

CONSTITUTION APOLOGETICS

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<http://www.freewill-predestination.com/>

A religion-free public square

The attempt to take all references to God out of the public square is an attempt to replace our *God given rights* with *man made privileges*. What man gives, man can take away. A religion-free public square was the *last* thing the Founders wanted. They believed that biblical religion was “necessary for the maintenance of republican institutions.” As Jefferson put it, “*no nation has ever yet existed or even been governed without religion. Nor can be.*”

Most of the Founding Fathers and who fought either fight in the military for our freedoms or served to build a new nation in congress believed that we were to be a religious and God-fearing people. While a national denomination was not the goal, these people did intend for the new nation to be a Christian one.

One example is Elias Boudinot of New Jersey. Boudinot was a colonel in the Continental Army for a year. He was elected to the Second Continental Congress from 1777-78. When he returned to the Continental Congress (1782-83) he served as President of the Continental Congress in the last stages of the Revolution.

When the United States government was formed in 1789, New Jersey sent Boudinot to the House of Representatives. He was elected to the second and third congresses as well.

Later in life Elias Boudinot was heavily involved in Christian missions and was the founder of the American Bible Society. Boudinot wrote "*The Age of Revelation*" in response to Thomas Paine's "*The Age of Reason*".

Wrote Elias Boudinot:

- “*Our country should be preserved from the dreadful evil of becoming enemies of the religion of the Gospel, which I have no doubt, but would be the introduction of the dissolution of government and the bonds of civil society.*”
- “*Be religiously careful in our choice of all public officers... and judge of the tree by its fruits.*”
- “*Good government generally begins in the family, and if the moral character of a people once degenerate, their political character must soon follow.*”

Complete separation of Church and State

In 1905 **Vladimir Lenin**, the Bolshevik Revolution’s chief architect, wrote, “*Complete separation of Church and State is what the socialist proletariat demands of the modern state and the modern church.*” “*Religion [must] be declared wholly and absolutely a private affair,*” he continued. Lenin then added, “*Our programme is based entirely on the scientific, and moreover the materialist, world-outlook [and] our propaganda necessarily includes the propaganda of atheism [as well as] the publication of appropriate scientific literature.*”

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Josef Stalin said *“America is like a healthy body and its resistance is threefold: its patriotism, its morality, and its spiritual life. If we can undermine these three areas, America will collapse from within.”*

The Birth of a Nation

September 7, 1774 in the original Continental Congress the opening prayer in Congress lasted *three hours*.

Declaration of Independence

The Declaration of Independence tells us the ultimate source of our rights and duties is God. There are four references to God in the Declaration:

- The “laws of nature and of nature’s God” entitle the United States to independence.
- Men are “endowed by their Creator with certain unalienable rights.”
- Congress appeals “to the Supreme Judge of the world for the rectitude of our intentions.”
- The signers, “with a firm reliance on the protection of divine Providence,” pledged to each other their lives, fortunes, and sacred honor.

The Fourth of July was celebrated as a religious holiday for decades after the Declaration of Independence was signed. For many years, when the 4th fell on a Sunday, the holiday was celebrated on Monday, the 5th.

John Adams, our second president, said the Independence Day should be celebrated by "*solemn acts of devotion to God Almighty*."

In 1837 John Adams’ son, President John Quincy Adams, our sixth president, tells us why the 4th was regarded a religious holiday in a speech he gave on July 4, during the 61st anniversary of the signing of the Declaration of Independence. *“Why is it that, next to the birthday of the Savior of the World, your most joyous and most venerated festival returns on this day? Is it not thatthe birthday of the nation is indissolubly linked with the birthday of the Savior? ... Is it not that the Declaration of Independence first organized the social compact on the foundation of the Redeemer’s mission upon earth? That it laid the cornerstone of human government upon the first precepts of Christianity and gave to the world the first irrevocable pledge of the fulfillment of the prophecies announced directly from heaven at the birth of the Savior and predicted by the greatest of the Hebrew prophets 600 years before”* (Isaiah 9:6,7).

On another July 4th religious celebration in 1821, John Quincy Adams told his audience that *“The highest glory of the American Revolution was this; it connected in one indissoluble bond the principles of civil government with the principles of Christianity.”*

The United States Constitution

The United States Constitution was ratified on June 21, 1788. The Bill of Rights, the first Ten Amendments, was ratified December 15, 1791.

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Amendment I - Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

On the same day the Congress ratified the First Amendment, it also called on the nation's first president, George Washington, to proclaim a day of national prayer and thanksgiving.

John Adams, our second President, warned in 1798 *"Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other."*

Our third president, Thomas Jefferson, wrote that he did not want his administration to be a *"government without religion."* He also wrote *"Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God?"*

Were the Founding Fathers Ignorant about the Intent of the U.S. Constitution?

Many modern intellectuals, lawyers and judges try to make the case that the founding fathers believed that the government needed to be protected from religion, so much so that they insisted on "separation of church and state" and said so in the 1st Amendment.

The founders who wrote the Constitution and crafted the Bill of Rights understood our freedoms, our individual rights, our personal liberties were *inalienable* – meaning they derived not from government decree, but from the Creator of the universe and His natural laws.

Patrick Henry said *"It cannot be emphasized too strongly or too often that this great nation was founded, not by religionists but by Christians, not on religions, but on the gospel of Jesus Christ."*

Alexander Hamilton fought in the Revolution, served as aide-de-camp to General Washington, and was the nation's first Secretary of the Treasury. He helped write the Constitution and convinced the states to ratify it by writing The Federalist Papers. In April of 1802, Hamilton wrote to his friend, James Bayard: *"Let an association be formed to be denominated 'The Christian Constitutional Society,' its object to be first: The support of Christian religion; second: The support of the United States."*

James Madison- The Reverend John Witherspoon, a member of the Continental Congress who lost two sons in the Revolutionary War, was President of Princeton (it was not called Princeton then) from 1768-1792 and taught nine of the men that wrote the Constitution, including James Madison.

Before serving as our nation's fourth President, James Madison was known as the "Chief Architect of the Constitution." Madison wrote many of the Federalist Papers, which were instrumental in convincing the states to ratify the Constitution. James Madison introduced the

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Bill of Rights (the first Ten Amendments) in the first session of Congress and specifically the First Amendment.

Being the “Chief Architect of the Constitution” Mr. Madison obviously understood the original intent of our Constitution. Some people assert that Madison tried to keep religion out of government via the Constitution. James Madison *was* adamant about ensuring the Federal government did not establish a national denomination. His first draft of the First Amendment contained language that specifically said the states could not have established denominations, but that language was eventually removed in favor of a document that stated what the Federal government could and could not do and not what the states could and could not do.

Was it Madison’s intent to keep Christianity out of government? Clearly that was not his intention. James Madison recognized that while we don’t have a national denomination we are nevertheless a “Christian” nation and absolutely never intended to keep God out of government at any level. He did not believe in separation of God from State (big S meaning both Federal and state governments). The First Amendment was never intended to separate Christian principles from government, it just prevented the establishment of a national denomination. That was the founding fathers concept of separation of church and state.

James Madison wrote in 1785 *“It is the duty of every man to render to the Creator such homage ... Before any man can be considered as a member of Civil Society, he must be considered as a subject of the Governor of the Universe.”* 1785, in his *“Religious Freedom, A Memorial and Remonstrance,”* delivered during a session of the Virginia General Assembly he said, *“We have staked the whole future of American civilization, not upon the power of government, far from it. We have staked the future of all of our political institutions upon the capacity of mankind for self-government; upon the capacity of each and all of us to govern ourselves, to control ourselves, to sustain ourselves according to the Ten Commandments of God.”*

During the War of 1812 Madison was President. In his Proclamation of War, President Madison stated: *“I do moreover exhort all the good people of the United States...as they feel the wrongs which have forced on them the last resort of injured nations... consult the best means under the blessing of Divine Providence of abridging its calamities.”*

In the three years of the War, President Madison issued two separate Proclamations of Public Humiliation and Prayer, followed by a Proclamation of Public Fasting: *“in the present time of public calamity and war a day may be...observed by the people of the United States as a day of public humiliation and fasting and of prayer to Almighty God.”* After the War, Madison proclaimed a National Day of Thanksgiving to Almighty God.

Did the Founding Fathers understand their own intent?

In the mid-1990s US Supreme Court Justice Souter, in *Lee v. Weisman*, said he believed that the founding fathers didn’t understand the constitution even though he agreed that the writers of the U.S. Constitution were religious people who prayed in Congress, and at events such as public

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school graduations, and that they went out of their way to say how God was indeed an every day part of both our private and civic lives.

We can read about any debate that has taken place in Congress because everything said on the floor of the House and Senate is recorded in public records. Therefore we can read what happened in the debates about the Constitution and specifically the First Amendment. In the Congressional records of 1789 during the discussions about the First Amendment not one of our founding fathers mentioned the phrase “separation of church and state.” If that was the intent wouldn’t someone have mentioned it?

In 1792, a year after the Bill of Rights was ratified, Congress set aside land as part of the *Plan of the Federal City* for a “*great church for national purposes, such as public prayer, thanksgiving, funeral orations, etc., and assigned to the special use of no particular Sect of denomination, but equally open to all.*” This was the beginning of the plan for a national cathedral.

I’m still waiting for someone to say President Reagan’s funeral violated “separation of church and state” and was unconstitutional because prayers were said and Jesus was mentioned.

What has the Supreme Court said about the United States being a Christian nation?

The very first Supreme Court Justice, John Jay, said, "*Americans should select and prefer Christians as their rulers.*"

The US Supreme Court ruled in 1799, 1892, and 1931 that the United States is a Christian nation.

In 1799 the US Supreme Court declared: “*By our form of government, the Christian religion is the established religion; and all sects and denominations of Christians are placed on the same equal footing.*” The US Supreme Court clearly stated the US is a Christian nation and all denominations are equal. Similar wording was also used in 1892 and 1931.

In 1892 the U.S. Supreme Court conducted an exhaustive examination of America's founding documents – from Ferdinand and Isabella's commission to Christopher Columbus to colonial charters to state constitutions to the U.S. Constitution itself. They also looked at the nature of American life, "*its business, its customs, and its society.*" Their conclusion? "*These and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances this is a Christian nation.*"

As late as 1952 the U.S. Supreme Court questioned whether we should separate religious instruction from public education. Basically they said it was inconceivable and that it would violate all our history, all of our law, all of our tradition, all of our precedent. Even the liberal Supreme Court Justice William O. Douglas declared that “*we are a religious people and our institutions presuppose a Supreme Being.*”

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John Jay is one of many that were instrumental in us having the constitution we have today. He was also the first Chief Justice of the U.S. Supreme Court. He also was one of the original founders of The American Tract Society and the American Bible Society.

Chief Justice of the U.S. Supreme Court John Marshall and Supreme Court Justice Bushrod Washington were two of the original officers of the American Sunday School Union.

It all started to change in 1962. In this year we had a new court, the Warren court. The Warren Court started a war against religious expression in the public. In that year, in the case of *Engel v. Vitale*, the court took the new approach that we shouldn't be praying in public, and prayers in school had to stop.

So, for the next four decades, Americans have been taught that this is the chief reason the founding fathers gave us the First Amendment. They now tell us the founding fathers found school prayer repugnant. If that is true why was it allowed to continue for 170 years?

Where did the idea of *Separation of Church and State* come from?

In 1801, the Danbury Baptist Association of Danbury, Connecticut, heard a rumor that the Congregationalist denomination was about to be made the national denomination. Consequently, they fired off a letter to President Thomas Jefferson voicing their concern. On January 1, 1802, Jefferson wrote the Danbury Baptists, assuring them that they need not fear the establishment of a national denomination as "*the First Amendment has erected a wall of separation between church and state.*"

Today, all that is heard of Jefferson's letter is the phrase, "*a wall of separation between church and state,*" without either the context, or the explanation given in the letter, or its application by earlier courts. The clear understanding of the First Amendment for a century-and-a-half was that it prohibited the establishment of a single national denomination. National policies and rulings in that century-and-a-half always reflected that interpretation.

Jefferson's outlook on religion and government is more fully revealed in *another* letter, in 1802, in which he wrote that he did not want his administration to be a "*government without religion,*" but one that would "*strengthen ... religious freedom.*"

It wasn't until 1947 that the Court began regularly to speak of a "separation of church and state."

The courts continued on this track so steadily that, in 1958, in a case called *Baer v. Kolmorgen*, one of the judges was tired of hearing the phrase and wrote a dissent warning that if the court did not stop talking about the "separation of church and state," people were going to start thinking it was part of the Constitution.

William Rehnquist, United States Chief Justice of the Supreme Court, thinks the 1947 "separation" decision was a disaster. "*The metaphor of a 'wall of separation' is bad history and worse law,*" said Rehnquist. "*It has made a positive chaos out of court rulings. It should be frankly and explicitly abandoned.*"

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Author M. Stanton Evans said in his book ‘The Theme is Freedom’, “*If we are to accept the reasoning of the modern [Supreme] Court... both Congress and George Washington violated the intended meaning of the First Amendment from the moment of its inception.*”

Why doesn't the US Constitution mention God? Source: *America's Christian Heritage* page 31-35

While the constitutions of all original 13 states (and today all fifty states) mentioned **God** the United States Constitution does not, at least not directly.

Does this mean God had no place in the Federal government?

The state constitutions were explicitly Christian. The Federal Constitution, as a creation of the states, did not nullify the states' rights to govern their religious affairs. The absence of direct references to God and the Christian religion in the Constitution, as compared to the state constitutions, is due in part from an understanding that it was drafted for a very limited civil objective. Since the thirteen original colonies/states had their own constitutions, governors, and representative, the newly created national government would only do what the several states could not do individually. Powers not delegated to the national government remained with the states.

There were two revolutions at the end of the eighteenth century, two new constitutions drafted, two nations formed, and two different reactions to the Christian religion. In 1791 France was caught up with revolutionary fever, not with another nation but with itself.

“Did not the American Revolution Produce the French Revolution? And did not the French Revolution produce all the calamities & desolations to the human race and the whole globe ever since?” John Adams to Benjamin Rush August 28, 1811
Source: *John Adams: Party of One* by James Grant

The French revolutionaries turned France into a true secular state, devoid of any remnant of religion. The French revolutionaries replaced Christianity with a civil religion. The Cathedral of Notre Dame was reconsecrated as a “Temple of Reason.” In 1793 a festival was held in the new temple, its facade bearing the words “To Philosophy” and a popular actress played the part of the goddess of Reason. The Commune ordered all churches closed and converted into poor houses and schools. Church bells were melted down and used to cast cannons. The National Assembly passed a resolution declaring, “There is no God;” and abolished the Sabbath.

With the Goddess of Reason enthroned blood literally flowed through the streets as day after day the “enemies of the republic” were beheaded on the guillotine. Some called it the “Reign of Terror.”

Also in 1793 the Convention voted to abolish the Christian calendar and introduced a republic calendar. The founding of the Republic on September 22, 1792 was the beginning of a new era and a new “Year One.” Instead of the birth of Jesus Christ being the focal point of history the new French Revolution would define how time would be kept. There were still twelve months,

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but each was thirteen days long, with the remaining days scattered throughout the year as festival days. The seven-day week was replaced with a week of ten days.

When compared to what the French did, the United States Constitution established continuity with the nation's Christian past by linking it with the Christian calendar. Article 1, section 7 of our Constitution exempts *Sunday* as a day to be counted within which the president may veto legislation. If the framers had wanted to strip away every vestige of religion from the Constitution, why include a reference to an obvious religious observance? As Supreme Court Justice David Brewer observed in 1905, the recognition of Sunday as a day of worship and rest is "a day peculiar to [the Christian] faith, and known to no others."

The US Constitution itself states that the drafting took place "*in the year of our Lord one thousand seven hundred and eighty-seven.*"

[The draft Constitution, thought by critics to contain no such references (to God), is in fact signed, first by one "G. Washington," in "*the year of our Lord, 1787*" (Ken Starr).]

Another explanation as to why the Constitution addresses religion only in an indirect way is because there were different Christian denominations represented at the constitutional convention in Philadelphia: Congregationalist, Episcopalian, Dutch reformed, Presbyterian, Quaker, Lutheran, Roman Catholic, and Methodist. "*James Madison tells us there was 'discord of religious opinions within the convention,' which undoubtedly kept theological controversy off the floor.*"

Since the religious issue was already settled at the state level, there was no need for the federal government to meddle in an area in which the national government would have no jurisdiction. The prohibition of a religious test in Article 3 "*as a qualification to any office or public trust under the United States*" applied only to *national* office holders: the president, congressmen, senators, and Supreme Court Justices. States were free to apply their own test and oath, which they did.

The First Amendment as well as the "no religious test" provisions "*are expressly made to apply to the general government alone.*"

Another argument put fourth to explain the Constitution's lack of explicit religious language "*is that the Christian premises of the American Constitution and the people's reliance on the Christian deity were assumed by the framers, and thus explicit reference was unnecessary.*"

"Consider the testimony of a hostile witness, atheist H.G. Wells, a writer of science fiction and a distinguished historian. In his "*Outlines of History,*" Wells said of the Constitution that "*Its spirit is indubitably [without doubt] Christian.*""

Conclusion

At a 1984 prayer breakfast, President Reagan stated: "*Without God, there is no virtue, because there's no prompting of the conscience. Without God, we're mired in the material, that flat*

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world that tells us only what the senses perceive. Without God, there is a coarsening of the society. And without God, democracy will not and cannot long endure. If we ever forget that we're one nation under God, then we will be a nation gone under."

Notes:

Other arguments used are to justify the complete eradication of God from government:

- **What if a Muslim wants to read the Quran, or a Hindu wants to pray to his million gods, at a public event?**

Our nation was founded on Judeo-Christian principles with God at the head. It was never intended to include all religions.

Fifty years after the founding of our nation Alexis de Tocqueville, a French historian who came to America in 1830 to describe American society, wrote in his book *Democracy in America*,

"... politics and religion contracted an alliance which has never dissolved. I do not know whether all the Americans have a sincere faith in their religion . . . but I am certain that they hold it to be indispensable to the maintenance of republican institutions . . . Religion in America must be regarded as the foremost of the political institutions of that country . . . The safeguard of morality is religion, and morality is the best security of law as well as the surest pledge of freedom."

I read in an article by David Gelernter in *The Weekly Standard* titled "Onward, Christian Soldier!" a good point about those who get upset when it is stated that the US is a Christian nation or is founded on Christian principles.

He points out that baseball has been historically, and still is, called "the National Pastime." It doesn't mean that everyone is forced to play or even watch baseball. [One can still watch or play football or tennis...]

<http://www.weeklystandard.com/Content/Public/Articles/000/000/003/297bqnce.asp>

- **In many American history classes, students are being taught that not a single one of our founding fathers even believed in God.**

They are being taught that our founding fathers were all atheists, agnostics, or deists....

Out of 250 founding fathers, we do have about a dozen who were not Christians: Jefferson, Joel Barlow, Henry Lee, Aaron Burr, Thomas Payne, Ethan Allen, Charles Lee, and Henry Dearborn, and two or three others. That's 5 percent!

Of the 56 men who signed the Declaration of Independence, 27 had seminary degrees.

Fifty-two of the 55 founders of the Constitution were members of the established orthodox churches in the colonies.

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While many, like Jefferson or Franklin were not Christians as we understand Christianity, neither were they atheists, most did believe in God and prayer.

Daniel Webster said in the speech on the cornerstone of the United States Capitol: He looked at the cornerstone and said that that rock was not the foundation of America civil government, “*this right here is.*” [the Bible].

Benjamin Franklin

Franklin is one of our least religious founding fathers. Benjamin Franklin called upon members of the Constitutional Convention in 1787 to consider the importance of prayer. After a bitter debate over how to create a new form of government for the new nation, Franklin arose and told his colleagues:

In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for Divine protection. Our prayers, Sir, were heard, and they were answered. All of us who were engaged in the struggle have observed frequent instances of superintending Providence in our favor . . . And have we now forgotten this powerful Friend? Or, do we imagine we no longer need His assistance?

I have lived, Sir, a long time, and the longer I live, the more convincing I see of this truth: that God governs in the affairs of man. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without his Aid?

We have been assured, Sir, in the Sacred Writings that except the Lord build the house, they labour in vain that build it. I firmly believe this. I also believe that, without his concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial local interests; our projects will be confounded; and we shall become a reproach and a byword to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war, or conquest.

I therefore beg to move that, henceforth, prayers imploring the assistance of Heaven and its blessing on our deliberation be held in this assembly every morning before we proceed to business.

And elsewhere Franklin said:

- *Man will ultimately be governed by God or by tyrants.*
- *Only a virtuous people are capable of freedom. As nations become corrupt and vicious, they have more need of masters.*
- *A Bible and a newspaper in every house, a good school in every district - all studied and appreciated as they merit - are the principle support of virtue, morality, and civil liberty.*

A nation of well informed men who have been taught to know and prize the rights which God has given them cannot be enslaved. It is in the region of ignorance that tyranny begins.

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- *“It was wonderful to see... From being thoughtless or indifferent...it seemed as if all the world were growing religious, so that one could not walk thro’ the town in an evening without hearing psalms sung in ...every street.”*

Thomas Jefferson

In a letter to Dr. Benjamin Rush, September 23, 1800, Jefferson stated: *“I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.”*⁷

On January 16, 1786, Thomas Jefferson drafted the Virginia Statute of Religious Freedom, stating: *“Almighty God hath created the mind free, and manifested His Supreme Will that free it shall remain by making it altogether insusceptible of restraints; that all attempts to influence it by temporal punishments, or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of religion.”*⁸

- *“Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God?”*
- Jefferson dated an official document instead of “in the year of our Lord,” Jefferson used the phrase *“in the year of our Lord Christ.”*
- Establishing a national seal using a biblical symbol;
- Including the word “God” in our national motto;
- Requiring oaths saying *“So Help Me God”* to be taken on the Bible;
- Treaties requiring other nations to guarantee religious freedom;
- Including Religious speeches and prayer in official ceremonies.
- In 1776 Jefferson submitted a design for the Seal of the United States. Jefferson envisioned a crowned Pharaoh sitting in a chariot. Passing through the divided Red Sea, Pharaoh would be overwhelmed by Moses standing on the shore extending his hand over all the sea. For a motto on the seal’s reverse Jefferson suggested, *“Rebellion to Tyrants is Obedience to God.”*

Flags of the Revolution and the Navy

(still in work)

9 January 2009

Over my Christmas vacation I had the opportunity to watch the HBO miniseries, *John Adams*. Various period flags were shown and one in particular caught my eye and motivated me to look into it. I’m not finished researching it, but here’s what I have so far:

Flags of the American Revolution

The first flags adopted by our colonial forebears were symbolic of their struggles with the wilderness of the new land. Beavers, pine trees, rattlesnakes, anchors and various other insignia were affixed to different banners with mottos such as *“Hope,” “Liberty,” “Appeal to God,”* or *“Don’t Tread on Me.”*

...Still another flag was a white flag with a green pine tree and the inscription, *“An Appeal to Heaven.”* This particular flag became familiar on the seas as the ensign of the cruisers

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commissioned by General Washington, and was noted by many English newspapers of the time.
<http://www.foundingfathers.info/American-flag/Revolution.html>

Washington's Cruisers

George Washington owned his own private navy with six schooners outfitted at his personal expense in the autumn of 1775. Ever the diplomat, Washington chose the New England pine tree motif as a gesture of solidarity and friendship between the northern and southern colonies.



<http://www.usflags.com/ProductDetail.asp?ItemID=1074&CategoryID=9&p=1&psize=50>

Appeal To Heaven

"*Appeal To Heaven*" was chosen to appear on the First Navy Flag on the first Continental Navy ship Hannah on 2 September in the Year of Our Lord 1775, commissioned by Commander in Chief George Washington. The motto comes from John Locke's *Second Treatise on Civil Government*. Often the flag motto is shown wrong, it says "*An Appeal To Heaven*", that implies a singular event or a single man (male or female). Our nation's Navy knew that *Appeal To Heaven* was an ongoing imperative, for all of the US.

<http://www.appealtoheaven.us/>

The Naval Historical Center

The Naval Historical Center is the official history program of the Department of the Navy. Its lineage dates back to 1800 with the founding of the Navy Department Library by President John Adams.

<http://www.history.navy.mil/nhc1.html>

Within this official Navy site is the following:

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Figures 1 (courtesy United States Naval Academy) and 2 (courtesy Anne S. K. Brown Military Collection, Brown University Library) are images of two versions of a print contemporary with the Revolution that shows a striped flag with a rattlesnake and the motto "Don't Tread on Me." The print purports to be a portrait of Esek Hopkins, but is obviously fanciful since it shows a man in the vigor of youth, when in 1776 Hopkins was fifty-eight. The first print, in English, was produced by Thomas Hart, in London, England, in August 1776. The other print is in English and French and was apparently based on the first. The French caption on the second print states that it is sold at Thomas Hart's shop in London. In the prints, behind the commodore, several warships are displayed. One, to the viewer's right, flies a white flag, with a tree, and the mottos

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"*Liberty Tree*," and "*An appeal to God*." Another warship, to the viewer's left, flies a striped flag, with a rattlesnake and the motto "*Don't Tread Upon Me*."

<http://www.history.navy.mil/faqs/faq122-1.htm>

Documentation on the Continental Navy Jack

The Pine Tree Flag

Col. Joseph Reed to Col. John Glover and Stephen Moylan, 20 October 1775, referring to Washington's fleet of schooners: "*Please to fix upon some particular Colour for a Flag--& a Signal, by which our vessels may know one another—What do you think of a Flag with a White Ground, a Tree in the Middle—the Motto (**Appeal to Heaven**)—This is the Flag of our floating Batteries.*"

Sir Hugh Palliser to Lord Sandwich, 6 January 1776, referring to the flag of the captured brig Washington, of George Washington's fleet: "Captain Medows has brought the American vessel's colours, it is a white field with a green pine tree in the middle: the motto, **Appeal to Heaven**."

The Massachusetts General Court established the flag of the state navy on 26 July 1776: "*that the Colours be a white Flagg, with a green Pine Tree, and an Inscription, "**Appeal to Heaven**."*"

<http://www.history.navy.mil/faqs/faq122-1.htm#continental%20jack>