



Lake Almanor Community Church

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Kathy Arberg
Information Officer
U.S. Supreme Court
Washington, D.C.

2/13/07

Dear Mrs. Arberg:

My name is Todd DuBord and I am the Senior Pastor of Lake Almanor Community Church in California. I've attempted a few different times over the past months (by mail and fax) to inform you of my experience on the tour at the U.S. Supreme Court.

Attached (also online at www.lacconline.org) is a copy of that experience, "National Treasure," in which I convey what was told to me (and 150 others that day) on the tour regarding the absence of Ten Commandment depictions on the Building—not just in the East Frieze, but even that the tablet engravings on the oak doors leading into the Court room also depict "the ten amendments." A while later I also had the person at the Information Booth in the basement tell me that Moses was not depicted on the East Pediment; until she pulled out the Official Information sheet, she actually twice denied Moses' existence on the East outside point of the Building. Collectively these matters prompted me to write you the first time. Because I have not had a reply in four months, I'm writing again with further evidence I've found in the Smithsonian files.

The second treatise (attached and also online at www.lacconline.org as well), "U.S. Supreme Cover Up" (excuse the title), was recently prepared by me as the result of that extensive search in the Smithsonian files (which I had shipped out here by inter-library loan), regarding the identification of the central tablet on the East Frieze in the Court room, above the Justices Bench. As I mentioned in this paper, I lay no blame at your feet for identifying that tablet as the ten amendments. I realize you are merely passing along the baton of information you've received. However, I am respectfully asking if you would reconsider the evidence (I discovered in the Smithsonian files) that point to the tablet as "the Ten Commandments." What I've found is genuinely contradictory to what is presented in the official information of the Court in its brochures, tours, and online.

I'm not a conspirator or an extremist, but merely an American citizen who is sincerely concerned with the preservation of truth and tradition that has been handed down to us (as I'm sure you are too). I apologize for any difficulty that my quest (which has turned into thousands of others' as well) has caused upon your valuable time and energy in serving the Court and our great country. I know you are given to so many other notable things too.

Respectfully,

Todd DuBord (M.Div.)
Senior Pastor
Lake Almanor Community Church

Cc: U.S. Supreme Court Justices and other governmental officials

“U.S. Supreme Cover Up”
by Chaplain Todd DuBord (M. Div.)
(www.nationaltreasures.org)

I'm not a conspirator. I must admit, however, that my recent research on the U.S. Supreme Court is making me think that cover up might be more than make up.

I am a small mountain pastor in rural Northern California, who was last year given a Christian legacy tour of the Washington, D.C. area. What I discovered was that America's founding settlements were passing down a legacy that was anything but Christian, particularly on the tours of the Historic Jamestown Settlement, Monticello (Thomas Jefferson's estate), and the U.S. Supreme Court.

I collectively wrote these establishments, conveying major Christian oversights on each of the tours and giving documentation as to potential corrective materials the guides could use. To date, nearly four months later, I've received no official response from any of them, even though I and others have written, called, and faxed them all repeatedly.

On the other hand, my journey and historical apologetic (titled, “National Treasure”--<http://lacconline.org/supremecourt.asp>) has become a hot topic on a myriad of media sites, blogs, and radio shows across the nation—all of which have prompted hundreds of additional contacts to these historic landmarks (I again thank worldnetdaily.com for breaking the initial story nationally--http://worldnetdaily.com/news/article.asp?ARTICLE_ID=52895)

As a result of their lack of response, I have prepared separate treatises to each (U.S. Supreme Court, Monticello, and Jamestown) with even greater extents of research and evidence, in hope that they will finally respond and correct the revisionist views of Christian history being taught to and perpetuated by their tour guides.

Each of these treatises (and speeches) will be consecutively posted and available free online in the latter part of February on our Church web site (www.lacconline.org) (“U.S. Supreme Cover Up” on 2/11, “The Hijacking of Thomas Jefferson” on 2/18, and “The Jading of Jamestown” on 2/25).

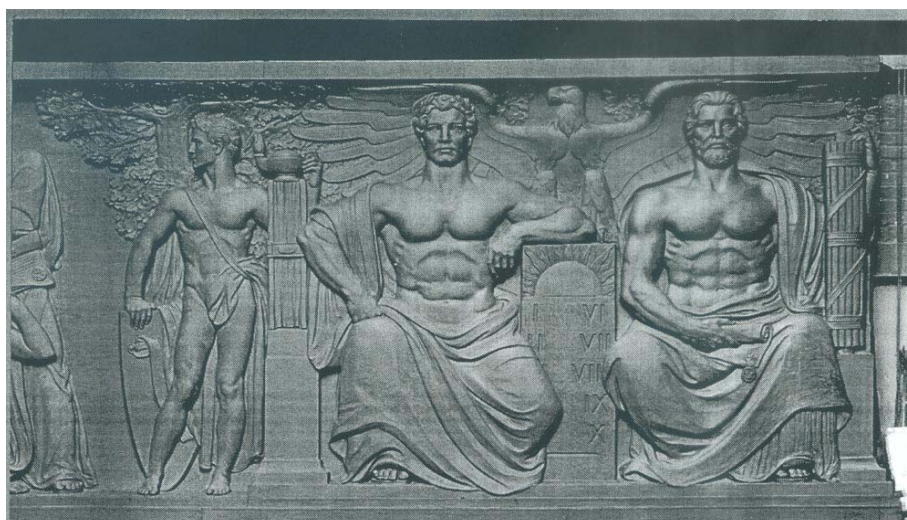
I begin this tri-part series by conveying the almost unbelievable facts (some of which not documented anywhere until now) that I discovered while researching the Smithsonian files on the U.S. Supreme Court.

Brief background: from Ten Commandments to ten amendments

At the end of my original treatise, “The National Treasure,” I documented and gave photos for seven places on the U.S. Supreme Court Building that Moses and/or the Ten Commandments are engraved, etched, or sculpted. The seventh location (in the Grand Hall) is repeated eight times, for a total of fourteen displays on the Building.

One of these locations, on the East Frieze above the Justices' Bench, in the actual courtroom, is still described online by the National Park Service as the "Ten Commandments": "Directly above the Bench are two central figures, depicting Majesty of the Law and Power of Government. Between them is a tableau of the Ten Commandments."

(http://www.cr.nps.gov/history/online_books/butowsky2/constitution9.htm)



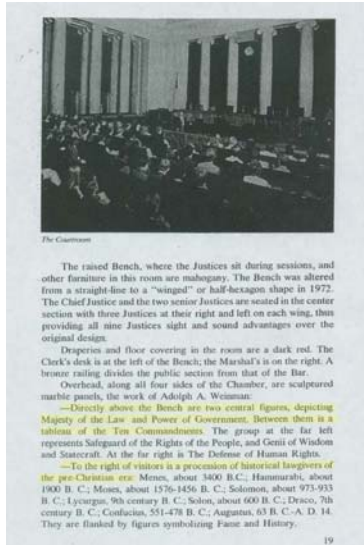
However, in U.S. Supreme Court official information (available at the Information desk, tours, and online at <http://www.supremecourtus.gov/about/archdetails.html>) the central tablet on the East Frieze is now described to visitors (including weekly groups of students from across our nation) as "the ten amendments."

On the official document explaining the East Wall Frieze it tells its readers exactly why the tablet represents the Bill of Rights,

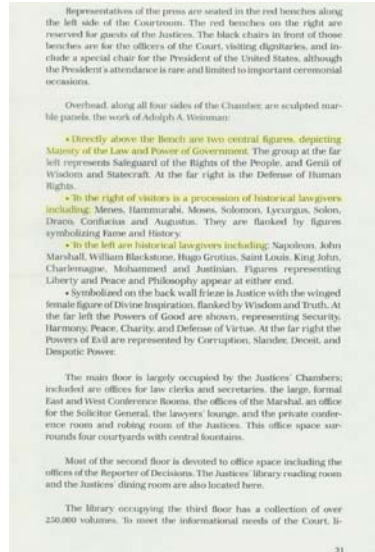
According to a letter from [the sculptor of the four friezes, Adolph A.] Weinman to [the architect of the Supreme Court Building Cass] Gilbert describing the design for this frieze, the pylon carved with the Roman numerals 1 to X between the two central figures symbolizes the first ten amendments to the Constitution, also known as the Bill of Rights"

When was the so-called "Weinman letter" discovered? Difficult to say, but, thanks to the research of Dr. Catherine Millard, we have a few tips, because, in 1988, one year after the U.S. Supreme Court became a historic landmark under the National Park Service,

someone removed any reference to the tablet being the Ten Commandments in the Court's official information, as it had been since 1975. It would take many years, however, for the tablet's description to reappear in official documentation, but this time it was described as "the ten amendments or bill of rights to the Constitution."

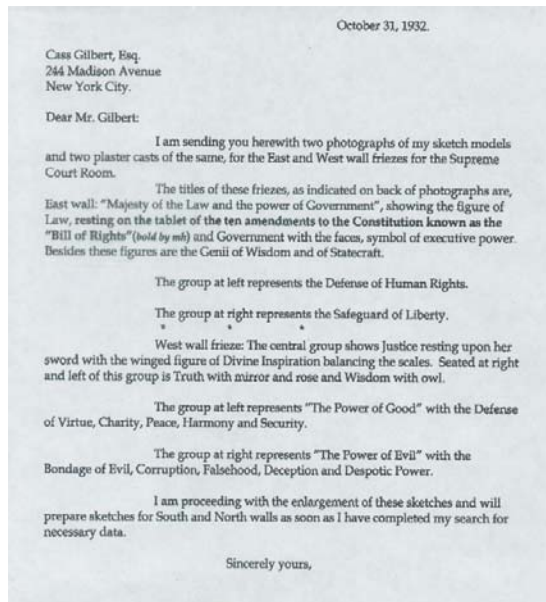


1975 handbook to U.S. Supreme Court (with "Ten Commandments")



1988 handbook to U.S. Supreme Court (Ten Commandments reference taken out)

In "National Treasure," I explained why the "Weinman letter" is likely bogus and should not be regarded as sufficient evidence to make this change, primarily because it is without three primary characteristics of authenticity: (1) Weinman's signature; (2) Weinman's letterhead; (3) A normative stamp from Gilbert's office that reads "Gilbert received" with the handwritten date of reception.



A voice of one in the wilderness (of the government)

On December 1st, 2006, in the Chico *Enterprise Record*, staff writer Larry Mitchell, wrote a front-page article about my story, “Pastor claims faith deleted from history.” At the end of it he cites Kathy Arberg, the public information officer at the U.S. Supreme Court, with whom he spoke personally about the Weinman letter. Mitchell wrote

that she understood Weinman’s letter was authentic. It’s among correspondences from the sculptor contained in the Smithsonian Institute’s archives, and there is also a response to it from the architect, she said. Also, she said, there are handwritten notes in which Weinman indicates the tablet represented amendments to the Constitution. She said for a while it was believed the tablet did stand for the Ten Commandments, but later research indicated otherwise.

(Larry later told me on the phone she was familiar with me and my “National Treasure” material and that he was a bit amazed how quickly she could respond to the East Frieze-Ten Commandment issue. I wonder why?!)

Let me say that I don’t place any blame on Ms. Arberg, as she is merely stating what was given to her. I believe the problems were created by her predecessors. I do hope, however, that she will help to lead the way in reinvestigating what I’m about to say.

“A response to it from the architect” and “handwritten notes”?

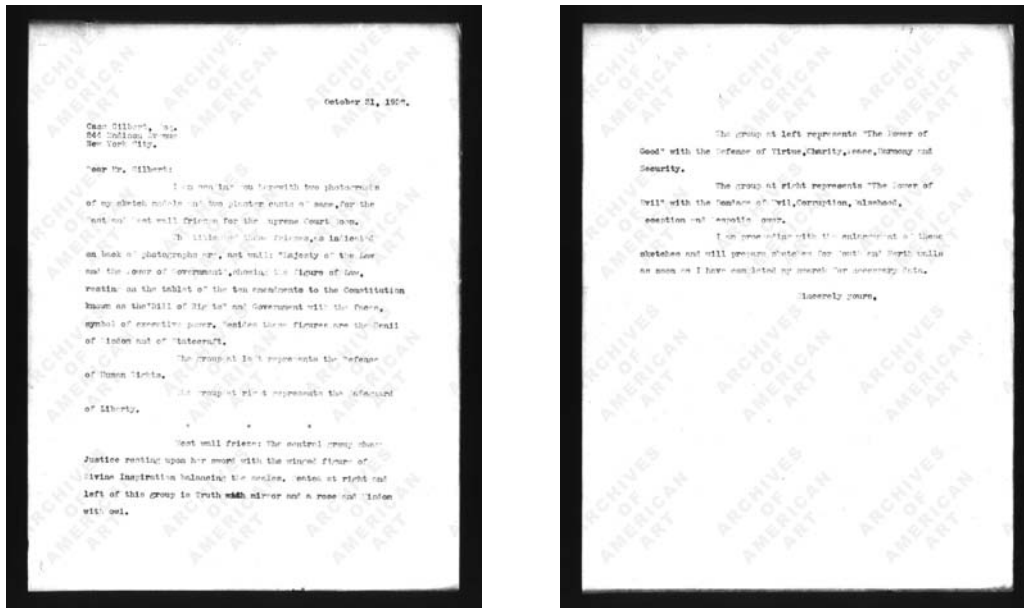
As a former atheist then agnostic, I’m also a recovering doubter. I still doubt, but at least now I’ll generally give others the benefit of the doubt before I do so. So if the Information Officer of the U.S. Supreme Court says there’s (1) a response to the Weinman letter; (2) handwritten notes in which Weinman indicates the tablet on the East Frieze represented amendments to the Constitution, who am I to doubt? So I ordered the Smithsonian files on the building of the U.S. Supreme Court through the inter-library loan program! (Remember I said I was “in recovery”!)--
<http://www.aaa.si.edu/collections/findingaids/weinadol.htm>

The Smithsonian files took several weeks to cross the country, but it finally landed in the small mountain library at Quincy, California, the seat of our county. (By the way, some governmental official really needs to buy them a new microfiche machine—it must be decades old and didn’t copy very well, often printing with black streaks—created by the machine not me—I promise there’s no cover up on my end!)

Over several visits I combed the microfiche for information—there are hundreds and hundreds of letters from every person, group, company, or organization who spent time assisting in the building of the U.S. Supreme Court. And with no markings on individual slides, it was virtually impossible to find a particular letter very quickly. Still I kept searching and scanning.

Exhibit A: the “Weinman letter”

Eureka! There was exhibit A: “the Weinman letter” (dated October 31, 1932—interesting date by the way—Halloween?). And there were all of its absent characteristics—no signature, no letterhead, no stamp. Interesting that the Smithsonian letter is two pages, not one, as in the letter at the Supreme Court. Clearly, the copy at the Court is a redraft of the one in the Smithsonian file, with the copyist (being known by the initials “ml”) also bolded the sentence about the ten amendments.



Not that it’s needed, but there is one more unlikely characteristic of the letter: the long drawn out explanation, “*showing the figure of Law resting on the tablet of the ten amendments to the Constitution known as the ‘Bill of Rights.’*” It seems an awkward and strange way for Weinman to address his “boss”, the architect of the Supreme Court Building, Cass Gilbert, by teaching him about the ten amendments, as if he did not know what they were?

Moreover, when determining authentic readings in manuscripts, textual critics generally prefer shorter readings, because copyists tended to make erroneous elaborations—this scribal mistake is called *homoteleuton*, and could have been responsible here for a secretary or someone else’s erroneous copying from another source. Or was it a forger’s elaboration to assure the reading audience didn’t confuse the ten amendments with the Ten Commandments?

The last disturbing characteristic about this letter is that, unlike most of the letters in the Weinman files that you can easily read, the ink on this letter is so light that one has a very difficult time even reading much of the letter. Why was the ink low on this one?

In the end, we will never know if Weinman approved this draft, because it does not have any necessary characteristics of authenticity. I never expected the letter to be absent

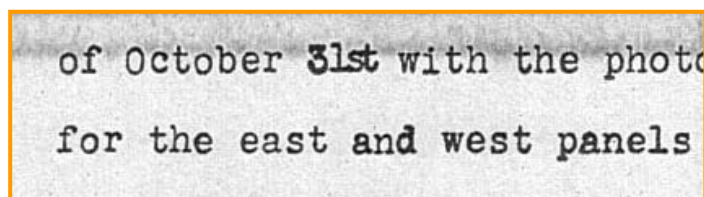
from the files, for, even if there was some type of cover up with the letter, its presence in the archives was a must either way. Still I question its use as primary evidence to change the identification of a Frieze in the highest court of the land. Its lack of legitimate marks is sufficient to prove its inappropriateness as reasonable evidence in any court of law.

But there are three NEW reasons to question its genuineness! (Exhibit B, C, and D)

Exhibit B: “a response to it from the architect”?

Did the “Weinman letter” have a response to it from the architect, Cass Gilbert, as the Information Officer told Larry Mitchell, the staff writer for the *Chico Enterprise*? There is a letter from Gilbert dated 11/4/32, five days after Weinman’s correspondence, but on the letter someone has made a correction that is too unbelievably quirky to be true!

It isn’t the fact that there is no mention of the ten amendments—which there is not. It’s the fact that in the opening line from Gilbert, “*I am very much pleased to receive your letter of October 31st...*”, the term “31st” is: (1) bolded unlike the rest of the type; (2) tilted unlike the rest of the type--and in a way as if inserted afterward, and (3) with the letters “st” so compressed (unlike those in the words “east” and “west” right underneath in the next line) that one instantly asks, “What is going on here?” Why is it that this one letter, which is supposed to authenticate ‘the Weinman letter,’ which in turn is supposed to authenticate the ten amendments saga, has to have the date, “31st”, as the only part of the letter that has been clearly tampered with?



I’m honestly not a conspirator, but what’s wrong with this picture? Why can’t this “response from the architect,” as the Information Officer calls it, just have been the one letter (like hundreds of others in the files) that didn’t have the main part of it appear questionable?

If I were a lawyer in a court of law, and was using this letter as evidence, specifically for the date mentioned in the body of it, I would have discarded it long ago, because the blatant skewing of the type would be open to so much conjecture and debate. And it is!

Exhibit C: three “handwritten notes” that say “Ten Commandments,” not ten amendments!

To read “Exhibit C” and examine the rest of Todd’s research with photos and evidence from the U.S. Supreme Court’s official archives, as well as the U.S. Supreme Court’s Information Officer Kathy Arberg’s official response to Todd’s research and his additional rebuttal, [go to this](#)

*website's online store to download the whole story and research with colored photos for only \$2.95 or you can download all four revisionist stories and research with colored photos for \$9.95 (titled collectively, "**Uncovering Christian Revisionism in America**," which includes 106 pages of documentation on the revisions at Jamestown, Monticello, the U.S. Supreme Court, and the Washington Monument, plus bonus materials on how the famous urban legend debunking website, www.snopes.com, made biased liberal changes against Todd's research in their article on the U.S. Supreme Court-Ten Amendment/Commandment debate.*