵ *Vidal v. Girard's Executors*, 43 US 126, 198 (1844).
- ¹⁸⁶ *Church of the Holy Trinity v. US*, 143 US 457, 465, 470-471 (1892).
- ¹⁸⁷ *United States v. Macintosh*, 283 US 605, 625 (1931).
- ¹⁸⁸ Alexis de Tocqueville, *Democracy in America*, trans. Francis Bowen (Cambridge: Sever and Francis, 1863), 1.464.
- ¹⁸⁹ Thomas Sowell, *Black Rednecks and White Liberals* (San Francisco: Encounter Books, 2005), 158-159.
- ¹⁹⁰ Peter Lindert and Jeffrey Williamson, *American Incomes, 1774-1860* (Cambridge: National Bureau of Economic Research, 2012), 21. (Access [here](#).)
- ¹⁹¹ Peter Lindert and Jeffrey Williamson, *American Incomes, 1774-1860* (Cambridge: National Bureau of Economic Research, 2012), 33, see Table 4. (Access [here](#).)
- ¹⁹² Nathan Nunn, "Slavery, Inequality, and Economic Development in the Americas: An Examination of the Engerman-Sokoloff, Hypothesis," in Elhanan Helpman, *Institutions and Economic Performance* (Cambridge: Harvard University Press, 2008), 149. (Access [here](#).)
- ¹⁹³ Nathan Nunn, "Slavery, Inequality, and Economic Development in the Americas: An Examination of the Engerman-Sokoloff, Hypothesis," in Elhanan Helpman, *Institutions and Economic Performance* (Cambridge: Harvard University Press, 2008), 149. (Access [here](#).)
- ¹⁹⁴ Noah Webster, *Effects of Slavery, on Morals and Industry* (Hartford: Hudson and Goodwin, 1793), 21.
- ¹⁹⁵ Mrs. Mary Hughs, *The Life of William Penn* (Philadelphia: Carey, Lee and Carey, 1828), 88-89, 94, 109.
- ¹⁹⁶ Samuel M. Janney, *The Life of William Penn: With Selections from His Correspondence and Autobiography* (Philadelphia: Friends Book Association, 1852), 442; Daniel Richter, "Land and Words: William Penn's Letter to the Kings of the Indians," *Trade, Land, Power: The Struggle for Eastern North America* (Philadelphia: University of Pennsylvania Press, 2013), 154; William Penn, *The Papers of William Penn*, eds. Richard S. Dunn and Mary Maples Dunn (Philadelphia, 1982), 2:491.
- ¹⁹⁷ Samuel M. Janney, *The Life of William Penn: With Selections from His Correspondence and Autobiography* (Philadelphia: Friends Book Association, 1852), 442.