

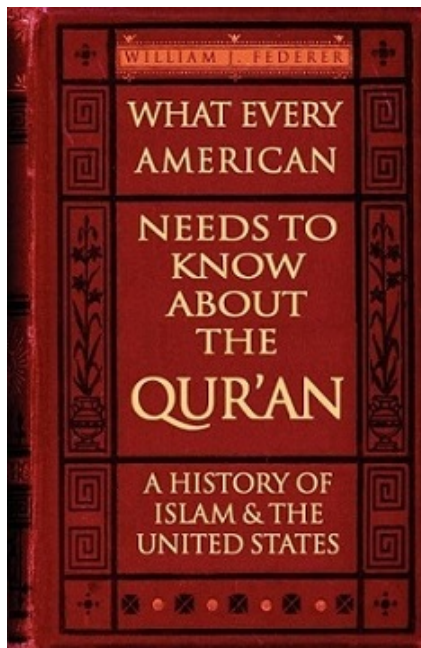
## American Minute with Bill Federer Treaty of Tripoli & the Confusion About It Explained in Four Points

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The **TREATY OF TRIPOLI** is of particular interest as secularists have attempted to use a phrase from it out-of-context ... [continue reading American Minute here ...](#)



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The phrase, "the government of the United States of America is **not in any sense founded on the Christian religion**," has been presented as a definitive expression of the **intent** of America's founders **regarding religion and government**.

This view, though, is discounted when one considers **four points:**

**1) historical context** shows the treaty's conciliatory language was an attempt to appease **Muslim Barbary pirates;**

**2) the treaty** was negotiated on behalf of the **Federal government**, while at that time **"religion"** in America was **under each states' jurisdiction;**

**3) the treaty's misquoted phrase** is a **sentence fragment** that must be read with the **qualifying words following it;** and

**4) if treaties** are to be considered as showing the founders intent, then **all other U.S. treaties must also be examined**, including those which favorably acknowledge religion.

The **historical context of the Treaty of Tripoli** begins in March of 1785, when **John Adams** and **Thomas Jefferson** met in France with **Tripoli's ambassador Abdrahaman.**

The subject of the meeting was to determine **why Muslim Barbary pirates were attacking and capturing American ships** in the Mediterranean and imprisoning American sailors.

**Jefferson** had previously acquired a translation of the Qur'an

After reading it, **Jefferson** wrote to William Canby, September 18, 1813:

**"Of all the systems of morality, ancient or modern, which have come under my observation, none appear to me so pure as that of Jesus."**

**Jefferson** studied **why Muslim pirates perpetrated unprovoked attacks** and **enslave non-Muslims**.

He asked **Tripoli's ambassador Abdrahaman** what the new nation of the United States had done to offend or provoke Muslim Barbary States.

Writing to U.S. Secretary of Foreign Affairs John Jay, **Thomas Jefferson** described:

"The ambassador answered us that it was **founded on the laws of the prophet**, it was written in their Koran, that all nations which had not acknowledged the Prophet were sinners, whom it was the **right and duty of the faithful to plunder and enslave**; and that every **mussulman** who was slain in this warfare was sure to go to **paradise**.

.... He said, also, that the man who was the first to board a vessel had **one slave over and above his share**,

and that when they sprang to the deck of an enemy's ship, every sailor held **a dagger in each hand** and **a third in his mouth**; which usually struck such **terror** into the foe that they cried out for quarter at once."

He wrote again to John Jay, 1787, explaining his efforts to ransom captured American sailors through the mediation of the **Catholic Order of Mathurins**, which was later disbanded during the French Revolution:

"There is an Order of priests called the Mathurins, the object of whose institution is to beg alms for the **redemption of captives**.

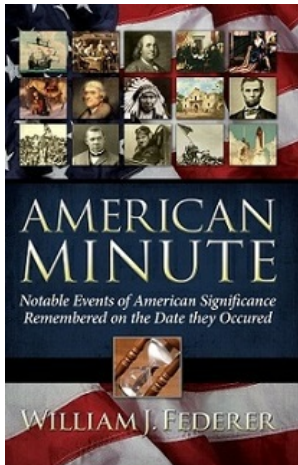
... They keep members always in Barbary, **searching out the captives** of their country, and redeem, I believe, on better terms than any other body, public or private.

It occurred to me, that their agency might be obtained for

the **redemption of our prisoners** at Algiers ...

The General ... of the Order ... undertook to act for us, if we should desire it.

He told me that their last considerable redemption was of about 300 prisoners who cost them somewhat upwards of 1,500 livres apiece ... that it must be absolutely unknown that the public concern themselves in the operation or the price would be greatly enhanced."



### [American Minute-Notable Events of American Significance Remembered on the Date They Occurred](#)

Congress directed **Jefferson** and **Adams** to borrow \$80,000 from Dutch bankers to make the extortion tribute payment, as **Jefferson** wrote to John Jay, 1787:

"If Congress decide to **redeem our captives** ... it is of great importance that the **first redemption** be made at **as low a price as possible**, because it will form the future tariff.

If these pirates find that they can have a **very great price for Americans**, they will abandon proportionally their pursuits against other nations to **direct them towards ours.**"

**John Jay**, who later would be the First Chief Justice, wrote to the President of Congress Richard Henry Lee, October 13, 1785:

**"Algerian Corsairs and the Pirates of Tunis and Tripoli** (would cause Americans to unite, since) the more

we are ill-treated abroad the more we shall unite and consolidate at home."

In 1788, **Jefferson** arranged for **John Paul Jones**, referred to by some as the "Father of the American Navy," to fight for **Empress Catherine the Great of Russia** against the **Muslim Ottoman navy** near the **Crimean Peninsula** during the 2nd Russo-Turkish War, 1787-92.

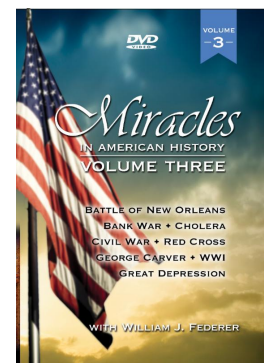
**Jefferson** wrote to General George Washington:

"The **war between the Russians and the Turks** has made an opening for our **Commodore Paul Jones**. The Empress has invited him into her service. She insures to him the rank of rear admiral ... I think she means to oppose him to the Captain Pacha, on the Black Sea ...

He has made it a condition, that he shall be free at all times to return to the orders of Congress ... and also, that he shall not ... bear arms against France.

I believe Congress had it in contemplation to give him the grade of admiral, from the date of his taking the *Serapis*. Such a measure would now greatly gratify him."

[Miracles in American History \(Vol. 3: Episodes 21-30\)](#)



**John Paul Jones** wrote in *Narrative of the Campaign of the Liman* of victoriously sailing his flagship *Vladimir* against the **Turks** near the Black Sea's Dnieper River.

The night before the battle, Jones and a Cossack sailor silently rowed out to scout the position of the **Turkish fleet**. On the side of one **Turkish ship**, Jones chalked in

giant letters:

"TO BE BURNED. PAUL JONES."

In the next day's battle, that ship was among those destroyed by **Jones**.

**Jones** was then appointed **U.S. Consul** to **negotiate the release of captured U.S. Navy officers** held in the **dungeons of Algiers**.

When **John Paul Jones** died suddenly, **Joel Barlow** filled the post.

**U.S. Consul Joel Barlow** tried to stop **Tripoli's Barbary Pirates** from continuing to terrorize the seas and capturing American sailors.

In 1793, **Muslim Barbary** pirates captured the U.S. cargo ship ***Polly***.

The fundamentalist Muslim captain justified the crew's brutal treatment:

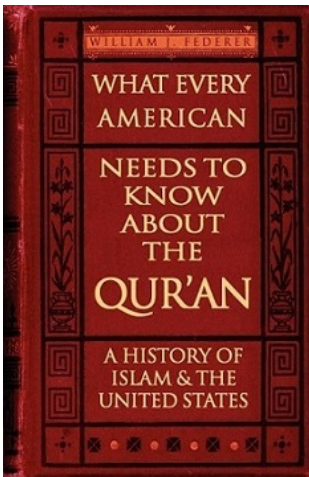
"... for your history and superstition in believing in a man who was crucified by the Jews and disregarding the true doctrine of Allah's last and greatest prophet, Mohammed."

In 1795, **Muslim Barbary Pirates of Algiers** captured 115 American sailors. The U.S. paid ransom of nearly a million dollars.

**Tripoli** followed sharia law which prohibited them from making treaties with "infidel" Christians:

- Infidels are those who declare: 'God is the Christ, the son of Mary' (Sura 5:17);
- Infidels are those that say 'God is one of three in a Trinity' (Sura 5:73).

- Believers, do not take the Jews and the Christians as allies (Sura 5:51);
- Infidels are your sworn enemies (Sura 4:101);
- Make war on the infidels who dwell around you (Sura 9:123);
- Prophet, make war on the infidels (Sura 66:9);
- When you meet the infidel in the battlefield strike off their heads (Sura 47:4);
- Muhammad is Allah's apostle. Those who follow him are ruthless to the infidels (Sura 48:29);
- Believers, do not make friends with those who have incurred the wrath of Allah (Sura 60:13).



### [What Every American Needs to Know About the Qur'an-A History of Islam & the United States](#)

**Barlow** realized that Islamic law forbade fundamentalist Muslims from making **friendship alliances** with infidel nations.

His challenge was to make a **distinction in the minds of the Barbary powers** that they were **not negotiating with the Christian religion, but with a "nation-state."**

This is the **second point** to consider, that **Joel Barlow** was negotiating the **Treaty of Tripoli** on behalf of the **"nation-state"** - the "government of the United States of

America" -- the **"Federal" Government**.

This was a necessary distinction to make, as Muslims had been at war with the "Christian nations" of Europe for over 1,000 years.

The concept of a **"nation-state"** where citizens within the country had **freedom of conscience** to join or leave a religion as they wished was **unfamiliar and unwelcome to fundamental Muslims**, as it still is today among fundamentalist groups like ISIS and the Muslim Brotherhood.

In the United States, the **"Federal" Government** was prohibited by the First Amendment from having jurisdiction over religion, as **religion was under each individual state's jurisdiction**.

**Supreme Court Justice Joseph Story** wrote in *Commentaries on the Constitution of the United States*, 1833:

**"The whole power over the subject of religion is left exclusively to the state Governments, to be acted upon according to their own sense of justice and the State Constitutions."**

(ie. **North Carolina Constitution, 1835**: "No person who shall deny ... the truth of the Christian religion ... shall be capable of holding any office"; **Maryland Constitution, 1851**: "No other test ... ought to be required ... than a declaration of belief in the Christian religion ...")

**Jefferson** explained in his Second Inaugural Address, March 4, 1805:

"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** ...



I have therefore undertaken, on no occasion, to prescribe the religious exercise suited to it; but have left them, as the Constitution found them, **under the direction and discipline of state and church authorities.**"

**Jefferson** told Samuel Miller, January 23, 1808:

"I consider the **(Federal) Government of the United States as interdicted (prohibited) by the Constitution from inter-meddling with religious institutions, their doctrines, discipline, or exercises ...**

This results not only from the provision that no law shall be made respecting the establishment or free exercise of religion, but from that also which **reserves to the states the powers not delegated to the United States (10th Amendment).**"

In fact, it was the **states' jealous desire to keep religion under their jurisdictions** that motivated the states to **insist that a First Amendment** be added to the U.S. Constitution to **prohibit the Federal Government** from inter-meddling with religion.

This was not the case in most **European countries** which had **established churches**, or in **fundamental Muslim countries** which controlled citizens' religious life through threats of death or dismemberment.

The **Islamic understanding of religion and government** being synonymous is seen in the original Arabic translation of the **1797 Treaty of Tripoli**:

"Glory be to God! Declaration of the third article. We have agreed that if **American Christians** are traveling with a nation that is at war with the well preserved Tripoli, and (the Tripolitan) takes (prisoners) from the Christian enemies and from the **American Christians** with whom we are at peace, then sets them free; neither he nor his goods shall be taken ...

Praise be to God! Declaration of the twelfth article.

If there arises a disturbance between us both sides, and it becomes a serious dispute, and the **American Consul** is not able to make clear his affair, and the affair shall remain suspended between them both, between the Pasha of Tripoli, may God strengthen him, and the **Americans**, until Lord Hassan Pasha, may God strengthen him, in the well-protected Algiers, has taken cognizance of the matter.

We shall accept whatever decision he enjoins on us, and we shall agree with his condition and his seal; May God make it all permanent love and a good conclusion between us in the beginning and in the end, by His grace and favor, amen!"

The wording of the **Treaty of Tripoli** of 1797 was **not to discredit Christianity's historical contribution** to the founding of America, **but rather** it was an attempt for the **Federal government of the United States** to negotiate with Muslim powers using phraseology they could relate to and which they would be obliged to honor.

With that background, the phrase in **Treaty of Tripoli** under discussion was:

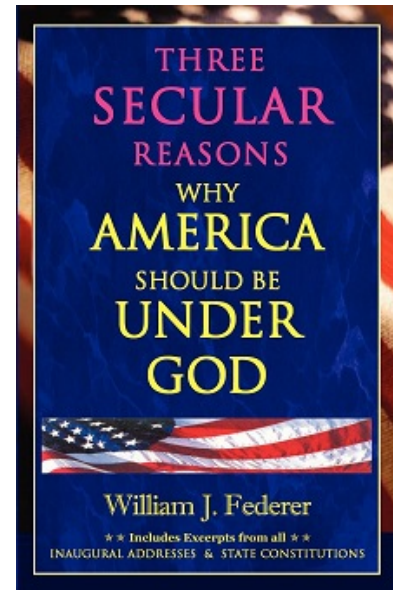
"As the **government of the United States of America** is not in any sense founded on the Christian religion, **-as it has in itself no character of enmity against the law, religion or tranquility of the Musselmen-**, and as the said States never have entered into any war or act of hostility against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

Noted religious critic and anti-theist **Christopher Hitchens** admitted in his work *Jefferson Versus the Muslim Pirates* (2007):

"Of course, those secularists like myself who like to cite this Treaty **must concede** that its conciliatory language was part of America's **attempt to come to terms with Barbary demands.**"

**In grammar**, a comma indicates a qualifying relationship between a dependent clause and an independent clause.

The phrase "As the government of the United States of America is not in any sense founded on the Christian religion," is followed by a comma indicating that **the preceding dependent phrase is qualified by the subsequent phrase** which should always accompany it, "-as it has in itself no character of enmity against the law, religion or tranquility of the Musselmen."



The **Treaty of Tripoli**, as Christopher Hitchens explained, contained "conciliatory language" in an **"attempt to come to terms with Barbary demands."**

John Adams' **Secretary of War James McHenry** protested the language of the **Treaty of Tripoli**, writing to Secretary of the Treasury Oliver Wolcott, Jr., September 26, 1800:

"The Senate ... ought never to have ratified the **treaty** alluded to, with the declaration that 'the government of the United States, is not, in any sense, founded on the Christian religion.' What else is it founded on? This act always appeared to me like trampling upon the cross. I do not recollect that **Barlow** was even reprimanded for this outrage upon the government and religion."

Immediately after **Jefferson** was inaugurated President

in 1801, the **Pasha of Tripoli** demanded **\$225,000 in an extortion tribute payment** to keep his **Barbary pirates** from seizing American ships, confiscating cargo and selling crews into slavery.

When **Jefferson** refused to pay, **the Pasha declared war** - the first war after the U.S. became a nation.

**Jefferson** stated in his First Annual Message to Congress, December 8, 1801:

**"Tripoli**, the least considerable of the **Barbary States**, had come forward with demands unfounded either in right or in compact, and had permitted itself to **(announce) war on our failure to comply** before a given day. The style of the demand admitted but one answer.

**I sent a small squadron of frigates into the Mediterranean**, with assurances to that power of our sincere desire to remain in peace, but with orders to protect our commerce against the threatened attack. The measure was seasonable and salutary.

... The Bey (lord) had already declared war. His cruisers were out.

Two had arrived at Gibraltar.

Our commerce in the Mediterranean was blockaded and that of the Atlantic in peril. The arrival of our squadron dispelled the danger.

One of the Tripolitan cruisers having fallen in with and engaged the small schooner *Enterprise*, commanded by Lieutenant Sterret, which had gone as a tender to our larger vessels, was captured, after a heavy slaughter of her men, without the loss of a single one on our part.

The bravery exhibited by our citizens on that element will,

I trust, be a testimony to the world ... We are bound with peculiar gratitude to be thankful to Him that our own peace has been preserved through a perilous season."

On December 29, 1803, the 36-gun **USS Philadelphia** was cruising the Mediterranean when it ran aground on an uncharted sand bar off the coast of North Africa. Muslims surrounded it and captured its crew.

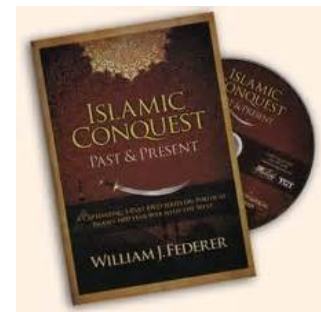
They imprisoned Captain William Bainbridge and his 307 man crew for 18 months.

To keep this ship from being used by Muslim pirates, **Lieut. Stephen Decatur** sailed his ship, Intrepid, February 16, 1804, into Tripoli's harbor and set the **USS Philadelphia** ablaze.

British Admiral Horatio Nelson called it the "most bold and daring act of the age."

After negotiations, for \$60,000 and 89 Muslim prisoners captured in skirmishes, the crew of the **USS Philadelphia** was released, less 6 who had died in captivity and 5 who converted to Islam, much to the annoyance of the rest.

When the Pasha of Tripoli offered the 5 converts the choice of staying in Tripoli or returning to America, 4 decided to renounce Islam and return home.



Horror covered their faces as the insulted Pasha ordered guards to drag them away, following the instruction in Hadith al-Bukhari: "Mohammed said, Whoever changes his Islamic religion, kill him."

In April of 1805, **Jefferson** sent in the Navy and Marines, led by **Commodore Edward Preble, Commodore John Rogers, Captain William Eaton, Lieut. Stephen Decatur, and Lieut. Presley O'Bannon.**

They seized the Barbary harbor of Derne and the terrorist attacks temporarily cease, giving rise to the **Marine Anthem:**

**"From the Halls of Montezuma to the shores of Tripoli ..."**

Many "mamluke" slave-soldiers had their curved scimitar swords confiscated, which became the **Marine "mamluke" sword.**

**Marines** were called "**leathernecks**" for the wide leather straps they wore around their necks to prevent them from being beheaded, as Sura 47:4, stated: "When you meet the infidel in the battlefield, strike off their heads."

**Jefferson** then had a new **Treaty of Peace and Amity with Tripoli**, April 12, 1806, but this time it was negotiated from a position of strength and therefore **it did not contain the controversial conciliatory wording of the 1797 Treaty of Tripoli.**

**Francis Scott Key** wrote a song to honor the Navy and Marines titled "**When the Warrior Returns from the Battle Afar**," published in *Boston's Independent Chronicle*, December 30, 1805, being written to the same tune that nine years later Key would use for the ***Star-Spangled Banner:***

"In conflict resistless each toil they endur'd  
Till their foes shrunk dismay'd from the war's desolation:

And **pale beamed the Crescent**, its splendor obscur'd  
By the light of the Star-Bangled Flag of our nation.

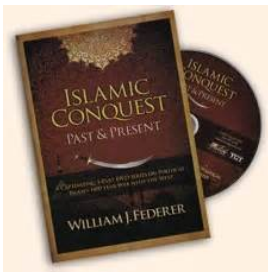
Where each flaming star gleamed a meteor of war,  
And the **turban'd head bowed** to the terrible glare.

Then mixt with the olive the laurel shall wave  
And form a bright wreath for the brow of the brave."

During **James Madison's** term as President, the Barbary powers broke the treaty and a **Second Barbary War** began.

In 1815, Congress authorized naval action with six European countries to fight Morocco, Algiers, Tunis and Tripoli.

**Commodores Decatur** and **Bainbridge** led 10 warships to the Mediterranean and forced the Dey (ruler) of Algiers to release American prisoners, to stop demanding tribute and to pay damages. Tunis and Tripoli also agreed.



Of the negotiations, Frederick C. Leiner wrote in ***The End of the Barbary Terror-America's 1815 War Against the Pirates of North Africa*** (Oxford University Press):

**"Commodore Stephen Decatur** and diplomat William Shaler withdrew to consult in private ... The **Algerians were believed to be masters of duplicity, willing to make agreements and break them as they found convenient ...**

**Commodore Stephen Decatur** and **Captain William Bainbridge** both recognized that the peace could only be kept by force or the threat of force."

The annotated ***John Quincy Adams-A Bibliography***, compiled by Lynn H. Parsons (Westport, CT, 1993, p. 41, entry #194, *The American Annual Register for 1827-28-29*, NY: 1830):

"Our gallant **Commodore Stephen Decatur** had chastised the pirate of Algiers ... The Dey (Omar Bashaw) ... disdained to conceal his intentions;

'My power,' said he, 'has been wrested from my hands; draw ye the treaty at your pleasure, and I will sign it; but beware of the moment, when I shall recover my power,

for with that moment, your treaty shall be waste paper."

The Islamic term for treaty, "hudna," has historically been observed, when weak make treaties till strong enough to disregard them.

British philosopher **Thomas Hobbes** wrote in *Leviathan* (1651, pt. 1, ch. 13):

"Force, and fraud, are in war the two cardinal virtues."

**Sun Tzu** wrote in *Art of War* (6th century BC):

"All warfare is based on deception.

Hence, when we are able to attack, we must seem unable; when using our forces, we must appear inactive;

when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near ...

lure him; feign disorder and strike him. When he concentrates, prepare against him; where he is strong, avoid him.

Anger his general and confuse him. Pretend inferiority and encourage his arrogance."

In 1816, Muslim North Africans again broke their treaty.

The Dutch and British, under **Sir Edward Pellew**, bombarded Algiers, forcing them to release 3,000 European prisoners.

Algiers renewed its piracy and slave-taking, causing the British to bombard them again in 1824.

It was not until 1830, when the **French conquered Algiers**, did Barbary piracy cease.



**Theodore Roosevelt** wrote in *Fear God and Take Your Own Part* (1916, p. 351):

"Centuries have passed since any war vessel of a civilized power has shown such ruthless brutality toward noncombatants ... especially toward women and children.

The Muslim pirates of the **Barbary Coast** behaved at times in similar fashion until the civilized nations joined in suppressing them."

**Firstly**, examination of the **historical context** of the **Treaty of Tripoli** makes it is clear that its unique wording was simply **a futile attempt to negotiate with fundamentalist Muslims** whose Islamic sharia law precluded them from honoring treaties with 'infidel' Christians.

**Secondly**, the **Treaty of Tripoli** was negotiated on behalf of the **"Federal" Government** and, prior to the 14th Amendment of 1868 and Justice Hugo Black's 1947 *Everson* decision, **religion was considered to be under each individual states' jurisdiction.**

The **third point** to consider, is the wording of the **controversial phrase should be read with the words immediately following it** to fully understand its meaning.

**Finally**, the **fourth point** is that if one considers the **Treaty of Tripoli** as an expression of **the Founders' intent** regarding **religion and government**, it is therefore necessary to **examine all other U.S. treaties** which acknowledge religion.

The **Treaty of Paris**, which ended the Revolutionary War, was ratified by the Congress of the Confederation on January 14, 1784. It stated:

**"In the name of the Most Holy and Undivided Trinity.**

It having pleased the **Divine Providence** to dispose the hearts of the most serene and most potent Prince George the Third, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith ... and of the United States of America, to forget all past misunderstandings and differences ...

Done at Paris, this third day of September, in **the year of our Lord** one thousand seven hundred and eighty-three."

The Congress of the Confederation, July 13, 1787, passed "**An Ordinance for the Government of the Territory of the United States, North-West of the River Ohio,**" which is listed in the United States Code Annotated as one of the nation's four most significant government documents.

It was introduced in Congress by Rufus King, a signer of the Constitution, approved in the House, July 21, 1789; in the Senate, August 4, 1789; and signed by President Washington, August 7, 1789, during the time the First Amendment was formulated.

Article VI prohibited slavery within the territory that was to become the States of Ohio, Indiana, Illinois, Michigan, Wisconsin and the eastern part of Minnesota. The Northwest Ordinance included:

"SECTION 13 ... For extending the fundamental principles of **CIVIL AND RELIGIOUS LIBERTY**, which form the basis whereon these republics, their laws and constitutions are erected ...

ARTICLE I. NO PERSON, demeaning himself in a peaceable and orderly manner, SHALL EVER BE MOLESTED ON ACCOUNT OF HIS mode of worship or **RELIGIOUS SENTIMENTS** in the said territory ...

ARTICLE III. **RELIGION, MORALITY, and**

**KNOWLEDGE** being necessary to good government and the happiness of mankind, schools and the means of education **SHALL FOREVER BE ENCOURAGED.**"

In 1787, the Congress of the Confederation designated special lands for:

"... for the sole use of **Christian Indians** and the Moravian Brethren missionaries, for civilizing the Indians and **promoting Christianity.**"

There was no record of any objection to U.S. Constitution ending with the phrase:

"Done in Convention by the Unanimous Consent of the States present the Seventeenth Day of September **in the Year of our Lord** one thousand seven hundred and Eighty seven and of the Independence of the United States of America the twelfth."

This is of significant note, as France had a bloody Revolution and established a Constitution without any reference to "our Lord."

The French Republican Calendar retroactively made 1792 the new "Year One" as their intent was to have a completely secular government.

On December 3, 1803, the Congress of the United States of America ratified a treaty with the **Kaskaskia Indian Tribe**. Two similar treaties were made with the **Wyandots**, 1805, and the **Cherokees**, 1806:

"Whereas the greater part of the said tribe have been baptized and received into the **Catholic Church**, to which they are much attached,

the **United States will give annually, for seven years, one hundred dollars toward the support of a priest of that religion**, who will engage to perform for said tribe

the duties of his office, and also to instruct as many of their children as possible, in the rudiments of literature,

and the **United States will further give the sum of three hundred dollars**, to assist the said tribe in the **erection of a church."**

In 1822, the United States Senate ratified the **Convention for Indemnity Under Award Of Emperor Of Russia as to the True Construction of the First Article of the Treaty of December 24, 1814**, which began:

**"In the name of the Most Holy and Indivisible Trinity."**

On January 20, 1830, Congress was addressed by **President Andrew Jackson:**

"According to the terms of an agreement between the **United States and the United Society of Christian Indians** the latter have a claim to an annuity of \$400, commencing from the 1st of October, 1826, for which an appropriation by law for this amount ... will be proper."

**President Jackson** stated in his Second Annual Message to Congress, December 6, 1830:

"The Indians ... gradually, under the protection of the Government and through the influence of good counsels, to cast off their savage habits and become an interesting, civilized, and **Christian community."**

Congress heard **President Andrew Jackson's** Third Annual Message, December 6, 1831:

"The removal of the Indians beyond ... jurisdiction of the States does not place them beyond the reach of philanthropic aid and **Christian instruction."**

In 1838, Congress stated in an Act:

**"Chaplains ... are to perform the double service of clergymen and schoolmaster."**

In 1848, the U.S. Senate ratified the Treaty ending the Mexican War, which brought into the Union California, Nevada, Utah, Arizona, New Mexico, Colorado and Wyoming:



"In the **Name of Almighty God**: The United States and the United Mexican States ... have, under the **protection of Almighty God, the Author of Peace** ... signed the ... Treaty of Peace ...

If (**which God forbid**) war should unhappily break out between the two republics, they do now solemnly pledge .... all **churches**, hospitals, schools, colleges, libraries, and other establishments for charitable and beneficent purposes, shall be respected,

and all persons connected with the same protected in the discharge of their duties, and the pursuit of their vocations ...

Done at city of Guadalupe Hidalgo, on the second day of February, in **the year of the Lord** one thousand eight hundred and forty-eight."

On December 2, 1895, the U.S. Senate ratified a treaty attempting to end the Genocide of Armenians. **President Grover Cleveland** stated:

"By treaty several of the most powerful European powers ... have assumed a duty not only in behalf of their own citizens ... but as agents of the **Christian world** ... to enforce such conduct of Turkish government as will refrain fanatical brutality, and if this fails their duty is to so

interfere as to insure against such dreadful occurrences in Turkey as have shocked civilization."

There are also numerous **Acts of Congress** regarding **Chaplains, National Days of Prayer, National Days of Fasting, and National Days of Thanksgiving.**

In conclusion, the **four points regarding the Treaty of Tripoli** are:

**1) historical context** shows its conciliatory language was an attempt to appease **Muslim Barbary pirates;**

**2) the Treaty** was negotiated on behalf of the **Federal government,** while **"religion" in America** was under **each individual states' jurisdiction;**

**3) the Treaty's misquoted sentence fragment** should be read with the **words immediately following it** for an accurate understanding; and

**4) if treaties and acts of Congress are to be considered, all other U.S. treaties and acts should be considered,** including those which have acknowledgments of **religion, God, and Christianity.**

These **four points** are sufficient to **invalidate** the use of the **out-of-context sentence fragment** from the **Treaty of Tripoli** from being used as a definitive statement of **the Founders' intentions regarding religion and government.**

**Richard Dawkins** asked **Christopher Hitchens** in a *New Statesman* interview, 2011:

"Do you ever worry that **if we win** and, so to speak, **destroy Christianity,** that vacuum would be **filled by Islam?**"

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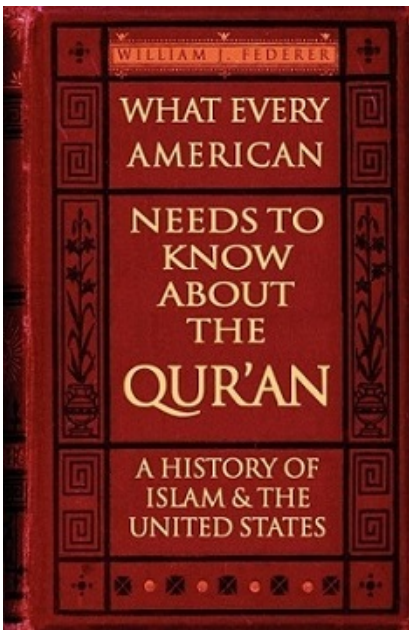
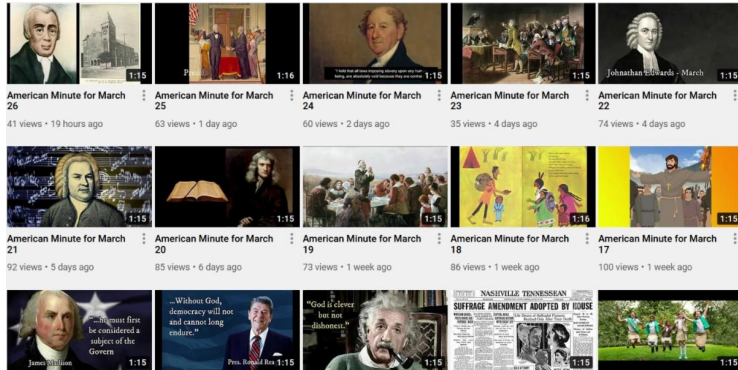
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